

Date Received : August 2025
Date Revised : October 2025
Date Accepted : October 2025
Date Published : November 2025

INTERNALIZATION OF MULTICULTURAL ISLAMIC EDUCATION VALUES BASED ON LOCAL WISDOM: A QUALITATIVE CASE STUDY OF THE BOOK OF MARAH LABID, SURAT MARYAM AYAT 12-15 BY SHEEKH NAWAWI AL BANTANI

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Kata Kunci:

Pendidikan Islam,
Multikulturalisme,
Kearifan Lokal, Tafsir
Marah Labid, Syekh
Nawawi al-Bantani,
Pendidikan Karakter

ABSTRAK

Latar belakang penelitian ini berangkat dari urgensi penguatan pendidikan Islam multikultural dalam menghadapi kompleksitas keragaman sosial, budaya, dan agama di Indonesia. Dalam konteks ini, tafsir klasik *Marah Labid* karya Syekh Nawawi al-Bantani dipandang relevan sebagai sumber otoritatif untuk menggali nilai-nilai fundamental yang dapat diinternalisasikan dalam dunia pendidikan. **Tujuan penelitian** ini adalah untuk mengidentifikasi nilai-nilai pendidikan Islam multikultural yang terkandung dalam tafsir tersebut, sekaligus menganalisis strategi implementasinya di sekolah berbasis kearifan lokal. Penelitian ini menggunakan **metode** kualitatif dengan pendekatan kepustakaan dan hermeneutika, didukung studi kasus implementasi di MA Asyafi'iyah Karangasem, Kecamatan Margasari. **Hasil penelitian** menunjukkan bahwa ayat 12-15 Surat Maryam, sebagaimana ditafsirkan dalam *Marah Labid*, memuat nilai empati, kepedulian sosial, ketaatan, kedisiplinan, kerendahan hati, serta integrasi religius dengan budaya lokal. Nilai-nilai ini diimplementasikan melalui strategi pembelajaran kolaboratif, pembiasaan harian yang konsisten, keteladanan guru, serta inovasi berbasis kearifan lokal seperti *project-based learning*, permainan edukatif Islami, dan integrasi seni budaya. Dampaknya terlihat pada pembentukan karakter siswa yang religius, inklusif, toleran, dan memiliki kepedulian sosial, baik di sekolah, keluarga, maupun masyarakat. **Kesimpulan** penelitian ini menegaskan bahwa integrasi tafsir klasik Nusantara dengan praktik pendidikan modern berbasis kearifan lokal dapat memperkuat pendidikan karakter dan multikulturalisme, sehingga relevan untuk menjawab tantangan pendidikan Islam kontemporer sekaligus menjaga identitas budaya bangsa.

Keywords:

Multicultural Islamic education, Sheikh Nawawi al-Bantani, Tafsir Marāḥ Labīd, Sufistic tafsir, Tarbawi tafsir, Surah Maryam 12-15

ABSTRACTS

Background This research is based on the urgency of strengthening multicultural Islamic education in Indonesia's complex social, cultural, and religious diversity. In this context, the classic commentary on Marah Labid by Sheikh Nawawi al-Bantani is seen as relevant as an authoritative source for exploring fundamental values that can be internalized in the world of education. **Purpose of this research** is to identify the values of multicultural Islamic education contained in the commentary, while analyzing its implementation strategies in schools based on local wisdom. This research uses a qualitative **method** with a bibliographic and hermeneutic approach, supported by a case study of implementation at MA Asyafi'iyah Karangasem, Margasari District. **Results** show that verses 12–15 of Surah Maryam, as interpreted in Marah Labid, contain values of empathy, social concern, obedience, discipline, humility, and religious integration with local culture. These values are implemented through collaborative learning strategies, consistent daily practices, teacher role models, and local wisdom-based innovations such as project-based learning, Islamic educational games, and arts and culture integration. The impact is seen in the formation of students' religious, inclusive, tolerant, and socially conscious characters, both at school, at home, and in the community. **Conclusion** of this study confirms that the integration of classical Nusantara interpretations with modern educational practices based on local wisdom can strengthen character education and multiculturalism, making it relevant to addressing the challenges of contemporary Islamic education while maintaining the nation's cultural identity.

A. INTRODUCTION

Indonesia, an archipelagic nation with thousands of islands, hundreds of regional languages, and diverse ethnicities and religions, is often described as a miniature world in terms of multiculturalism (Saad, Ibrahim, and Ashfaq 2025). This condition not only gives rise to cultural richness but also challenges in maintaining social harmony (Anandita and Khilmi 2024). Diversity, if not managed properly, often gives rise to social friction, discrimination, and even horizontal conflict (Hudha 2025). This is where education, particularly Islamic education, plays a strategic role in instilling multicultural values so that the younger generation can live amidst differences with mutual respect and appreciation, and maintain unity (Fikriyah, Nabilah, and Sari 2025).

Multicultural Islamic education is an educational effort oriented toward the internalization of Islamic values that are friendly towards differences, upholding tolerance, brotherhood, and respect for diversity (Imani and Surahman 2025). This education does not stop at the cognitive realm alone, but also touches on the affective and psychomotor aspects in real daily attitudes (Ochocka 2025). The values of multicultural Islamic education are truly reflected in the teachings of the Qur'an and Hadith, and are reinforced by the works of scholars of the archipelago (Sulaiman and Mutaqin 2024). One of them is Sheikh Nawawi al-Bantani, a great scholar from Banten whose work, *Tafsir Marah Labid*, is an important reference in understanding the moral messages of the Qur'an (Niswatul Malihah 2023).

In *Marah Labid*, particularly in his interpretation of Surah Maryam verses 12–15, Sheikh Nawawi emphasizes noble values in education, such as wisdom, gentleness, obedience, social concern, and respect for human dignity (Erlan Dwi Cahyo, Hamdan Maghribi 2022). These values align with the spirit of multicultural education, where each individual is taught to be humble, have noble morals, and be able to coexist peacefully amidst diversity (Theeuwes et al. 2025). Thus, this work of interpretation has strong relevance as a basis for developing multicultural Islamic education that is contextual to the realities of the Indonesian nation (Al-Bantani 2014).

Furthermore, the internalization of multicultural Islamic educational values cannot be separated from the local context (Erlan Dwi Cahyo, Hamdan Maghribi 2022). Local wisdom is a crucial medium in the internalization process, as it bridges the universal values of Islamic teachings and the daily lives of the community (Adib 2022). Local wisdom in various regions of Indonesia essentially teaches the principles of harmonious living, cooperation, and respect for others (Hesty Widiastuty 2025). When Islamic multicultural values are combined with local wisdom, an educational model is created that is not only down-to-earth but also more easily accepted by the community (Putra Yupande, Rendi, Rahmad Dedek 2025).

This research is urgently conducted because there are still few studies that connect multicultural Islamic education with the classical interpretations of Nusantara scholars, especially *Marah Labid* by Sheikh Nawawi al-Bantani, even though the interpretation contains moral and humanitarian values that are very relevant to the multicultural spirit such as wisdom, gentleness, respect for parents, and mutual respect (Imam Hadi Kusuma 2023). On the other hand, the phenomena of intolerance, exclusivism, and weak attitudes of respect for differences remain real challenges in the world of education, including in madrasas, so the internalization of Islamic multicultural values needs to be presented in an applicable and contextual

form (Lutfiyati 2023). By combining the values of Sheikh Nawawi's interpretation with the local wisdom of the Karang Asem community, this research not only strengthens the epistemology of Islamic education that originates from the Nusantara treasury, but also offers a down-to-earth model of internalization of values, easy to implement in MA Asyafi'iyah Karang Asem, and has the potential to be replicated in other Islamic educational institutions in Indonesia to form a generation that is inclusive, moderate, and has a multicultural character (Agus Salim 2024).

MA Asyafi'iyah Karang Asem, located in Margasari District, is an Islamic educational institution located in a rural area with a diverse community culture. Despite its relatively ethnically and religiously homogeneous location, this institution is not immune to the challenges of globalization, which brings with it a diverse flow of information, culture, and mindsets. MA Asyafi'iyah students are required not only to possess intellectual intelligence but also to be mentally and socially prepared to interact with differences outside their environment. This makes internalizing the values of multicultural Islamic education based on local wisdom crucial to be implemented within the school environment.

In practice, Islamic-based multicultural education at MA Asyafi'iyah needs to be based on the integration of text and context. The texts in question are sources of Islamic teachings and the works of scholars' interpretations, one of which is Marah Labid, while the context is the socio-cultural reality of the Karang Asem community. By referring to Surah Maryam verses 12–15, which emphasize the noble qualities of the Prophet Yahya (peace be upon him), such as wisdom from a young age, gentleness, religious obedience, and respect for parents, the school can internalize these values in students' daily lives. These values are also in line with the principles of multiculturalism, which demand respect for human dignity, openness, and mutual respect (Saputri and S 2025).

Theoretically, this research is grounded in the multicultural education theory developed by James A. Banks, which emphasizes the importance of equity pedagogy, content integration, and prejudice reduction (Banks 1993). This theory can be combined with the concept of moral-based Islamic education as emphasized by al-Ghazali, Ibn Miskawaih, and Indonesian scholars such as Sheikh Nawawi al-Bantani. The combination of Western multicultural education theory and classical-local Islamic scholarship provides new strength for the development of an adaptive, inclusive, and contextual Islamic education model (Halimatussa'diyah 2020).

From an empirical perspective, previous research by (Susilawati et al. 2024), (Sarnita 2023) and (Firdayanti, Meilina, and Warohma 2025) on multicultural education in Islam generally focused on conceptual and implementative aspects of the curriculum or learning strategies, such as the integration of multicultural education into Islamic Religious Education (PAI), strengthening interfaith tolerance, and studying social conflict in society. However, these studies rarely directly link the classical interpretations of Indonesian scholars as an epistemological basis in building a multicultural education framework. This is where the novelty of this research lies: first, presenting Marah Labid by Sheikh Nawawi al-Bantani, specifically the interpretation of Surah Maryam verses 12–15, as the theological and philosophical foundation of multicultural Islamic education; second, combining the values of this interpretation with the local wisdom of the Karang Asem community to produce a

down-to-earth and contextual internalization model; third, examining the actual implementation of the internalization of these values at MA Asyafi'iyah Karang Asem through a qualitative case study approach. Thus, this research not only adds to the theoretical treasury, but also offers practical innovations that differentiate it from previous research.

The local context of MA Asyafi'iyah itself demonstrates educational practices based on local wisdom, such as the tradition of village deliberations, mutual cooperation, regular religious studies, and the instilling of moral values in students' daily lives. These traditions align with the spirit of Islamic multiculturalism, emphasizing social solidarity, humility, and respect for others. However, these values need to be enriched with a stronger theological foundation, one way of doing this is by strengthening understanding of relevant Quranic interpretations.

This study aims to describe and analyze the process of internalization of multicultural Islamic educational values sourced from the interpretation of *Marah Labid* by Sheikh Nawawi al-Bantani in *Surah Maryam* verses 12-15, by combining it with the local wisdom of the Karang Asem community, and examining its implementation in learning and daily life at MA Asyafi'iyah Karang Asem, Margasari District. This study is directed to find an internalization model that not only strengthens theoretical understanding of multicultural Islamic education based on classical interpretation, but also provides practical contributions to the formation of moderate, tolerant, and noble student characters, in accordance with the challenges of the multicultural and globalization era.

B. METHOD

This study uses a descriptive qualitative approach (Lexy J. Moleong 2018). because it aims to describe in depth the process of internalizing the values of multicultural Islamic education based on local wisdom at MA Asyafi'iyah Karang Asem, Margasari District. This method was chosen because it allows researchers to understand educational phenomena in a real context through direct interaction with research subjects. Data sources in this study consist of primary data and secondary data. Primary data were obtained through in-depth interviews with the madrasah principal, Islamic Religious Education teachers, and students, as well as direct observation of learning practices, extracurricular activities, and school culture that reflect multicultural values. Secondary data were obtained from official school documents such as the madrasah's vision and mission, curriculum, work programs, and literature related to the concept of multicultural Islamic education, the interpretation of *Marah Labid* in *Surah Maryam* verses 12–15 by Sheikh Nawawi al-Bantani, and studies on local wisdom in the Margasari community.

Data collection techniques were conducted through participant observation, interviews, and documentation, which were then analyzed using the Miles and Huberman model through the stages of data reduction, data presentation, and conclusion. To maintain the validity of the data, triangulation of sources and methods was used (Miles, M.B, Huberman, A.M 2014). With this approach, the study is expected to provide a complete picture of how the internalization of multicultural Islamic values based on local wisdom is implemented in the curricular, co-curricular, and school culture domains at MA Asyafi'iyah Karang Asem.

C. RESULT AND DISCUSSION

The implementation of multicultural Islamic educational values based on local wisdom at MA Asyafi'iyah Karang Asem, Margasari District, was realized through the process of internalizing values extracted from the interpretation of Marah Labid by Sheikh Nawawi al-Bantani. Research shows that the application of the values of politeness, purity of soul, obedience to parents, and humility is carried out systematically by combining formal classroom learning with habituation in the daily lives of school residents. Teachers not only convey the concept of values through theoretical teaching but also emphasize real-world, applicable practices. This reflects a holistic approach oriented towards the formation of student character, so that multicultural Islamic education does not stop at the cognitive aspect, but develops into the affective and psychomotor domains.

Furthermore, the implementation strategy is carried out contextually by utilizing local culture as an educational medium. The school integrates universal Islamic values with the social traditions of the surrounding community, thus creating harmony between religious teachings and local wisdom. Practices such as cooperation, deliberation, respect for teachers, and devotion to parents serve as means of internalizing values that are easily understood and close to the realities of students' lives. Thus, the educational process at MA Asyafi'iyah not only produces a normative understanding of multicultural Islamic values but also forms students' critical awareness to apply these values in everyday social interactions. This model demonstrates that multicultural Islamic education based on interpretation and local wisdom can create a school environment that is inclusive, humanistic, and relevant to the needs of contemporary society.

Teachers and madrasah staff at MA Asyafi'iyah Karang Asem implement various learning strategies designed to ensure students not only understand Islamic values theoretically but also internalize them in the context of everyday life. One strategy used is integrated thematic learning, where each subject is integrated with moral values. For example, in history or fiqh lessons, teachers emphasize the exemplary behavior of the Prophet Yahya (peace be upon him), such as politeness and obedience to parents, so students can connect the values in the texts with real-life practices. Furthermore, demonstration and role model methods are also implemented, where teachers act as models demonstrating politeness, honesty, and humility in daily interactions. This approach supports the transinternalization stage as proposed by Rokeach, namely the process of instilling values through role models, so that these values gradually become integrated into students' characters.

Furthermore, the madrasah also emphasizes participatory and reflective strategies. Discussion and deliberation methods are implemented to accustom students to solving problems in an inclusive, tolerant manner and respecting the opinions of others. This strategy is relevant to Vygotsky's theory on the importance of social interaction in learning (Vygotsky 1978), and is also in line with Habermas's idea of inclusive communication in building understanding (Habermas 1989). Furthermore, there are reflection activities and value dialogues, namely special sessions used by teachers to encourage students to reflect on their daily behavior. Through this reflection, students are encouraged to recognize the importance of moral values and their impact on life, so that the internalization of values does not

stop at the cognitive aspect, but also forms affective awareness and concrete behavior in social interactions.

Daily habituation activities at MA Asyafi'iyah Karang Asem serve as a strategic means of internalizing the values of multicultural Islamic education based on local wisdom. The tradition of shaking hands between students and teachers before and after learning activities not only fosters respect but also cultivates politeness, gentleness, and respect for others. This simple practice is consistently implemented, forming a strong school cultural ritual. Furthermore, the polite use of local language in daily interactions plays a crucial role. The use of regional languages not only maintains cultural identity but also teaches inclusive communication that respects social differences, so that students are accustomed to expressing themselves in a manner that is both polite and relevant to their cultural context.

Furthermore, schools accustom students to internalize values through the practice of deliberation and involvement in socio-religious activities. Deliberation for problem-solving is used when differences of opinion or minor conflicts arise among students. Through deliberation, they learn to listen, respect, compromise, and seek fair solutions. This instills the values of tolerance, justice, and cooperation in social life. Furthermore, involvement in community-based religious and social activities such as religious study groups, community service, mutual cooperation, and visits to social institutions fosters empathy, social awareness, and a sense of responsibility for the surrounding environment. Thus, daily habituation activities are not merely routine but also effective instruments in shaping an Islamic character that is multicultural, contextual, and rooted in local wisdom.

The exemplary behavior of teachers and school leadership at MA Asyafi'iyah Karang Asem is key to internalizing the values of multicultural Islamic education. Teachers serve not only as theoretical instructors but also as role models who demonstrate these values through concrete actions, such as being humble in interactions, respecting each student regardless of social, economic, or cultural background, and providing positive reinforcement when students demonstrate behavior in accordance with multicultural Islamic teachings. This role is reinforced by madrasah leadership that is oriented towards creating an inclusive and harmonious school climate, with policies that emphasize the participation of all school members, respect for diversity, and the integration of local values into every aspect of education, thus creating an environment conducive to the growth of both religious and multicultural character in students.

An evaluation of the implementation of multicultural Islamic education values at MA Asyafi'iyah Karang Asem shows that learning strategies, daily habits, and teacher role models have a significant impact on student character development. Empathy and social awareness are fostered through student involvement in social activities, such as community service, helping friends in need, and maintaining a clean school environment. Meanwhile, obedience and discipline are evident in students' adherence to polite speech, listening to teacher instructions, and carrying out responsibilities in class and in group activities. This pattern of habits fosters awareness that obedience is not only directed towards teachers and parents but also serves as a broader social responsibility.

Furthermore, the evaluation results showed positive developments in students' personal attitudes and identity. The values of humility and modesty were evident in

daily interactions, as students learned to respect the opinions of their peers, accept criticism openly, and avoid arrogant behavior. This created an inclusive classroom atmosphere, where every student felt valued regardless of differences. Furthermore, the students demonstrated the integration of their religious identity with local culture, demonstrating a strong belief in Islamic teachings while simultaneously respecting the traditions of the surrounding community. The ability to balance religious values with local wisdom empowered students to be more confident in navigating social diversity and prepared them to live in a multicultural society.

Innovative practices based on local wisdom at MA Asyafi'iyah Karang Asem complement existing routine activities, combining classical Islamic values and local traditions into creative and contextual learning strategies. Through project-based learning, students work on social and religious projects such as fundraising for underprivileged communities, which not only foster collaboration and responsibility but also instill the values of honesty and empathy. This strategy aligns with Piaget's and Vygotsky's constructivist theories, where knowledge is built through real-life experiences and social interactions. Another innovation is the use of Islamic board games and educational games, which enable students to learn through direct experience (learning by doing) in accordance with Kolb's experiential learning concept, making the values of politeness, cooperation, and honesty more easily internalized through fun activities. Furthermore, the school integrates local arts and cultural activities such as dance, music, and drama as learning media for moral values and social ethics. This approach not only maintains local cultural identity but also emphasizes that multicultural Islamic values can be brought to life through cultural expressions rooted in local traditions.

The continuity of values in daily life is a clear indicator of the successful implementation of multicultural Islamic education based on classical interpretation and local wisdom at MA Asyafi'iyah Karang Asem. The values students acquire from the learning process do not stop in the classroom, but are internalized in daily behavior, both at home and in the community. For example, children practice polite manners when speaking to parents and neighbors, actively participate in neighborhood mutual cooperation activities, and demonstrate humility and respect for elders and peers. This consistency confirms that education rooted in classical Islamic values and combined with local wisdom can shape students' character to be religious, tolerant, inclusive, and socially responsible. This finding aligns with Will Kymlicka's theory of multiculturalism, which emphasizes the importance of recognizing and respecting diversity, while affirming the concept of modern education that demands a connection between formal learning and real-life practices (Kymlicka Will 2002).

This study confirms that the internalization of multicultural Islamic educational values in schools can be realized through a comprehensive approach, including the integration of classical values from Nusantara interpretation with local wisdom practices, thematic and collaborative learning strategies, and consistent daily habits. The role model of teachers as central educational figures is an important key in shaping students' real behavior, while learning innovations such as educational games, social projects, and the integration of local arts and culture make the internalization process more enjoyable, interactive, and easily accepted by students. The synergy of these various strategies creates a learning environment that not only

teaches cognitive knowledge but also instills attitudes and social skills rooted in religious values while respecting diversity.

With this comprehensive implementation, schools can produce students with strong, religious, and inclusive character, as well as the ability to adapt in a multicultural society without being uprooted from their cultural identity and religious values. This proves that classical Nusantara interpretations, particularly the works of scholars such as Sheikh Nawawi al-Bantani, remain relevant as authoritative sources for modern Islamic education. Furthermore, the implementation of this model demonstrates that multicultural Islamic education is not merely discourse but can be operationalized in the daily lives of students. Practically, this educational model can be replicated by other schools or madrasas by adapting local values in their respective environments, strengthening collaboration between teachers, parents, and the community, and developing creative learning innovations that are in line with current developments. Thus, education based on classical interpretations and local wisdom not only affirms the values of multiculturalism but also strengthens humanism and character education that are relevant to both national and global contexts.

CONCLUSION

Internalization of the values of multicultural Islamic education can be realized through the integration of classical Nusantara interpretations with the practice of local wisdom. This process is reinforced by thematic, collaborative, and contextual learning strategies, consistent daily practice, teacher role models, and enjoyable learning innovations such as project-based learning, Islamic educational games, and the integration of local arts and culture. This implementation not only builds cognitive understanding but also shapes students' character to be religious, inclusive, tolerant, and socially responsible.

The values taught in schools have been proven to be sustainable in students' real lives, both at home and in the community, such as polite behavior, involvement in cooperation, and respect for others. This demonstrates that classical interpretations by Nusantara scholars, particularly Sheikh Nawawi al-Bantani's *Marah Labid*, remain relevant to address the challenges of modern education. Thus, multicultural Islamic education based on classical interpretations and local wisdom can serve as a model for strengthening character rooted in religious and cultural values, while also adapting to the dynamics of a multicultural society.

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