

UTILIZING AN INTEGRATED CIPP–CULTURALLY RESPONSIVE PEDAGOGY FRAMEWORK FOR EVALUATING MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION IN MADRASAHs

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ABSTRACT

In increasingly diverse societies, Islamic educational institutions are expected to cultivate intercultural understanding while simultaneously maintaining their religious identity. Although multicultural Islamic Religious Education (IRE) has received growing scholarly attention, previous studies have largely examined either multicultural pedagogical practices or educational program evaluation independently. This approach provides limited understanding of how institutional conditions, pedagogical processes, and student outcomes interact to shape program effectiveness. This study aims to evaluate multicultural IRE programs in Indonesian madrasahs through an integrated framework that combines the Context–Input–Process–Product (CIPP) evaluation model with Culturally Responsive Pedagogy (CRP). To achieve this, a qualitative multiple-case study was conducted across five purposively selected madrasahs, utilizing semi-structured interviews, classroom observations, document analysis, and focus group discussions. The collected data were then analyzed thematically according to the four CIPP dimensions, while pedagogical practices were interpreted through the principles of CRP. The findings reveal that multicultural IRE is most effective when institutional commitment is supported by leadership, curriculum integration, teacher capacity, and culturally responsive instructional practices. These practices include dialogic, contextual, and collaborative learning approaches. Importantly, these conditions fostered students' respect for diversity, empathy, inclusive dialogue, and intercultural competence. However, it is noteworthy that the implementation of these elements varied across institutions. Finally, this study advances multicultural Islamic education by extending the CIPP evaluation model through the integration of Culturally Responsive Pedagogy. It demonstrates that program effectiveness depends on organizational quality and how culturally meaningful pedagogy transforms institutional commitment into intercultural learning outcomes within Islamic educational settings.

Keywords: CIPP Evaluation, Culturally Responsive Pedagogy, Islamic Religious Education, Multicultural Education, Program Evaluation

INTRODUCTION

The increasing cultural, religious, and ethnic diversity of contemporary societies has positioned education as a critical mechanism for fostering intercultural understanding, social cohesion, and responsible citizenship. Consequently, multicultural education has evolved beyond merely promoting tolerance; it now focuses on developing learners' intercultural competence, dialogic engagement, and the ability to participate constructively in culturally diverse communities (Banks, 2019; Gay, 2018; Ladson-Billings, 2021). Within this broader educational transformation, Culturally Responsive Pedagogy (CRP) has emerged as a prominent pedagogical approach that emphasizes the integration of students' cultural identities, lived experiences, and social contexts into meaningful learning processes. Instead of viewing cultural diversity as a challenge to overcome, CRP recognizes diversity as a valuable educational resource that can

promote equitable participation, collaborative learning, and inclusive classroom environments (Gay, 2018; Ladson-Billings, 2021). These developments have, in turn, also influenced Islamic education. In this context, educational institutions are increasingly expected not only to prepare students to engage positively with plural societies but also to do so while maintaining a strong Islamic identity. Recent scholarship argues that Islamic educational philosophy provides an ethical foundation for intercultural understanding and social justice by emphasizing principles of compassion, mutual recognition, and respect for human dignity (R'boul, 2021). As a result, this perspective helps position multicultural IRE as an important educational approach aimed at cultivating both religious commitment and inclusive citizenship (Chen & Wang, 2025; Kuffuor et al., 2024). Ultimately, these intertwined developments underscore the importance of integrating intercultural and religious inclusivity within educational frameworks.

Indonesia provides an important context for examining this educational transformation. As one of the world's most culturally and religiously diverse Muslim-majority countries, Indonesia has increasingly positioned madrasahs as strategic institutions for promoting religious moderation, social harmony, and democratic citizenship. Accordingly, IRE is expected not only to strengthen students' theological understanding but also to cultivate respect for diversity, empathy, and peaceful coexistence across religious, ethnic, and cultural differences (Muis, 2025; Raihani, 2018). These expectations are closely aligned with Islamic educational values that emphasize compassion, tolerance, mutual recognition, and social responsibility, making multicultural education an integral rather than peripheral component of Islamic learning (Pangalila & Rumbay, 2024; R'boul, 2021). Recent studies have documented encouraging efforts to incorporate multicultural values into Islamic education through culturally responsive teaching, religious moderation, and inclusive classroom practices (Huda et al., 2024; Muhajir et al., 2025; Wakano et al., 2025). Nevertheless, the extent to which these initiatives are systematically implemented and translated into meaningful student outcomes continues to vary considerably across educational institutions.

Despite growing scholarly attention to multicultural Islamic education, important gaps remain in the literature. Existing studies have primarily examined multicultural education from conceptual, normative, or policy perspectives, emphasizing curriculum reform, religious moderation, and value integration while providing limited empirical evidence regarding the effectiveness of multicultural educational programs in Islamic schools (Chotimah et al., 2025; Mahmudulhassan et al., 2025; Muis, 2025). Conversely, studies employing educational evaluation frameworks have largely focused on program accountability and quality assurance without explaining how culturally responsive pedagogical practices connect institutional conditions with student learning outcomes (Aziz et al., 2018; Caley et al., 2021). Consequently, limited attention has been given to understanding how institutional vision, organizational capacity, classroom pedagogy, and intercultural competence interact as an integrated educational system within multicultural Islamic education.

To address this gap, this study adopts an integrated framework that combines the Context–Input–Process–Product (CIPP) evaluation model and Culturally Responsive Pedagogy (CRP). While the CIPP model provides a systematic structure for evaluating contextual needs, institutional resources, implementation processes, and educational outcomes (Stufflebeam & Zhang, 2017; Zhang et al., 2011; Ayyusufi et al., 2022; Ahmad et al., 2025), CRP explains how multicultural learning is enacted through dialogic, contextual, collaborative, and culturally meaningful teaching practices (Gay, 2018; Ladson-Billings, 2021; Pasternak et al., 2023). This study evaluates multicultural IRE in Indonesian madrasahs by integrating CIPP with Culturally Responsive Pedagogy, linking institutional conditions, teaching practices, and intercultural competence to inform curricula, teacher development, and policy.

METHOD

This study employed a qualitative multiple-case evaluative design to examine the implementation of multicultural Islamic Religious Education (IRE) programs in Indonesian madrasahs. A qualitative approach was considered appropriate because the study aimed to understand multicultural education as a contextually situated pedagogical process rather than to measure program effectiveness quantitatively (Creswell & Creswell, 2017). To this end, the study adopted an integrated conceptual framework combining the Context–Input–Process–Product (CIPP) evaluation model and Culturally Responsive Pedagogy (CRP). Specifically, the CIPP model guided the evaluation of four interrelated dimensions of program quality, context, input, process, and product, and was used to assess institutional relevance, resource readiness, pedagogical implementation, and educational outcomes (Stufflebeam & Zhang, 2017; Zhang et al., 2011). Complementing this evaluative perspective, CRP informed the analysis of how multicultural Islamic values were translated into classroom practice. This was achieved through culturally meaningful instruction, dialogic learning, equitable participation, and the incorporation of students' cultural experiences (Gay, 2018; Ladson-Billings, 2021; Pasternak et al., 2023). Within the madrasah context, these pedagogical practices were further interpreted through Islamic educational values such as *rahmatan lil 'alamin*, *tasamuh*, *ta'aruf*, and social justice. In this regard, this enabled the evaluation to examine not only program implementation but also the enactment of multicultural learning in culturally diverse Islamic classrooms.

Moreover, the study was conducted between February and July 2025 in five purposively selected Madrasah Tsanawiyah in Maluku Province, Indonesia, representing public, private, and Islamic boarding school-integrated institutions located in culturally diverse communities. Twenty-eight participants, including five principals, ten IRE teachers, five curriculum coordinators, and eight students, were selected because of their direct involvement in the planning, implementation, or experience of multicultural IRE programs. Data were collected through semi-structured interviews, non-participant classroom observations, document analysis, and student focus group discussions (FGDs) to enable methodological triangulation. Specifically, the interviews explored institutional vision, curriculum implementation, teacher preparedness, instructional strategies, and perceived outcomes, while observations documented classroom interaction, dialogic learning, culturally responsive instructional practices, and student participation. Moreover, curriculum documents, lesson plans, and school policies were analyzed to examine the alignment between institutional objectives and classroom implementation. The collected data were then analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), which involved data condensation, data display, and conclusion drawing with continuous verification. This analysis combined deductive coding based on the four CIPP dimensions with inductive thematic analysis informed by the core principles of Culturally Responsive Pedagogy, thus allowing patterns of multicultural teaching and learning to emerge across cases. To strengthen the credibility and trustworthiness of the findings, several measures were undertaken, including methodological triangulation, member checking, and peer debriefing.

RESULTS AND DISCUSSION

Context Evaluation: Institutional Commitment to Multicultural Islamic Education

The evaluation examined institutional vision, curriculum policies, educational needs, and Islamic educational orientation supporting multicultural Islamic Religious Education (IRE). Data were triangulated through school vision statements, curriculum documents, institutional policies, classroom observations, and interviews with principals, coordinators, and teachers. Moreover, analysis showed that all madrasahs explicitly incorporated tolerance, peaceful coexistence, respect for diversity, and social interaction in their vision statements, curriculum,

and policies. Specifically, school visions perceive multicultural education as an integral part of their mission to prepare students for Indonesia’s diverse society, while also maintaining Islamic identity. Furthermore, curriculum goals include tolerance, cooperation, social responsibility, and respect for diversity, thereby reinforcing these essential values.

Subsequently, the interview results aligned with the documentary evidence. Principals characterized multicultural Islamic Religious Education as an educational approach tailored to Indonesia’s diverse society, emphasizing its basis in Islamic ethical teachings rather than treating it as a distinct educational agenda (P1; P2, personal communication, February 2025). Curriculum coordinators noted that multicultural values were integrated into curriculum planning through learning objectives focused on tolerance, collaboration, and cultural engagement with students’ backgrounds (C1; C2, personal communication, February 2025). IRE teachers also incorporated cultural diversity examples in discussions on Islamic ethics, social responsibility, and community life (T1; T2, personal communication, March 2025). Classroom observations confirmed these practices during lessons on social interaction, community relationships, and Islamic morals, providing further evidence of their implementation.

To further examine the institutional orientation of multicultural IRE, program objectives identified from curriculum documents and institutional policies were mapped against Banks’ (2019) multicultural education dimensions, Islamic educational values, and the core principles of Culturally Responsive Pedagogy (CRP). The results are presented in Table 1.

Table 1. Alignment of Multicultural IRE Program Objectives with Banks’ Multicultural Education Framework, Islamic Educational Values, and Culturally Responsive Pedagogy

Program Objective	Banks’ Multicultural Dimension	Islamic Educational Value	CRP Principle	Alignment
Appreciation of diversity as <i>sumnatullah</i>	Content integration	<i>Rahmatan lil ‘alamin</i>	Cultural competence	High
Development of tolerance and mutual respect	Prejudice reduction	<i>Tasamuh</i>	Inclusive classroom climate	High
Intercultural dialogue	Equitable pedagogy	<i>Ta’aruf</i>	Dialogic learning	Moderate
Strengthening Islamic identity in plural contexts	Knowledge construction	Social justice	Cultural relevance	Moderate
Peacebuilding and social harmony	Empowering school culture	<i>Rahmatan lil ‘alamin</i>	Equitable participation	High

Source: Triangulated analysis of curriculum documents, institutional policies, interviews, and classroom observations (2025).

As can be seen from Table 1, the mapping identified three program objectives with high alignment, appreciation of diversity as *sumnatullah*, development of tolerance and mutual respect, and peacebuilding and social harmony. Two objectives, intercultural dialogue and strengthening Islamic identity in plural contexts, showed moderate alignment. Interviews with curriculum coordinators indicated that intercultural dialogue and culturally meaningful learning had been incorporated into curriculum planning but had not yet been supported by standardized pedagogical guidelines across all participating madrasahs (C2, personal communication, February 2025). Similarly, teachers reported using contextual examples related to Indonesia’s

cultural diversity during classroom instruction, while classroom observations documented variation in the frequency and organization of these instructional practices across schools.

Input Evaluation: Leadership, Curriculum, and Teacher Capacity for Culturally Responsive Multicultural Education

The input evaluation examined the institutional resources supporting the implementation of multicultural Islamic Religious Education (IRE), including leadership commitment, curriculum integration, teacher preparedness, professional learning opportunities, and instructional resources. Evidence was triangulated from interviews with principals, curriculum coordinators, and IRE teachers, supported by curriculum documents, lesson plans, school policy documents, and classroom observations. Furthermore, institutional documents and interviews consistently showed that school leadership formally supported the implementation of multicultural IRE. Specifically, school policy documents and annual work plans identified tolerance, respect for diversity, and harmonious social interaction as educational priorities. Additionally, principals reported that teachers were encouraged to integrate multicultural values into Islamic Religious Education through classroom activities and school programs promoting respectful interaction among students from different cultural backgrounds (P1; P2, personal communication, April 2025). Finally, classroom observations also documented leadership involvement in monitoring learning activities through regular classroom supervision and curriculum review meetings.

Curriculum documents showed that multicultural themes were integrated into planning, lesson plans, and learning objectives across the madrasahs. Coordinators said teachers could adapt Islamic teachings to students' cultural backgrounds and current social issues (C1; C2, personal communication, June 2025). Analysis revealed multicultural values in topics on Islamic ethics, citizenship, cooperation, and social responsibility. No specific guidelines for multicultural IRE were found. Interviews indicated teachers understood the importance of multicultural values and used students' cultural experiences, traditions, and community contexts to explain Islamic teachings (T1–T3, personal communication, May 2025). Observations confirmed teachers encouraged students to connect religious concepts with cultural diversity, social interaction, and community life.

Meanwhile, evidence regarding teacher professional learning was less consistent across institutions. Curriculum coordinators reported that professional development activities specifically addressing multicultural pedagogy had been conducted only on a limited basis and were not implemented systematically across all participating madrasahs (C2; C3, personal communication, June 2025). Additionally, school documents similarly showed that most teacher development programs focused on curriculum implementation and general instructional improvement, with relatively limited attention given to multicultural or culturally responsive teaching.

In addition, document analysis and interviews indicated that teachers primarily relied on the national curriculum, textbooks, locally developed lesson plans, and examples drawn from students' social environments when implementing multicultural learning. Therefore, teachers reported adapting existing instructional materials to include local cultural contexts, facilitate classroom discussions, and incorporate community examples relevant to students' daily experiences (T2; T3, personal communication, May 2025). Classroom observations further confirmed that contextual examples and students' cultural experiences were frequently incorporated into instruction, although specialized teaching modules or instructional resources specifically designed for multicultural Islamic Religious Education were not identified in the participating madrasahs.

Process Evaluation: Enacting Culturally Responsive Pedagogy in Multicultural IRE Classrooms

The process evaluation examined how multicultural Islamic Religious Education (IRE) was implemented in classroom instruction through culturally responsive teaching practices. Evidence was triangulated from non-participant classroom observations, interviews with IRE teachers and students, lesson plans, and classroom learning documents. Across the participating madrasahs, the instructional process consistently incorporated dialogic learning, contextual learning, student cultural experiences, collaborative learning, and equitable participation.

Furthermore, classroom observations showed that teachers regularly used dialogic teaching strategies to facilitate discussion of Islamic ethical values and cultural diversity. Lessons frequently incorporated question-and-answer sessions, reflective discussions, and opportunities for students to express their views on issues related to social interaction, tolerance, and community life. Teachers reported encouraging students to compare different perspectives before drawing conclusions about Islamic moral principles (T2; T3, personal communication, July 2025). Similarly, students described classroom discussions as opportunities to share opinions and respond respectfully to differing viewpoints (S1; S2, personal communication, July 2025). Additionally, lesson plans reviewed during document analysis also included classroom discussion and reflection as regular learning activities, thus emphasizing their importance in the instructional process.

Not only that, observation data revealed that teachers actively linked lesson content with students' social experiences. They often referenced local traditions, community interactions, cultural celebrations, and neighborhood situations to create meaningful connections. Teachers explained that integrating Islamic teachings into familiar social contexts facilitated students' understanding of religious concepts through their daily experiences (T1; T3, personal communication, July 2025). In addition, lesson plans documented the use of local examples and community-based activities to reinforce learning. Moreover, teachers routinely invited students to share examples from their cultural and family backgrounds; records indicated that students described local customs, traditions, and community practices related to respect, cooperation, and social responsibility. These activities, in turn, helped students share their cultural experiences while listening to classmates from different backgrounds (S2; S3, personal communication, July 2025). Finally, curriculum coordinators confirmed that teachers were encouraged to utilize students' diverse cultural experiences as valuable learning resources (C2, personal communication, June 2025).

In addition, classroom observations consistently documented collaborative learning activities across the participating madrasahs. Students frequently completed group discussions, collaborative problem-solving tasks, and joint classroom presentations involving classmates from different cultural backgrounds. Teachers reported that they organized heterogeneous learning groups specifically to encourage interaction among students with different experiences and perspectives (T4; T5, personal communication, June–July 2025). Moreover, students also described collaborative assignments as valuable opportunities to exchange ideas, negotiate different viewpoints, and complete shared learning tasks with their peers (S1; S4, personal communication, July 2025).

Observation data indicated that teachers sought to provide opportunities for all students to participate in classroom activities. During discussions, teachers invited contributions from students representing different groups, encouraged quieter students to express their opinions, and facilitated respectful responses among classmates. Students reported that classroom discussions generally allowed everyone to contribute regardless of cultural background or personal opinion (S2; S5, personal communication, July 2025). At the same time, curriculum

coordinators explained that classroom supervision emphasized active student participation and respectful interaction as part of routine instructional monitoring (C3, personal communication, June 2025).

Collectively, classroom observations, interviews, lesson plans, and curriculum documents consistently documented the implementation of dialogic learning, contextual instruction, utilization of students' cultural experiences, collaborative learning, and equitable participation across the participating madrasahs. Although the frequency and emphasis of these instructional practices varied among teachers, it is evident that all five participating institutions demonstrated evidence of incorporating culturally responsive learning strategies within multicultural Islamic Religious Education classrooms.

Product Evaluation: Students' Intercultural Competence Development

The product evaluation examined students' intercultural competence as the primary learning outcome of multicultural Islamic Religious Education (IRE). Evidence was triangulated from student work, classroom observations, focus group discussions, teacher interviews, and classroom assessment documents. Across the participating madrasahs, students demonstrated varying levels of intercultural competence, which were categorized as developed, emerging, and limited based on recurring patterns identified through qualitative coding. The distribution of these competence levels is presented in Table 2.

Table 2. Levels of Students' Intercultural Competence Development

Competence Level	Percentage of Students	Characteristics
Developed	55%	Cultural self-awareness, empathy, respectful dialogue, and perspective-taking
Emerging	35%	Partial understanding with inconsistent application in social interaction
Limited	10%	Minimal observable change in attitudes and intercultural behaviour

Source: Triangulated analysis of student work, classroom observations, focus group discussions, teacher interviews, and classroom assessment documents (2025).

From Table 2, it can be seen that the data from classroom observations and student focus group discussions consistently documented respectful interactions among students from different cultural backgrounds during classroom discussions and collaborative learning activities. Students described listening to differing opinions, acknowledging classmates' cultural experiences, and expressing disagreement respectfully during classroom dialogue (S1; S2, personal communication, April 2025). Teachers similarly reported observing increased willingness among students to interact positively with peers from different ethnic and cultural backgrounds during classroom activities (T6, personal communication, May 2025).

Student work and focus groups showed many students could explain social issues from multiple perspectives and connect Islamic ethics to cultural diversity. Reflection assignments included students emphasizing understanding others' cultural experiences before judging. Students said discussions helped them consider different viewpoints on social and religious issues (S3; S4, personal communication, April 2025). Meanwhile, observation records indicated students increasingly communicated respectfully, asking questions and responding without dismissing others' ideas. Teachers noted discussions became more orderly and collaborative as

students learned to express opinions respectfully and support arguments with classroom and everyday examples (T5; T6, personal communication, May 2025).

Triangulated evidence from classroom observations, student work, teacher interviews, and focus group discussions further identified three levels of intercultural competence among participating students. In this context, students categorized as developed demonstrated consistent cultural self-awareness, empathy, respectful dialogue, and constructive interaction with peers from diverse backgrounds. Conversely, students in the emerging category demonstrated understanding of multicultural values but applied them inconsistently in classroom and social situations. Students labeled limited showed little change in participation, communication, or responses to cultural diversity activities. Classroom records and teacher reflections matched these patterns across the madrasahs (T6; C4, personal communication, May 2025).

Overall, evidence from student work, classroom observations, focus group discussions, teacher interviews, and classroom assessment documents consistently documented positive development in students' intercultural competence following participation in multicultural Islamic Religious Education. Although the degree of development varied among students, all participating madrasahs demonstrated evidence of students engaging respectfully with cultural diversity through classroom interaction, collaborative learning, and reflective learning activities.

Cross-Dimension Synthesis: Integrated Evaluation of Multicultural Islamic Religious Education

The cross-dimension synthesis examined how the four components of the evaluation framework interacted throughout the implementation of multicultural Islamic Religious Education (IRE). Triangulated evidence from interviews, classroom observations, curriculum documents, school policy documents, lesson plans, student work, and focus group discussions demonstrated that the implementation of multicultural IRE followed a sequential yet interconnected pattern across the participating madrasahs. Institutional vision established the educational direction for multicultural learning, leadership and curriculum provided organizational support, culturally responsive pedagogical practices shaped classroom implementation, and these instructional processes were reflected in students' intercultural competence.

Across all participating madrasahs, school vision statements and institutional policies consistently identified multicultural education as part of the schools' educational mission. Interviews with principals and curriculum coordinators confirmed that these institutional commitments informed curriculum planning, teacher supervision, and the organization of learning activities (P1–P3; C1–C3, personal communication, February–June 2025). Curriculum documents further demonstrated that multicultural values had been incorporated into learning objectives and instructional planning, while classroom observations documented the implementation of dialogic learning, collaborative activities, contextual instruction, and opportunities for equitable student participation. Student interviews, focus group discussions, and classroom assessment records similarly documented the development of respectful interaction, empathy, cultural awareness, and intercultural communication among participating students.

Although all participating madrasahs demonstrated the same general sequence of implementation, variations were observed in the consistency of each component. Schools with more comprehensive curriculum planning, stronger leadership support, and greater teacher preparedness demonstrated more frequent implementation of culturally responsive learning activities during classroom observations. These schools also documented a larger proportion of students demonstrating developed intercultural competence through classroom participation,

collaborative learning, and reflective activities. Conversely, institutions reporting fewer professional learning opportunities and more limited instructional resources demonstrated greater variation in classroom implementation and student outcomes.

Figure 1 presents the integrated pattern observed across the madrasahs, in which institutional vision, administrative support, pedagogical practices, and student learning outcomes operate as interconnected components of a unified educational process. Rather than functioning independently, these elements reinforce one another in shaping the implementation of multicultural Islamic Religious Education. The model demonstrates how institutional values and support structures guide teaching practices, which subsequently influence students' knowledge, attitudes, and appreciation of cultural and religious diversity.

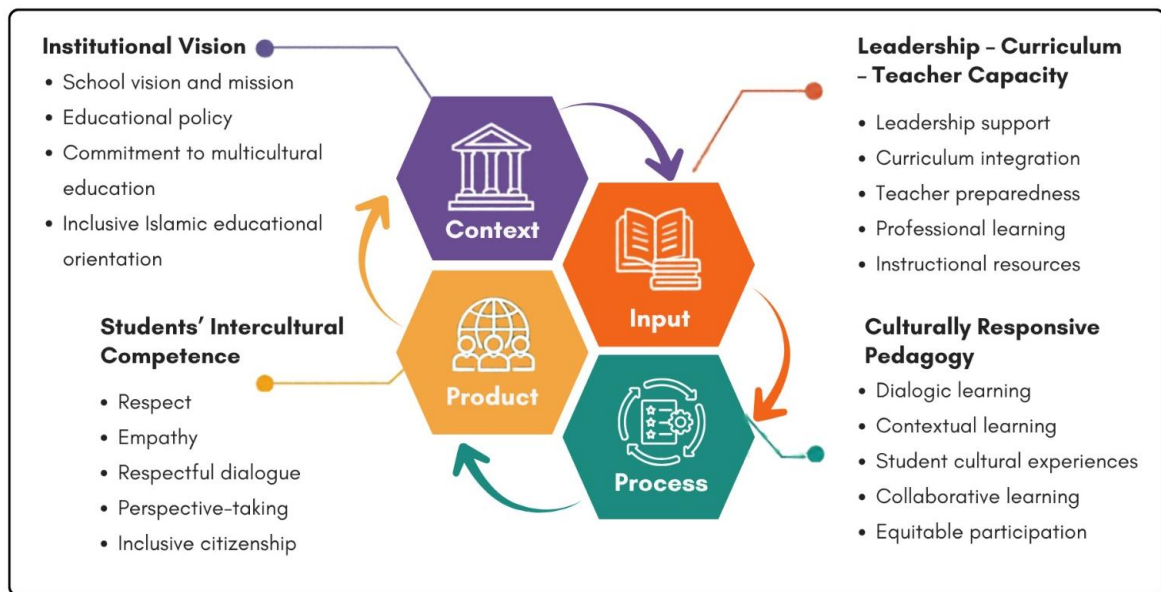


Figure 1. Integrated Evaluation Framework for Multicultural Islamic Religious Education

As portrayed in Figure 1, the findings demonstrate that the effectiveness of multicultural Islamic Religious Education (IRE) cannot be understood through isolated program components but rather through the coherence and alignment of institutional vision, organizational capacity, pedagogical practice, and student learning outcomes. Moreover, across the participating madrasahs, the implementation of multicultural IRE followed an interconnected sequence in which institutional commitment to multicultural education established the educational direction, followed by leadership support, curriculum integration, and teacher capacity, all of which created the conditions necessary for successful implementation. Subsequently, culturally responsive pedagogical practices translated these institutional commitments into meaningful classroom experiences. As a result, students demonstrated varying levels of intercultural competence. This integrated pattern reflects the systemic perspective of the Context–Input–Process–Product (CIPP) evaluation model, which conceptualizes educational quality as the interaction among multiple dimensions rather than solely the effectiveness of individual program components (Stufflebeam & Zhang, 2017). At the same time, the findings highlight that program effectiveness depended not only on organizational readiness but also on the enactment of culturally responsive pedagogy, which involves dialogic learning, contextual instruction, collaborative engagement, and equitable participation. All these elements connect students' cultural experiences with Islamic educational values. Furthermore, consistent with the principles of Culturally Responsive Pedagogy, meaningful multicultural learning emerged when

institutional support and pedagogical practice operated in concert, thus creating inclusive learning environments that fostered respectful interaction, cultural understanding, and intercultural competence (Gay, 2018; Ladson-Billings, 2021). Consequently, the findings position multicultural IRE as an integrated educational ecosystem in which institutional structures and culturally responsive teaching collectively shape students' development within culturally diverse Islamic educational settings.

The contextual findings indicate that the successful implementation of multicultural Islamic Religious Education (IRE) begins with institutional commitment, which must be embedded in the school vision, educational policy, and curriculum orientation. Specifically, across the participating madrasahs, multicultural education was positioned not merely as an externally imposed educational reform but rather as an integral expression of Islamic educational philosophy that emphasizes respect for diversity, peaceful coexistence, and social responsibility. This institutional orientation is significant because, ultimately, school vision and policy establish the normative direction that guides curriculum development, teacher expectations, and classroom practice. As Banks (2019) argues, multicultural education requires transformation at the institutional level rather than isolated classroom interventions. Similarly, Raihani (2018) emphasizes that educational policies play a decisive role in fostering inclusive citizenship within Indonesia's plural society. Moreover, the present findings demonstrate that when multicultural values are incorporated into institutional goals and curriculum planning, they tend to become an intrinsic part of the educational culture rather than merely supplementary learning objectives.

The findings further suggest that the institutional commitment observed in the participating madrasahs is closely aligned with contemporary interpretations of Islamic educational philosophy. Moreover, rather than perceiving multicultural education as separate from religious learning, school leaders and teachers framed it through Islamic principles that promote mercy, justice, mutual respect, and recognition of human diversity. This approach, therefore, supports R'boul's (2021) argument that Islamic perspectives provide a culturally legitimate foundation for multicultural education by integrating intercultural understanding with ethical and religious values. Similarly, Huda et al. (2024) argue that multicultural education in Indonesia is most sustainable when institutional policies reinforce inclusive educational cultures. In addition, Mahmudulhassan et al. (2025) demonstrate that Islamic epistemology offers pedagogical foundations for cultivating tolerance and ethical engagement across cultural differences. Furthermore, Malizal (2025) notes that contemporary Islamic education must reconcile religious identity with the demands of increasingly diverse societies. Collectively, these perspectives help explain why the participating madrasahs were able to establish a coherent institutional commitment to multicultural education. The commitment was supported not only by educational policy but also by an Islamic philosophical orientation that legitimized culturally responsive and inclusive educational practices within the school environment, thus fostering a more cohesive understanding of multiculturalism.

The input evaluation demonstrates that institutional commitment alone is insufficient to ensure the effective implementation of multicultural Islamic Religious Education (IRE). Rather, the translation of institutional vision into classroom practice depends on the availability of organizational resources, particularly leadership support, curriculum integration, teacher preparedness, and continuous professional learning. The findings revealed that participating madrasahs generally provided leadership support and curriculum flexibility for integrating multicultural values into Islamic education. However, variations in teacher preparation and access to professional development resulted in differences in how consistently culturally responsive pedagogical practices were implemented across classrooms. These findings reinforce the proposition that culturally responsive education is not solely a matter of individual teacher

commitment but also of institutional capacity to provide the structures and resources necessary for sustained pedagogical innovation.

This interpretation is consistent with Culturally Responsive Pedagogy, which positions teachers as the principal agents in translating institutional goals into meaningful learning experiences while emphasizing that such practices require supportive organizational conditions (Gay, 2018). Similarly, Ladson-Billings (2021) argues that culturally responsive teaching extends beyond instructional techniques to encompass school-wide commitments that empower teachers to recognize and utilize students' cultural backgrounds as educational assets. The present findings also support Pasternak et al. (2023), who contend that teachers' ability to implement culturally responsive practices depends on continuous professional learning and institutional encouragement rather than personal initiative alone. Within Islamic educational contexts, Mardhiah et al. (2023) likewise emphasize that sustained teacher professional development is essential for strengthening pedagogical competence and improving educational quality, while Jamin and Mudra (2025) demonstrate that effective teaching in Islamic educational institutions requires the integration of instructional competence, contextual responsiveness, and institutional support. Together, these studies help explain why leadership, curriculum, teacher capacity, and professional learning emerged as interconnected prerequisites for culturally responsive multicultural education in the participating madrasahs. Rather than functioning as independent inputs, these organizational elements collectively created the enabling conditions through which multicultural values could be translated into authentic classroom practice.

Besides, the process evaluation demonstrates that institutional commitment and organizational support were effectively translated into classroom practice through the enactment of culturally responsive pedagogy. The findings further revealed that teachers consistently employed dialogic learning, contextual instruction, collaborative learning, the integration of students' cultural experiences, and equitable participation as interconnected pedagogical practices, rather than as isolated instructional techniques. This combination, therefore, enabled multicultural Islamic Religious Education (IRE) to extend beyond the mere transmission of religious knowledge; it evolved into learning experiences that encouraged students to actively engage with cultural diversity through discussion, reflection, cooperation, and shared problem-solving. As such, the findings suggest that the effectiveness of multicultural IRE depends not simply on curriculum content but also on the pedagogical processes through which students connect Islamic teachings with their own social and cultural realities, thereby fostering a more meaningful and inclusive educational environment.

This interpretation is consistent with the central propositions of Culturally Responsive Pedagogy, which emphasizes that meaningful learning occurs when instruction recognizes students' cultural identities as educational resources rather than treating them as peripheral to the learning process (Gay, 2018). Similarly, Ladson-Billings (2021) argues that culturally responsive teaching creates learning environments in which students' diverse cultural experiences become the foundation for academic engagement, critical reflection, and social participation. Moreover, the dialogic classroom practices observed in this study further support Teo's (2019) proposition that dialogue encourages learners to construct knowledge collaboratively while developing respect for alternative perspectives. Likewise, Ouedraogo (2021) demonstrates that experiential intercultural dialogue strengthens empathy and mutual understanding by allowing students to learn from one another's lived experiences. Additionally, Kuffuor et al. (2024) show that collaborative and culturally responsive learning environments foster the development of intercultural competence through sustained interaction and reflection. Within the context of Islamic education, Muhajir et al. (2025) similarly argue that multicultural values become educationally meaningful when they are embedded within authentic

classroom interaction and everyday learning experiences. Taken together, these perspectives collectively explain why the dialogic, contextual, collaborative, and participatory pedagogies identified in this study functioned as the principal mechanism through which institutional commitments to multicultural Islamic education were enacted in classroom practice. Ultimately, this approach created learning environments that supported both religious identity and intercultural understanding.

Correspondingly, the product evaluation indicates that culturally responsive learning contributed positively to students' intercultural competence by fostering respect for diversity, empathy, respectful dialogue, and constructive interaction with peers from different cultural backgrounds. Specifically, students who experienced dialogic discussions, collaborative learning, and contextual engagement demonstrated greater willingness to appreciate differing perspectives, communicate respectfully, and participate in inclusive classroom interactions. These findings, therefore, suggest that intercultural competence was developed not only through exposure to multicultural content but also through repeated participation in learning experiences that encouraged students to engage actively with cultural differences within meaningful social contexts. In this regard, the findings highlight that culturally responsive pedagogy functions as an important mechanism through which multicultural Islamic Religious Education (IRE) supports both character formation and intercultural understanding.

Chen and Wang (2025) highlight that intercultural competence develops not merely through acquiring knowledge, but via learning environments that foster critical reflection, perspective-taking, and meaningful cultural interactions. Ouedraogo (2021) adds that experiential dialogue plays a crucial role by allowing students to build empathy and intercultural understanding through engagement with the lived experiences of others. Meanwhile, Pasternak et al. (2023) assert that culturally responsive education empowers learners by valuing their cultural identities as vital resources for both learning and social participation. The present findings also explain why a considerable proportion of students remained at the emerging level of intercultural competence. Although these students demonstrated an understanding of multicultural values, their application of respectful communication, empathy, and perspective-taking remained inconsistent across classroom and social situations. This variation suggests that intercultural competence is a developmental process requiring sustained opportunities for reflection, interaction, and culturally responsive learning rather than a learning outcome that can be achieved through isolated instructional activities. Consequently, the findings indicate that continuous engagement in dialogic, collaborative, and culturally meaningful learning experiences is necessary to support the progressive development of students' intercultural competence within multicultural Islamic educational settings.

The integrated synthesis presented in Figure 1 demonstrates that the implementation of multicultural Islamic Religious Education (IRE) is best understood as an interconnected educational ecosystem rather than as a collection of independent program components. The findings indicate a sequential yet mutually reinforcing process in which institutional vision establishes the normative direction for multicultural education, leadership provides strategic support for implementation, curriculum translates institutional priorities into educational objectives, teacher capacity enables effective instructional practice, and culturally responsive pedagogy operationalizes these commitments through classroom learning. These pedagogical processes, in turn, contribute to the development of students' intercultural competence, including respect for diversity, empathy, dialogic engagement, and inclusive citizenship. Rather than functioning as isolated stages, these components continuously interact to shape the quality and effectiveness of multicultural Islamic education within the participating madrasahs.

This integrated mechanism extends the systemic logic of the Context–Input–Process–Product (CIPP) evaluation model by illustrating how educational quality emerges through the

alignment of organizational, pedagogical, and learner dimensions. Stufflebeam and Zhang (2017) emphasize that the strength of the CIPP model lies in its capacity to evaluate educational programs as coherent systems in which contextual conditions, organizational resources, implementation processes, and outcomes are interdependent rather than discrete elements. Similarly, Zhang et al. (2011) argue that meaningful program evaluation should move beyond assessing individual components to understanding the relationships among them in supporting continuous educational improvement. The present study reinforces this systemic perspective while demonstrating that culturally responsive pedagogy serves as the critical mechanism linking institutional commitment to student development. Accordingly, the findings suggest that the effectiveness of multicultural Islamic education depends not simply on the quality of each individual component, but on the coherence with which institutional vision, organizational capacity, pedagogical practice, and student learning are integrated into a unified educational process. This integrated educational ecosystem constitutes the study's conceptual model and provides an empirical framework for understanding how multicultural Islamic education can be effectively implemented in culturally diverse madrasah contexts.

The findings extend existing scholarship on multicultural Islamic education by reconceptualizing educational evaluation as a process that integrates organizational quality with pedagogical enactment. Previously, studies have generally followed two separate trajectories. Evaluation studies, for instance, have primarily applied the Context–Input–Process–Product (CIPP) model to assess the effectiveness of educational programs by examining institutional conditions, resources, implementation, and outcomes (Stufflebeam & Zhang, 2017; Zhang et al., 2011). In contrast, research on multicultural education has predominantly focused on pedagogical practices, emphasizing culturally responsive teaching, dialogic learning, and inclusive classroom environments as means of fostering intercultural understanding (Gay, 2018; Ladson-Billings, 2021). Although both perspectives have generated valuable insights individually, they have rarely been integrated within a single analytical framework. Such an integrated approach could potentially explain how institutional conditions shape pedagogical practice and, ultimately, influence student development in Islamic educational settings.

Finally, the present study addresses this conceptual separation by demonstrating that the effectiveness of multicultural Islamic Religious Education (IRE) depends not only on the quality of institutional inputs but also on the enactment of culturally responsive pedagogy that connects organizational commitment with students' intercultural learning. In this respect, the study extends the CIPP model from a predominantly evaluative framework toward an explanatory framework in which Culturally Responsive Pedagogy functions as the pedagogical mechanism linking context and input with educational outcomes. Rather than viewing the Process dimension merely as program implementation, this study conceptualizes it as the enactment of culturally meaningful teaching practices through dialogic learning, contextual instruction, collaborative engagement, and equitable participation. Consequently, the Product dimension is understood not simply as evidence of program success but as the developmental outcome of sustained culturally responsive learning, reflected in students' respect for diversity, empathy, dialogic competence, and intercultural understanding. This theoretical refinement demonstrates that educational evaluation within multicultural Islamic education should assess not only whether programs are implemented effectively but also how pedagogical processes transform institutional commitments into meaningful educational outcomes. By doing so, it provides a more comprehensive framework for evaluating multicultural education in culturally diverse Islamic schools.

CONCLUSION

This study demonstrates that the effectiveness of multicultural Islamic Religious Education (IRE) in madrasahs is shaped not by isolated program components but by the systemic alignment of institutional commitment, organizational capacity, culturally responsive pedagogy, and student learning outcomes. Specifically, it shows that using an integrated framework that combines the Context–Input–Process–Product (CIPP) evaluation model and Culturally Responsive Pedagogy (CRP), multicultural Islamic education is most effectively implemented when certain key factors are in place. For instance, institutional vision must be supported by strong leadership, curriculum integration, teacher capacity, and culturally meaningful instructional practices that foster dialogic learning, collaboration, equitable participation, and contextual engagement. These pedagogical processes contribute significantly to the development of students' intercultural competence, which is reflected in greater respect for diversity, empathy, and inclusive social interaction. Moreover, beyond merely evaluating program effectiveness, this study reconceptualizes educational evaluation itself by demonstrating that culturally responsive pedagogy functions as the critical mechanism linking institutional conditions with educational outcomes. Consequently, this study extends the application of the CIPP model to multicultural Islamic educational settings by demonstrating how its evaluation components can be integrated with culturally responsive pedagogical principles. Furthermore, the integrated educational ecosystem proposed in this study provides a contextually grounded and systematic framework for evaluating and strengthening multicultural Islamic education, particularly in culturally diverse societies. By connecting institutional policies, curriculum design, teaching practices, stakeholder participation, and learning outcomes, the framework supports a more comprehensive evaluation process. It also offers practical guidance for educational leaders, curriculum developers, and teachers seeking to identify areas for improvement and cultivate inclusive, equitable, and socially responsive learning environments that recognize and respect learners' diverse cultural backgrounds.

AUTHORSHIP CONTRIBUTION STATEMENT

SJ: conceptualization, research design, data collection, writing of the original draft. EWP: methodology evaluation, data analysis, interpretation of the findings. FL: pedagogical analysis, interpretation of the findings, manuscript review and editing. AA: theoretical refinement, critical review, manuscript editing. S: methodological review, supervision, critical revision of the manuscript.

CONFLICT INTEREST STATEMENT

The authors declare that they have no financial, personal, or professional conflicts of interest related to the research, authorship, or publication of this article.

GENERATIVE AI STATEMENT

During manuscript preparation, the authors used ChatGPT to assist with reviewing consistency and clarity and drafting manuscript declarations. The authors reviewed and verified all AI-assisted suggestions and text and take full responsibility for the accuracy, originality, and integrity of the final manuscript.

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