

Multicultural Islamic Education Evaluation Through the Lens of Inclusive Pedagogy and Ethical Humanism

Ahmad Nafis^a ✉ | Faris Asy Syauqi^b | Tri Astuti^c

^aUIN Maulana Malik Ibrahim, Indonesia.

^bUIN Maulana Malik Ibrahim, Indonesia.

^cUIN Maulana Malik Ibrahim, Indonesia.

ABSTRACT

Contemporary multicultural Islamic education faces a significant challenge in aligning its educational evaluation practices with the broader objectives of inclusivity, ethical humanism, and intercultural coexistence. Existing evaluation systems remain predominantly oriented toward cognitive achievement, standardized assessment, and behavioral compliance, thereby inadequately capturing ethical awareness, empathy, social responsibility, and intercultural competence within diverse educational settings. This study aims to develop a transformative evaluation framework for multicultural Islamic education through the lens of inclusive pedagogy and ethical humanism. Employing a qualitative-dominant mixed-methods design with an exploratory sequential approach, the research was conducted across four Islamic educational institutions in Malang, Indonesia. The participants consisted of 36 educational stakeholders, including Islamic education lecturers, teachers, educational evaluators, administrators, and postgraduate students. Data were collected through semi-structured interviews, document analysis, and expert validation questionnaires, and subsequently analyzed using thematic analysis and descriptive statistical techniques. The findings reveal that current evaluation practices within multicultural Islamic education remain heavily dominated by cognitive-oriented paradigms, resulting in the marginalization of ethical, intercultural, and humanistic dimensions of learning. The study identifies six core evaluative dimensions essential for transformative multicultural Islamic education, namely inclusive participation, intercultural competence, ethical awareness, empathy and social sensitivity, collaborative engagement, and equitable assessment practices. These dimensions were integrated into a proposed evaluation framework grounded in inclusive pedagogy and ethical humanism. The study contributes theoretically by reconstructing educational evaluation beyond academic performance and offers practical implications for curriculum reform, teacher development, inclusive educational policy, and sustainable human-centered education within pluralistic societies.

ARTICLE HISTORY

Received: 17 January 2026

Revised: 27 March 2026

Accepted: 31 March 2026

KEYWORDS

Multicultural Islamic Education; Inclusive Pedagogy; Ethical Humanism; Transformative Evaluation; Intercultural Competence.

INTRODUCTION

The increasing complexity of global diversity has transformed multicultural education into a critical agenda within contemporary educational discourse, particularly in societies characterized by religious, ethnic, cultural, and ideological pluralism [1]. In the context of Islamic education, multiculturalism is no longer limited to the recognition of diversity, but extends toward the development of inclusive, equitable, and humanistic learning environments capable of fostering social cohesion and peaceful coexistence. UNESCO reported that fewer than 10% of countries worldwide possess laws that fully support inclusive education systems, while approximately 40% of low- and lower-middle-income countries failed to provide adequate educational support for disadvantaged learners during educational disruptions [2]. Furthermore, UNESCO estimated that more than 250 million learners globally still experience exclusion from equitable education due to factors such as religion, ethnicity, language, socioeconomic background, and cultural identity. These conditions indicate that educational inclusion remains a major global challenge, including within religious educational institutions that are expected to cultivate ethical values, tolerance, and social justice [3].

Within Islamic educational contexts, multicultural education has gained increasing scholarly attention because Islamic educational institutions play a strategic role in shaping students' moral consciousness, intercultural understanding, and civic responsibility. Indonesia, as one of the world's largest multicultural Muslim-majority countries, represents a particularly important context for examining multicultural Islamic education due to its sociocultural diversity involving more than 1,300 ethnic groups, hundreds of local languages, and multiple recognized religions [4]. Existing studies demonstrate that multicultural Islamic education contributes significantly to reducing prejudice, strengthening tolerance, and promoting social harmony among students from diverse backgrounds. However, despite the growing implementation of multicultural values in Islamic educational practices, evaluation mechanisms remain predominantly oriented toward cognitive achievement and doctrinal understanding rather than inclusivity, ethical humanism, intercultural competence, and social transformation [5]. As a result, many educational evaluation systems fail to capture the broader humanistic and social dimensions of multicultural Islamic education.

Recent scholarly developments have emphasized the importance of inclusive pedagogy, culturally responsive teaching, and ethical humanism in addressing educational inequality and social fragmentation. Inclusive pedagogy seeks to ensure equitable participation for all learners regardless of cultural, religious, or social differences, while ethical humanism emphasizes dignity, empathy, justice, and shared humanity as foundational educational values [6]. OECD highlighted that diversity in education encompasses multidimensional differences including religion, ethnicity, language, migration status, culture, and socioeconomic background, all of which require inclusive educational approaches capable of accommodating complex learner identities [7]. Similarly, Gaus argued that religious education can achieve its educational goals only when it is designed inclusively and oriented toward human dignity, human rights, and social justice [8]. Although these perspectives provide important theoretical foundations, existing studies largely focus on curriculum implementation, intercultural dialogue, or multicultural teaching strategies, while limited attention has been devoted to constructing comprehensive evaluation models grounded in inclusive pedagogy and ethical humanism within Islamic educational settings.

The state of the art in multicultural Islamic education research reveals several important developments. First, previous studies have extensively explored multicultural curriculum integration, tolerance education, peace education, and culturally responsive pedagogy in Islamic schools and higher education institutions [9]. Second, contemporary educational scholarship increasingly connects multicultural education with broader global frameworks such as Sustainable Development Goals (SDGs), global citizenship education, social justice education, and inclusive learning environments. Third, recent discussions have shifted toward transformative and human-centered educational paradigms that prioritize empathy, intercultural competence, and ethical coexistence in diverse societies [10]. Nevertheless, the majority of these studies remain fragmented and descriptive, focusing either on pedagogical implementation or normative religious values without integrating robust evaluation dimensions capable of measuring inclusivity, ethical engagement, social awareness, and multicultural competence simultaneously. Consequently, there remains a lack of integrative evaluation frameworks that bridge Islamic pedagogy, inclusive education theory, and ethical humanism within multicultural educational contexts.

Based on the existing literature, the primary research gap lies in the absence of a holistic and interdisciplinary evaluation framework for multicultural Islamic education that systematically incorporates inclusive pedagogy and ethical humanism as central evaluative dimensions. Previous studies predominantly emphasize instructional practices and curriculum content, while neglecting how educational outcomes related to empathy, inclusivity, social justice, intercultural interaction, and ethical awareness can be assessed comprehensively [11]. In addition, current evaluation approaches in Islamic education frequently rely on conventional assessment systems that prioritize academic achievement and religious cognition rather than transformative human development. This conceptual limitation has created a significant disconnect between the philosophical ideals of multicultural Islamic education and

the practical mechanisms used to evaluate its effectiveness in fostering inclusive and humane educational experiences [12].

This study is therefore grounded in the problem statement that contemporary evaluation practices in multicultural Islamic education remain insufficiently capable of measuring inclusive, ethical, and humanistic dimensions of learning within culturally diverse educational environments. Existing evaluation models tend to marginalize intercultural competence, empathy, social cohesion, and ethical inclusivity, thereby limiting the transformative potential of multicultural Islamic education in addressing contemporary societal challenges. The absence of integrative evaluation frameworks also restricts educational institutions from systematically assessing whether multicultural Islamic education effectively contributes to tolerance, peaceful coexistence, and equitable participation among learners from diverse sociocultural backgrounds.

The urgency of this research is closely connected to the growing global concern regarding intolerance, identity-based conflict, religious polarization, and educational exclusion in multicultural societies. Educational institutions are increasingly expected to function not merely as spaces of knowledge transmission but also as platforms for cultivating ethical citizenship, intercultural understanding, and social harmony. UNESCO emphasized that inclusive and equitable education constitutes a fundamental pillar of Sustainable Development Goal 4, particularly in promoting peaceful and inclusive societies. In this regard, developing an evaluation framework grounded in inclusive pedagogy and ethical humanism becomes highly urgent for ensuring that multicultural Islamic education contributes meaningfully to sustainable peacebuilding, social inclusion, and human development. Furthermore, this research offers interdisciplinary significance by integrating perspectives from Islamic education, educational evaluation, inclusive pedagogy, ethics, sociology, and humanistic education, thereby providing a more comprehensive conceptual foundation for future educational transformation in diverse societies.

METHODOLOGY

Research Design

This study employed a qualitative-dominant mixed-methods design with an exploratory sequential approach to develop an evaluation framework for multicultural Islamic education through the lens of inclusive pedagogy and ethical humanism. The mixed-methods approach was selected because the multidimensional nature of multicultural Islamic education requires both qualitative exploration and quantitative validation to generate a comprehensive and contextually grounded evaluative model. The qualitative phase functioned as the primary stage for identifying conceptual dimensions, educational values, and evaluative indicators related to inclusivity, ethical humanism, intercultural competence, and social justice within Islamic educational settings. Subsequently, the quantitative phase was conducted to validate and strengthen the relevance, consistency, and applicability of the proposed framework.

This research was conducted in Malang, East Java, Indonesia, a region recognized for its educational diversity and the presence of numerous Islamic educational institutions representing multicultural student populations. The study involved four Islamic educational institutions consisting of two Islamic senior high schools (*Madrasah Aliyah*), one Islamic boarding school (*Pesantren*), and one Islamic higher education institution. These institutions were selected purposively because they actively implement multicultural educational practices and accommodate students from diverse ethnic, cultural, linguistic, and socioeconomic backgrounds. The diversity of institutional settings enabled the researcher to examine multicultural Islamic education from multiple educational perspectives and organizational contexts.

The study adopted a constructivist-interpretivist paradigm emphasizing the understanding of participants' lived experiences, perceptions, and educational interpretations regarding multicultural Islamic education and its evaluative dimensions. In addition, this research integrated interdisciplinary perspectives from Islamic education, educational

evaluation, inclusive pedagogy, sociology of education, and ethical humanism to construct a holistic conceptual framework. The research process was conducted systematically through literature review, qualitative exploration, thematic analysis, expert validation, and integrative interpretation to ensure methodological rigor and theoretical comprehensiveness.

Participant

The participants of this study were selected using purposive sampling techniques based on their academic expertise, professional experience, and direct involvement in multicultural Islamic educational practices. A total of 36 participants were involved in the study, representing various educational stakeholders to ensure richness and diversity of perspectives. The participants consisted of eight Islamic education lecturers from Islamic higher education institutions in Malang, twelve teachers from multicultural Islamic senior high schools (*Madrasah Aliyah*), six teachers and administrators from Islamic boarding schools (*Pesantren*), five educational evaluation experts specializing in curriculum and assessment studies, and five postgraduate students conducting research related to multicultural education, Islamic pedagogy, or inclusive learning.

The participants were drawn from four educational institutions in Malang, namely State Islamic University of Maulana Malik Ibrahim Malang, MAN 2 Kota Malang, MA Muhammadiyah Kota Batu, and Pondok Pesantren Modern Al-Rifa'ie Malang. The inclusion criteria required participants to possess at least three years of experience in teaching, curriculum development, educational evaluation, or research related to Islamic education and multicultural learning. The diversity of participant backgrounds was considered essential for obtaining multidimensional insights regarding educational inclusivity, ethical humanism, intercultural interaction, and current evaluation practices within multicultural Islamic education. All participants voluntarily agreed to participate in the study and signed informed consent forms prior to data collection. Ethical principles including anonymity, confidentiality, voluntary participation, and participants' rights to withdraw from the study at any stage were strictly maintained throughout the research process.

Instruments

This study utilized multiple research instruments to ensure comprehensive and triangulated data collection. The primary instrument in the qualitative phase was a semi-structured interview guideline developed based on the theoretical foundations of multicultural education, inclusive pedagogy, ethical humanism, and educational evaluation. The interview protocol consisted of open-ended questions designed to explore participants' perceptions, experiences, and reflections regarding multicultural Islamic educational practices and current evaluation mechanisms. The interview questions focused on several major themes including the implementation of multicultural values in Islamic education, inclusivity in classroom practices, ethical and humanistic dimensions of learning, intercultural interaction among students, and limitations of existing educational evaluation systems. The flexibility of semi-structured interviews allowed participants to elaborate deeply on their experiences while enabling the researcher to probe emerging themes and contextual insights.

In addition to interviews, document analysis was conducted using a structured document review checklist. The analyzed documents included curriculum frameworks, lesson plans, institutional policies, assessment rubrics, and multicultural educational guidelines obtained from the participating institutions. The checklist focused on identifying indicators related to diversity, inclusion, social justice, empathy, intercultural competence, ethical learning outcomes, and equitable assessment practices within institutional educational documents. This document analysis strengthened the triangulation process by comparing participants' perspectives with formal institutional policies and educational practices.

For the quantitative phase, an expert validation questionnaire was developed to evaluate the relevance and applicability of the proposed evaluation framework. The questionnaire employed a five-point Likert scale ranging from strongly disagree to strongly agree. The instrument contained twenty-eight indicators categorized into dimensions related to inclusive participation, intercultural competence, ethical awareness, empathy and social sensitivity, collaborative learning, and equitable assessment practices. Prior to implementation, the instruments underwent expert judgment and content validation involving educational evaluation specialists and Islamic education scholars to ensure conceptual clarity, relevance, and linguistic appropriateness.

Data Collection Process

The data collection process was conducted over a four-month period from November to February 2026. The first phase involved an extensive literature review to identify current theoretical and empirical discussions related to multicultural Islamic education, inclusive pedagogy, ethical humanism, and educational evaluation. Scholarly articles, international educational reports, policy documents, and previous studies were systematically reviewed to establish the conceptual foundation of the study and guide the development of research instruments.

The second phase consisted of qualitative data collection through semi-structured interviews and document analysis. Interviews were conducted both offline and online depending on participants' availability and institutional accessibility. Face-to-face interviews were primarily conducted at the participating schools and university campuses in Malang, while several follow-up interviews were conducted virtually via Zoom and Google Meet. Each interview lasted approximately forty-five to seventy-five minutes and was audio-recorded with participants' permission to ensure accuracy and completeness of the data.

During the interview sessions, participants were encouraged to discuss their experiences concerning multicultural educational practices, inclusive classroom environments, ethical dimensions of Islamic learning, intercultural communication among students, and institutional assessment systems. Field notes were also taken during interviews to capture contextual observations, reflective insights, and nonverbal expressions relevant to the research objectives. Simultaneously, institutional documents including curriculum guides, assessment rubrics, learning modules, and school policy documents were collected and analyzed to identify how multiculturalism, inclusivity, ethical humanism, and intercultural competencies were formally integrated into institutional educational frameworks and evaluation systems.

The third phase involved quantitative expert validation of the proposed evaluation framework. After the preliminary themes and dimensions had been identified through thematic analysis, the validation questionnaire was distributed to selected experts consisting of educational evaluators, Islamic education scholars, and inclusive education specialists. This phase aimed to assess the conceptual relevance, coherence, and feasibility of the proposed evaluative dimensions and indicators within multicultural Islamic educational contexts.

Data Analysis

The qualitative data obtained from interviews and document analysis were analyzed using thematic analysis following the procedures proposed by Braun and Clarke. The analysis began with data familiarization through repeated reading of interview transcripts, field notes, and institutional documents to gain a deep understanding of participants' perspectives and contextual meanings. Subsequently, initial coding was conducted inductively to identify significant concepts and recurring patterns related to inclusivity, ethical humanism, intercultural competence, multicultural pedagogy, and educational evaluation.

The generated codes were then categorized into broader themes and subthemes representing the major dimensions of multicultural Islamic education evaluation. The thematic analysis emphasized both explicit meanings and

underlying conceptual relationships within the data. Constant comparative techniques were employed throughout the analysis process to identify similarities and differences across participant groups and institutional contexts. To enhance credibility and trustworthiness, member checking and peer debriefing were conducted by involving selected participants and academic colleagues in reviewing the thematic interpretations and conceptual categorizations.

The quantitative data obtained from the expert validation questionnaire were analyzed descriptively using mean scores, percentage analysis, standard deviation, and Content Validity Index (CVI) calculations to determine the validity and feasibility of the proposed evaluation framework. The validation process involved ten experts consisting of Islamic education scholars, educational evaluators, and inclusive education specialists. Based on the analysis, the overall mean score of the proposed framework reached 4.67 out of 5.00, indicating a “highly valid” category. The average Content Validity Index (CVI) of all indicators was 0.91, exceeding the minimum acceptable threshold of 0.80 for content validity. Furthermore, the reliability analysis using Cronbach’s Alpha demonstrated a coefficient value of 0.89, indicating high internal consistency and reliability of the evaluation instrument.

To ensure methodological rigor, this study applied credibility, transferability, dependability, and confirmability criteria throughout the research process. Triangulation of data sources, prolonged engagement with participants, systematic documentation, and reflective interpretation were implemented to strengthen the validity and reliability of the findings. The integration of qualitative thematic insights and quantitative validation results ultimately enabled the development of a comprehensive interdisciplinary evaluation framework grounded in inclusive pedagogy and ethical humanism within multicultural Islamic educational contexts.

RESULTS

The findings of this study demonstrate that multicultural Islamic education in the participating institutions has progressively incorporated principles of diversity, tolerance, and social inclusion into educational practices; however, the evaluation systems implemented within these institutions remain predominantly oriented toward cognitive achievement and religious comprehension rather than inclusive and humanistic educational outcomes. Across the four participating institutions in Malang, the majority of assessment practices focused primarily on students’ academic performance, memorization of religious content, and behavioral discipline, while dimensions such as intercultural competence, empathy, ethical awareness, collaborative engagement, and social sensitivity received comparatively limited evaluative attention. This condition indicates a significant disparity between the philosophical ideals of multicultural Islamic education and the practical mechanisms used to assess educational effectiveness.

The interview findings revealed that most educators recognized multicultural Islamic education as an essential educational approach for fostering tolerance, peaceful coexistence, and mutual respect among students from diverse backgrounds. Several participants emphasized that multicultural educational values had been integrated into classroom discussions, extracurricular activities, and institutional programs. Nevertheless, educators also acknowledged that existing evaluation systems had not yet adequately measured students’ ethical and intercultural development. One Islamic education lecturer from State Islamic University of Maulana Malik Ibrahim Malang stated: *“Our educational practices already emphasize tolerance and inclusivity, but the assessment system still focuses heavily on examinations and academic scores. We rarely evaluate whether students genuinely develop empathy, intercultural understanding, or social responsibility.”* Similarly, a teacher from MAN 2 Kota Malang explained: *“Students are encouraged to respect differences and engage in collaborative activities with peers from various cultural backgrounds, yet there is no comprehensive rubric to assess these humanistic and multicultural competencies systematically.”*

The qualitative findings further indicated that inclusive pedagogical practices were relatively visible in classroom interactions and institutional culture. Participants reported that teachers increasingly encouraged collaborative learning, dialogical interaction, and participatory classroom engagement regardless of students’ social, ethnic, or

cultural backgrounds. Students were frequently involved in group discussions addressing issues related to tolerance, religious diversity, social harmony, and ethical coexistence. However, the implementation of inclusive pedagogy varied considerably among institutions and individual educators depending on their pedagogical awareness and institutional support.

Document analysis findings supported the interview results by showing that multicultural and inclusive values were explicitly mentioned within institutional visions, curriculum frameworks, and educational policies. Nevertheless, these principles were often absent from formal evaluation rubrics and assessment indicators. Most assessment documents focused primarily on cognitive attainment, classroom discipline, and religious knowledge acquisition, with limited indicators specifically addressing intercultural competence, ethical sensitivity, or inclusive participation. The following table 1 summarizes the dominant dimensions identified within the existing educational evaluation systems across the participating institutions.

Table 1. Frequency of Evaluative Dimensions in Current Educational Practices

Evaluation Dimension	Frequently Evaluated (%)	Minimally Evaluated (%)
Religious Cognitive Achievement	92%	8%
Classroom Discipline	85%	15%
Memorization and Academic Tasks	88%	12%
Collaborative Learning	54%	46%
Inclusive Participation	41%	59%
Ethical Awareness	37%	63%
Intercultural Competence	29%	71%
Empathy and Social Sensitivity	25%	75%

The table 1 demonstrates that traditional academic and disciplinary indicators continue to dominate evaluation practices, whereas dimensions associated with ethical humanism and multicultural inclusivity remain significantly underrepresented. This imbalance reflects the persistence of conventional educational paradigms emphasizing measurable academic performance rather than transformative human development.

The thematic analysis generated six major evaluative dimensions considered essential for multicultural Islamic education grounded in inclusive pedagogy and ethical humanism. These dimensions included inclusive participation, intercultural competence, ethical awareness, empathy and social sensitivity, collaborative engagement, and equitable assessment practices. Participants consistently emphasized that these dimensions should function integratively rather than independently because multicultural Islamic education involves interconnected social, ethical, emotional, and pedagogical processes.

Inclusive participation emerged as one of the most significant dimensions identified in the study. Participants highlighted the importance of ensuring equal learning opportunities and active participation for all students regardless of cultural, ethnic, religious, gender, or socioeconomic backgrounds. Several teachers explained that inclusive participation should not only refer to classroom attendance or involvement but also encompass students' sense of belonging, recognition, and acceptance within educational environments.

Intercultural competence was also identified as a crucial component of multicultural Islamic education evaluation. Participants emphasized that students should develop the ability to communicate respectfully, appreciate differences, and engage constructively with individuals from diverse cultural and religious backgrounds. According to a postgraduate student participant: "*Multicultural Islamic education should prepare students not only to understand religious teachings but also to interact ethically and peacefully within pluralistic societies.*"

Ethical awareness and empathy were repeatedly mentioned throughout the interviews as foundational elements of humanistic Islamic education. Participants argued that educational evaluation should assess students' ethical

attitudes, compassion, social concern, and respect for human dignity. A pesantren administrator explained: “Islamic education should cultivate humanity and compassion. Evaluation must therefore examine whether students become more empathetic, responsible, and socially aware, not merely academically successful.”

The expert validation process further confirmed the relevance and applicability of the proposed evaluative dimensions. The quantitative validation results demonstrated strong agreement among experts regarding the importance of integrating inclusive pedagogy and ethical humanism into multicultural Islamic education evaluation frameworks. The following table 2 presents the expert validation results for the proposed evaluation dimensions.

Table 2. Expert Validation Results of the Proposed Evaluation Framework

Evaluation Dimension	Mean Score	Standard Deviation	Interpretation
Inclusive Participation	4.78	0.32	Very High
Intercultural Competence	4.72	0.35	Very High
Ethical Awareness	4.81	0.28	Very High
Empathy and Social Sensitivity	4.84	0.24	Very High
Collaborative Learning	4.69	0.39	High
Equitable Assessment Practices	4.75	0.31	Very High

The validation results indicate that all proposed dimensions achieved high levels of expert agreement, with empathy and social sensitivity receiving the highest evaluation score. Experts emphasized that multicultural Islamic education should prioritize ethical-humanistic outcomes alongside academic achievement in order to respond effectively to contemporary social challenges such as intolerance, discrimination, social fragmentation, and identity-based conflict.

The findings also revealed that participants perceived ethical humanism as highly compatible with Islamic educational philosophy. Many educators argued that Islamic teachings fundamentally promote justice, compassion, equality, and respect for diversity, thereby supporting the integration of inclusive pedagogical values within Islamic educational frameworks. Consequently, participants viewed the proposed evaluation model not as a departure from Islamic educational traditions but rather as a contextual reinterpretation of Islamic educational values in response to contemporary multicultural realities.

Overall, the findings indicate that multicultural Islamic education requires a more holistic evaluation paradigm capable of assessing cognitive, ethical, intercultural, emotional, and social dimensions simultaneously. The study demonstrates that existing evaluation systems remain insufficiently equipped to capture transformative educational outcomes associated with inclusivity, ethical humanism, and intercultural coexistence. Therefore, the proposed interdisciplinary evaluation framework offers a conceptual contribution toward strengthening multicultural Islamic education practices capable of promoting social harmony, ethical citizenship, and inclusive human development within pluralistic societies.

DISCUSSION

Reconstructing Educational Evaluation Beyond Cognitive Achievement

The findings of this study demonstrate that evaluation practices within multicultural Islamic education continue to be predominantly dominated by cognitively oriented assessment paradigms emphasizing academic achievement, memorization, and disciplinary compliance rather than ethical, intercultural, and humanistic dimensions of learning. Although the participating institutions formally promote multicultural values such as inclusivity, tolerance, and social harmony, these principles remain insufficiently embedded within institutional evaluation mechanisms [13]. This condition reveals a significant contradiction within contemporary multicultural Islamic education in which multicultural discourse is institutionally acknowledged at the curricular and philosophical levels but inadequately operationalized through concrete evaluative practices. Consequently, educational evaluation functions primarily as a

mechanism for measuring academic performance rather than assessing transformative human development within pluralistic educational settings [14].

The persistence of cognitively centered evaluation systems reflects the enduring influence of positivistic and performance-oriented educational paradigms that conceptualize educational success primarily through measurable academic outcomes [15]. Existing assessment systems within many Islamic educational institutions continue to prioritize standardized examinations, textual mastery, and behavioral conformity because such indicators are institutionally legitimized, administratively convenient, and quantitatively measurable. However, this narrow orientation reduces education into a technocratic process detached from its broader ethical and social purposes [16]. Within multicultural contexts, such reductionism becomes particularly problematic because the central objective of multicultural Islamic education extends beyond knowledge acquisition toward the cultivation of empathy, intercultural understanding, ethical coexistence, and inclusive citizenship.

The findings further indicate that the dominance of cognitive evaluation is not merely a technical issue but also an epistemological problem concerning how educational value and legitimacy are constructed. Conventional evaluation systems frequently privilege intellectual performance while marginalizing emotional intelligence, ethical consciousness, social sensitivity, and intercultural engagement because these dimensions are perceived as subjective and difficult to quantify [17]. Such assumptions reinforce hierarchical notions of educational excellence that prioritize measurable productivity over relational and humanistic educational outcomes. As a result, multicultural Islamic education risks reproducing exclusionary educational structures despite its normative commitment to diversity and inclusion [18].

This paradigmatic limitation is illustrated in Figure 1, which conceptualizes the reconstruction of educational evaluation from a traditional cognitive-centered paradigm toward an inclusive-humanistic evaluative framework. The figure demonstrates that conventional educational evaluation is primarily characterized by cognitive achievement, standardized testing, individual performance, disciplinary compliance, and knowledge transmission. These dimensions ultimately produce narrowly defined educational outcomes centered on measurable academic success. In contrast, the reconstructed evaluation paradigm proposed in this study emphasizes inclusive participation, intercultural competence, ethical awareness, empathy and social sensitivity, collaborative engagement, and equitable assessment practices as foundational dimensions of multicultural Islamic education.

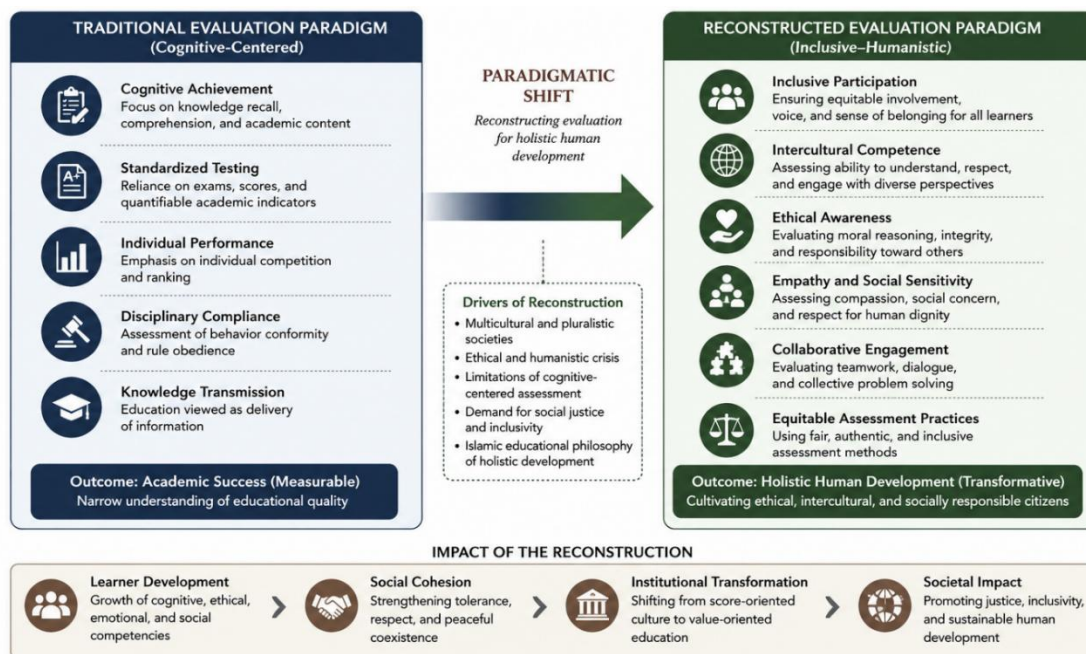


Figure 1. Conceptual Reconstruction of Educational Evaluation

Figure 1 further illustrates that the reconstruction of educational evaluation is driven by several interconnected factors, including the emergence of multicultural and pluralistic societies, growing ethical and humanistic crises, limitations of cognitive-centered assessment systems, increasing demands for social justice and inclusivity, and the holistic orientation of Islamic educational philosophy [19]. These findings suggest that the transformation of educational evaluation is not simply a methodological adjustment but rather a broader philosophical and paradigmatic shift concerning the purpose of education itself. Educational evaluation can no longer be confined to the measurement of academic competence alone; instead, it must address the ethical, relational, and social dimensions required for sustainable coexistence in diverse societies.

The findings also reveal that current evaluation systems insufficiently reflect the multidimensional nature of Islamic educational philosophy. Historically, Islamic education has emphasized holistic human development encompassing intellectual, moral, spiritual, emotional, and social dimensions simultaneously [20]. Nevertheless, contemporary evaluation practices frequently reduce these broader educational objectives into narrowly measurable cognitive indicators. This reduction demonstrates the extent to which modern bureaucratic and technocratic educational systems have influenced Islamic educational institutions, often prioritizing standardization and measurable outputs over ethical formation and social transformation [21]. Consequently, the broader emancipatory and humanistic purposes of Islamic education become marginalized within institutional assessment structures.

The concept of inclusive pedagogy provides an important theoretical foundation for addressing these limitations because it repositions diversity as an educational resource rather than a pedagogical challenge [22]. Inclusive pedagogy emphasizes equitable participation, recognition of learner diversity, collaborative learning, and the creation of educational environments where all students experience belonging and meaningful engagement regardless of cultural, social, or religious differences [23]. However, the present findings indicate that although inclusive pedagogical practices partially emerge within classroom interactions, these practices are rarely translated into corresponding evaluative mechanisms. This disconnect creates a substantial inconsistency between pedagogical philosophy and institutional assessment practices, ultimately limiting the transformative capacity of multicultural Islamic education.

Critically, the absence of ethical and intercultural dimensions within educational evaluation carries broader social implications in increasingly polarized societies characterized by intolerance, identity-based conflict, and social fragmentation. Educational institutions today are expected not only to transmit knowledge but also to cultivate democratic values, ethical citizenship, intercultural dialogue, and social cohesion [24]. When evaluation systems fail to assess these dimensions, educational institutions risk producing academically competent individuals who may nevertheless lack empathy, ethical responsibility, and intercultural sensitivity. In this regard, the findings reinforce broader scholarly critiques arguing that contemporary education frequently rewards individual competitiveness while neglecting collective responsibility and social solidarity [25].

The reconstruction of educational evaluation beyond cognitive achievement therefore requires not only the expansion of assessment indicators but also a deeper epistemological transformation concerning how learning, educational success, and human development are conceptualized. The findings of this study suggest that transformative evaluation within multicultural Islamic education should integrate cognitive, ethical, emotional, social, and intercultural dimensions as interconnected domains rather than isolated competencies. Such an approach aligns with emerging global educational discourses emphasizing holistic learning, inclusive education, social justice, and sustainable human development. Ultimately, reconstructing educational evaluation beyond cognitive achievement constitutes both an educational and ethical imperative for developing inclusive, humane, and socially responsive educational systems capable of addressing the complexities of pluralistic societies.

Ethical Humanism as a Foundation for Inclusive Islamic Education

The findings of this study reveal that ethical humanism constitutes a fundamental yet insufficiently institutionalized dimension within multicultural Islamic education. Although participating institutions consistently articulated values such as compassion, justice, mutual respect, and social responsibility within their educational philosophies, these values frequently remained normative ideals rather than systematically operationalized educational practices [26]. This discrepancy demonstrates that contemporary Islamic educational institutions often experience a significant gap between ethical discourse and pedagogical implementation. Ethical values are formally acknowledged as essential components of Islamic education; however, they are rarely integrated comprehensively into institutional evaluation systems, classroom interactions, and educational decision-making processes [27]. Consequently, ethical humanism tends to function symbolically rather than transformatively within multicultural educational contexts.

The marginalization of ethical humanism within educational evaluation reflects a broader crisis in contemporary education characterized by the dominance of instrumental rationality and performative accountability. Educational institutions increasingly operate within managerial and productivity-oriented frameworks that prioritize measurable outputs, institutional competitiveness, and academic efficiency over ethical formation and human development [28]. Within such paradigms, students are frequently positioned as performers of measurable achievement rather than as moral and social beings situated within complex relational and cultural realities. The findings of this study suggest that this technocratic orientation has also influenced Islamic educational institutions, despite the fact that Islamic educational philosophy historically emphasizes holistic human formation grounded in ethical consciousness, social justice, and communal responsibility [29].

Critically, the dominance of cognitive and performance-centered educational paradigms risks undermining the ethical and emancipatory potential of multicultural Islamic education itself. Multicultural education cannot merely function as a strategy for recognizing diversity at the surface level while neglecting deeper structural issues related to inequality, exclusion, prejudice, and social fragmentation [30]. Without ethical humanism, multiculturalism risks becoming depoliticized and reduced to symbolic tolerance discourse lacking transformative social implications. The findings indicate that many educational practices continue to conceptualize diversity primarily as demographic variation rather than as an ethical challenge requiring critical engagement with power relations, inclusion, dignity, and social justice. As a result, educational institutions may formally promote inclusivity while simultaneously reproducing subtle forms of marginalization through exclusionary pedagogical and evaluative structures [31].

The present findings therefore reinforce the argument that ethical humanism should not be treated as a supplementary component of multicultural Islamic education but rather as its foundational epistemological and moral orientation. Ethical humanism repositions education as a process of cultivating humane, empathetic, and socially responsible individuals capable of engaging constructively within pluralistic societies [32]. This perspective challenges reductionist educational models that narrowly define educational success through academic competitiveness and standardized performance indicators. Instead, ethical humanism emphasizes relationality, compassion, ethical responsibility, mutual recognition, and the dignity of every learner as central educational purposes [33]. Such an orientation is particularly important within increasingly polarized societies where educational institutions are expected to contribute actively to social cohesion, democratic coexistence, and peacebuilding.

The findings further demonstrate that ethical humanism possesses substantial compatibility with Islamic educational philosophy. Participants repeatedly emphasized that Islamic teachings fundamentally advocate justice (*'adl*), compassion (*rahmah*), human dignity (*karāmah al-insān*), equality, and collective responsibility. These values align closely with contemporary humanistic educational theories emphasizing learner-centeredness, inclusivity, empathy, and ethical engagement [34]. However, the study also indicates that the ethical dimensions of Islamic education are often interpreted narrowly within moralistic and disciplinary frameworks emphasizing obedience and

behavioral conformity rather than critical ethical consciousness and social responsibility. This limitation reflects a broader tendency within some educational systems to equate morality with compliance rather than with reflective ethical agency capable of addressing contemporary social challenges [35].

In this regard, the integration of ethical humanism into multicultural Islamic education requires a substantial conceptual shift from moral formalism toward transformative ethical engagement. Ethical education should not merely instruct students regarding abstract moral principles but should cultivate the capacity to critically negotiate diversity, injustice, and social difference within real social contexts [36]. The findings suggest that ethical awareness becomes meaningful only when connected to intercultural dialogue, empathy, social participation, and recognition of human vulnerability. Consequently, ethical humanism must be understood not as an individual moral attribute isolated from society but as a relational and socially embedded educational process.

The concept of inclusive pedagogy becomes particularly significant within this framework because it operationalizes ethical humanism through concrete educational relationships and participatory learning practices. Inclusive pedagogy rejects exclusionary assumptions concerning “ideal” learners and instead emphasizes equitable participation, learner recognition, collaborative engagement, and the pedagogical value of diversity [37]. The findings reveal that participants viewed inclusive learning environments as essential for cultivating empathy, mutual respect, and intercultural understanding among students from diverse backgrounds. Nevertheless, the study also found that inclusive practices often remain dependent upon individual teacher commitment rather than institutionally embedded pedagogical systems [38]. This condition indicates that ethical inclusivity continues to be vulnerable to inconsistency and fragmentation within educational practice.

Moreover, the findings suggest that ethical humanism provides an important counter-narrative to increasingly individualistic and competitive educational cultures. Contemporary educational systems frequently encourage individual achievement, competition, and performance optimization while marginalizing collective responsibility and social solidarity [39]. Such orientations may contribute to social alienation and weaken students’ ethical sensitivity toward others. By contrast, ethical humanism emphasizes interconnectedness, empathy, cooperation, and social care as essential educational values. In multicultural contexts, these dimensions become indispensable because peaceful coexistence cannot be sustained solely through procedural tolerance but requires deeper ethical commitments to justice, dignity, and mutual recognition [40].

The significance of ethical humanism within multicultural Islamic education also extends beyond institutional educational concerns toward broader societal implications. The increasing prevalence of intolerance, identity polarization, religious extremism, and social fragmentation across many societies demonstrates that educational systems can no longer remain neutral regarding ethical and intercultural issues. Educational institutions are increasingly expected to cultivate democratic citizenship, social responsibility, and intercultural competence capable of supporting sustainable peace and inclusive social development [41]. In this context, the findings of the present study position ethical humanism as a strategic educational response to contemporary societal crises by strengthening students’ capacity for empathy, ethical reflection, and constructive engagement with diversity.

Importantly, the integration of ethical humanism into multicultural Islamic education also contributes to ongoing global discussions concerning human-centered and socially responsive education. Contemporary educational discourses increasingly emphasize holistic development, social-emotional learning, global citizenship, and sustainable human development as critical educational priorities for the twenty-first century [42]. The findings of this study contribute to these discussions by demonstrating that Islamic educational philosophy possesses substantial conceptual resources for advancing inclusive and humanistic educational transformation. Rather than positioning Islamic education and contemporary humanistic educational theory as oppositional paradigms, the study reveals significant intersections between them concerning justice, dignity, empathy, and social responsibility.

Ultimately, the findings suggest that ethical humanism should function as the normative and philosophical foundation of multicultural Islamic education rather than merely as an auxiliary pedagogical component. Without ethical humanism, multicultural education risks remaining superficial, procedural, and institutionally symbolic. By contrast, grounding multicultural Islamic education within ethical humanism enables educational institutions to move beyond cognitive transmission toward transformative human development oriented toward inclusivity, justice, compassion, and sustainable social coexistence. Such a transformation is essential for reimagining Islamic education not only as a site of religious instruction but also as a critical space for cultivating humane, ethical, and socially responsible citizens within increasingly diverse and interconnected societies.

Toward a Transformative Evaluation Framework for Pluralistic Societies

The findings of this study strongly indicate that multicultural Islamic education requires a transformative evaluation framework capable of transcending conventional assessment paradigms centered exclusively on cognitive achievement and behavioral compliance. Existing evaluation systems remain insufficiently responsive to the complexities of pluralistic societies where educational institutions are increasingly expected to cultivate intercultural competence, ethical consciousness, social cohesion, and inclusive citizenship [43]. In this regard, the proposed framework developed in this study represents not merely a technical modification of assessment procedures but a broader paradigmatic transformation concerning the philosophical purpose, social responsibility, and ethical orientation of educational evaluation within multicultural Islamic contexts.

The necessity for transformative evaluation emerges from the recognition that contemporary educational challenges can no longer be adequately addressed through reductionist and performance-oriented assessment models [44]. The increasing prevalence of religious polarization, social fragmentation, intolerance, and identity-based conflict demonstrates that educational systems focused narrowly on academic achievement frequently fail to prepare learners for constructive engagement within culturally diverse societies. Consequently, educational evaluation must evolve beyond its traditional function as a mechanism of academic accountability toward a more holistic and socially responsive instrument capable of assessing learners' ethical, intercultural, emotional, and collaborative capacities [45]. The findings suggest that evaluation systems incapable of capturing these dimensions risk perpetuating educational irrelevance within increasingly complex social realities.

Importantly, the proposed framework positions holistic human development as the central evaluative objective of multicultural Islamic education. This orientation fundamentally challenges dominant educational paradigms that conceptualize learners primarily as performers of measurable competencies and standardized outcomes [46]. Instead, the framework conceptualizes students as multidimensional human beings whose intellectual, ethical, emotional, spiritual, and social development are deeply interconnected. Such a perspective aligns with broader critiques of neoliberal educational systems that prioritize performativity, competition, and productivity while marginalizing empathy, ethical responsibility, and collective wellbeing. The present study therefore argues that educational transformation requires not only pedagogical reform but also the reconstruction of evaluative logic itself [47].

As illustrated in Figure 2, the proposed framework integrates six interconnected evaluative dimensions consisting of inclusive participation, intercultural competence, ethical awareness, empathy and social sensitivity, collaborative engagement, and equitable assessment practices. These dimensions are situated within broader foundational pillars encompassing Islamic educational values, multicultural principles, inclusive pedagogy, and ethical humanism. Rather than functioning as isolated competencies, these dimensions operate relationally and dynamically to support the development of socially responsible, ethically conscious, and interculturally competent learners capable of contributing constructively to pluralistic societies.



Figure 2. Proposed Evaluation Framework for Multicultural Islamic Education

The framework further demonstrates that transformative educational evaluation must be supported by systemic institutional conditions rather than relying solely upon individual teacher commitment. The findings reveal that inclusive and humanistic educational practices often remain fragmented because they depend heavily on personal pedagogical initiatives rather than institutionally embedded evaluative structures [48]. Consequently, the framework emphasizes the importance of institutional support, culturally responsive curricula, teacher intercultural competence, inclusive learning environments, and equitable educational policies as foundational inputs for transformative evaluation. This perspective is significant because it shifts responsibility for inclusivity and ethical education from individual actors toward broader institutional and systemic accountability.

Critically, the proposed framework challenges the assumption that educational objectivity can only be achieved through standardized and quantitatively measurable assessment practices. Conventional assessment paradigms frequently prioritize reliability, comparability, and efficiency at the expense of contextual sensitivity and relational understanding [49]. However, multicultural educational realities are inherently dynamic, socially situated, and culturally complex. The findings therefore suggest that transformative evaluation requires more authentic, participatory, and contextually responsive assessment approaches capable of capturing multidimensional learning processes. Within the proposed framework, evaluation is conceptualized not as a neutral mechanism of classification but as a socially embedded process shaping educational relationships, learner identities, and institutional cultures [50].

This reconceptualization also carries significant implications for educational justice and equity. Traditional evaluation systems often reproduce structural inequalities by privileging dominant cultural norms, linguistic practices, and standardized forms of knowledge while marginalizing diverse learner experiences and alternative expressions of competence. In multicultural educational settings, such practices may unintentionally reinforce exclusion despite institutional commitments to diversity and inclusion [51]. By contrast, the proposed framework emphasizes equitable assessment practices grounded in cultural responsiveness, learner participation, and contextual understanding. In

doing so, the framework positions evaluation as a mechanism for educational inclusion rather than educational stratification [52].

The integration of intercultural competence and empathy within the framework is particularly significant because these dimensions directly address the social challenges confronting contemporary pluralistic societies [53]. Intercultural competence enables learners to engage respectfully and constructively with cultural, religious, and ideological differences, while empathy strengthens social sensitivity and ethical responsibility toward others. The findings indicate that these dimensions are frequently overlooked within conventional educational evaluation despite their critical importance for democratic coexistence and sustainable peacebuilding [54]. Consequently, the proposed framework contributes to expanding educational evaluation beyond academic performance toward broader societal and human developmental objectives.

Furthermore, the framework contributes conceptually to ongoing global discussions concerning inclusive education, global citizenship education, sustainable development, and human-centered learning. Contemporary educational discourse increasingly recognizes that educational quality cannot be reduced solely to cognitive outcomes and institutional performance metrics. International educational agendas, including Sustainable Development Goal 4, emphasize the importance of inclusive, equitable, and socially transformative education capable of promoting peaceful and sustainable societies [55]. The present study contributes to these discussions by demonstrating how Islamic educational philosophy can engage productively with contemporary humanistic and inclusive educational paradigms without abandoning its theological and cultural foundations.

The proposed framework also offers important implications for curriculum reform, teacher education, educational leadership, and policy development within Islamic educational institutions. Transformative evaluation cannot function effectively without corresponding pedagogical and institutional transformation [56]. Teachers require intercultural and ethical pedagogical competencies capable of facilitating inclusive learning environments, while educational leaders must cultivate institutional cultures supporting equity, participation, and collaborative engagement. Similarly, educational policies should move beyond narrow accountability frameworks emphasizing standardized achievement toward broader conceptions of educational success incorporating ethical, intercultural, and social dimensions. Without such systemic transformation, inclusive and humanistic educational discourse risks remaining rhetorically attractive yet practically marginal [57].

At a broader theoretical level, the framework developed in this study contributes to the humanization and decolonization of educational evaluation. Dominant assessment paradigms inherited from industrialized and bureaucratic educational systems often privilege standardization, objectification, and efficiency while marginalizing local cultural values, communal ethics, spirituality, and relational learning [58]. The proposed framework challenges these assumptions by foregrounding human dignity, ethical relationality, cultural responsiveness, and social responsibility as legitimate evaluative concerns. In doing so, the study argues for an educational paradigm that recognizes learners not merely as measurable academic subjects but as socially embedded human beings whose educational development is inseparable from ethical coexistence and collective wellbeing.

Ultimately, the findings suggest that transformative evaluation within multicultural Islamic education should function as an instrument for cultivating inclusive, ethical, and socially responsible societies rather than merely measuring academic attainment. The proposed framework therefore repositions educational evaluation as a critical site of social transformation capable of shaping how learners understand diversity, justice, empathy, and human dignity within pluralistic contexts. Such a transformation is increasingly necessary in contemporary societies marked by polarization, inequality, and cultural fragmentation. By integrating inclusive pedagogy, ethical humanism, and intercultural competence within a holistic evaluative framework, multicultural Islamic education can contribute meaningfully to the development of more humane, equitable, and sustainable educational futures.

CONCLUSION

The findings demonstrate that educational evaluation within multicultural Islamic education requires a substantial paradigmatic transformation beyond cognitively oriented and performance-centered assessment systems. Conventional evaluation practices remain largely dominated by academic achievement, standardized measurement, and behavioral compliance, thereby limiting the capacity of educational institutions to assess ethical awareness, intercultural competence, empathy, and inclusive participation. Such limitations reveal a significant disconnect between the philosophical aspirations of multicultural Islamic education and the practical realities of institutional evaluation. Reconstructing educational evaluation therefore becomes essential for repositioning education not merely as a mechanism of knowledge transmission, but as a transformative process of holistic human development within pluralistic societies.

The integration of inclusive pedagogy and ethical humanism provides a critical conceptual foundation for developing more equitable, humane, and socially responsive evaluation systems. Ethical humanism strengthens the moral orientation of multicultural Islamic education by emphasizing justice, compassion, dignity, empathy, and collective responsibility as central educational purposes. Simultaneously, inclusive pedagogy challenges exclusionary assessment structures by promoting equitable participation, learner recognition, contextual sensitivity, and collaborative engagement. The proposed transformative evaluation framework consequently offers an interdisciplinary model capable of integrating cognitive, ethical, emotional, social, and intercultural dimensions into a more holistic evaluative paradigm aligned with the realities of culturally diverse educational environments.

The conceptual contribution of the proposed framework extends beyond Islamic educational contexts toward broader discussions concerning inclusive education, educational justice, sustainable human development, and human-centered learning in contemporary societies. Transformative educational evaluation must function not only as an instrument of academic accountability but also as a mechanism for cultivating socially responsible, ethically conscious, and interculturally competent citizens capable of contributing constructively to peaceful coexistence and social cohesion. Strengthening multicultural Islamic education through inclusive-humanistic evaluation frameworks therefore represents both an educational necessity and a broader ethical imperative for responding to the increasing complexities, inequalities, and cultural fragmentations characterizing contemporary global society.

Acknowledgements

The authors would like to express their sincere gratitude to the participating Islamic educational institutions in Malang, Indonesia, for their valuable support and cooperation throughout the research process. Special appreciation is extended to the Islamic education lecturers, teachers, pesantren administrators, educational evaluation experts, and postgraduate students who generously shared their insights, experiences, and critical reflections during the interviews and validation process. The authors also acknowledge the academic colleagues and expert reviewers whose constructive feedback contributed to the refinement of the proposed evaluation framework. Their contributions were instrumental in strengthening the conceptual, methodological, and practical quality of this study on multicultural Islamic education, inclusive pedagogy, and ethical humanism.

Author Contribution

Ahmad Nafis contributed to the conceptualization of the study, research design, theoretical framework development, data interpretation, and manuscript drafting. Faris Asy Syauqi contributed to data collection, literature review, instrument development, thematic analysis, and refinement of the methodological section. Tri Astuti contributed to expert validation analysis, manuscript revision, reference management, and final editing of the article. All authors collaboratively reviewed the manuscript, approved the final version for publication, and agreed to be accountable for all aspects of the work, including the accuracy, integrity, and scholarly quality of the research.

Conflicts of Interest

The authors declare that there is no conflict of interest regarding the publication of this paper.

REFERENCES

- [1] M. Roqib, L. Mardiyah, H. Muyasaroh, M. N. Muna, and I. Sugiarti, "Development of Penginyongan Culture as Islamic Socio-Educational Capital in Building Harmony of Indigenous Peoples in Banyumas Raya," *Kharisma*, vol. 4, no. 2, pp. 246–259, 2025, doi: 10.59373/kharisma.v4i2.186.
- [2] A. Sirojuddin and J. Ghoni, "Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education," *Nazhruna J. Pendidik. Islam*, vol. 8, no. 2, pp. 265–281, 2025, doi: 10.31538/nzh.v8i2.163.
- [3] I. Felsenthal and A. Agbaria, "'Justice before god': critical Islamic education based on the work of Tariq Ramadan," *Br. J. Relig. Educ.*, vol. 48, no. 1, pp. 118–130, 2026, doi: 10.1080/01416200.2025.2480655.
- [4] A. Muhid and M. Choirul Arif, "Cultural Integration in Islamic Religious Education: Examining Bedengah and Mentanak Parenting Practices Among Sasak Families in Indonesia," *Relig. Educ.*, 2026, doi: 10.1080/00344087.2026.2629135.
- [5] S. N. Cantika, A. A. Choiruddin, A. Anwar, and M. Faqihuddin, "Reconceptualizing Learning Evaluation through Spiritual Psychology: Tawazun and Muhasabah Perspectives," *Islam. Pedagog. Eval. J.*, vol. 1, no. 1 SE-Articles, pp. 33–46, Mar. 2026.
- [6] I. P. E. Sudarsana, A. A. Syakur, M. D. Noge, and A. Sadat, "Multicultural Education in Indonesia: A Systematic Review and Bibliometric Analysis," *J. Ethn. Cult. Stud.*, vol. 13, no. 3, pp. 80–111, 2026, doi: 10.29333/ejecs/2911.
- [7] S. Arifin, S. A. Aryani, and H. J. Prayitno, "Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren," *Nazhruna J. Pendidik. Islam*, vol. 6, no. 3, pp. 386–402, 2023, doi: 10.31538/nzh.v6i3.4037.
- [8] A. Wardana, "Minority, local tradition and Islam: Contextualizing multicultural education in Indonesian schools," *Kasetsart J. Soc. Sci.*, vol. 46, no. 3, 2025, doi: 10.34044/j.kjss.2025.46.3.07.
- [9] F. Chaniago, S. Farwati, S. Fitriani, and R. Takriyanti, "Strategic Islamic Value-Based Conflict Management in Pesantren: A Model for Strengthening Dormitory Culture and Multicultural Character," *Munaddhomah*, vol. 7, no. 2, pp. 354–370, 2026, doi: 10.31538/munaddhomah.v7i2.2589.
- [10] U. D. Rostandi, B. Busro, and A. Wasik, "From tradition to tolerance: Menyama Braya as a model for multicultural education in Islamic boarding schools," *Acta Sci. - Educ.*, vol. 48, 2026, doi: 10.4025/actascieduc.v48i1.75776.
- [11] S. Dev, D. Lababidi, and I. Al-Nidawi, "Developing Culturally-Responsive Emotional Intelligence Programs for UAE Students: Examining Impacts on Self-Motivation, Empathetic Understanding, and Skills," *J. Cult. Values Educ.*, vol. 8, no. 3, pp. 259–283, 2025, doi: 10.46303/jcve.2025.35.
- [12] A. Wafa and M. M. Said, "Strategic Management of Pesantren Organisational Resilience in a Plural Society Through Multicultural Islamic Education," *Munaddhomah*, vol. 7, no. 2, pp. 260–277, 2026, doi: 10.31538/munaddhomah.v7i2.2299.
- [13] M. Asrori et al., "Religious Education Learning Strategies in Realizing Religious Moderation in Islamic Boarding Schools; A Systematic Literature Review," *Asian J. Hum. Serv.*, vol. 29, pp. 424–443, 2025, doi: 10.14391/ajhs.29.424.
- [14] S. Arifin, L. X. Tung, N. Kafid, A. Z. Hamdi, and K. Niam, "Balancing constitutional rights and institutional identity: Evidence from Muhammadiyah Universities in Eastern Indonesia," *Leg. J. Ilm. Huk.*, vol. 33, no. 2 SE-Journal's Articles, pp. 627–647, Dec. 2025, doi: 10.22219/ljih.v33i2.42108.
- [15] B. J. Anilon, S. Sairin, K. A. Abdulkarim, M. S. A. Widigdo, and F. M. Suud, "Academic Commitment of Muslim Filipino Students in an Islamic Boarding School: A Phenomenological Study at Islamic Boarding School," *Nazhruna J. Pendidik. Islam*, vol. 9, no. 1, pp. 227–245, 2026, doi: 10.31538/nzh.v9i1.302.
- [16] M. Najib, M. Maskuri, and M. M. Sa'id, "Curriculum Management and Power Relations: Strategies for Multicultural Character Development of Santri in Traditional Pesantren," *Munaddhomah*, vol. 7, no. 1, pp. 109–124, 2026, doi: 10.31538/munaddhomah.v7i1.2261.
- [17] A. I. Setiawan, Y. Z. Abidin, R. Rustandi, A. Sarbini, and R. Aziz, "Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da'wah Practices," *Nazhruna J. Pendidik. Islam*, vol. 9, no.

- 1, pp. 70–92, 2026, doi: 10.31538/nzh.v9i1.406.
- [18] J. S. Sukardi, F. Hanum, and A. Efianingrum, “Multicultural education patterns in promoting tolerance among high school students,” *Cakrawala Pendidik.*, vol. 44, no. 3, pp. 701–713, 2025, doi: 10.21831/cp.v44i3.84362.
- [19] D. Mariyono, “Forming multicultural entrepreneurs attitudes (MEA): insights from Islamic boarding school,” *Bottom Line*, 2025, doi: 10.1108/BL-03-2024-0030.
- [20] W. Xue and M. K. M. Manjet, “Unveiling the Academic, Sociocultural, and Psychological Adaptation Challenges of Chinese International Students in Malaysia: A Systematic Review,” *J. Int. Students*, vol. 15, no. 2, pp. 69–86, 2025, doi: 10.32674/37286t88.
- [21] A. K. Agbaria and A. Muff, “‘I must be a bad Muslim to be good for them’: teaching about civic issues in Islamic education in Israel,” *Race Ethn. Educ.*, vol. 28, no. 6, pp. 984–1001, 2025, doi: 10.1080/13613324.2023.2192944.
- [22] M. Muhsin, A. Kususiyanah, and M. Maksum, “Religious Moderation in Indonesian Islamic Universities: Policy Implementation and Identity Formation at IAIN Ponorogo,” *Ascarya J. Islam. Sci. Cult. Soc. Stud.*, vol. 4, no. 2, pp. 54–66, 2024, doi: 10.53754/iscs.v4i2.713.
- [23] M. Akmansyah, A. Mujahid, and T. S. I. Khedr, “The Essence of Mursyid Teachers in Sufism Spiritual Education in the Framework of Maqāsid al-Syari’ah: The Perspectives of Indonesian Scholars,” *El-Ussrah*, vol. 8, no. 1, pp. 50–71, 2025, doi: 10.22373/6m127a63.
- [24] M. Muhajir, U. Kultsum, M. M. Choiri, S. Mustonah, H. Kulkarni, and A. Karim, “Integrating Multicultural Values To Foster Tolerance And Inclusivity In Islamic Religious Education,” *J. Pendidik. Islam*, vol. 11, no. 1, pp. 17–32, 2025, doi: 10.15575/jpi.v11i1.44607.
- [25] R. Bahri, M. Rofiqi, and E. F. Rusydiyah, “Religious moderation education: a comparative study of Islamic approaches in Indonesia and Malaysia with implications for faith-based education,” *Int. Stud. Cathol. Educ.*, 2025, doi: 10.1080/19422539.2025.2519727.
- [26] A. Luthfi, E. Saputra, and N. Ali, “Development of a Multicultural-Based Islamic Religious Education Learning Model in Fostering Moderate Attitudes of Junior High School Students in Cilegon,” *J. Educ. Soc. Res.*, vol. 15, no. 4, pp. 120–132, 2025, doi: 10.36941/jesr-2025-0126.
- [27] A. Mustapa, N. Hidayah, T. Chusniyah, Y. Hanafi, and A. Chaiwitornwanich, “Designing Multicultural-Based Islamic Education to Counteract Student Radicalization in Indonesia,” *J. Deradicalization*, no. 43, pp. 93–139, 2025.
- [28] J. Mistar, “The Kiai’s Leadership in Harmonizing Chinese-Muslim Relations through Multicultural Islamic Education,” *Munaddhomah*, vol. 6, no. 2, pp. 329–344, 2025, doi: 10.31538/munaddhomah.v6i2.1897.
- [29] D. Afriyanto and A. A. Anandari, “Transformation of Islamic Religious Education in the Context of Multiculturalism at SMA Negeri 9 Yogyakarta Through an Inclusive Approach,” *J. Pendidik. Agama Islam*, vol. 21, no. 1, pp. 1–21, 2024, doi: 10.14421/jpai.v21i1.7142.
- [30] M. I. Ramzy, R. M. Saad, and A. M. Sulaiman, “Religious Ethics For Appreciating Cultural DiversitY,” *J. Dharma*, vol. 47, no. 1, pp. 99–116, 2022.
- [31] N. M. Moussa, M. M. Abdelmawla, and J. Mousa, “Promoting Multicultural Education in the Middle East: Perception and Practice,” *Int. J. Learn. Teach. Educ. Res.*, vol. 20, no. 11, pp. 303–320, 2023, doi: 10.26803/ijlter.22.11.16.
- [32] N. Naim and M. Qomar, “The actualization of liberal indonesian multicultural thought in developing community harmonization,” *Qudus Int. J. Islam. Stud.*, vol. 9, no. 1, pp. 141–174, 2021, doi: 10.21043/QIJS.V9i1.7908.
- [33] I. Ma’rifah, “Institutionalization of Multicultural Values in Religious Education in Inclusive Schools, Indonesia,” *J. Pendidik. Agama Islam*, vol. 20, no. 2, pp. 247–260, 2023, doi: 10.14421/jpai.v20i2.8336.
- [34] M. A. Burga and M. Damopolii, “Reinforcing Religious Moderation Through Local Culture-Based Pesantren,” *J. Pendidik. Islam*, vol. 8, no. 2, pp. 145–162, 2022, doi: 10.15575/jpi.v8i2.19879.
- [35] D. Gunasekaran, A. G. Kumar, and A. Nirmala, “Multicultural Education in India: A Historical Exploration,” *Int. J. Interdiscip. Cult. Stud.*, vol. 17, no. 2, 2022, doi: 10.18848/2327-008X/CGP/V17I02/75-82.
- [36] R. Romlah, A. Warisno, A. B. Muslim, and A. Harun, “Navigating tradition and modernity in the strategic management and transformation of Madrasah Aliyah in multicultural Indonesia,” *Int. J. Manag. Educ.*, vol. 19, no. 3, pp. 284–310, 2025, doi: 10.1504/IJMIE.2025.145945.
- [37] M. Yurtseven, F. Çınar, Y. E. Akbay, and A. Tekin, “The Qur’ān Teaching Activities of Ja’fari Communities in Türkiye: An

- Analysis from the Perspective of Instructors,” *Religions*, vol. 16, no. 4, 2025, doi: 10.3390/rel16040424.
- [38] M. A. Abdullah, “From Dialogue to Engagement: Experiences of Civil Society Organizations in Religious Literacy Programs for Multicultural Education Curriculum in Indonesia,” *J. Pendidik. Agama Islam*, vol. 21, no. 2, pp. 264–274, 2024, doi: 10.14421/jpai.v21i2.10234.
- [39] M. Asrori, B. F. Asy’arie, G. Yusup Sofian, A. F. Syakir Hidayat, and A. Suja, “Islamic educational and cultural values in Indonesian puppetry art: a systematic literature review,” *Cogent Educ.*, vol. 12, no. 1, 2025, doi: 10.1080/2331186X.2025.2490445.
- [40] A. Hassanpour, N. Azizi, A. Ahmadi, I. Gholizadeh, and S. G. Ramezani, “Diversity in Iranian upstream educational documents,” *J. Multicult. Educ.*, vol. 17, no. 3, pp. 278–290, 2023, doi: 10.1108/JME-06-2022-0079.
- [41] J. A. Ali, “Studying Islam And Its Adherents In Australian Universities,” *J. Pendidik. Islam*, vol. 7, no. 2, pp. 137–148, 2021, doi: 10.15575/jpi.v7i2.15773.
- [42] Normuslim, “Multicultural Education in Indonesia: An Islamic Perspective,” *Educ. Sci. Theory Pract.*, vol. 21, no. 4, pp. 194–210, 2021, doi: 10.12738/jestp.2021.3.0013.
- [43] D. Aprilianto, S. S. Aslamiyah, S. Zahidi, N. A. Crisnasari, and R. Hidayatussholihah, “Generation Z’s Perception of Religious Tolerance and Implementing Islamic Law in Indonesia,” *Al-Istinbath J. Huk. Islam*, vol. 10, no. 1, pp. 194–218, 2025, doi: 10.29240/jhi.v10i1.11962.
- [44] M. Iqbal and M. Safitri, “Challenges in Implementing Sharia-Based Education: Balancing Regional Autonomy and Children’s Rights in Aceh,” *Khazanah Huk.*, vol. 7, no. 1, pp. 105–120, 2025, doi: 10.15575/kh.v7i1.41012.
- [45] B. Djamaluddin, S. Bahri, A. Halim, and M. Chabibi, “Deradicalization Through Multicultural Islamic Religious Education at The Islamic University,” *Nazhruna J. Pendidik. Islam*, vol. 7, no. 3, pp. 646–663, 2024, doi: 10.31538/nzh.v7i3.34.
- [46] J. F. Toosi and A. I. Jamil, “Multi-religious education from the perspective of islamic teachings compared to the pluralist model,” *Afkar*, vol. 23, no. 1, pp. 279–308, 2021, doi: 10.22452/afkar.vol23no1.8.
- [47] M. Anzaikhan, “The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education,” *J. Al-Tamaddun*, vol. 17, no. 2, pp. 213–226, 2022, doi: 10.22452/JAT.vol17no2.17.
- [48] I. L. M. Ismail *et al.*, “Manifestation of Islamic Values through the Practice of Social Cohesion among University Students,” *Glob. J. Al-Thaqafah*, vol. DECEMBER20, no. SPECIALISSUE, pp. 45–58, 2024, doi: 10.7187/GJATS122024-4.
- [49] M. Fahmi, M. A. Nuruzzaman, M. Hilmy, H. Y. Alfiyah, N. A. Abdul Aziz, and L. Huriyah, “Multicultural Islamic Education as Strategy for Strengthening Social Cohesion in Islamic School,” *Nazhruna J. Pendidik. Islam*, vol. 8, no. 1, pp. 154–175, 2025, doi: 10.31538/nzh.v8i1.67.
- [50] S. Mashuri, S. Futaqi, and A. Sulhan, “Spiritual Base Of Pesantren For Building Multicultural Awareness In Indonesia Context,” *J. Ilm. Islam Futur.*, vol. 24, no. 1, pp. 1–20, 2024, doi: 10.22373/jiif.v24i1.17141.
- [51] D. Iner and M. Cufurovic, “Moving beyond Binary Discourses: Islamic Universalism from an Islamic Revivalist Movement’s Point of View,” *Religions*, vol. 13, no. 9, 2022, doi: 10.3390/rel13090821.
- [52] H. Azkiya, H. Ws, and Y. Hayati, “E-Module Based on Multicultural Values: Development Strategy for Islamic Primary Education,” *Munaddhomah*, vol. 5, no. 4, pp. 421–434, 2024, doi: 10.31538/munaddhomah.v5i4.1511.
- [53] H. A. B. Malla, M. Misnah, and A. Markarma, “Implementation of multicultural values in Islamic Religious education based media animation pictures as prevention of religious radicalism in poso, Central Sulawesi, Indonesia,” *Int. J. Criminol. Sociol.*, vol. 10, pp. 51–57, 2021, doi: 10.6000/1929-4409.2021.10.08.
- [54] R. Takunas, S. Mashuri, J. H. Tahang Basire, G. B. Dulumina, and S. M. Mohi, “Multicultural Islamic Religious Education Learning to Build Religious Harmony,” *Nazhruna J. Pendidik. Islam*, vol. 7, no. 3, pp. 590–607, 2024, doi: 10.31538/nzh.v7i3.18.
- [55] A. Siahaan, C. Wijaya, R. Ananda, F. Rohman, and O. Manurung, “Islamic Education Management: A Study of Multicultural Paradigm,” *Educ. Adm. Theory Pract.*, vol. 29, no. 1, pp. 12–28, 2023, doi: 10.17762/kuvey.v29i1.585.
- [56] A. H. Ok, M. Al-Farabi, and F. Firmansyah, “Internalization of Multicultural Islamic Education Values In High School Students,” *Munaddhomah*, vol. 3, no. 3, pp. 221–228, 2022, doi: 10.31538/munaddhomah.v3i3.265.
- [57] D. Mariyono, “Multicultural values: meeting point of two forces in developing Islamic education,” *Qual. Educ. All*, vol. 1, no. 1, pp. 46–69, 2024, doi: 10.1108/QEA-02-2024-0018.

- [58] M. Saihu, N. Umar, A. T. Raya, and A. Shunhaji, "Multicultural Education Based on Religiosity to Enhance Social Harmonization within Students: A Study in Public Senior High School," *Pegem Egit. ve Ogr. Derg.*, vol. 12, no. 3, pp. 265–274, 2022, doi: 10.47750/pegegog.12.03.28.