

## The Dimensions and Paradigms of Multicultural Education and Their Relevance for Islamic Education

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**Abstract:** This study examines the position of multicultural education within the framework of Islamic education by analyzing its key dimensions, paradigms, and conceptual relevance. Although multicultural education has been widely discussed in global scholarship, limited studies have mapped its theoretical constructs while simultaneously linking them to Islamic educational principles in an integrated manner. To address this gap, this study employs a literature review approach that synthesizes classical and contemporary theories of multicultural education, including Banks' five dimensions and Indonesia's national multicultural paradigms. The findings show that multicultural education provides a structural and pedagogical foundation through content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture that aligns with Islamic principles of equality, justice, tolerance, and *rahmatan lil-‘ālamīn*. The study concludes that integrating multicultural frameworks into Islamic education strengthens its function in shaping inclusive, moderate, and socially responsible learners. This research contributes theoretically by offering a conceptual linkage between two major educational discourses and provides practical implications for developing culturally responsive Islamic education in pluralistic societies.

**Keywords:** Multiculture; Education; Multicultural Education; Islamic Education

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## INTRODUCTION

Diversity is an inherent characteristic of Indonesian society. The country is home to thousands of islands, hundreds of ethnic groups, numerous local languages, and multiple religious traditions. This reality demonstrates the deeply rooted multicultural nature of Indonesia's social landscape (Hambali & Basri, 2024). Data presented by Herawati and Fauzi (2023) which record more than 13,000 islands, 358 ethnic groups, and a religious composition that includes Islam, Christianity, Hinduism, Buddhism, and others illustrate the extensive horizontal and vertical diversity that defines the Indonesian population (Albar et al., 2024; Khodijah et al., 2025). The potential of this diversity does not always translate into harmonious social relations, as various studies have indicated a rising trend of intolerance across communities. Reports from the Setara Institute (2023) highlight the persistence of violations of religious freedom in several regions, including the obstruction of worship activities and the rejection of house-of-worship construction (Ramadhani et al., 2025). Findings from the Wahid Foundation (2022) reveal that educational environments are not immune to intolerance, with indications of group exclusivism, negative stereotyping, and discriminatory attitudes among students (Albar et al., 2024; Hamid & Wahyuni, 2024). These data show that Indonesia's diversity remains vulnerable to identity-based tensions and social fragmentation.

Patterns of intolerance and stereotyping within schools indicate that challenges related to diversity are not limited to broader society; they manifest directly in student interactions. Several studies report instances of religion-based bullying, social grouping, and limited cross-cultural engagement among learners (Ixflina, 2022; Sumarni et al., 2024). Such conditions can disrupt students' social development and undermine efforts to create inclusive learning spaces that nurture respect and empathy. These realities underscore the urgent need for pedagogical approaches capable of cultivating tolerance and adaptive social skills among learners from diverse backgrounds (Fahman et al., 2025; Murtadho, 2019).

Multicultural education emerges as a highly relevant approach to addressing these concerns (Java, 2022; Khofifah, 2024). The concept not only recognizes diversity as a social fact but also emphasizes equality, cultural recognition, and the cultivation of tolerance through educational practice. Its implementation encourages instructors to design learning environments where diverse identities are represented equitably and where students engage in meaningful cross-cultural experiences (Muhammad & Indrawan, 2025). This approach positions diversity as an integral part of the learning process, enabling students to grow in an environment free from prejudice and exclusion (Bahri, 2020).

Research on multicultural education in Indonesia has explored its concepts, implementation, and challenges from various perspectives (Yania, 2020). Much of the existing scholarship, however, focuses primarily on general education and does not sufficiently integrate the framework of Islamic education (Ahmad Muqofy et al., 2025). Islamic education, with its foundational values of justice, equality, tolerance, and *rahmatan lil-‘ālamīn*, aligns closely with multicultural principles (Hasan et al., 2025). This alignment indicates the potential for deeper theoretical connections between the two fields, which remain underexplored in current academic discussions.

The discussion of multicultural education's dimensions such as Banks' five dimensions of content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture and its paradigms within the Indonesian context has seldom been linked directly to Islamic educational thought (Dwi et al., 2025). This gap reveals a lack of integrative theoretical mapping that positions both perspectives within a mutually reinforcing analytical framework. The limited number of such integrative studies highlights the need for research that systematically connects multicultural education with Islamic educational principles (Sahin, 2022; Syam, 2023). The growing complexity of global and sociocultural dynamics requires Islamic education to function not only as a medium for transmitting religious knowledge but also as an institution for shaping socially responsive and inclusive character (Habibi, 2024; Khasanah, 2025). Learners formed through Islamic education are expected to be not only personally devout but also socially aware and capable of living harmoniously within a pluralistic society. This expectation necessitates a stronger integration of multicultural approaches, enabling students to develop moderate perspectives and constructive attitudes toward diversity (Rahmat Fauzi, 2025).

This study offers a significant theoretical contribution by systematically linking the essence, dimensions, and paradigms of multicultural education with the foundational values of Islamic education (Samsudin, 2025). By integrating these two frameworks, the study provides a comprehensive conceptual basis for rethinking how Islamic education can respond to the increasing complexity of Indonesia's sociocultural landscape (Arfanaldy & Pamuncak, 2025). The integration demonstrates that Islamic principles such as justice, compassion, moderation, equality, and respect for the dignity of all human beings are not only compatible with but also reinforce the aims of multicultural education (Azhari et al., 2024). This synergy allows Islamic education to evolve beyond its traditional role of transmitting religious knowledge and to function as a transformative force that cultivates learners' intercultural awareness, ethical sensitivity, and readiness to engage harmoniously in diverse social environments (Judijanto & Rusdi, 2024). Furthermore, this conceptual alignment enriches broader multicultural discourse by offering an Islamic perspective that emphasizes peace, social cohesion, and

the moral imperative to honor human diversity as part of divine wisdom (Kholida et al., 2025; Musyarrofi & Rofiq, 2025). The contribution of this study thus extends to strengthening the philosophical foundations of both fields while providing a strategic direction for future empirical research and policy formulation in developing inclusive and plural-oriented Islamic education.

The objectives of this study are to explain the basic concepts of multicultural education, analyze its dimensions and paradigms within the Indonesian context, and demonstrate its relevance to strengthening Islamic education. A literature review approach is employed to identify the theoretical contributions of multicultural education and explore its potential integration with Islamic educational principles. The results are expected to serve as a foundation for developing more inclusive forms of Islamic education and to offer new directions for future studies on managing diversity within educational settings.

## RESEARCH METHODS

This study employs a literature-based research design to examine the key concepts of multicultural education and its relevance to Islamic education through a systematic review of scholarly works (Abdussamad, 2021). A literature study is appropriate for this conceptual investigation because the research seeks to synthesize theories, models, and paradigms that have been developed across various academic sources, rather than collecting empirical field data.

The selection of references followed clearly defined inclusion and exclusion criteria. The inclusion criteria consisted of: (1) academic works that discuss multicultural education in terms of its concepts, dimensions, paradigms, or implementation challenges; (2) sources addressing Islamic education as a value system, normative framework, or educational model; (3) publications in the form of scientific books, peer-reviewed journal articles, research reports, or official academic documents; and (4) sources published between 1990 and 2024 to capture both foundational and contemporary developments (Sugiyono, 2019). Exclusion criteria were applied to non-academic opinion pieces, popular articles, and materials lacking scholarly review.

The literature search was conducted using academic databases such as Google Scholar, Scopus (through limited access), DOAJ, Cambridge Core, and national repositories. Additional sources were obtained through snowballing from key textbooks on multicultural and Islamic education. A total of 20 references were analyzed, consisting of 15 reputable national and international journal articles, 4 academic books, and 8 research reports from credible institutions such as the Setara Institute and the Wahid Foundation. These sources were intentionally selected to ensure balanced representation between global scholarship and Indonesian-context studies.

Data analysis was conducted using a thematic content analysis approach. This process involved identifying recurrent themes across the literature and categorizing them into several analytical clusters: (1) the essence of multicultural education, (2) Banks' five dimensions, (3) multicultural paradigms in the Indonesian context, (4) challenges in multicultural implementation, and (5) the relevance of these concepts to Islamic educational values (Muri. yusuf, 2019). This analytical technique allowed for systematic mapping, conceptual comparison, and synthesis of ideas that consistently appeared across sources.

To strengthen reliability and conceptual accuracy, a triangulation strategy was applied by comparing global theoretical perspectives such as those of Banks, Gay, and Nieto with Indonesian studies by scholars including Jayadi, Abduh, and Haddade. This approach ensured that the analysis was not biased toward a single academic tradition but instead integrated international frameworks with localized educational realities. The use of diverse sources from various cultural and academic backgrounds also enhanced objectivity. The methodological procedures employed in this study provide a transparent and accountable foundation for synthesizing the literature. With clearly defined selection criteria and a structured analytical process, this research aims to deliver a theoretically robust contribution to the discourse on multicultural education and its integration within Islamic educational contexts.

## **RESEARCH RESULT AND DISCUSSION**

### **The Basic Concept of Multicultural Education**

The review of the literature shows that multicultural education is a pedagogical approach designed to manage diversity and create a learning process that is fair, inclusive, and free from bias. The concept views diversity not as a challenge to be minimized but as an essential dimension of the learning environment that enriches students' academic and social experiences. It emphasizes the recognition of cultural, linguistic, ethnic, and religious identities, while ensuring that every learner receives equitable opportunities to succeed. This perspective aligns with the works of Banks, Nieto, and Gay, who describe multicultural education as an effort to transform curriculum, instructional practices, and classroom interactions to reflect the realities of diverse student populations.

The theoretical foundation of multicultural education highlights the need to eliminate bias and discriminatory tendencies that may be embedded in curriculum content, teaching strategies, or school culture. Scholars argue that multicultural education must move beyond symbolic inclusion by reshaping the deeper structures of teaching and learning. Through inclusive curriculum design, critical awareness of stereotypes, and equitable classroom practices, educators are encouraged to create environments where all learners regardless of

background can participate meaningfully. This transformative view positions multicultural education not merely as an add-on to the curriculum but as a comprehensive framework for rethinking how schools function in diverse societies.

The Indonesian context gives multicultural education greater urgency due to the country's complex sociocultural landscape. Indonesia's multiethnic and multi-religious composition, while rich in cultural capital, has often become a source of social tension when diversity is not managed effectively. Reports from the Setara Institute and Wahid Foundation reveal recurring issues of religious intolerance, identity-based conflict, and group exclusivism, including within schools. These findings illustrate that monolithic and culturally dominant approaches to education are insufficient in addressing Indonesia's plurality. A multicultural approach is therefore essential to reduce prejudice, strengthen intergroup understanding, and cultivate social cohesion from the early stages of schooling.

The analysis further indicates that multicultural education cannot be confined to cultural introductions or ceremonial expressions of diversity. Instead, it must be embedded in the structural and functional aspects of the education system. This includes curriculum redesign, teacher capacity-building, and the development of school policies that ensure representation and safety for all identities. At a conceptual level, multicultural education provides the foundation for developing learners who are socially adaptive, empathetic, and prepared to live harmoniously in a pluralistic society. This conceptual grounding becomes even more relevant for Indonesia, where the potential for horizontal conflict can be reduced through educational practices that nurture respect, justice, and appreciation for differences.

The findings of this study align with Anugrah & Ardhy (2024), who emphasize that multicultural education plays a crucial role in preventing social conflict and reinforcing social cohesion in Indonesia's diverse society. Their research shows that the five multicultural paradigms cultural preservation, social justice, equality, unity in diversity, and social interaction can only be effectively implemented when multicultural values are consistently integrated into curriculum design and classroom practices. This supports the present study's conclusion that multicultural education serves as a strategic foundation for shaping inclusive and tolerant learners.

Different results are reported by Albar (2024), who argues that the implementation of multicultural education in Indonesia often remains superficial and symbolic. Har notes that many schools adopt multicultural themes only for ceremonial activities, without undertaking deeper structural reforms such as curriculum revision, teacher training, or institutional policy changes. This contrasts with the present study's emphasis on structural transformation. The

discrepancy suggests that while the concept of multicultural education holds significant potential, its effectiveness depends greatly on systemic reforms rather than symbolic or surface-level initiatives.

### **Dimensions and Paradigms of Multicultural Education in the Indonesian Context**

The literature analysis demonstrates that Banks' five dimensions of multicultural education content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture remain highly relevant to Indonesia's diverse educational landscape. Each dimension serves a crucial function in shaping a learning environment that is fair, inclusive, and sensitive to cultural differences. Content integration encourages curricula that reflect Indonesia's cultural plurality, while knowledge construction helps students recognize how cultural perspectives shape the development of knowledge. Prejudice reduction requires collaborative learning strategies that minimize stereotypes, and equity pedagogy ensures that all students receive equitable learning support. Empowering school culture emphasizes the need for schools to build safe, pluralistic, and empowering environments that uphold the dignity of all groups.

Further review shows that the five multicultural paradigms commonly used in Indonesia cultural preservation, social justice, equality, unity in diversity, and social interaction form the philosophical foundation of national education. These paradigms are inseparable from Indonesia's nationhood, which is built upon the pluralistic values of Pancasila. The paradigm of cultural preservation maintains local identity and heritage, while social justice and equality serve as principles to eliminate discrimination within educational practices. The paradigm of unity in diversity reinforces the idea that national cohesion derives from pluralism, while social interaction highlights dialogue and collaboration as essential mechanisms for fostering tolerance among students.

The analysis also reveals that the implementation of these dimensions and paradigms faces various structural and cultural challenges. Teachers' limited understanding of multicultural education often results in superficial, ceremonial practices that fail to transform curriculum or school culture. The centralized nature of Indonesia's curriculum restricts schools' flexibility to tailor multicultural strategies to local needs. Moreover, Indonesia's sociocultural reality still marked by prejudice, identity-based polarization, and religious exclusivism indicates that internalization of multicultural values is far from optimal. Cases such as interreligious student conflicts, ethnic stereotyping, and the rejection of minority houses of worship illustrate that schools still require systematic approaches to nurture tolerance and intercultural competence.

The connection between multicultural principles and Islamic education is also a key finding of this study. The foundational values of Islamic education justice, equality, inclusivity, and the principle of *rahmatan lil-ālamīn* (mercy to all creation) are inherently aligned with the goals of multicultural education. However, practical implementation within Indonesian Islamic educational institutions does not always reflect these ideals, particularly when tendencies toward religious exclusivism emerge. Integrating multicultural dimensions into Islamic education can therefore strengthen religious moderation, broaden students' sociocultural awareness, and help them understand diversity as part of divine wisdom (*sunnatullah*). This integration represents an important theoretical contribution of the study, offering a model for Islamic education that is more adaptive to Indonesia's pluralistic society.

This research adopts a literature study approach, in which all findings are derived from systematic analysis and synthesis of books, scholarly articles, research reports, and academic publications related to multicultural theory and Indonesian education. As a conceptual study, the aim is not to present empirical data but to construct a comprehensive theoretical framework that future empirical studies can build upon. The study also recommends the use of tables or diagrams to visually map the relationship between Banks' dimensions, Indonesian multicultural paradigms, and Islamic educational values. This would allow readers to understand the conceptual structure more clearly and support policymakers and educators in designing more effective multicultural programs.

The findings of this study are consistent with Moslimany (2024), who argue that the success of multicultural education in Indonesia depends heavily on integrating cultural preservation, social justice, and equality into school culture and curriculum. Their study emphasizes that creating an empowering school culture is essential for strengthening social cohesion among students. This supports the present study's conclusion that multicultural dimensions must be implemented in harmony with Indonesia's national paradigms to produce more inclusive educational practices.

In contrast Muhajir (2025) argues that multicultural education in Indonesia remains largely superficial and symbolic. According to Har, many schools adopt multicultural themes only during ceremonial events without engaging in deeper structural reforms such as curriculum revision, teacher training, or comprehensive institutional policies. This critique differs from the present study, which suggests that integrating multicultural principles with Islamic educational values and national paradigms can produce transformative outcomes provided that systemic support is in place. Har's findings highlight the need for stronger policy commitment to ensure that multicultural education is implemented substantively rather than symbolically.

### **Relevansi Pendidikan Multikultural terhadap Penguatan Pendidikan Islam**

The review indicates that the core values of Islamic education are fundamentally compatible with the principles of multicultural education. Islam views human diversity as *sunnatullah*, a divine decree intended to encourage mutual understanding and respect, as reflected in Qur'an 49:13, which emphasizes equality, dignity, and the importance of recognizing differences. Foundational Islamic educational concepts such as *ta'dib*, *tarbiyah*, and *ta'lim* highlight moral development, justice, and social responsibility values that closely align with multicultural education's mission to cultivate learners who are empathetic, tolerant, and capable of appreciating pluralism. This alignment provides a philosophical entry point for integrating multicultural perspectives into the broader aims of Islamic education.

The relevance of multicultural education becomes even more pressing in Indonesia's contemporary context, where challenges such as religious intolerance, exclusivism, and tendencies toward radicalism have been documented within certain Islamic educational settings. Reports from the Wahid Foundation (2022) reveal that some students in religious-based schools exhibit resistance toward groups deemed different from their own, indicating that inclusive values are not yet fully internalized in everyday school practices. In this context, multicultural education provides a pedagogical framework that can reinforce Islamic principles of *tawassuth*, *tasamuh*, and *ta'adul*—moderation, tolerance, and balance thereby strengthening the role of Islamic education in promoting peaceful coexistence.

The analysis also demonstrates that incorporating multicultural approaches into Islamic education can broaden students' sociocultural awareness and deepen their understanding of diversity as an integral aspect of Indonesian identity. Various local practices illustrate this potential, such as moderate pesantren that offer cross-cultural programs, inclusive madrasahs that enroll students from different religious backgrounds, and the integration of tolerance-related materials into Islamic Religious Education curricula in public schools. These cases show that Islamic education, when guided by multicultural principles, can serve as a strategic platform for cultivating inclusive civic attitudes and countering exclusivist tendencies.

Integrating multicultural and Islamic educational frameworks is also essential for enhancing pedagogical responsiveness to Indonesia's pluralistic society. Rather than diluting religious identity, multicultural education encourages learners to understand how Islamic ethical values can be applied constructively in diverse social settings. This approach contributes to forming students who are not only religiously observant but also equipped with empathy, intercultural competence, and the ability to resolve conflict peacefully. In this sense, Islamic education enriched with multicultural perspectives supports the

formation of morally grounded individuals who can thrive within Indonesia's complex social fabric.

From a theoretical standpoint, this study positions the integration of multicultural values into Islamic education as a conceptual advancement aimed at building a more comprehensive and humane educational model. Core Islamic values such as justice, equality, and the sanctity of human dignity can be reinforced through multicultural approaches that promote inclusivity and critical reflection. As a conceptual study, this research synthesizes multicultural frameworks, Islamic educational principles, and Indonesia's sociocultural realities into a cohesive theoretical model that future empirical studies can further test and refine. This conceptual contribution offers a foundation for policymakers, curriculum designers, and educators seeking to strengthen the cultural and ethical dimensions of Islamic education.

As this research employs a literature study design, the findings are derived from the systematic analysis of books, academic articles, research reports, and publications related to multicultural and Islamic education. Although not based on field data, the study provides a robust theoretical synthesis and recommends the use of diagrams or tables to visually map the relationship between Islamic values, multicultural dimensions, and real-world educational practices in Indonesia. Such visual tools would improve clarity and support the development of more effective multicultural strategies within Islamic educational contexts.

The findings of this study are in line with Al-huda (2025), who argues that multicultural education significantly strengthens religious moderation within Islamic educational institutions in Indonesia. Her research shows that integrating lessons on tolerance, intergroup understanding, and respect for diversity fosters empathy and discourages exclusivist attitudes among students, reinforcing this study's conclusion that multicultural perspectives can effectively enhance the character formation process in Islamic education.

In contrast, Farizi (2020) presents a differing view, noting that some Islamic educational institutions resist multicultural frameworks due to the perception that they may weaken students' religious identity or promote value relativism. Aziz argues that without clear contextualization, multicultural ideas can be misunderstood as undermining doctrinal stability. This perspective contrasts with the present study's argument that multicultural education, when properly aligned with Islamic ethical principles, does not diminish religious identity but instead enriches students' social and moral capacities for living harmoniously in a pluralistic society.

The discussion demonstrates strong conceptual convergence between multicultural education and Islamic educational values; however, a more critical interpretation is needed to distinguish theoretical synthesis from descriptive summaries. While previous sections present comprehensive explanations of

Banks' dimensions, Indonesian multicultural paradigms, and Islamic educational principles, the discussion must clarify how these frameworks interact and where gaps in current scholarship remain. A review of global debates shows that multicultural education in Islamic contexts often encounters challenges related to interpretative tensions, value relativism, and concerns about the dilution of religious identity—issues that are rarely addressed in Indonesian literature. By engaging with these debates, the present study contributes a more nuanced perspective that situates Indonesia's multicultural challenges within broader international discussions on diversity and religious education.

The integration of Islamic educational values with Banks' multicultural framework represents a significant theoretical contribution, yet this novelty must be made more explicit. Most existing studies in Indonesia focus either on multicultural education in general schools or on religious moderation within Islamic institutions, but they rarely articulate a coherent model that bridges both domains. The novelty of this research lies in its argument that Islamic values—such as justice, equality, compassion, and the sanctity of human dignity—can function as ethical anchors that strengthen the implementation of multicultural education. This positions Islamic education not as a parallel system but as a catalytic force capable of enriching multicultural discourse through ethical, theological, and sociocultural grounding. Highlighting this theoretical integration enables the study to stand apart from previous works that tend to treat multicultural and Islamic education as separate or loosely connected fields.

The discussion also benefits from critically examining the limitations of existing scholarship. Many Indonesian studies tend to present multicultural education normatively, emphasizing its importance without adequately addressing structural constraints such as centralization of curriculum, limited teacher competence, or ideological resistance within certain Islamic educational settings. International research similarly highlights that multicultural education often fails when implemented superficially, without institutional support or pedagogical reorientation. By acknowledging these shortcomings, the current study positions its conceptual contribution as a response to these global and local gaps, underscoring the need for deeper structural reforms and not merely symbolic adoption of multicultural themes.

This research extends the conversation by identifying practical implications that have not been sufficiently discussed in prior studies. Integrating Islamic educational ethics with multicultural paradigms can serve as a framework for curriculum development, teacher training, and policy formulation within Islamic educational institutions. This integrative model offers a concrete pathway for operationalizing abstract values such as *rahmatan lil-‘ālamīn*, tawassuth, tasamuh, and ta‘ādul in classroom practice. By articulating this operational potential, the

study emphasizes its relevance not only to theoretical debates but also to the real challenges faced by educators and policymakers in Indonesia's pluralistic society.

The discussion recognizes that despite strong conceptual alignment, the integration of multicultural and Islamic education requires careful contextualization. Global debates caution that multicultural frameworks developed in Western contexts may not always translate seamlessly into Islamic educational environments without adaptation. This study addresses this limitation by grounding the analysis in Indonesia's sociocultural reality, where diversity is both a source of strength and potential conflict. Through this contextual grounding, the research contributes a locally relevant model that refines and expands the applicability of multicultural theories within Islamic educational settings.

## CONCLUSION AND IMPLICATION

### Conclusion

The study concludes that multicultural education and Islamic educational values share a strong conceptual compatibility, particularly in promoting justice, equality, empathy, and respect for human dignity. Through a comprehensive analysis of existing literature, this research demonstrates that the core principles of Islamic education rooted in *rahmatan lil-'ālamīn*, moderation, and social responsibility align strongly with the foundational dimensions and paradigms of multicultural education. This alignment confirms that Islamic education possesses significant potential to serve as a strategic pedagogical framework for fostering inclusivity, tolerance, and harmonious coexistence within Indonesia's pluralistic society. The integration of both frameworks provides a compelling theoretical foundation for reconceptualizing Islamic education as an approach that not only nurtures spiritual and moral integrity but also cultivates learners' intercultural awareness and readiness to live peacefully in diverse social environments.

In addition to synthesizing existing theoretical perspectives, this study offers a distinctive contribution by articulating an integrated conceptual model that bridges multicultural education with Islamic educational ethics. This integration highlights how Islamic values can enrich multicultural discourse and contribute to the development of more inclusive educational practices. Nevertheless, the study is limited by its reliance on secondary sources, the scope of literature available in specific languages, and the absence of empirical validation. Future research should employ field-based or mixed-methods approaches to examine how multicultural principles can be operationalized within Islamic educational institutions, explore the effectiveness of curriculum models grounded in both frameworks, and investigate learners' experiences in

multicultural Islamic learning environments. These empirical directions are essential for strengthening the practical relevance of the conceptual insights presented in this review.

### **Implication**

The findings of this study imply that the values of Islamic education justice, equality, moderation, and respect for diversity can serve as a solid theoretical foundation for integrating multicultural principles into educational frameworks. This compatibility enables the development of pedagogical models that strengthen Islamic education's role in shaping learners who are both religiously grounded and socially inclusive. The study contributes a conceptual framework that future researchers can further test empirically to refine models of Islamic education that respond effectively to Indonesia's pluralistic context.

In practical and policy terms, the study suggests that Islamic educational institutions and policymakers need to incorporate multicultural approaches more systematically into curricula, teacher training, and school culture. Strengthening teacher competence in intercultural pedagogy, expanding tolerance-based materials in Islamic Religious Education, and establishing inclusive school policies are essential steps toward fostering harmony and reducing exclusivism in educational settings. These implications underscore the need for collaborative efforts between educators, institutions, and government agencies to promote inclusive, plural-aware Islamic education across Indonesia.

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