

Incorporating Social Values Toward Islamic Education in Multicultural Society

Rohmat Mulyana^{1,*}

Department of Islamic Religious Education, UIN Sunan Gunung Djati Bandung, Indonesia

*E-mail: rohmat.mulyana@uinsgd.ac.id

Abstract

Enhancing students' understanding of social values in a multicultural society is crucial within Islamic education. This research employs a mixed-method approach, combining qualitative and quantitative analyses, to explore factors supporting incorporating social values into curriculums and teaching strategies. Lessons in Islamic studies and social studies are delivered experientially and contextually, influencing students' social attitudes toward diversity, including tolerance, patriotism, respect, and sympathy. The findings highlight the comprehensive impact of this integrated approach on shaping students' perspectives.

Keywords: Islamic Education, Multicultural Society, Social Value

Abstrak

Memperluas perspektif dan pengalaman peserta didik terhadap nilai-nilai sosial masyarakat multikultural penting dilakukan dalam pendidikan Islam. Penelitian ini mencoba menguraikan beberapa faktor pendukung upaya memasukkan nilai-nilai sosial ke dalam kurikulum dan strategi pengajaran, serta pengaruhnya terhadap sikap sosial siswa. Dengan menerapkan metode analisis kualitatif dan kuantitatif, penggabungan nilai-nilai sosial ke dalam pendidikan Islam diperkenalkan kepada peserta didik secara terpadu dan saling melengkapi. Pembelajaran pendidikan Islam diciptakan melalui proses pengajaran yang bersifat eksperiensial dan kontekstual dan mempengaruhi beberapa aspek sikap sosial siswa terhadap keberagaman seperti toleransi, patriotisme, rasa hormat, dan simpati.

Kata Kunci: Pendidikan Agama Islam, Masyarakat Multikultur, Nilai Sosial

INTRODUCTION

A common problem of Islamic education is how to synergize the ideal values of religion to social issues through the teaching-learning process. Islam came with several universal truths to teach human beings to be perfect creatures and have a unity philosophy of life. Still, it sometimes contradicts social life in which people can afford to some social issues in different value judgments. Therefore, Islamic education should extend students' horizons to the rich areas of life (Zuhdi and Sarwenda 2020). It is very important to ensure that religious studies are not compartmentalized and cut off from knowledge of reality (George M. Thomas n.d.; Rosyad 2019). Islamic teaching learning should promote deep comprehension and facilitate higher contemplative faculties to students through contextual social issues. In a broad line, the effort should embrace deductive to inductive thinking, convergent to divergent thinking, and imperative to descriptive teaching. It is necessary, therefore, to put the approach of religious moral imperative (Grant and Matemba 2013; Nahlawi 1995; Usman 2018) commonly used in Islamic teaching together with the moral-value approach (Kirschenbaum 1992; Suyatno 2013) and the social issues of multicultural education (Aslan and Aybek 2020; Dameron et al. 2020; Grant 2018; Mahmud 2018; Nakaya 2018). Such a combination is important for embracing the deep structure (meaning) of teaching materials and deploying creative teaching methods to avoid verbalism learning and build student multicultural tolerance. This research puts an assumption that religion is an inherent entity within many aspects

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of society and religious belief inevitably affects the areas of life, including the appreciation of religious diversity.

Multicultural education is one of the educational models that promotes the ideology of understanding, respecting, and appreciating human dignity, regardless of where they are or where they come from (economically, socially, culturally, ethnically, linguistically, religiously, or by way of the state). Islamic education with a multicultural perspective is realized in order to fulfill the ideals of Islam, namely, achieving the form and aspects of humanity as a whole, both physically and mentally, by positively and critically appreciating the developments and needs of the times, so that Islam does not become a religion that is in accordance with the situation and conditions (Djubaedi et al. 2022; Patimah 2022).

The U.S. can be the model of a country in which religious education is developed far beyond the efforts of some multicultural countries. Religious diversity is guaranteed by the U.S. constitution, although secular philosophy has been a viewpoint of most American people. Many Islamic schools and colleges have developed in the U.S., especially in North America. Today, public schools in the U.S. also are being promoted to teach religion by the principle of neutrality (Geisert 2002). Based on the explanation above, it is important to conduct a research on *incorporating social values toward Islamic education in multicultural society*.

The aim of this research is to identify the fundamental construct of social values incorporation into Islamic education of American Islamic schools in New York City. The aim is derived through three following objectives, i.e.: (1) to analyze the extent of social values involved in the Islamic teaching materials of American Islamic schools; (2) to observe some possible creative teaching learning strategies supported by technology in transferring social values to students; (3) to identify the effect of incorporation social values toward students' attitude in cultural diversity.

This research promotes the importance of social value incorporation for the development of constructive curriculum in Islamic education. Teenage students need to learn much about social issues and values that can lead them to have religious and social moral mature, avoid misleading dichotomy, and appreciate religious diversity. The major tendency of Islamic education today often puts religion simply in two sides of judgment; "heaven or hell". There are very limited explanations about real life issues that promote critical thought on asking the connection between imperative Islamic teachings and descriptive living issues. Despite it seems to be the responsibility of civic education teaching subject, Islamic teaching learning cannot be separated from contemporary issues. Langgulong (1987) analogizes that today explorations of Islamic education more often touch "under tip of iceberg" (*conceptual matter*) than "upper tip of iceberg" (*practical issues*) (Fadilah and Tohopi 2020; Zilfa 2020). Hence, by incorporating social issues toward Islamic education, it is expected that students can decide appropriate values as their reference to conduct good behavior and the teachers can enrich their teaching materials and strategies through various relevant issues.

Relating to the macro policy of Indonesian educational curriculum, this research might contribute the local government (especially for the Ministry of National Education and Ministry of Religious Affairs in provinces and districts) in preparing valuable Islamic textbook and developing technology of teaching. Unless there is a serious analysis, then the content and the strategy of Islamic teaching will have no far distinct from those which are used in the previous curriculum (the 1994 curriculum). This research shares information on how to create narrative, descriptive, contextual, and meaningful teaching learning process for Islamic education. Furthermore, the results of the research may enrich lecturing syllabus for prospective teachers on the subject matter of Islamic Education at Tarbiyah Faculty.

For the U.S. government, this research supports the available data of Islamic school profiles in the context of their curriculum development. Looking at the objectives of this research, it is clear that social issues incorporation is not only significant for inculcating Islamic belief, but also for encouraging the students of American Islamic schools being more responsible for their social conduct in multicultural society. Those research significances might also support the

implementation of the U.S. Constitution and the Bill of Right that provides civil framework for religious liberty.

RESEARCH METHOD

A case study was used as the method of this research. The method was supported by four techniques, i.e.: document analysis (Bowen 2009; Salminen, Kauppinen, and Lehtovaara 1997), observation (Carini 1975), interview (Evans and Jones 2011), and questionnaire (Vaziri and Mohsenzadeh 2012). Document analysis is utilized to scrutinize the scope and sequence of social issues incorporated into the curriculum of Islamic schools in the U.S. The observation technique aims to identify various teaching strategies that connect conceptual notions in the curriculum with the learning experience. Interviews and questionnaires are employed to gather additional insights from teachers and students regarding the effectiveness of the learning process and its impact on students' social attitudes. Through these techniques, the research seeks to uncover the fundamental constructs of social issues incorporation into the Islamic curriculum in American Islamic schools.

This research involved the students as sample that was centralized in two Islamic schools i.e. Al-Noor School and Al-Ihsan Academy. The students are those who learn in Grade 7-8 with the number of students is 188. Meanwhile the instrumentation of this research was developed into various types of instruments. First, the instrument of interview guidelines was used to obtain data from the teachers and the school principals. Second, the instrument of questionnaire was used for the students of Grade 7-8 that consists of 50 items; 20 items for indicating the quality of social-multicultural content in curriculum and learning process and 30 items for identifying the effect of the education to the social attitude of students.

To infer the data collected from Islamic schools, two approaches are applied. *First*, the qualitative data concerning with the quality of incorporation of teaching materials through the curriculum of Islamic Education and Social Studies is analyzed by qualitative approach that consists of two steps, i.e. description and interpretation. This approach particularly is deployed to elaborate the way and the quality of incorporation in teaching materials and developing classroom interaction. *Second*, the quantitative data concerning with the effect of value incorporation toward teaching learning in the two subjects (Islamic Character and Social Studies) is analyzed by operating statistical formula to find statistical as well as practical significance. This analysis involves categorical variables and numerical ones that are practically computed by Statistical Package for Social Sciences (SPSS).

The research progress certainly needs to evaluate for each time period requested for completing its whole processes and results. It is actually concerned with the major characteristic of this research in which the researcher deploys a case study to collect qualitative and quantitative data. So, the assessment of research progress was intensively discussed with host institution advisors beginning from deciding sample until reviewing research results. These efforts are expected to sharpen research perspective and increase the quality of the findings.

A further step, after completing research project, is how to disseminate the research findings. There are at least two urgent strategies that will be taken as action plan in home country. Firstly, the research findings will complete my lecturing syllabus on Islamic education for prospective teachers in Tarbiyah faculty as well as for the scholarly interest in post-graduate program of State Islamic University -- UIN Sunan Gunung Djati. The way to disseminate the research findings will be taken for granted by writing a book entitled Multicultural and Social Value Learning in Islamic Education that has been in my concern for along time. Secondly, the dissemination will be carried out through in-service trainings for Madrasah Aliyah teachers who hold on each Islamic education subject cluster, i.e. those who hold fiqh (Muslim tradition), hadits (prophet say), aqidah-akhlak (character and faith in Islam), Arabic language, and the history of Islamic culture (Asy'ari 2017; Baba 2018; Fasih 2016). The in-service trainings will be administered by provincial office of Ministry of Religioius Affairs of West Java.

The United States of America and Indonesia have particular similarities in social mosaic. Both countries integrate nations who live in various ethnic, cultures, and religions. However, the U.S. have been in great success to put religious tolerance as a predominant macro policy. As released by the Bureau of Democracy, Human Rights, and Labor Affairs (1999), "Religious tolerance and respect for those who hold different beliefs are central elements of the American experience and the nation's core values." This statement reflects that the country has placed religious freedom in the context of personal and social justice (Bureau of Democracy, Human Rights 1999). The country ensures its citizen to believe religion according to their faith and also to respect other communities of religion. And, religious education in the U.S. has been extended to a more extensive understanding in the perspective of multicultural society.

Based on the consideration above, this research was conducted in the U.S. In an American multicultural society, this research has been carried out through a comparative analysis of incorporating social values into Islamic education. Through this process, the research findings can explain a more comprehensive perspective on transferring Islamic education to students. In other words, this research is carried out in the U.S., particularly in New York City, because the sources of reference, the conditions of society, and the ideas of multiculturalism are available there. There are at least 220 Islamic schools and colleges in the U.S., and 29 of them are located in New York (MSA of the USA and Canada 1997). All those opportunities can sharpen research analysis, enlarge viewpoints, and enrich shared living values.

RESULTS AND DISCUSSION

Data Analysis and Research Findings

Teaching Materials for Social Values

After two months of observation at Al-Noor School and Al-Ihsan Academy, both schools performed the same characteristics in the curriculum development regarding contents. Otherwise, in some particular aspects certain characteristics may distinguish them. The detailed description of the curriculum and teaching materials in both Islamic schools is figured as follows:

a. Teaching Materials for Social Studies

Social studies are one of the important lessons in Al-Noor School as well as in Al-Ihsan Academy. The lesson is introduced to students since they are in grade 2 until grade 12. There is a certain curriculum scope for each grade the school prepares according to a standardized curriculum. In this description, the social studies curriculum only includes some areas of teaching materials in the schools. Still, it is more specific to portray the social studies curriculum for grades 7 to 8. According to the results of two months of observation, the curriculum has larger area for learning social values in the following context:

First, the teaching materials of social studies for Grades 7 to 8 are provided in a rich content area. Using the book *The American Nation* by Davidson Castillo, the teaching materials provide a rich area of social studies. The teachers of social studies for grade 7 let their students learn about the story of the first American, meeting different worlds, English colonies, the American Revolution, immigrant and growth education and culture, the new direction of a diverse nation, etc. Meanwhile, the teachers of grade 8 commonly teach their students the topic about *the development of neighbor countries like Canada and Mexico its effect to the development of the U.S., history of World War I and II and its effect to the U.S. diverse population, the cause of Great Depression and its impact on diverse groups of American, The Cold War and the implication for the U.S., and the Civil Right Movement and Woman Liberation Movement and how they affect all Americans*. All the materials are completed by some pictures for the illustration of the event and arranged in reading comprehension strategies that provide quizzes, essays, and cloze test. Besides, the materials of social studies are sometimes

presented in audio visual materials that describe lively the real event according to the teaching topics.

Second, teaching material provides sphere for the students to reach positive as well as negative social values. This is very important for making students have critical analysis on social issues. Although the main stream of teaching social studies is addressed to guide students to get the bountiful information on the fact of American history, and of nowadays life, some teaching materials encourage students to find the correct social values in certain social event. Learning social values in both schools, therefore, not only make learn from something positive but also from the negative one. The story about discrimination, intolerance, and prejudice are also taught to the students in order they know that such social attitude is not relevant to the diverse nation like in U.S. Therefore, besides using the book of American Nation as a handbook, teachers also used to enrich their teaching materials by using various story books like *The Student's Guide to American Civic* written by John LaMachia. This book consists of two series of editions that specifically discuss tolerance and patriotism in brilliant examples in two sides of history, the false perception of diversity and the correct one. The most important thing from learning the book, said Sister Shahidah, is that the students can learn how to live in the U.S. as a diverse nation.

Third, teaching learning materials are coherently related to the school program as a whole. As formalized education, Al-Noor School and Al-Ihsan Academy has used a classroom as a space for conducting teaching-learning process. Yet in some cases, learning social studies has practiced in a large space of real interaction among the school communities. The students who come from a different family background and country of origin can make them more familiar with different race, ethnic, and culture (Amin 2018). Like in Al-Noor School, although most of students are from the country of origin of Saudi Arabia families, there are also the students from other country origin like Lebanon, Sudan, Yemen, Turkey, etc. The same as Al-Noor School, Al-Ihsan Academy also has various students' country of origin even the school was founded by Guyanese. Because the diversity of race, ethnic, and cultural background of students, the schools then develop *Multicultural Fairs* that held on annually. In this activity, students are encouraged to participate in the fair. They come to the fair by putting on their traditional dresses and perform traditional songs or dances of their country of origins. Usually, before or after the moment of fair, the school held on social studies book fairs. Such activity as cited by the principle of Al-Ihsan Academy, Rafeek Muhammad, was initiated by the school to make students have large view about differences.

b. Teaching Materials for Islamic Studies

Islamic studies are formally taught twice a week by teachers who are responsible for holding on the lesson. At Al-Noor School the lesson in grade 7-8 is handled on by Sister Gihan Mohammed, meanwhile at Al-Ihsan Academy the same lesson is facilitated by Sister Mizan Fazlurrahman. In both Islamic schools, the teachers used a book written by Yahya Emerick entitled *What Islam is All About*. This book consists of interesting descriptions about Islam like the topic of how do I study Islam, the Islamic view of creation, Islamic belief, the legacy of the Prophet Esa, The Final Messenger, Islam become a nation, Islam in society, how do I live today, and the Muslim family. Detail explanations about the major inclination of teaching materials in Islamic studies are explained below:

First, the teaching material of Islamic studies has a comprehensive scope of content for learning Islam. As cited above, the materials that are taken from the book written by Yahya Emerick shows that the topic includes spiritual as well as social values. For example, the topic of Islamic belief much more touch the spiritual values, meanwhile the topic of Islam in society tends to explain the real life of Muslim and the needs of appreciation to different race, ethnic, religion, and culture in multicultural society. It means that the second topic is concerned with social values through which Muslim can live together in a diverse society like in New York City. Based on the results of observation, the classroom learning process for the topic of Islam in society has strongly encouraged students to learn related issues regarding the position of Muslim today in the United

States of America. For example, Sister Mizan Fazlurrahman said "Being Muslim in the U.S. is not quite identical with the Muslim of our country of origin. Here we live in multicultural society so that we are really challenged to lead our students to appreciate the differences of the people around us."

Second, the materials of Islamic studies are enriched by some supplement materials taken from multimedia programs. The teachers beside teach Islamic Studies from the book written by Yahya Emerick also used to present various materials that supposed to be important for students to have deeper spiritual consciousness and larger view about Islamic teachings. In Al-Ihsan Academy, for instance, Islamic studies are supported by internet use when the teachers give assignments to their students. Therefore, the program like reading Islamic poems, songs, quizzes, games, stories, and Qur'an recitation are available in www.playandlearn.org program that is linked to the school website. Through the program, students can learn it whenever, particularly when they have school assignment. As recognized by Sister Mizan Fazlurrahman and Gihan Mohammed, the program is very helpful for her classroom instruction. Now, her classroom interaction is being more intensive to use the program in order to make students have high capability in understanding Islam as a whole.

Third, the materials of Islamic studies are organized in formal, informal, hidden curriculum. In formal curriculum the schools provide series of instructional material for three times a week with twice for Islamic studies and once for Qur'an and Hadits. Informal curriculum is developed in extracurricular activities like hold on Islamic culture and book fairs, social work, food bazaar, walk-a-thon, making strides in the path of Allah, multicast dialog, student organizations, award for Qur'anic competition, Islamic studies quiz competition, etc. Meanwhile the hidden curriculum can be identified from school physical environment and the attitude of the school community which promote the realization of Islamic values in school surroundings. The hidden curriculum is strongly introduced to students especially in inculcating the ritual and etiquette of Islam. Therefore, the activities like performing prayers together and conducting correct behavior to friends, teachers, and elders become one of important aspects in developing school curriculum. As said by Brother Nidal Abuasi, the principal of Al-Noor School, "Islamic studies can not merely be evaluated in classroom interaction, but it may include all relevant school activities."

Learning Strategies for Promoting Social Values

According to observation results at two schools (A-Noor Schools and Al-Ihsan Academy), the creative learning strategies for promoting social values sporadically occurred in a wide range of teaching learning process as pointed out below:

a. Learning Strategies for Social Studies

First, the teaching learning strategy of social studies mostly directed to social problem-solving approach through which students are encouraged to have initiative sharing ideas with their peer in classroom interaction. The most often technique was deployed by the teachers of social studies is lecturing method combined with a question-and-answer technique. Through the teaching topic such as *Life in the Desert*, *California Gold Rush*, and *Shutters Mill* that was taken from *American Nation Handbook*, the teachers taught the students attractively. After student reads and writes or teachers told the story, many questions were asked to students and they were very active to respond every question conveyed by the teachers. This classroom interaction occurred at Al-Noor School as well as at Al-Ihsan Academy. In some moment of classroom interaction, the students of grade 8 – for which this research was focused on -- were sometimes organized in group discussion. This group discussion were organized into five members with the topic of social studies like *Toward Civil Right*, *Long Time in Vietnam*, and *Difficult Journey*. The learning process was gone in quite active interaction. Before discussion begun, the teacher gave any explanation of rules of discussion. Although the discussion was often simply focused on answering some quizzes in, it has motivated each student to work cooperatively with their group member. Given reward like by scoring and

appreciating the work of students group as their level of attainment often made students do their assignment of discussion seriously.

Second, teaching learning strategy has been taken for integrated skills. The process involved students' skills in analyzing the story displayed through films like the film entitled *The Sisterhood of the Traveling Pants* that in one day was used in teaching Social Studies at girls group of Al-Noor School. The story film of four girls who has harmonious sisterhood since they were child until adult has made students understand how important a social relationship between different races should be built in. Through this film, the teachers asked students to write a two-page-summary of story and their appreciation on the film that must be submitted in the following day. Although the process of displaying the film was adapted within a short time period (one hour session) of teaching learning social studies, the innovative way has taken students to more integrated skills in thinking and feeling an actual social issues and values of sisterhood in American life today. The integrated skills of learning social studies also were supported by high technology devices. Computer devices that are available in both schools help students more easily to find any sources of social issues that may be relevant with the lesson. By once a week computer practice, the students become common to use the computer for typing any task and searching any source from internet. For example, when a teacher of social studies of Al-Ihsan Academy taught about *Toward Civil Right*, he asked students to search more rich materials from internet particularly for finding the topic of religious freedom in the U.S. that should be collected in the following days. Through a task of searching sources by internet, it can be understood that learning social studies has involved a wide range of students' skills like intellectual and practical psychomotor skills.

Third, practically, the strategy of learning social studies is integrated into whole school programs. In both schools there are many programs that encourage students to experience themselves in the real situation of diversity. Although the majority of students come from similar descendant such as Subcontinent family origin (most at Al-Noor School) and Guyana (most in Al-Ihsan Academy), social studies are practically supported by some developments of school program like *Social Studies Book Fair*, *Multi-Cultural Fair*, and *Community Service Program* that let the students participate in the activity. Through the activities, students are able to work in a team, taking responsibility and communicating with others or trying for being a leader. The activities are impartial program from whole school program and they can be categorized as specific events that hold on at least in every year. Meanwhile, in school circumstance, both schools have promoted diversity among the staff. Even though both schools were initially founded by more homogenous community like Saudi Arabian at Al-Noor School and Guyana at Al-Ihsan Academy, as a matter of fact, the staff was recruited from various culture and country backgrounds. In Al-Noor School, for instance, the teachers were appointed from different country background like Saudi Arabia Lebanon, Sudan, Egypt, Malaysia, and so on. At Al-Ihsan Academy the variety of race also appears among the staff. The differences of cultural and country background of staff, in turn, make both schools more colorful and multi-cultural and they are able to promote cultural understanding and social diversity to students.

b. Learning Strategies for Islamic Studies

The subject matter of Islamic studies is another important schools curriculum that is taught and educated in Al-Noor School and Al-Ihsan Academy. As the characteristics of both private schools in which Islamic education strongly indicated in mission statement, Islamic studies become important aspect differentiating the schools from the public one. At Al-Noor School the goal of Islamic studies is expressed in its mission statement that declare the importance of inculcation of Islamic values and morals, and the development of a strong attachment of students to the Islamic culture. Meanwhile at Al-Ihsan Academy, it is placed to sustain productive graduates who would be solidly grounded in Islam as their practical way of life in America. In more detail of how the Islamic studies developed in relating on social values, further descriptions are presented to explain the recent inclination of teaching learning strategies in both Islamic schools.

First, in classroom activities, learning strategies for Islamic studies are dominated by traditional approach. Memorization technique and lecturing method are often used by the teachers of Islamic studies. The strategy is used particularly when students learn Qur'an and Hadits that need students to remember verses or phrases in the two sources. Students are encouraged to memorize word by word of Qur'an and Hadits by heart and their ability to master verses is performed in Qur'an and Hadits competition among the school students. On the other side, teaching strategy by applying lecturing method is often used by the teachers of Islamic Studies. Otherwise, the teachers sometimes tried to relate the lesson topic with current daily life of American when the topic is closely related on. For example, when a teacher of History of Islam explains the topic of diversity, he described the importance of tolerance in diversity. Through lecturing method the teacher also let student respond some questions concerning the topic of teaching.

Second, there are some cases of learning Islamic studies that are very creative. For instance, in both schools, Islamic studies lesson is promoted to students through computer-based program. This program is available in both schools and students can use it when they are attending computer learning session or they access through internet link at computer room. By the program, students are able to learn six types of reciting Qur'an introduced by the most popular reciter, among others are Abdul Rahman Al-Sudais, Mishary Rashid Al-Efasi, and Sheikh Mohammad Jibril. The availability of the program has given much assistance to students in memorizing the verses of Qur'an and it can inspire them to read Qur'an in more beautiful recitation rhythm. Besides reciting Qur'an, the school also has promoted some other interactive and computerized program for Islamic studies. The teachers of Islamic studies commonly used internet and school's website to send quiz or homework to students. In last Ramadan for instance, Al-Noor School provided an 80-items-quiz concerning the month of Ramadan that can be accessed by the students of Grade 7-8 and the highest score student was appreciated by giving him or her a prize.

Thirdly, in practical aspect, Islamic Studies are promoted in integrated educational settings. At both schools, performing prayer, discipline, and Islamic etiquette are commonly used for making student have religious consciousness and attach to Islamic culture. Starting from 8.30 a.m. students have to come to the school on time. They must wear uniforms: long shapeless robes and head scarves for the older girls and neat blue sweaters and gray trousers for the boys. Inculcating discipline in both tends to be built in strict way. Brother Hamid, an assistance principal of Al-Noor School, said that such school rule is needed to counter balance more permissive life of American youth life that can be contradictory to the life principle of Muslim. As Brother Hamid said, it is convinced that such discipline has posed students' motivation to learn more seriously so that they can perform better academic achievement as well as better Muslim personality. In both schools, the self-discipline of students is enforced by the existence of school rules. The rules administer schedule, dress code, school visitation, leaving school, absence, parent-teachers conference, parking, home-work, etc. including its merits and demerits.

Forth, although regularly Islamic studies is taken by students in two classes a week, there are some important teaching learning strategies that teachers perform to appreciate cultural diversity among American people. In an event of learning Islamic history for Grade 8 at Al-Ihsan Academy, for example, a teacher has ever explained a lesson topic entitled *Slavery; from Islamic and Christian Perspective*. Through this topic, the teacher, Sister Aminah Mohammad, explored that slavery is not relevant either in Islam as well as in Christianity. She said that such slavery must be avoided in a modern life because all human have the same right to live and the most noble man or woman before God is one who has the most piety. She also introduced a helpful program in appreciating diversity in Islam. This program is available in playandlearn.org that can be accessed by each student. Through this program, she convinces that broad minded and good appreciation students on diversity will appear from the graduates of Al-Ihsan Academy.

The Effect of Incorporation on Students' Attitude

To identify the effect of school attempts on incorporating social values toward students' attitude, this research was completed with a questionnaire for collecting quantitative data. The questionnaire consists of 50 items as the results of breaking down six aspects, namely the process of learning Islamic studies, the process of learning social studies, the attitude of tolerance, patriotism, respect, and sympathy. The first two aspects are concerned with the existence of teaching learning process and the students' interest in subject matter meanwhile the last four aspects more tend to explain the social value actualization of students. Considering the quantitative data, the analysis of this part will be quite different from the previous section in which the description presents qualitative analysis. In this part, the description will figure out some results of statistical analysis.

a. Tolerant Attitude

Tolerant attitude concerns with the acceptance of differences among those with different customs, values, lifestyles, or looks. According to the results of data analysis, the tolerant attitude of students in both schools reaches the score of 71.63. It means that students' property for the tolerant attitude can be categorized in *high level* if the standard of category refers to: < 50 = quite low; 50-59 = low; 60-69 = moderate; 70-79 = high; and 80-100 = very high.

The existence of tolerant attitude does not stand alone, but it relates with many experiences of the students at the time period of measurement. Based on the statistical computation, it was found that there are fourteen variables correlating to tolerant attitude. They relate to students' tolerance in various quality of correlation. The highest influential variable is students' involvement on continuous study of a local community. The coefficient of correlation between the variable with tolerant attitude reaches $r = .525, p < .01$. Meanwhile, the lowest influential variable is the learning of world history that reach $r = .174 p < .05$. More detail information on some correlates for tolerant attitude can be noticed at table 1.

Table 1. Correlates of Students' Tolerant Attitude

No.	Correlates	The Coefficient of Correlation
1.	Involvement on continuous study of local community	.525**
2.	Learning history of racial discrimination from old America society	.503**
3.	Accessing internet program for doing assignment and searching information?	.481**
4.	Learning people characteristic from various ethnic groups	.478**
5.	Participating in various ethnic groups	.456**
6.	Learning history of Islam	.399**
7.	Learning history of the United State of America	.361**
8.	Using classroom resources of local cultural community	.357**
9.	Reading poetry, short story, folklore of variety of ethnic group	.315**
10.	Teachers story-telling about different culture	.222**
11.	Learning various culture through multimedia (CD, video, film, etc)	.205**
12.	Reciting and learning Qur'an and Hadits	.204**
13.	Learning music or art of variety of ethnic group	.198*
14.	Learning world history	.174*

** Correlation is significant at the .01 level, * Correlation is significant at the .02 level

Notice the table 1, it is clear that learning different culture can emerge students become more tolerant in looking diversity around their circumstance. Therefore, to make teaching leaning process more meaningful for building student's tolerance, it is important for teacher to involve student on a study of local community and to participate them in various ethnic groups. Through such learning, the students will be able to learn more about different characteristic of races, ethnics,

cultures, and religions. Beside, the tolerant attitude can be enhanced by improving religious studies like learning the history of Islam and reciting as well as understanding Qur'an and Hadits. By learning the history of Islam, perhaps, students can understand how the prophet of Muhammad appreciated differences among the people of Mecca who are not only Muslim but also Jews and Christian. By learning Qur'an and Hadits, students also are able to know the verses of Qur'an and Hadits that explain the importance of tolerant attitude among human beings. Therefore, the correlation of those variables to tolerant attitude is significant.

b. Patriotic attitude

Patriotism concerns with feeling love to the country. Patriotism is one of social values that are important to inculcate to students. Supposed by feeling love to the country, students tend to be good citizens after they become adult. According to the results of data analysis, the Patriotic attitude of students of Al-Noor School and Al-Ihsan Academy got the highest average score then other variables. It reaches the average score of 75.74 which categorized as *high level* (the category reference is: < 50 = quite low; 50-59 = low; 60-69 = moderate; 70-79 = high; and 80-100 = very high). It means that most of students in both Islamic schools love the U.S. as their county and they feel proud of becoming the U.S. nation.

Like tolerant attitude, patriotism is not exclusively separated from other factors; it is influenced by many variables of learning. Based on the statistical analysis, the Patriotic attitude of student is affected by at least 8 variables. The variables that influence the students' patriotism are learning history of the United State of America, tolerant attitude, learning the different characteristics of ethnic group, learning many the art of variety ethnic group, the involvement on continuous study of local community, learning the world history, participating in various ethnic group, and using classroom resources of local cultural community. Meanwhile the quality of coefficient of correlation for each variable is figured in the table 2.

Table 2. Correlates of Students' Patriotic attitude

No.	The Correlates	The Coefficient of Correlation
1.	Learning history of the United State of America	.483**
2.	Tolerant attitude*	.455**
3.	Learning people characteristic from various ethnic group	.355**
4.	Learning music or art of variety of ethnic group	.311**
5.	Involvement on continuous study of local community	.229**
6.	Learning world history	.211**
7.	Accessing internet program for doing assignment and searching information?	.210**
8.	Participating in various ethnic groups	.152*
9.	Using classroom resources of local cultural community	.150*

** Correlation is significant at the .01 level, * Correlation is significant at the .02 level

Based on the table 2 the most important thing to increase the student's patriotism is student's interest in learning the U.S. history. The quality of correlation is very significant ($p < .01$) with the coefficient of correlation reach $r = 5.79$. Meanwhile, the second important variable is student tolerance toward differences that reach $r = .455$ and $p < .01$. It can be understood that tolerant attitude is important for patriotism because the first pre-requisites for loving the U.S. country, student should receive the real condition of the U.S. people in which they live in diversity. Without such willingness of acceptance on the condition, it is impossible for them to have patriotism toward the country.

c. Respect for School Rules

Respect for the school rules can be a form of social values in the context of student's life. Respect for school rule can be an embryo of respect for law or constitution in larger context. Supposed, if a student has better respect on school rule where he attends classes, he also will have better appreciation on social rules or constitution in his future time. For this reason, identifying the students respect for school rules can be articulated as putting prediction on their future respect toward similar object that provided in the table 3.

Table 3. Correlates of Students' Respect for School Rules

No.	Correlates	The Coefficient of Correlation
1.	Reciting and Learning Qur'an or Hadits	.579**
2.	Using classroom resources of local cultural community	.300**
3.	Accessing internet program for doing assignment and searching information?	.266**
4.	Reading poetry, short story, folklore of variety of ethnic group	.252**
5.	Participating in various ethnic groups	.235**
6.	Teachers story-telling about different culture	.215**
7.	Reading history of the Prophet Muhammad	.196**
8.	Patriotic attitude toward country*	.161*
9.	Tolerant attitude toward diversity*	.150*

** Correlation is significant at the .01 level, * Correlation is significant at the .02 level

According to the results of statistical analysis, the quality of students' respect for school rule reach the average score (M) = 61.43. It means that most of students have the *moderate level* of respect for school rules. Consequently, there must be many students who have ever broken the rules of the school while the others are trying to be more submissive upon the rules. This tendency is also influenced by some factors. At least there are eight aspects of student habits and attitude that effect on their respect for school rules. The most important habits of students is reciting and learning Qur'an and Hadits that relate to the students' respect for school rules with $r = .579$ ($p < .01$). Meanwhile the lowest influenced aspect to students' respect for school rules is tolerant attitude that reach $r = .150$ ($p < .05$). More complete variables and aspect that influence the students' respect for school rules is figured in table 4.

Noticing the table above, it is clear that reciting and learning two sources of Islamic teachings (Qur'an and Hadits) have been importance aspect that influence the students' respect for school rules. One of important reasons, perhaps, is that in the two sources there are many verses that explain the importance of self-discipline, respect to others, or respect for norms in social life. Respect to school rules also is influenced by diversity factors. For example, the habits of student to read poetry, short story, folklore, etc and the initiate of teachers to use local cultural community become other important factors that must be take account in increasing students respect for school rules.

d. Sympathy Feeling

Sympathy feeling actually is more tend to be psychological aspect rather than being social values. But, it is assumed that some of social values relate with sympathy feeling. This aspect has been measured by five items of social cases that are possible for student to respond by involving their feeling. The case like someone who gets AIDS, loss a house in fire, fails in completing school, loss job, etc. Students then have to judge the case according to their feeling whether they are sympathy or not that provided in the table 4.

Table 4. Correlates of Students' Sympathy Feeling

No.	Correlates	The Coefficient of Correlation
1.	Loving the differences among teenage	.338**
2.	Patriotism toward country*	.337**
3.	Teachers story-telling about different culture	.327**
4.	Reading history of the prophet Muhammad	.285**
5.	Reciting and Learning Qur'an and Hadits	.279**
6.	Learning history of the United State of America	.244**
7.	Tolerant attitude*	.232**
8.	Respect for school rules*	.168*
9.	Learning music or art of variety of ethnic group	.150*

** Correlation is significant at the .01 level, * Correlation is significant at the .02 level

According to the results of statistical computation, the majority of students of Al-Noor School and Al-Ihsan Academy has the *moderate level* of sympathy (M = 69.57). It means that feeling sympathy in the two schools still need to be improved. Meanwhile, the existence of feeling sympathy can not be separated from other factors. As found in this research, there are at least 9 factors that have significant correlation to students' sympathy feeling. They are: loving the differences among teenage, Patriotic attitude toward country, teachers story-telling about different culture, the habits of reading Prophet Muhammad, reciting and learning Qur'an and Hadits, learning history of the United States of America, tolerant attitude, respect for school rules, and learning music or art of variety of ethnic groups. The nine factors influence the sympathy feeling in various qualities. The strongest influential factor is students' love at differences among teenage ($r = .338, p < .01$), and the weakest is students' habit in learning music or arts in variety of ethnic group. More detail for the quality of correlation between the sympathy feeling and some factors is figured in table 5 above.

e. Comparative Analysis of Both Schools

Although both schools (Al-Noor and Al-Ihsan), have similar characteristics especially for their characteristic of Sunni, private, and Islamic schools, they are unique in some qualities of their student preference. Supposed it occurs because each school has specific internal academic policy that may differ one from another. In the context of this research the differences are presented in the context of students' interest in Islamic and social studies, their quality of tolerance, spirit for patriotism, respect for school rules and their sympathy. Based on the results of data analysis it is found that:

First, students' interest in learning Islamic studies in both schools is not significantly different. Both groups are categorized in the *moderate level* of interest in which the students of Al-Noor School get M = 64.09 and the students of Al-Ihsan Academy reach M = 62.90. Although the comparison is not in statistical significance, it can be said that students of Al-Noor have much better interest in learning Islamic studies than students Al-Ihsan Academy. Another thing, a higher standard deviation of students' interest of Al-Noor School than that of Al-Ihsan Academy means that scores for the students of Al-Noor School are more heterogeneous.

Second, similar to the interest of Islamic studies, the students' interest in learning social studies in both schools are not significantly different. The average of mean score is 60.33 for the students of Al-Noor School and 62.67 for the students of Al-Ihsan Academy. The scores are classified in the *moderate level* of interest. Otherwise, in this case, the students of Al-Ihsan Academy has little bit higher score and more homogeneous than that of students' interest of Al-Noor School.

Third, the tolerant attitude of students in both schools is significantly different. In this case, the students of Al-Ihsan Academy are better in their attitude of tolerance than the students of Al-

Noor School have. The significance is proved by $F = 13.049$, $p < .001$. What makes them different probably concerns with the school program developed by each school.

Forth, the same as tolerant attitude, patriotism toward the country (the U.S.) is significantly different between the student preferences of two schools. The coefficient of difference (F) is very high in which $F = 63.930$, $p < .001$. The Patriotic attitude of the students of Al-Ihsan Academy is better than that of the students of Al-Noor School. Similar to the inclination of tolerant attitude, students' patriotism may influenced by many factors of school surroundings that provided in the table 5.

Table 5. Students' Preference

No	Aspects	Al-Noor		Al-Ihsan		F	Sig.
		M	SD	M	SD		
1.	Interest in Islamic studies	64.09	12.18	62.90	11.70	.464	.497
2.	Interest in Social studies	60.33	14.33	62.67	12.52	1.396	.239
3.	Tolerant attitude toward diversity	63.54	14.76	71.04	13.52	13.049	.001
4.	Patriotic attitude toward country	64.52	14.26	79.72	11.42	63.930	.001
5.	Respect for school rules	77.36	10.31	73.91	15.11	3.410	.066
6.	Sympathy feeling	66.00	12.90	73.63	11.55	18.068	.001

Fifth, the students' preference on respecting the school rules is slightly significant different. Al-Noor School at which a school rule is strongly applied tend to have better students' respect for school rule than that of the students' respect of Al-Ihsan Academy. The average of mean score of Al-Noor School reaches 77.36, meanwhile Al-Ihsan Academy reaches 73.91. When the standard deviation of students' respect for school rule at Al-Noor School is lower than that of Al-Ihsan Academy, it means that majority of students' score of Al-Noor students are more homogeneous. For some reason, the disposition is supposed to be relevant to the strict discipline inculcation at Al-Noor school.

Last, the sympathy feeling of students at both schools is also in significant difference. For this case, Al-Ihsan Academy is better ($M = 73.63$) than Al-Noor School ($M = 66.00$). It means that the students of Al-Ihsan Academy get high level of sympathy feeling, meanwhile the students of Al-Noor School only get the moderate level of that feeling. What makes them different probably is caused by the ways of guiding and teaching the students in which Al-Ihsan Academy applies more persuasive and moderate approach in its educational setting. For example, in Al-Ihsan Academy, the school does not separate male from female in classroom group and it does not give strictly fines for demerits students who break the rules. Conversely, the two things are not occurred in Al-Noor School.

Discussion and Implication

Discussion

Referring to the results of qualitative as well as quantitative analysis presented at previous part, there are some positive efforts of both schools (Al-Noor School and Al-Ihsan Academy) to promote social values. Some social values were facilitated through many school programs which in turn they directly involve students in social interaction. The curricula of both schools tend to

integrate social aspects into the whole school programs. Such tendency occurred due to many factors.

First, multicultural education has been experienced by students in daily interaction. Although the students and staff of both schools are homogenous in the religion of Islam, they come from the different countries of origin, races, and cultures so that such experience make students more familiar with differences and they are able to respect diversity. Therefore, one of the important educational action in diverse society is that students must attain the knowledge, skills, and competencies necessary to participate in public discourse and civic action with people who are different from them in significant ways (Mohamed 2014; Rothman 1977). Students are socialized within communities where they learn the values, perspectives, attitudes, and behaviors of their primordial culture which may differ from other cultures. For the students of Islamic schools in New York City, such contextual multicultural learning is very possible to develop because people from all over the world are easy to find in New York City. For example, according to census in 2010-2020, the composition of New York City population consists of 33.3% White Non-Hispanic, 12.6% Asian and Pacific Islander Non-Hispanic, 1.0% Some other race Non-Hispanic, 1.8% Non-Hispanic of two or more races, and 6.6% Hispanic origin (Department of City Planing New York City 2020).

Second, the high technology and literacy of information in New York City may become another factors that make both schools are able to apply computerized programs like on-line assignments, quiz, Qur'an and Hadits memorization, etc., so that it can accelerate the space of understandings and capabilities of students toward religious and social values. Using computer devices means that technology is functioned as one of supporting elements for improving learning, especially constructivism learning (Gance 2002; Makewa 2019; Tezgider, Yildiz, and Aydin 2019) and inquiry learning (Johnson et al. 2019; Krajcik et al. 1998; Vanhala 2018) which become important strategy for learning values (Gabatbat and Santander 2021; Kirschenbaum 1992). It is no wonder therefore if the attempt of using computer program can enhance the students' attitude toward positive social values. As proved by the findings of this research, accessing internet or e-learning program for doing school assignment and for searching information has significantly influenced the tolerant attitude of students with revealed by $r = .481$, $p < .01$.

Third, students are common with the freedom of expression for their ideas when they are inside as well as outside classroom. Such habit actually is supported by the public freedom of expression guaranteed by the U.S. Constitution and the Bill of Right. Supposed the freedom made most of Islamic students have grown up in an optimum level of self-confidence in their mental stage. Some indications to the disposition of their mental stage are proved by their learning through which most of students perform active learning. When their teachers guide them in classroom most of student are able to work actively, emerge critical question, answer questions, and take initiatives in discussion. The phenomena virtually also figured that the students' achievement motivation of Islamic schools (Al-Noor School and Al-Ihsan Academy) grow up better. What occurred in both schools prove that democratic learning has increased the need of sense of belongingness and self-image of the students that thus made them have high achievement motivation for being successful learner.

Fourth, globally the existence of curriculum and teaching learning process at both schools are not separated from educational macro policy in the U.S. The liberal democratic country of US has given opportunity to each school, including Islamic private schools to develop their program according to their needs. Freedom of beliefs, for instance, has opened larger chance for Islamic school in developing school program based on their community belief. Islamic teaching therefore can be differently designed from one school to another. Like in Al-Noor and Al-Ihsan Academy, Islamic studies have been interpreted into various ways of educating students. Although both schools are most likely Sunni, they have any differences in their characteristic of Islamic education. In Al-Noor School, establishing discipline is stricter than in Al-Ihsan Academy. But in developing

the program of multicultural affairs and computer-based learning, Al-Ihsan is better than Al-Noor. The differences appear because of the availability of large space for performing creativity. This, again is impartial from a macro policy of education in the U.S. as well as from living philosophy of American people in general.

Regarding students attitude that statistically figure certain disposition toward social values, it is also strongly supposed that the four factors above has become main causes. Although this research did not analyze statistically of their direct effect, it was common if a democratic country, multicultural society, well-equipped facility will affect to the quality of input, process and output of school. In other words, it is not strange that Islamic schools in the U.S. like Al-Noor and Al-Ihsan Academy are much better in their quality than those of the schools in authoritarian country, mono-cultural, and ill-equipped facility.

Implications for Developing Madrasahs in Indonesia

Learning religion through formalized education like schools is always interesting to discuss. Many regard that school are very strategic place to introduce religious values to students, but others look schools having no responsibility at all for transferring religious values since students learn with their teachers. Both standpoints virtually emerge from two strongly different philosophical roots. When the people advocate the role of schools for enhancing religious spirituality of students, they perhaps hold the path of perennialism view as their ways of thinking.

On the contrary, the people who agree with withdrawing religious education from school involvement supposed they follow the path of liberalism philosophy. The two philosophical roots are quite distinctive and opposite each other, and then it can bring about two kinds of school policies concerning the consideration of religious education in the curriculum. In perennialism view, a school must accommodate religious curriculum as an integral part of school curriculum, but in liberalism there is no such an obligation for a school to take account religious education into curriculum.

When education is formalized, it means that government has authority to take control over school curriculum. The authority of government toward schools, of course, appears in the different levels of involvement depending on the internal policy of the country and more importantly depend on its ideology. For this reason, it can be said that the existence of schools can not be partially considered as a form of educational system wholly separated from an ideal of majority people of the country. In Indonesia, for example, where religious belief is acknowledged as the first pillar of Pancasila (a nation ideology), religious teaching has become important subject matter taught in schools. The government tends to control curriculum development for the subject matter, although in some cases, the authority of schools to develop creative learning has been extended much larger then before.

CONCLUSION

The research underscores the enrichment of teaching materials at Al-Noor Schools and Al-Ihsan Academy, particularly in their integrated curriculum model for Islamic schools. The innovative teaching and learning processes implemented, including experiential and contextual activities, multicultural programs, and technology integration, have demonstrated a positive impact on students' social attitudes. The statistical analysis reveals significant correlations between various aspects of learning and students' attitudes, emphasizing the importance of both Islamic and social studies in shaping a more tolerant, patriotic, and respectful student body. Furthermore, the comparison of the roles of government in the U.S. and Indonesia sheds light on the unique challenges and opportunities faced by American Islamic schools. While the U.S. government

maintains a hands-off approach to religious education, the Indonesian government plays a more active role in shaping the curriculum for madrasahs. Understanding these cultural and governmental differences contributes to a nuanced perspective on religious education in multicultural societies. In summary, this research provides valuable insights into the multifaceted landscape of Islamic education in a multicultural context. The findings emphasize the crucial role of teaching materials and strategies in shaping students' social attitudes and contribute to the ongoing discourse on the intersection of religion and education.

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