



# Integrating Multicultural Values into Islamic Religious Education: Strategies for Fostering Inclusive Character Development in Elementary Schools

Mappanyompa

Faculty of Islamic Studies, Universitas Muhammadiyah Mataram, Indonesia

[myompa@ummat.ac.id](mailto:myompa@ummat.ac.id)

## ABSTRACT

### Keywords:

Anti-Bullying;  
Integrated Learning;  
Multicultural Values;  
Islamic Religious Education;  
Inclusive Education.

**Abstract:** This research is urgent given the growing need to foster inclusive character development among elementary school students amid social diversity and the dynamics of interaction in the digital age. However, a gap exists: while Islamic Religious Education (IRE) instruction has been implemented systematically, the internalization of multicultural values has not been consistently integrated into teaching practices and students' daily lives. This study aims to analyze the integration of multicultural values in Islamic Religious Education (IRE) instruction to foster inclusive, tolerant, and harmonious attitudes. The approach used is descriptive qualitative, involving 25 fifth-grade students, 7 teachers, and 25 parents, through in-depth interviews, participant observation, and documentation analyzed using the Miles and Huberman model. The research findings demonstrate the integration of multicultural values through diversity-related materials, participatory methods (heterogeneous discussions, role-playing), and the exemplary behavior of inclusive teachers. The data findings indicate a decrease in verbal bullying and an increase in students' empathy, tolerance, and cooperation. Recommendations for future research include the development of a digital model, expansion of the context, and the use of a comprehensive mixed-methods approach.

### Kata Kunci:

Anti-Bullying;  
Integrasi Pembelajaran;  
Nilai Multikultural;  
Pendidikan Agama Islam;  
Pembelajaran Inklusif.

**Abstrak:** Penelitian ini menjadi urgen seiring meningkatnya kebutuhan pembentukan karakter inklusif pada siswa sekolah dasar di tengah keberagaman sosial dan dinamika interaksi di era digital. Namun, terdapat kesenjangan ketika pembelajaran Pendidikan Agama Islam telah berjalan sistematis, sementara internalisasi nilai multikultural belum konsisten dalam praktik pembelajaran dan kehidupan siswa. Penelitian ini bertujuan menganalisis integrasi nilai multikultural dalam pembelajaran PAI guna membentuk sikap inklusif, toleran, dan harmonis. Pendekatan yang digunakan adalah kualitatif deskriptif dengan subjek 25 siswa kelas V, 7 guru, dan 25 orang tua, melalui teknik wawancara mendalam, observasi partisipatif, dan dokumentasi yang dianalisis menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan integrasi nilai multikultural melalui materi keberagaman, metode partisipatif (diskusi heterogen, role play), dan keteladanan guru inklusif. Temuan data mengindikasikan penurunan bullying verbal serta peningkatan empati, toleransi, dan kerja sama siswa. Rekomendasi penelitian selanjutnya meliputi pengembangan model digital, perluasan konteks, dan penggunaan pendekatan mixed method komprehensif.

### Article History:

Received : 22-05-2026  
Revised : 26-06-2026  
Accepted : 01-07-2026  
Online : 03-07-2026



<https://doi.org/10.31764/pendekar.v9i2.39885>



This is an open access article under the **CC-BY-SA** license

## A. INTRODUCTION

The integration of multicultural values can be understood as a structured process of incorporating, combining, and instilling values of diversity into the overall learning system. This process involves recognizing differences in culture, religion, language, and social background as an integral part of the educational reality. It is implemented through curriculum planning, the selection of instructional materials, and the use of learning strategies that reflect the principles of justice and equality (R. Brown, 2017). Values such as tolerance, mutual respect, and empathy are consciously instilled in learning interactions. This practice views students as individuals living in a diverse society. Furthermore, this approach also requires critical awareness of the potential for discrimination to arise

within the educational process (Cockrell et al., 2015). The integration of multicultural values aims to foster an inclusive attitude and the ability to appreciate differences in daily life (Pollock & Briscoe, 2026).

The integration of multicultural values into learning is understood not only as a pedagogical concept but also as a response to the reality of diversity, which often triggers social conflict in educational settings. In many schools, differences in students' backgrounds still have the potential to foster exclusionary attitudes and a lack of empathy; therefore, systematic efforts are needed to cultivate an open and humanistic character. These values are embodied through interactions between teachers and students that reflect mutual respect for diversity (Omodan, 2025). Teachers serve as facilitators who provide contextual learning experiences aligned with students' social realities. Learning materials are designed to represent the diversity of society (Zhukov, 2025), thereby creating a democratic and participatory learning environment. Through this process, students are trained to be tolerant and able to collaborate in diverse contexts. Therefore, this integration is urgently needed as a foundation for building social harmony through education (Mohammad-roe et al., 2025).

Islamic Religious Education is a systematically designed process aimed at shaping students' understanding, attitudes, and behavior in accordance with the teachings of Islam as a mercy to all creation. This process involves interaction between teachers, students, and various learning resources in an educational setting. The material taught covers aspects of faith, worship, ethics, and social values relevant to daily life (Khilmiyah & Suud, 2020). This education is aimed at strengthening religious character in harmony with humanistic values and diversity. In the context of integrating multicultural values, IRE education uses Islamic teachings as a foundation for respecting differences and fostering an attitude of tolerance (Setiawan, 2024). Teachers design learning strategies that encourage an inclusive understanding of the realities of a diverse society. Thus, this process aims to shape students who are religious while also having an open attitude toward diversity (Setiawan, 2024).

Islamic Religious Education in schools still faces a gap between the values taught and students' practices in their social environments. This is evident in low levels of tolerance, verbal abuse, and the ability to engage in dialogue across differences. To address these issues, instruction is focused on reinforcing contextual and humanistic Islamic values so that students can put them into practice. Learning activities do not emphasize cognitive aspects but focus on attitude formation and its application in social life (Azhari et al., 2024). The integration of multicultural values has become urgent because the reality of a heterogeneous society often triggers conflicts in educational settings. The learning environment needs to be designed to foster mutual respect and cooperation among students in response to these conditions (Sukardi et al., 2025). Teachers play a highly strategic role in guiding the practical application of inclusive and moderate Islamic values in the classroom. Thus, research is urgently needed to ensure that learning contributes to social harmony through the reinforcement of multicultural religious values (Suroyya, 2025).

Previous research indicates that integrating multicultural values into the learning process makes a significant contribution to fostering tolerance among elementary school students. A study conducted by Banks confirms that multicultural education plays a strategic role in fostering awareness of diversity from an early age (Banks, 2014). Lawrence's findings show that learning that is responsive to students' cultural backgrounds can increase their participation in learning activities (Lawrence et al., 2024). Bakay's research reveals that a multicultural-based educational approach influences the formation of democratic and inclusive character in students (Bakay, 2023). Meanwhile, the results of Utami's study show that integrating diversity values into religious education can minimize exclusive attitudes (Utami et al., 2025). These findings confirm that the value of tolerance is a crucial aspect of students' social interactions. The learning process serves as an effective medium

for instilling an awareness of living within a diverse society. Therefore, this approach is highly relevant for implementation at the elementary school level.

Various other studies indicate that the implementation of multicultural values in Islamic Religious Education is a strategic effort to foster religious moderation, particularly amid rising instances of intolerance, verbal conflicts, and low levels of empathy among students in educational settings. Hasbiyallah et al. (2024) research shows that inclusive religious education can foster mutual respect among students. Study emphasizes that Islamic education has a strong foundation for developing the values of tolerance and peace in response to the challenges of diversity (Ajeng, 2024). Research reveals that teachers play a crucial role in integrating multicultural values through contextual learning approaches relevant to students' realities (Mappanyompa et al., 2025). Furthermore, the findings indicate that diversity-based Islamic Education (PAI) instruction can enhance students' empathy toward existing differences (Rahmat & Yahya, 2022). The implementation of these values is reflected in the instructional materials, methods, and interactions that take place in the classroom. The classroom environment serves as a social space that reflects real-life experiences and simultaneously functions as an arena for fostering inclusive character development. This underscores that the integration of multicultural values is increasingly urgent to strengthen the contextual role of religious education.

Various studies indicate that teaching strategies are closely linked to the successful integration of multicultural values into religious education in elementary schools; however, in practice, a gap still exists between theory and implementation in the classroom. Study confirms that a dialogic approach can enhance students' understanding of diversity, but it has not yet been consistently applied in the classroom (Papakostas, 2025). Research also reveals that collaborative methods can encourage students to learn to appreciate differences, although limitations in teacher competence often pose a challenge (Pritee Jain, 2024). Findings reinforce that effective learning management contributes to the development of students' social character (Assefa, 2024). Meanwhile, indicates that the integration of multicultural values into the Islamic Religious Education curriculum can strengthen attitudes of tolerance and inclusivity, though its implementation remains uneven (Muh Habibulloh, 2024). This situation highlights the urgent need for research to contextually examine effective learning strategies for internalizing multicultural values in elementary schools.

Studies over the past decade indicate significant progress in research on the integration of multicultural values into Islamic Religious Education in elementary schools, which has been carried out in a gradual and systematic manner. During the 2015–2016 period, research focus remained limited to reinforcing the foundational values of religious education and fostering a normative religious character, without specific emphasis on aspects of diversity (Huda, 2024). Entering the 2017–2018 period, studies began to evolve with the emergence of attention to the importance of tolerance, inclusivity, and recognition of the reality of a multicultural society in Islamic Religious Education (IRE) instruction (Mappanyompa, 2025). During the 2019–2020 period, research became more contextual, focusing on the integration of multicultural values into the curriculum, teaching strategies, and classroom interactions that reflect a pluralistic social life (Li et al., 2024). Furthermore, during the 2021–2024 period, studies increasingly focused on a transformative approach that emphasizes the comprehensive internalization of multicultural values through IRE education, including the strengthening of religious moderation, social empathy, and the creation of an inclusive and harmonious learning environment (Fields, 2025).

Although a number of studies have emphasized the urgency of integrating multicultural values into Islamic Religious Education, there remains a research gap indicating that its implementation has not yet been fully systematic and contextual at the elementary school level. Most studies still focus on the conceptual and normative domains without comprehensively formulating an operational integration model that is applicable in classroom teaching practices (Moser & Korstjens, 2018).

Furthermore, previous research has tended to emphasize only the development of tolerance in general, without specifically examining the relationship between Islamic Religious Education (IRE) instructional design and the reality of student diversity at the elementary school level (Promsri et al., 2023). Furthermore, existing studies remain limited in their in-depth exploration of the role of teachers' pedagogical strategies as a key factor in the process of internalizing sustainable multicultural values (Jamil, 2024). Another gap is evident in the lack of an approach capable of integrating curriculum, methodology, and assessment into a single, holistic, and integrated learning framework (Winarsih et al., 2024). Unlike previous research, this study offers a novel approach in the form of a model for integrating multicultural values into Islamic Education (IRE) that is not only conceptual but also operational, contextual, and tested in real-world practice in elementary schools. The developed model emphasizes the integration of instructional design, pedagogical strategies, and evaluation based on multicultural character, thereby bridging the gap between the conceptual and implementation levels in the learning process. This research also underscores the importance of synergy between religious values and multicultural values as a foundation for shaping students' inclusive and civilized character (Mappanyompa et al., 2025).

This study aims to examine the integration of multicultural values in Islamic Religious Education (IRE) instruction in elementary schools as an effort to foster inclusive and harmonious social attitudes. More specifically, this study seeks to identify how religious values, moral literacy, and digital literacy are incorporated into a conceptual model of integrative IRE instruction. Additionally, this study examines how these three aspects are implemented in instructional materials, methods, and classroom interactions. It also aims to evaluate the contribution of multicultural value integration in fostering anti-bullying attitudes among students in the digital age. This study is expected to provide theoretical contributions to the development of a contextual, multicultural-based Islamic Religious Education (IRE) instructional model. The results of this study are also expected to serve as a practical reference for teachers in designing learning that is responsive to diversity and contemporary social challenges. Thus, IRE learning is expected to serve as an effective means of shaping students' character to be tolerant, adaptive, and ethical in both digital and social environments.

## B. METHODS

This study employs a descriptive qualitative approach with the aim of gaining an in-depth understanding of the phenomenon of reinforcing multicultural values in Islamic Religious Education instruction in elementary schools. This approach was chosen because it is capable of representing social reality in a contextual manner based on the direct experiences of the subjects in the field. The research focuses on the learning process, the interpretation of values, and the practices carried out by teachers, including interactions that occur during teaching and learning activities in the classroom. This study was conducted at MI Raudlatussibyan NW Belencong, taking into account the school's characteristic of having students from diverse backgrounds. This approach provided the researcher with the opportunity to obtain comprehensive and in-depth data. Therefore, this study emphasizes a phenomenological understanding of the practices of reinforcing multicultural values in Islamic Religious Education (IRE) instruction.

The subjects of this study included 25 fifth-grade students, 7 teachers, and 25 parents. The sample was selected using purposive sampling, taking into account the informants' direct involvement in the learning process and their relevance to the research focus. Students were selected based on their level of engagement in Islamic Religious Education (PAI) lessons, while teachers were selected based on their teaching experience and their role in curriculum implementation. Parents were involved to provide additional perspectives regarding the formation of children's attitudes within the family environment. Research instruments, including interview guides, observation sheets, and documentation, were used to collect comprehensive data. Data collection took place over a

period of seven months in stages. This technique was used to ensure that the data obtained was richer and more in-depth from various perspectives. The diversity of informants was expected to strengthen the validity of the research findings. With this composition, the phenomenon under study could be described more comprehensively, holistically, and in-depth within its context.

Data collection was conducted using three main techniques: in-depth interviews, participatory observation, and documentation. Interviews were used to explore the experiences, understandings, and strategies employed by teachers and parents in instilling multicultural values. Observations were conducted to directly observe the IRE learning process in the classroom as well as interactions between teachers and students. Meanwhile, documentation was utilized to supplement data in the form of teaching materials, the curriculum, and various records of school activities. These three techniques were used in a triangulation approach to enhance the credibility of the data obtained. The data collection process was conducted systematically and repeatedly until data saturation was reached. This approach enabled the researcher to obtain valid and in-depth data.

Data analysis in this study utilized the Miles and Huberman model, which consists of three stages: data reduction, data presentation, and drawing conclusions. Data reduction was conducted by selecting, focusing, and simplifying data relevant to the research objectives. Data presentation was organized in the form of descriptive narratives to facilitate understanding and further analysis. Next, the researcher identified patterns, themes, and interrelationships among the data to uncover deeper meanings. This analysis process was conducted interactively and took place continuously throughout the study. This approach helped the researcher organize the data systematically and structurally. The results of the analysis then served as the basis for drawing valid conclusions.

Conclusions were drawn in stages, taking into account the results of data analysis that had undergone a continuous verification process. The conclusions were formulated based on key findings that reflect the reinforcement of multicultural values in Islamic Education (IRE) instruction. The researcher also employed triangulation of sources and methods to ensure the validity of the data obtained. Additionally, the data was cross-checked in the field to maintain the consistency of the findings. The resulting conclusions are not merely descriptive but also provide a deep interpretation of the phenomena under study. Thus, the results of this study are expected to contribute both theoretically and practically to the development of multicultural-based IRE learning in elementary schools.

Data validation procedures in this study were conducted using several techniques to ensure the validity and credibility of the findings. First, the researcher used source triangulation by comparing data obtained from students, teachers, and parents. Second, methodological triangulation was conducted by integrating the results of interviews, observations, and documentation. Third, the researcher applied member checking by reconfirming the findings with informants to ensure data consistency. Fourth, fieldwork was extended to gain a deeper understanding of the research context. Fifth, the researcher also engaged in persistent observation to consistently identify patterns. Sixth, peer debriefings were conducted to obtain critical feedback on the results of the data analysis. Seventh, the entire research process was systematically documented as an audit trail to enhance the transparency and reliability of the research. To clarify the research process, the stages of this study have been systematically organized and presented in a flowchart, as shown in Figure 1.

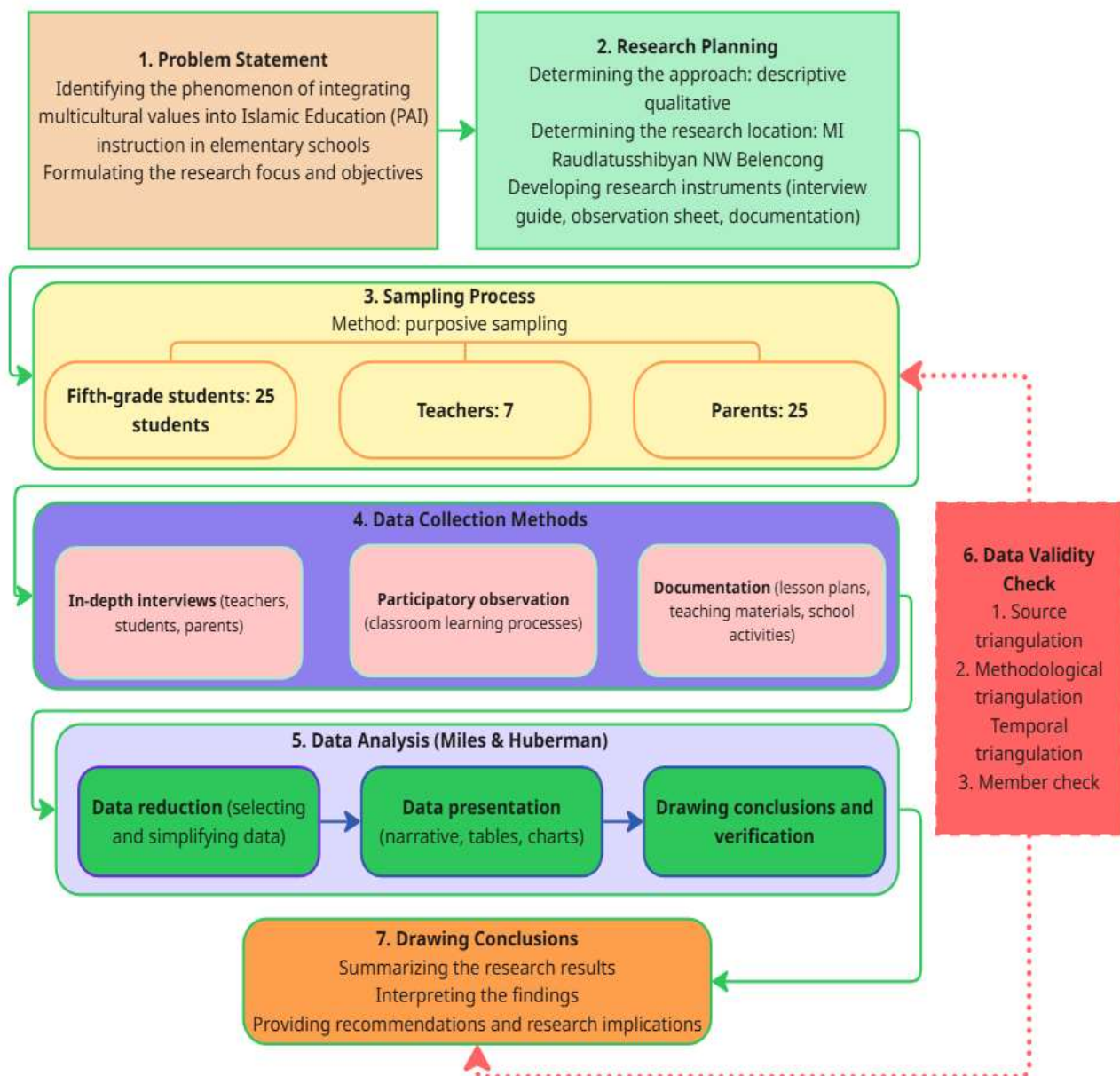


Figure 1. Research Flowchart

From the above description, it can be understood that the research methodology in this study employs a descriptive qualitative approach that encompasses several key stages, namely: (1) problem identification and formulation, (2) research planning, (3) sample selection, (4) data collection, (5) data validity testing, (6) data analysis, and (7) drawing conclusions. The initial stage begins with identifying the problem and establishing the research objectives, followed by the development of the research design and the instruments to be used. Sampling was conducted using a purposive approach, involving students, teachers, and parents as key informants. Data collection techniques included interviews, observations, and documentation to obtain comprehensive data. Subsequently, the data were analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions. The results of the analysis were then re-examined through triangulation to ensure data validity before finally being formulated into final conclusions that provide a comprehensive picture of the reinforcement of multicultural values through Islamic Religious Education in elementary schools.

### C. RESEARCH RESULT AND DISCUSSION

This section presents the research findings obtained through the data collection and analysis phases conducted in the field. These findings are then analysed in depth by relating them to relevant theoretical frameworks and previous research, thereby providing a comprehensive picture of the reinforcement of multicultural values in Islamic Religious Education instruction in elementary schools.

#### 1. Strengthening Multicultural Values in Islamic Education Curriculum

The research findings indicate that the reinforcement of multicultural values in Islamic Religious Education (PAI) curriculum is implemented through a contextual approach that emphasizes the importance of tolerance and respect for diversity. These findings are supported by interviews with teachers, who stated, *"We always relate the PAI curriculum to real-life situations in the community so that students understand the importance of respecting each other's differences."* In addition, one student remarked, *"I've come to better understand that differences aren't something to be contested, but rather something to be appreciated."* This aligns with the research, which emphasizes that religious education plays a strategic role in instilling the value of tolerance as the foundation for a harmonious social life (Wenas & Verana, 2024). Observational data also show that students are more active in discussions related to diversity issues. Thus, the integration of multicultural values into PAI instruction is not merely theoretical but is also reflected in students' attitudes and social interactions at school. These findings indicate a strong correlation between contextual learning strategies and the development of an inclusive character.

Further analysis shows that diversity-oriented learning can significantly improve students' inclusive attitudes in the school environment. This is supported by a parent's statement: *"My child is now more open-minded and appreciative of friends from different backgrounds."* Researchers also found that the use of contextual teaching materials contributes to increased social awareness among students, as noted in a study, which found that the internalization of moral values through contextual materials can strengthen students' social awareness (Teaching, 2024). Furthermore, these findings are reinforced by interview results with teachers who stated that *"Students find it easier to understand Islamic values when they are linked to the social realities they experience."* This indicates that Islamic Education (PAI) materials are not merely normative but also applicable to daily life. A learning approach that connects religious values with social realities provides space for positive interpretations of differences (Syafrian, 2025). Thus, the results of this study confirm that the integration of multicultural values into the PAI curriculum plays a crucial role in shaping students' tolerant and inclusive character.

This discussion underscores that the integration of multicultural values into Islamic Education (IRE) curriculum holds strong relevance in fostering harmonious social attitudes. Previous research findings indicate that a contextual approach in religious education is capable of sustainably fostering students' empathy and social awareness (Firdaus & Mustajab, 2025). Other findings highlight the importance of dialogue in religious education for developing mutual respect, as well as the teacher's role in linking religious values to the reality of social diversity. Research also indicates that social experience-based learning can enhance students' sensitivity to issues of difference (Hidayat & Parhan, 2025). This integration encourages students not only to understand concepts but also to be able to implement these values in social life. Reflective learning also helps students develop an open mindset toward diversity. Thus, the integration of multicultural values in IRE makes a tangible contribution to creating an inclusive and harmonious educational environment (Umar, 2024).

## 2. The Role of Teachers in Integrative Learning

The research findings indicate that teachers play a highly strategic role in integrative learning by instilling multicultural values through a contextual approach relevant to students' daily lives. This is supported by interview results; one teacher stated, *"I always relate the material to students' real-life experiences so that they can more easily understand differences,"* which demonstrates a concrete practice of integrating values into learning. This finding aligns with previous research affirming that teachers are key actors in the process of internalizing social and religious values, with Arfaton et al. (2025) emphasizing that teachers serve as social role models in shaping attitudes of tolerance through classroom interactions. Furthermore, interview results with students revealed, *"We find it easier to understand lessons when they are related to our daily lives,"* which reinforces the effectiveness of the contextual approach in learning. Data analysis indicates that the integration of multicultural values becomes more effective when linked to students' concrete experiences, thereby facilitating the process of making sense of these values and implementing them in social life. These findings are further supported by Papakostas (2025), who states that a dialogic approach can enhance students' awareness of and appreciation for differences. Overall, the analysis in (S. Firdaus & Mustajab, 2025), study confirms that contextual and humanistic learning strategies have a significant influence on the formation of students' social attitudes, a finding also supported.

The implications of these findings suggest that integrating values of tolerance, mutual respect, and respect for diversity into Islamic Religious Education not only contributes to cognitive development but also plays a crucial role in shaping students' social character from an early age. According to Sukardi et al. (2025), the role of teachers is a key factor in creating an inclusive learning environment through the selection of appropriate and contextual teaching methods and materials. Research also indicates that values-based learning can minimize the potential for social conflict within the school environment. Additionally, other findings reveal that fostering moral literacy starting in elementary school significantly contributes to building students' empathy and prosocial behavior (Rajiman, 2024). Further specific studies state that the integration of multicultural values into religious education can serve as a preventive strategy in reducing discriminatory behavior and bullying. This underscores that Islamic Religious Education plays a strategic role in fostering an inclusive, tolerant, and harmonious generation (Azhari et al., 2024).

## 3. Implementation of Teaching Methods

The research findings indicate that support from the family and school environments plays a crucial role in the implementation of participatory and dialogic learning, thereby encouraging students' active engagement in understanding social issues such as bullying. This is reinforced by a statement from one teacher: *"We always strive to involve parents so that the values taught at school are also practiced at home,"* as well as by a student who stated, *"Class discussions give me the courage to express my opinions about my classmates' differences."* These findings align with research, which emphasizes that collaboration between families and schools is a key factor in shaping social character through ongoing communication (Kruja, 2022). Furthermore, the dialogic approach has been shown to enhance students' critical thinking skills and empathy, as supported by Hennessy et al. (2023). Data analysis indicates that open interactions in the classroom create a space for reflection, allowing students to understand other perspectives. This demonstrates that learning is not only cognitively oriented but also affective and social. Thus, a collaborative learning environment contributes significantly to the internalization of multicultural values.

Furthermore, the use of the case study method in Islamic Religious Education has proven effective in connecting normative values with the social realities faced by students. One student remarked, *"Through case studies, I've come to better understand how to respond when I see a friend being bullied,"* while a teacher noted, *"This method helps students realize that religious teachings*

*are relevant to their daily lives.* "These findings align with research, which highlights the effectiveness of case studies in contextual learning (Syafrian, 2025). The researchers' analysis indicates that this method enhances students' emotional engagement in the learning process. Furthermore, the teacher's role is crucial in managing classroom dynamics to ensure they remain inclusive and reflective, as noted by Sukardi et al. (2025). Field data also show that students became more open and respectful of one another after participating in dialogue-based learning. This indicates that the integration of multicultural values is evident not only in the content but also in the learning interaction process. Therefore, contextual and dialogic teaching strategies are key to building an inclusive learning environment.

Research findings also indicate that students' active engagement in the learning process significantly contributes to the development of critical thinking and social empathy. This is supported by Firdaus (2025) research, which states that student participation in group discussions can enhance social awareness and the ability to understand others' perspectives. Furthermore, a study by Singh & Singh (2025) demonstrates that integrating moral values through experiential learning is effective in fostering students' sensitivity toward deviant behaviors such as bullying. Other research also reveals that parental involvement in the educational process helps reinforce the internalization of values students acquire in the school environment (Qadeer et al., 2024). These various findings indicate that the synergy between learning methods and environmental support plays a crucial role in shaping students' character. Thus, the learning process focuses not only on cognitive aspects but also on the development of attitudes and social behavior. This approach provides students with opportunities to learn reflectively and contextually in alignment with their daily lives (Abayomi & Daniels, 2021).

#### 4. Fostering an Anti-Bullying Attitude

The results of this study indicate that reinforcing multicultural values in Islamic Religious Education plays a significant role in fostering anti-bullying attitudes among students, particularly by instilling mutual respect and tolerance in elementary school settings. These findings are reinforced by interview results, in which one teacher stated, *"We always emphasize the importance of respecting differences so that students do not belittle one another,"* while a student remarked, *"Now we are taught not to mock our friends just because they are different."* This data indicates that the internalization of values is not only understood cognitively but also applied in daily interactions. The researchers' analysis found that the process of habit formation through teachers' exemplary behavior and values-based classroom activities is a key factor in shaping student behavior. This finding aligns with Ahmad's research, which states that religious values-based education is effective in fostering prosocial behavior through the internalization of contextual moral values (Ahmad, 2025). Thus, the integration of multicultural values has proven capable of creating a more inclusive and conflict-free learning environment.

The implementation of an inclusive learning approach has also been shown to reduce aggressive and discriminatory behavior in educational settings. This is supported by parents' statements such as, *"My child is now better able to understand friends from different backgrounds,"* as well as teachers' acknowledgments that *"class discussions make students more open-minded and less judgmental."* Data analysis indicates that dialogic interactions in the classroom play a crucial role in enhancing students' moral literacy, empathy, and social awareness. The dialogic process allows students to reflect on the values they have learned and connect them to their social experiences. These findings reinforce the view of Kunwar & Adhikari (2023) that an inclusive learning approach can reduce aggressive behavior. Furthermore, according to Wibawa, the integration of cognitive, affective, and social aspects into teaching practices as described (Wibawa et al., 2024) has proven effective in

fostering students' character to be more empathetic and tolerant. Thus, a holistic approach to learning is a crucial strategy for preventing bullying in schools.

The implications of these findings suggest that Islamic Religious Education that integrates multicultural values can serve as an effective strategy for creating a safe and child-friendly school environment. This is supported by research, which states that teachers' active role in instilling values of tolerance significantly contributes to the formation of an inclusive school culture (Muh et al., 2025). also adds that synergy between the school and the family can strengthen the process of internalizing anti-bullying values in students' daily lives (Gule, 2025). Meanwhile, found that the use of digital-based learning media can enhance students' understanding of social issues such as bullying in a more contextual manner (Khairunisa, 2023). Overall, these findings indicate that an integrative approach in IRE instruction plays a strategic role in shaping students' character to value diversity and reject all forms of bullying (Hay et al., 2010).

## 5. Support from the Family and School Environment

The results of this study indicate that the roles of the family and school environments are highly significant in reinforcing the internalization of multicultural values among elementary school students. This is supported by findings from interviews, such as a teacher's statement: *"We always communicate with parents so that the values of tolerance taught at school are also practiced at home,"* which demonstrates the synergy between these two environments. In addition, one parent stated, *"We try to model mutual respect at home so that our child gets used to it,"* which reinforces the importance of the family's role in shaping attitudes. Data analysis shows that consistent collaboration between teachers and parents fosters sustainable positive habits in students' daily lives (Kolbina et al., 2023). These findings align with the research, which emphasizes that family involvement serves as the primary foundation for the formation of children's social attitudes. Furthermore, the results of this study also support the findings of Karman that harmonious cooperation between schools and families enhances the effectiveness of instilling the values of tolerance and empathy (Karman et al., 2023). Thus, it can be concluded that the integration of multicultural values does not only take place in the classroom but also continues consistently within family life, thereby fostering stability in students' social behavior (Mappanyompa et al., 2025).

The findings of this study also indicate that the development of anti-bullying attitudes is highly dependent on comprehensive social support from various environments. Parents' active participation in monitoring their children's attitudes and behaviors helps reinforce the values taught at school. Research suggests that a responsive family environment plays a role in mitigating the potential for aggressive behavior in children (Qadeer et al., 2024). Meanwhile, emphasizes that an inclusive school culture becomes more effective when supported by consistent parenting practices within the family environment (Walia, 2022). Also found that the repeated instillation of moral values across two distinct environments can lead to stronger internalization of those values (Singh & Singh, 2025). Synergistic interaction between school and family creates a broader social learning environment for students. This ultimately fosters the development of sustainable positive behaviors in students' daily lives (Gule, 2025). The following table presents the research results, summarizing the main findings regarding the reinforcement of multicultural values in Islamic Religious Education instruction in elementary schools. This table outlines the key findings, a description of the research results, and the implications derived from the entire research process. This presentation is intended to facilitate a structured and comprehensive understanding of the research results, as shown in Table 1.

**Table 1.** Key Findings on Strengthening Multicultural Values

| No | Key Findings                                                       | Description of Research Results                                                                                                                                                                          | Implications                                                                                                 |
|----|--------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|
| 1  | Strengthening Multicultural Values in Islamic Education Curriculum | Multicultural values such as tolerance, mutual respect, and diversity have been integrated into the Islamic Education curriculum through contextual examples that are relevant to students' daily lives. | This helps students understand the importance of living harmoniously in a diverse society from an early age. |
| 2  | The Role of Teachers in Integrative Learning                       | Teachers play an active role in instilling religious values, moral literacy, and digital literacy through discussion, leading by example, and the use of simple digital media.                           | Enhancing the effectiveness of learning that is not only cognitive but also affective and social.            |
| 3  | Implementation of Teaching Methods                                 | The teaching methods used are participatory and dialogic in nature, such as group discussions and case studies that address social issues, including bullying.                                           | These methods encourage active student participation and foster critical thinking and social empathy.        |
| 4  | Fostering an Anti-Bullying Attitude                                | The integration of multicultural values into Islamic Education (IRE) contributes to fostering mutual respect and reducing bullying behavior among students.                                              | Creating a safer, more inclusive, and child-friendly school environment.                                     |
| 5  | Support from the Family and School Environment                     | Collaboration between teachers and parents in instilling multicultural values strengthens students' character development both at school and at home.                                                    | Fostering consistency in students' values and positive behavior in their daily lives.                        |

The table of findings shows that reinforcing multicultural values in Islamic Religious Education materials plays a fundamental role in fostering awareness of diversity among students starting in elementary school. Values such as tolerance and mutual respect, when presented in a contextual manner, have proven to be more easily accepted and understood by students. These results align with research, which confirms that learning materials grounded in social reality can enhance students' understanding of diversity (Mappanyompa, 2025). Meanwhile, study indicates that integrating multicultural values into the Islamic Religious Education curriculum contributes to fostering inclusive attitudes among students (Habibullo, 2024). Ahmad's research also reinforces that a contextual approach in religious education is more effective in instilling moral values (Ahmad, 2025). This indicates that learning materials play a strategic role in shaping students' mindsets. This process serves as a crucial foundation for fostering harmonious social attitudes (Atmaja et al., 2025).

The role of teachers in learning that integrates multicultural values is a determining factor in the success of its implementation. Teachers do not merely act as conveyors of material but also as role models in their daily attitudes and behaviors. This finding is supported by research, which states that teachers' exemplary behavior significantly influences the formation of students' character (Rohmadi et al., 2024). Research explains that the use of discussion methods and digital media can enhance student participation in understanding moral values (Sutarti et al., 2025). Furthermore, research indicates that integrating moral literacy with technology in religious education can enhance students' affective aspects (Musfiatul & Mappanyompa, 2025). This underscores that teachers' pedagogical competencies play a crucial role in determining the quality of learning, making the interactions they foster the primary medium in the process of internalizing values (Jain, 2024).

The use of participatory and dialogic teaching methods provides students with opportunities to actively engage in learning activities. Activities such as group discussions and case study analyses that address social issues help students critically understand the realities of life. This finding aligns with Knoblauch's research, which states that collaborative learning can enhance students' social empathy (Knoblauch, 2024). Meanwhile, Caetano's research reveals that a dialogic approach in the classroom encourages students to respect differing viewpoints (Caetano et al., 2020). Furthermore,

research confirms that participatory methods are effective in developing students' social and emotional skills (Wardi, 2025). Students' active involvement in the learning process creates a more meaningful learning experience. This ultimately strengthens students' ability to respond wisely to various social issues (Patchin & Hinduja, 2015).

The development of anti-bullying attitudes is one of the key implications of reinforcing multicultural values in Islamic Religious Education instruction in elementary schools. The value of mutual respect, when instilled consistently, has been shown to minimize the occurrence of negative behavior in the school environment. This finding aligns with research, which reveals that values-based education contributes to reducing aggressive tendencies among students (Kleawaom et al., 2025). Pollock & Briscoe's research also confirms that an inclusive learning environment plays a crucial role in fostering a sense of safety for students (Pollock & Briscoe, 2026). Meanwhile, the results of research show that instilling the values of empathy and social justice can prevent bullying among students (Patchin & Hinduja, 2015). This underscores that IRE instruction holds a strategic position in shaping students' social character, thereby fostering a harmonious and conducive school environment (Purwaningsih & Ridha, 2024).

Support from the family and school environments is a key factor in strengthening the success of comprehensive character development among students. Synergy between teachers and parents ensures the continuity of values applied in students' daily lives. This aligns with findings, which state that parental involvement has a significant influence on children's moral development (Qadeer et al., 2024). Furthermore, research reveals that effective collaboration between schools and families enhances the effectiveness of character education (Sirojuddin & Ghoni, 2025). Research also confirms that consistency in the application of values between the home and school environments strengthens the internalization of positive attitudes in students (Brown et al., 2021). Thus, a harmonious relationship between these two environments fosters stronger social control, which ultimately contributes to the development of stable and sustainable student behavior (Syafrian, 2025).

#### **D. CONCLUSSIONS AND RECOMENDATIONS**

This study shows that reinforcing multicultural values through Islamic Religious Education in elementary schools is associated with the development of a more inclusive and tolerant social character among students, as reflected in the results of observations and interviews with students, teachers, and parents. Empirical findings indicate that the presentation of contextual material, teachers' active involvement in instilling religious values, and the use of participatory and dialogic teaching methods contribute to the process of internalizing these values. Furthermore, the research data also reveal a trend toward the development of anti-bullying attitudes among students participating in multicultural-oriented learning, although the extent of this influence was not measured quantitatively. Support from the family and school environments was found to reinforce the consistent application of these values in students' daily lives, both at home and at school. Therefore, it is recommended that collaborative practices between teachers and parents continue to be enhanced, and that the development of multicultural-value-based learning strategies be carried out in a sustainable and contextual manner in accordance with students' needs.

The recommendations of this study emphasize that the success of integrating multicultural values is largely determined by the synergy between the family and school environments, which is fostered through intensive communication and consistent modeling of positive behavior. Therefore, the recommended practical implementation involves strengthening collaboration between teachers and parents through regular communication programs, such as periodic meetings and family-based mentoring. Schools are also advised to develop learning models that contextually integrate the values of tolerance and empathy into every subject. Additionally, teachers need to optimize

participatory learning strategies that involve students' direct experiences in social life. Parents are expected to play an active role in reinforcing these values at home so that they align with the education provided at school. These findings also highlight the importance of school policies that support a sustainable culture of inclusion. Thus, the implementation of a model for integrating multicultural values can proceed effectively and help shape students' social character so that they are stable and adaptable to diversity.

## ACKNOWLEDGMENTS

The author would like to express deep appreciation and gratitude to Muhammadiyah University of Mataram for all forms of academic support, the provision of facilities and infrastructure, and the creation of a conducive academic environment, which enabled this research to be completed successfully. The author also extends gratitude to the lecturers, advisors, and the entire academic community who provided guidance, encouragement, and intellectual contributions throughout the research process. Additionally, appreciation is extended to the school administration, teachers, students, and parents who actively participated and provided the data required for this study. The author hopes that the results of this research can make a meaningful contribution to the advancement of scholarship, particularly in the field of Islamic Religious Education oriented toward multicultural values.

## REFERENCE

- Abayomi, W., & Daniels, A. (2021). Creating Awareness of Bullying, Its Impact on Children, and Strategies towards Behavioural Change. *Open Journal of Social Sciences*, 09(11), 363–394. <https://doi.org/10.4236/jss.2021.911026>
- Ahmad, W. (2025). Preventing Cyberbullying with Islamic Values: Reviewing the Role of. *Journal of Multidisciplinary Science*, 2(2), 336–349. <https://doi.org/10.59631/multidiscience.v2i2.378>
- Ajeng. (2024). Moral Education as a Foundation for the Formation of Students' Character. *International Journal of Islamic Educational Research*, 1(3), 33–41. <https://doi.org/10.61132/ijier.v1i3.42>
- Arfaton, A., Yuliantri, R. D. A., Lestari, N. I., Syah, M. A., Rizki, I. A., & Umar, U. (2025). Implementation of Multicultural Education As a Means of Forming Characters of Tolerance and Mutual Respect. *Jurnal Eduscience*, 12(2), 377–391. <https://doi.org/10.36987/jes.v12i2.6819>
- Assefa, E. A. (2024). Fostering Inclusive Excellence: Strategies For Effective Diversity Management In Schools. *International Journal of Research in Education Humanities and Commerce*, 05(02), 189–211. <https://doi.org/https://doi.org/10.37602/IJREHC.2024.5216>
- Atmaja, K., Mulyani, S., & Ainun, A. (2025). Pendekatan Multidisipliner Sains Sosial dalam Pembelajaran Pendidikan Agama Islam ( PAI ). *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(04), 243–259. <https://doi.org/https://doi.org/10.23969/jp.v10i04.37573>
- Azhari, D. S., Sipahutar, R. E., Kalsum, U., & Syahri, P. (2024). Multicultural Education and the Significance of Education. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 4(03), 1101–1108. <https://doi.org/10.47709/educendikia.v4i03.5078>
- Bakay, M. E. (2023). Multicultural Classrooms in European Higher Education: Findings from Interviews with International Students and Teaching Staff. *International Journal on Lifelong Education and Leadership*, 9(2), 1–17. <https://doi.org/10.25233/ijlel.1341935>
- Brown, J., Mckenna, L., & Lynch, S. (2021). Bullying prevention and mediation : the role of Values Education. *EJournal of Catholic Education in Australasia*, 4(1), 1–28. <https://doi.org/https://researchonline.nd.edu.au/ecea/vol4/iss1/4>
- Brown, R. (2017). Exploring the social positions that students construct within a classroom community of practice. *International Journal of Educational Research*, 46, 116–128. <https://doi.org/10.1016/j.ijer.2007.09.012>
- Caetano, A. P., Freire, I. P., & Machado, E. B. (2020). Student voice and participation in intercultural education. *Journal of New Approaches in Educational Research*, 9(1), 57–73. <https://doi.org/10.7821/naer.2020.1.458>
- Cockrell, K. S., Placier, P. L., Cockrell, D. H., & Middleton, J. N. (2015). Coming to terms with " diversity " and " multiculturalism " in teacher education : Learning about our students , changing our practice. *Teaching and Teacher Education*, 15.
- Dzulfian Syafrian, D. (2025). The Dynamics of Bullying in Schools: Causes, Impacts, and Prevention Strategies. *Sustainability (Switzerland)*, 11(1), 1–14.

- Fields, C. W. (2025). ( Difficult ) Dialogues : Embracing Common Ground , Trust , and Growth. *Transformative Dialogues: Teaching and Learning Journal*, 18(2), 1–11. <https://doi.org/https://doi.org/10.59236/td2025vol18iss21874>
- Firdaus, L. (2025). Value-Based Counseling Model in a Multicultural School Environment : Efforts to Increase Student Empathy and Tolerance. *Didaskalos Journal*, 1(2), 60–67. <https://doi.org/Journal homepage: https://pub.muzulab.com/index.php/Didaskalos>
- Firdaus, S., & Mustajab, D. (2025). Revitalizing the Value of Tolerance in Islamic Religious Education (PAI) Learning to Face the Challenges of Multiculturalism. *Journal of Educational Sciences*, 9(6), 5804–5813.
- Gule, Y. (2025). The Role of Religious Moderation in Enhancing Social Harmony and Interfaith Tolerance among University Students. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 611–622. <https://doi.org/10.37680/qalamuna.v17i1.7101>
- Hasbiyallah, Duran, B. N., & Suhendi, S. (2024). Indonesian Fiqh in Higher Education: a Pathway To Moderate and Inclusive Islamic Values. *Jurnal Pendidikan Islam*, 10(1), 149–162. <https://doi.org/10.15575/jpi.v10i1.26151>
- Hay, C., Meldrum, R., & Mann, K. (2010). Traditional bullying, cyber bullying, and deviance: A general strain theory approach. *Journal of Contemporary Criminal Justice*, 26(2), 130–147. <https://doi.org/10.1177/1043986209359557>
- Hennessy, S., Calcagni, E., Leung, A., & Mercer, N. (2023). An analysis of the forms of teacher-student dialogue that are most productive for learning. *Language and Education*, 37(2), 186–211. <https://doi.org/10.1080/09500782.2021.1956943>
- Hidayat, D., & Parhan, M. (2025). Educating a Moderate Generation: The Role of Non-Religious Teachers in Instilling the Values of Religious Moderation at SMPN 1 Rengasdengklok. *Electronic Journal of Education, Social Economics and Technology*, 6(2), 710. <https://doi.org/10.33122/ejeset.v6i2.710>
- Huda, M. (2024). Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education. *Al-Hayat: Journal of Islamic Education (AJIE)*, 8(1), 59–71. <https://doi.org/DOI: https://doi.org/10.35723/ajie.v8i2.458>
- James A. Banks. (2014). *An Introduction to Multicultural Education, Mental Health Practice* ( vol. 3 Fifth. (ed.)). USA: University of Washington.
- Jamil, M. W. (2024). *Exploring Moral Development in Islamic Education: A Case Study*. 7(2), 737–749. <https://doi.org/https://doi.org/10.61094/jisei.v1i4.6>
- Karman, Anwar, R., & Hakim, L. (2023). the Qur'anic Learning Based on Islamic Eco-Theology At Pesantren. *Jurnal Pendidikan Islam*, 9(2), 169–186. <https://doi.org/10.15575/jpi.v9i2.24933>
- Khairunisa, S. (2023). The Urgency of Digital Literacy in the School Environment. *Proceedings 4 Rd UIN Imam Bonjol International Conference on Islamic Education*, 1(1), 125–143.
- Khilmiyah, A., & Suud, F. M. (2020). Innovation of Islamic Religious Education Learning with Social Emotional Learning Approach to Improve Character. *International Journal of Innovation, Creativity and Change. Www.Ijicc.Net*, 13(7), 492–502.
- Kleawaom, P., Kongsuwan, V., & Chanchong, W. (2025). Positive Attitude Development and Reducing Bullying Behavior among Early Thai Adolescents through a Prevention Program: A Quasi-Experimental Study. *Pacific Rim International Journal of Nursing Research*, 29(2), 384–397. <https://doi.org/10.60099/prijnr.2025.271073>
- Knoblauch, C. (2024). Experiencing Religious Diversity in Teacher Training. *International Journal of Advanced Corporate Learning (IJAC)*, 17(2), 76–86. <https://doi.org/10.3991/ijac.v17i2.42773>
- Kolbina, L., Kasianenko, O., Sopivnyk, I., Karskanova, S., & Chepka, O. (2023). The role of inclusive education in the personal growth of a child with special educational needs. *Revista Amazonia Investiga*, 12(64), 156–164. <https://doi.org/10.34069/ai/2023.64.04.15>
- Kruja, G. (2022). Interfaith Harmony through Education System of Religious Communities. *Religion and Education*, 49(1), 104–117. <https://doi.org/10.1080/15507394.2021.2009305>
- Kunwar, R., & Adhikari, S. (2023). An exploration of the conceptualization, guiding principles, and theoretical perspectives of inclusive curriculum. *Journal of Contemporary Research in Social Sciences*, 5(1), 1–13. <https://doi.org/10.55214/26410249.v5i1.217>
- Lawrence, S. E., Watson, R. J., Eadeh, H. M., Brown, C., Puhl, R. M., & Eisenberg, M. E. (2024). Bias-based bullying, self-esteem, queer identity pride, and disordered eating behaviors among sexually and gender diverse adolescents. *International Journal of Eating Disorders*, 57(2), 303–315. <https://doi.org/10.1002/eat.24092>
- Li, Y., Wu, C., & Wang, J. (2024). Enhancing Early Childhood Education: Integrating Theory and Practice. *Communications in Humanities Research*, 32(1), 202–207. <https://doi.org/10.54254/2753-7064/32/20240071>
- Mappanyompa. (2025). Non-Muslim Students ' Response to the Implementation of Multicultural Islamic Education in Higher Education : A Study on Inclusive Academic Environment. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 21(2), 267–294.

- <https://doi.org/https://doi.org/10.18196/afkaruna.v21i2.28412>
- Mappanyompa, M., Rukimin, R., Saprun, S., & ... (2025). Strategic development of Islamic religious educators in enhancing the pedagogical excellence of junior high school teachers. *Jurnal Inovasi ...*, 12(2), 192–207.
- Mappanyompa, S. (2025). Multicultural Islamic Education Model as a Preventive Strategy in Mitigating Bullying Behaviour in Schools. *Journal of Interdisciplinary Studies in Education*, 15(3), 89–109. <https://doi.org/https://doi.org/10.32674/3xmp044>
- Mohammad-roe, S., Paaske, N., Hoof, N. Van, & Amitai, A. (2025). Nurturing student engagement : Towards democratic values and attitudes. *Journal Of Social Science Education*, 24(3), 1–23. <https://doi.org/https://doi.org/10.11576/jsse-7680>
- Moser, A., & Korstjens, I. (2018). Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. *European Journal of General Practice*, 24(1), 9–18. <https://doi.org/10.1080/13814788.2017.1375091>
- Muh, A., Ah, R., & Mukramin, S. (2025). Bullying behavior and its implications for the formation of student character. *Harmoni Sosial: Jurnal Pendidikan IPS*, 12(1), 37–46. <https://doi.org/https://doi.org/10.21831/hsjpi.v12i1.85603>
- Muh Habibulloh. (2024). The Role of Islamic Education in Building Interreligious Tolerance in Indonesia. *International Journal of Education Management and Religion*, 1(2), 63–82. <https://doi.org/10.71305/ijemr.v1i2.103>
- Musfiatul, M., & Mappanyompa, W. (2025). Revitalizing Communication of Islamic Religious Education Lecturers in Preventing Bullying in Higher Education. *Al-I'lam; Jurnal Komunikasi Dan Penyiaran Islam*, 8(2), 123–134.
- Omodan, T. C. (2025). Examining Challenges and Opportunities for Effective Democratic Management Practices in University Classrooms. *Interdisciplinary Journal of Sociality Studies*, 5(1), 1–15. <https://doi.org/10.38140/ijss-2025.vol5.1.02>
- Papakostas, C. (2025). Artificial Intelligence in Religious Education : Ethical , Pedagogical , and Theological Perspectives. *MDPI Religions*, 16(2), 1–22. <https://doi.org/https://doi.org/10.3390/rel16050563>
- Patchin, J. W., & Hinduja, S. (2015). Measuring cyberbullying: Implications for research. *Aggression and Violent Behavior*, 23, 69–74. <https://doi.org/10.1016/j.avb.2015.05.013>
- Pollock, K., & Briscoe, P. (2026). School principals ' understandings of student difference and diversity and how these understandings influence their work. *International Journal of Educational Management*, 34(3), 518–534. <https://doi.org/10.1108/IJEM-07-2019-0243>
- Pritee Jain. (2024). Authentic Materials for Intercultural Communication: Develop Speaking Materials That Encourage Learners to Engage in Authentic Cross-Cultural Communication Effectively in Diverse Global Contexts. *Creative Saplings*, 3(4), 1–14. <https://doi.org/10.56062/gtrs.2024.3.4.563>
- Promsri, N., Saenghong, N., Nawarat, N., & Leepreecha, P. (2023). Fostering Multicultural Competence in Primary School Students and Teachers through Participatory Media Production. *Rajabhat Chiang Mai Research Journal : RCMRJ*, 24(3), 114–124. <https://doi.org/https://doi.org/10.57260/rcmrj.2023.263084>
- Purwaningsih, E., & Ridha, R. (2024). The Role of Traditional Cultural Values in Character Education. *Pakistan Journal of Life and Social Sciences*, 22(2), 5305–5314. <https://doi.org/10.57239/PJLSS-2024-22.2.00396>
- Qadeer, A., Hussain, M., & Ullah, N. (2024). Factors Influencing Character Building of Learners at Secondary Level. *Journal of Excellence in Social Sciences*, 3(1), 62–73. <https://doi.org/10.69565/jess.v3i1.195>
- Rahmat, M., & Yahya, M. W. B. H. M. (2022). The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students. *International Journal of Instruction*, 15(1), 347–364. <https://doi.org/10.29333/iji.2022.15120a>
- Rajiman. (2024). Religion and Culture Education: Understanding the Interplay and Significance. *Anugerah: Jurnal Pendidikan Kristiani Dan Kateketik Katolik*, 1(3), 01–12. <https://doi.org/10.61132/anugerah.v1i3.43>
- Rohmadi, Ibrahim, D., & Munir. (2024). Model of Internalization of Religious Moderation Values in Salafiyah Boarding Schools. *Al-Hayat: Journal of Islamic Education*, 8(3), 950–965. <https://doi.org/10.35723/ajie.v8i3.574>
- Setiawan, A. (2024). The implementation of tolerance values through multicultural education program The implementation of tolerance values through multicultural education program. *Jurnal Civics: Media Kajian Kewarganegaraan*, 21(2), 332–341. <https://doi.org/DOI.10.21831/jc.v21i2.71337>
- Singh, S., & Singh, S. (2025). Perceptions of Indian Students Towards Bullying; Intervention Through Bullying Intervention Module (BIM). *SAGE Open*, 15(1), 1–19. <https://doi.org/10.1177/21582440241305199>
- Sirojuddin, A., & Ghoni, J. (2025). Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education. *Nazhruna: Jurnal Pendidikan Islam*, 8(2), 265–281.
- Sukardi, J. S., Hanum, F., & Efianingrum, A. (2025). Multicultural education patterns in promoting tolerance among high school students. *Cakrawala Pendidikan*, 44(3), 701–713. <https://doi.org/10.21831/cp.v44i3.84362>
- Suroyya, C. F. (2025). Pengembangan Literasi Al-Quran Untuk Penguatan Karakter Perguruan Tinggi Islam.

- IRSYADUNA: Jurnal Studi Kemahasiswaan*, 5(3), 658–670.  
<https://doi.org/https://jurnal.stituwjombang.ac.id/index.php/irsyaduna>
- Sutarti, T., Sari, D. I., & Hidayatulloh, M. M. (2025). Interfaith Dialogue in Schools : A Framework for Promoting Religious Tolerance among Students. *Nternational Conference on Research in Education and Science*, May, 1256–1273.
- Teaching, M. (2024). Exploring Multicultural Islamic Education: Insights from K.H. Ahmad Hasyim Muzadi. *Multicultural Landscape*, 1(1), 21–40.
- Umar, S. (2024). The Role of Teachers in the Context of Multicultural Education to Promote Islamic Values. *Journal La Edusci*, 5(2), 89–96. <https://doi.org/10.37899/journallaedusci.v5i2.1378>
- Utami, S. I., Sofa, A. R., Bahasa, P., Universitas, A., Zainul, I., & Probolinggo, G. (2025). *Keutamaan Ilmu dalam Al- Qur ' an dan Hadits : Perspektif Kitab Mahfudzot Fadhoilun Nabi wa Shahabat dalam Membangun Karakter Mahasiswa Universitas Islam Zainul Hasan Genggong Probolinggo*. 4.
- Walia, N. (2022). Promoting Ethics And Morality In Education For Equality , Diversity And Inclusivity. *Journal of Multidisciplinary Cases*, 2(01), 1–9. <https://doi.org/http://journal.hmjournals.com/index.php/JMC>
- Wardi, M. M. (2025). Islamic Religious Education Innovation for Preventing Bullying in Higher Education. *Halaqa: Islamic Educationa*, 9(1), 62–77. <https://doi.org/10.21070/halaqa.v9i1.1720>
- Wenas, J. C., & Verana, K. (2024). The Role of Christian Religious Education in Shaping the Character of the Millenial Generation. *Journal of Christian Education*, 3(2), 8–16.
- Wibawa, B., Yuwantiningrum, S., & Aminudin, M. (2024). Building Morality And Ethics Through Islamic Religious Education In Schools. *International Journal Of Graduate Of Islamic Education*, 5(1), 14–24.
- Winarsih, S., Bawawa, M., & Anggawirya, A. M. (2024). Navigating Cultural Bridges : Enhancing Intercultural Competence through Democratic Dialogue in Elementary Education. *Journal of Ultimate Research and Trends in Education*, 6(2), 144–152. <https://doi.org/DOI:https://doi.org/10.31849/utamax.v6i2.19593>
- Zhukov, V. (2025). Implementing A Participatory Approach To The Educational Activities Of Students At Higher Vasyl Zhukov. *Educational Challenges*, 30(2), 165–175.