Article

Multicultural Islamic Education and the Challenge of Majority Authoritarianism in Indonesia

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Abstract

This study examines the role of multicultural-informed Islamic education in addressing the challenges of majority authoritarianism within plural societies, particularly in the Indonesian context. Majority authoritarianism refers to the tendency of dominant religious interpretations to shape educational narratives and institutional practices in ways that marginalize alternative perspectives and limit recognition of diversity. Employing a Systematic Literature Review (SLR) approach, this research analyzes scholarly works, policy documents, and theoretical discussions related to Islamic education, multiculturalism, and democratic values. The analysis focuses on three main themes: the manifestation of majority authoritarianism in Islamic education, the conceptual foundations of multicultural-based Islamic

education, and the development of multicultural education policies in Indonesia. The findings indicate that multicultural-informed Islamic education provides a critical pedagogical framework capable of challenging exclusivist religious narratives and promoting inclusive learning environments. By integrating principles of justice, dialogue, and respect for diversity, Islamic education can function as a transformative space that cultivates democratic awareness and social responsibility. The study also highlights that although Indonesia has adopted policies promoting religious moderation and multicultural education, significant challenges remain in translating these policies into classroom practices. This article contributes theoretically by introducing majority authoritarianism as an analytical lens in Islamic education studies and practically by emphasizing the importance of strengthening multicultural-based pedagogical approaches to enhance democratic resilience in plural societies.

Keyword

Islamic education, majority authoritarianism, multicultural education, democratic resilience, religious moderation

Abstrak

Penelitian ini mengkaji peran pendidikan Islam berbasis multikultural dalam merespons tantangan otoritarianisme mayoritas dalam masyarakat plural, khususnya dalam konteks Indonesia. Otoritarianisme mayoritas merujuk pada kecenderungan interpretasi keagamaan dominan yang membentuk narasi pendidikan dan praktik kelembagaan sehingga memarginalkan perspektif alternatif dan membatasi pengakuan terhadap keberagaman. Penelitian ini menggunakan pendekatan Systematic Literature Review (SLR) dengan menganalisis berbagai karya ilmiah, dokumen kebijakan, dan kajian teoretis yang berkaitan dengan pendidikan Islam, multikulturalisme, dan nilai-nilai demokrasi. Analisis difokuskan pada tiga tema utama, yaitu bentuk-bentuk otoritarianisme mayoritas dalam pendidikan Islam, landasan konseptual pendidikan Islam berbasis multikultural, serta perkembangan kebijakan pendidikan multikultural di Indonesia. Hasil kajian menunjukkan bahwa pendidikan Islam berbasis multikultural menawarkan kerangka pedagogis kritis yang mampu menantang narasi keagamaan eksklusif sekaligus mendorong terciptanya lingkungan pembelajaran yang inklusif. Dengan mengintegrasikan prinsip keadilan, dialog, dan penghargaan terhadap keberagaman, pendidikan Islam dapat berfungsi sebagai ruang transformatif untuk membangun kesadaran demokratis dan tanggung jawab sosial. Penelitian ini juga menunjukkan bahwa meskipun kebijakan pendidikan di Indonesia telah mendorong moderasi beragama dan nilai-nilai multikultural, masih terdapat kesenjangan antara kerangka kebijakan dan praktik pembelajaran di tingkat institusi pendidikan. Secara teoretis, artikel ini memperkaya kajian pendidikan Islam dengan menghadirkan konsep otoritarianisme mayoritas sebagai lensa analitis, serta secara praktis menekankan pentingnya penguatan pendekatan pedagogi multikultural dalam meningkatkan ketahanan demokrasi di masyarakat plural.

Kata Kunci

Pendidikan Islam, otoritarianisme mayoritas, pendidikan multikultural, ketahanan demokrasi, moderasi beragama.

INTODUCTION

Majority authoritarianism has emerged as a significant challenge in pluralistic societies, particularly when religious identity intersects with political and educational institutions. The term refers to the tendency of dominant religious or cultural groups to impose their interpretations, norms, and values upon minority groups through formal and informal social structures (Alkaher & Getahune, 2025). In the context of education, this phenomenon may manifest through the privileging of a single religious interpretation, the marginalization of alternative perspectives, and the reproduction of exclusive narratives that potentially undermine democratic values, social cohesion, and minority rights (Baldan Babayiğit et al., 2025).

Education plays a crucial role not only as a medium for knowledge transmission but also as a strategic arena for shaping values, identities, and power relations within society. Educational institutions are therefore capable of functioning in two contrasting ways: they may reinforce dominant ideological structures or serve as transformative spaces that cultivate critical awareness and respect for diversity (Panuntun & Aziz, 2023; Hanief et al., 2020). In religious education, this dual role becomes particularly significant. When religious instruction is delivered in a rigid and homogeneous manner, it risks legitimizing the dominance of a particular interpretation of faith. Conversely, educational approaches that acknowledge social and cultural diversity can encourage dialogue, critical thinking, and the recognition of plural perspectives within religious traditions.

Within this context, multicultural education has been widely discussed as an important pedagogical framework for promoting inclusivity and social justice in diverse societies. Multicultural approaches to education emphasize recognition of cultural and religious differences, equal participation in learning processes, and dialogical engagement between different groups (Baidhawy, 2005). In Islamic educational discourse, these principles resonate with broader ethical teachings that emphasize justice, compassion, and respect for human dignity. Consequently, multicultural-informed Islamic education has the potential to function as a critical pedagogical response to exclusivist and authoritarian tendencies in religious learning environments.

Indonesia provides a particularly relevant context for examining the relationship between Islamic education, multiculturalism, and majority authoritarianism. As the country with the largest Muslim population in the world, Indonesia is characterized by significant ethnic, cultural, and religious diversity. Although Islam represents the majority religion, the Indonesian state is constitutionally founded upon pluralistic principles that protect diversity and social harmony. However, scholars have noted that tensions sometimes emerge between the ideals of pluralism and the rise of conservative or exclusivist religious discourses within social and educational institutions (Abakirov et al., 2025; Futaqi, 2023). In the field of Islamic education, such tensions may appear in curriculum design, pedagogical approaches, and institutional practices that occasionally privilege certain interpretations while marginalizing others.

Previous studies on Islamic education and multiculturalism have largely focused on the role of education in promoting tolerance, religious moderation, and social harmony (Ghozali et al., 2024). Other scholars have examined how multicultural education can support

interfaith dialogue and strengthen civic values within diverse societies (Hanief et al., 2020). At the same time, research on authoritarian tendencies in education often concentrates on issues such as state control, ideological indoctrination, or the politicization of religious curricula. While these studies provide important insights, the concept of majority authoritarianism itself has received relatively limited attention within the field of Islamic education.

As a result, an important research gap remains. Much of the existing literature treats multicultural education primarily as a normative educational goal rather than as a critical analytical framework for examining how power relations operate within educational institutions. In particular, there is still limited discussion on how Islamic education can actively challenge dominant narratives and create spaces for inclusive and dialogical religious understanding. This gap is particularly relevant in the Indonesian context, where the Muslim majority itself is internally diverse and educational institutions play a significant role in shaping religious discourse.

Based on this gap, this study aims to analyze how multicultural-informed Islamic education in Indonesia can function as a pedagogical response to majority authoritarianism. By examining the integration of multicultural values within Islamic educational discourse and practices particularly within pesantren-based educational traditions this study explores how education can contribute to the development of inclusive religious understanding and democratic resilience.

The significance of this research lies in its contribution to both theoretical and practical discussions within the field of Islamic education. Theoretically, the study expands the discourse on multicultural Islamic education by linking it with the concept of majority authoritarianism and democratic pluralism. Practically, the findings are relevant for educational policies and institutional practices that aim to strengthen religious moderation, character education, and respect for diversity within Indonesia's educational system. Through this perspective, multicultural-informed Islamic education can be understood not only as a pedagogical approach but also as a strategic instrument for fostering social cohesion and preventing authoritarian tendencies within pluralistic societies.

METHODS

This study employs a Systematic Literature Review (SLR) approach to examine the relationship between majority authoritarianism, multicultural education, and Islamic education within the Indonesian context. The SLR method was chosen because it allows researchers to systematically synthesize existing scholarly discussions and identify conceptual patterns as well as research gaps related to the role of Islamic education in plural societies. Within educational research, systematic literature review is widely used to provide a structured and transparent analysis of prior studies while building a stronger theoretical foundation for conceptual inquiry (Panuntun & Aziz, 2023).

The literature search was conducted through several academic databases, including Google Scholar and international academic journals focusing on education, religion, and multicultural studies. The search process employed a combination of relevant keywords such as *Islamic education*, *multicultural education*, *majority authoritarianism*, *religious moderation*,

and *democratic resilience*. These keywords were used to identify scholarly publications that discuss the intersection between religion, education, and social diversity, particularly within pluralistic societies such as Indonesia.

The selection of literature was guided by relevance and academic credibility. The study primarily included peer-reviewed journal articles, academic books, and scholarly publications that examine Islamic education, multiculturalism, religious pluralism, or power relations within educational contexts. Publications that provided theoretical or empirical insights into the dynamics of diversity, authoritarian tendencies, or ideological domination in education were considered particularly relevant for the analysis. Meanwhile, sources that did not directly relate to the educational context or lacked sufficient scholarly rigor were excluded from the review.

After the relevant literature had been identified and selected, the data were analyzed using thematic analysis. This analytical approach was used to identify recurring ideas, conceptual patterns, and analytical arguments across different studies. The analysis focused on synthesizing major themes related to the manifestation of majority authoritarianism in Islamic education, the conceptual foundations of multicultural-informed Islamic education, and the role of educational policy in promoting inclusive and democratic learning environments in Indonesia. Although this study does not involve primary field data, the systematic synthesis of existing literature provides a conceptual basis for understanding how multicultural-informed Islamic education can function as a pedagogical response to majority authoritarianism within pluralistic societies.

RESULTS & DISCUSSION

Theoretical Perspectives on Multicultural Islamic Education

The development of multicultural Islamic education is supported by several theoretical perspectives that integrate Islamic ethical principles with contemporary multicultural educational theory. These perspectives emphasize the importance of cultivating tolerance, justice, and respect for diversity within educational environments. In plural societies, Islamic education is increasingly expected not only to transmit religious knowledge but also to prepare students to engage constructively with cultural, religious, and social diversity. Therefore, multicultural Islamic education represents an effort to harmonize Islamic teachings with the principles of inclusivity, intercultural dialogue, and social harmony (Hasbullah & Nurhasanah, 2024).

From a theological perspective, multicultural Islamic education is rooted in core Qur'anic values that emphasize justice, consultation, and mutual respect. Principles such as *amanah* (trustworthiness), *al-'adl* (justice), *ash-shura* (deliberation), *at-tasamuh* (tolerance), and *al-hikmah* (wisdom) provide an ethical framework for managing diversity within educational institutions. These values encourage educators and educational leaders to create inclusive learning environments that respect cultural and religious differences. In this framework, diversity is not viewed as a problem but as a form of *sunnatullah*, or divine reality, which should be approached through mutual understanding and cooperation (Espihani, Muslimah, Normuslim, & Mualimin, 2025; Masduki, Arfanaldy, Pamuncak, & Fahmi, 2025).

In addition to theological foundations, multicultural Islamic education is also supported by theories of social justice and pluralism. These perspectives emphasize the importance of equality, human dignity, and recognition of diverse cultural identities within the educational process. Education based on these principles seeks to foster empathy, respect, and fairness in social interactions, aligning closely with Islamic teachings that promote justice and compassion toward others (Ishak & Das, 2025). By integrating these principles into educational practices, Islamic educational institutions can contribute to the development of inclusive societies that value diversity as a source of collective strength.

Constructivist and humanistic learning theories also provide an important pedagogical foundation for multicultural Islamic education. These approaches emphasize that students actively construct knowledge through interaction with different perspectives and social experiences. Through dialogical learning, participatory teaching methods, and reflective discussions, students are encouraged to engage critically with issues of diversity and develop intercultural understanding. Such approaches support the formation of personal and social identities grounded in empathy, respect, and openness toward differences (Ishak & Das, 2025).

The integration of multicultural values into Islamic education also occurs at the curricular level. Multicultural Islamic education promotes learning strategies that incorporate cross-cultural dialogue, contextual teaching materials, and holistic evaluation methods that assess cognitive, affective, and behavioral domains. These approaches enable students not only to understand diversity intellectually but also to develop attitudes and behaviors that support peaceful coexistence in plural societies (Masduki et al., 2025). Programs such as intercultural learning activities, interfaith dialogue initiatives, and community engagement projects are frequently used to strengthen students' social awareness and multicultural competence.

Furthermore, multicultural Islamic education is often linked to broader theories of social transformation and reconciliation. In societies that have experienced social tension or conflict, education can serve as an important tool for promoting social cohesion and peacebuilding. Through inclusive curricula and participatory learning environments, multicultural education helps students understand human differences and develop the skills necessary for constructive dialogue and conflict resolution (Markarma, Djubaedi, Ap, Yusuf, & S, 2025).

Philosophically, the development of multicultural Islamic education reflects an effort to reconstruct traditional educational paradigms by integrating prophetic ethics with modern educational theories. Rather than focusing solely on doctrinal instruction, contemporary Islamic education increasingly emphasizes transformative learning practices that cultivate empathy, mutual respect, and social responsibility. This transformation also involves the adoption of modern leadership approaches, such as transformational leadership, to support inclusive educational governance and institutional culture (Lestari, 2024).

Despite its strong theoretical foundations, the implementation of multicultural Islamic education still faces several challenges. These include persistent stereotypes, limited institutional resources, and insufficient teacher training in multicultural pedagogy. Addressing these challenges requires comprehensive educational policies, curriculum

development, and professional training programs that support multicultural competence among educators and students (Ishak & Das, 2025; Nurbaya & Tang, 2024). Strengthening these aspects is essential to ensure that multicultural Islamic education can effectively contribute to social harmony and democratic values in diverse societies.

Majority Authoritarianism in Islamic Education

Majority authoritarianism in Islamic education refers to the tendency for dominant religious interpretations to become institutionalized within educational systems, thereby shaping the production and transmission of religious knowledge. In this context, Islamic education functions not only as a medium for transmitting religious values but also as a social institution that can reinforce particular forms of religious authority and interpretation (Barton et al., 2021). When certain interpretations of Islam are presented as the normative standard within curricula, textbooks, and classroom discourse, other perspectives within the diverse Islamic intellectual tradition may become marginalized or excluded. As a result, the educational process may unintentionally reproduce hierarchical structures of religious knowledge that privilege majority perspectives.

Unlike political authoritarianism, which is typically enforced through formal state power, majority authoritarianism in educational contexts often operates through cultural and symbolic mechanisms. Educational materials, pedagogical practices, and institutional traditions may implicitly present a single interpretation of religion as the legitimate or orthodox perspective. Through these mechanisms, students may internalize particular forms of religious authority without critically engaging with the diversity of interpretations that exist within Islamic scholarship (Panuntun & Aziz, 2023). In such circumstances, the classroom becomes a space where dominant religious narratives are normalized, while alternative viewpoints receive limited recognition or discussion.

In many educational contexts, this pattern is reinforced by pedagogical approaches that prioritize doctrinal transmission over critical reflection. Religious learning is frequently oriented toward strengthening collective identity and reinforcing normative religious practices rather than encouraging analytical engagement with social realities and interpretative diversity (Baldan Babayiğit et al., 2025). Consequently, students may develop a relatively homogeneous understanding of religious teachings, which can reduce opportunities for dialogue and critical engagement with differences within and beyond the Muslim community.

Within the Indonesian context, the issue of majority authoritarianism in Islamic education presents a particular complexity. Although Islam represents the majority religion, Indonesian Muslim communities themselves are characterized by significant internal diversity in theological traditions, social practices, and cultural expressions. However, educational representations of Islam sometimes simplify this diversity by privileging certain mainstream interpretations while giving limited attention to other traditions, local practices, or minority perspectives (Hanief et al., 2020). When such patterns remain unexamined, Islamic education risks becoming a mechanism for reproducing symbolic dominance rather than a space for cultivating inclusive and dialogical religious understanding.

Multicultural Based Islamic Education

Multicultural-based Islamic education is increasingly discussed in the literature as a pedagogical framework capable of responding to the challenges of religious exclusivism and majority dominance within educational spaces (Ghozali et al., 2024). Rather than merely promoting tolerance as a passive attitude, this approach emphasizes a critical awareness of social, cultural, and religious diversity as a fundamental condition of contemporary societies. In this perspective, education functions as a dialogical arena where students are encouraged to engage with differences constructively while developing a broader understanding of religious teachings within plural social contexts.

Conceptually, multicultural-based Islamic education integrates principles of justice, equality, and dialogue into the process of religious learning (Baidhawy, 2005). These values resonate with the ethical foundations of Islamic teachings that emphasize human dignity, social justice, and peaceful coexistence. Islamic intellectual traditions historically contain diverse interpretations and scholarly debates, which demonstrate that Islam is not a monolithic system of thought but rather a dynamic intellectual heritage shaped by historical and cultural contexts (Ariyanto, 2004). Within this framework, Islamic education can encourage students to understand religious teachings critically and contextually rather than merely accepting doctrinal formulations without reflection.

As a critical pedagogical approach, multicultural-based Islamic education also serves to challenge the claim of singular religious truth that often underlies majority authoritarianism. Through dialogical learning processes, students are invited to explore multiple perspectives, including intra-Islamic diversity, local religious traditions, and minority experiences within society (Hogan & Thompson, 2017). Such pedagogical practices help broaden students' intellectual horizons while simultaneously cultivating democratic attitudes, empathy, and the capacity for critical engagement with religious discourse.

In the Indonesian context, the relevance of multicultural-based Islamic education becomes particularly significant due to the country's complex social plurality. Indonesian society is characterized by diverse ethnic, cultural, and religious communities that coexist within a constitutional framework recognizing diversity as a national foundation (Panuntun & Aziz, 2023). Consequently, integrating multicultural perspectives into Islamic education can contribute to strengthening religious moderation and preventing the development of exclusivist attitudes among students (Erlan Muliadi, 2012).

However, the literature also indicates that the implementation of multicultural-based Islamic education still encounters various structural and pedagogical challenges. These include limited teacher preparedness, curricula that remain largely normative and doctrinal, and social pressures that often reinforce dominant interpretations of religion (Surur & Habibullah, 2025). Addressing these challenges requires sustained pedagogical transformation, institutional support, and policy frameworks that promote inclusive educational practices. Through such efforts, multicultural-based Islamic education has the potential to function not only as a pedagogical approach but also as a strategic instrument for fostering democratic resilience and inclusive religious understanding within plural societies.

Multicultural Education Policy in Indonesia

Multicultural education policy in Indonesia is fundamentally grounded in the constitutional recognition of diversity and social justice as core principles of national life. Indonesia's educational framework acknowledges the country's pluralistic social structure, which encompasses diverse ethnic, cultural, and religious communities. Within this context, education is positioned not only as a mechanism for knowledge transmission but also as an instrument for cultivating inclusive citizenship and democratic values (Anggita et al., 2025). Consequently, multicultural education becomes an important policy orientation aimed at fostering mutual respect and social cohesion within a diverse society.

The Indonesian government has increasingly emphasized the integration of multicultural values through several educational initiatives, particularly through character education programs and the policy of religious moderation. These policies encourage educational institutions, including Islamic educational institutions, to promote values such as tolerance, balance, and peaceful coexistence among different social groups (Muaz & Ruswandi, 2022). In practice, these initiatives are reflected in curriculum development, teacher training programs, and the production of learning materials that emphasize dialogue, empathy, and respect for diversity.

Within the field of Islamic education, the integration of multicultural principles is particularly significant because religious learning has a strong influence on students' moral and social outlooks. By incorporating multicultural perspectives into Islamic education, policymakers aim to ensure that religious instruction not only strengthens individual piety but also fosters social awareness and respect for differences. In this regard, Islamic education can serve as a platform for promoting religious moderation and strengthening democratic values within Indonesian society.

However, despite the existence of supportive policy frameworks, the implementation of multicultural education policies still faces several challenges at the institutional level. Educational practices often remain dominated by normative and doctrinal approaches that provide limited space for critical engagement with diversity. Studies indicate that factors such as limited teacher capacity, institutional conservatism, and social pressures from dominant groups may hinder the effective integration of multicultural perspectives in classroom learning (Gan et al., 2025).

Therefore, multicultural education policy in Indonesia should be understood not merely as a normative regulatory framework but as a continuous process of pedagogical transformation. Effective implementation requires stronger alignment between national education policies, curriculum design, teacher preparation, and classroom practices. Furthermore, policy frameworks need to explicitly address the dynamics of majority dominance within educational institutions by promoting dialogical pedagogy and inclusive representations of religious diversity. Through such efforts, multicultural education policy can function as a strategic instrument for strengthening democratic resilience and preventing the reproduction of majority authoritarianism in Islamic education.

Implications for Islamic Education Practice

The discussion presented in this study carries several important implications for the

development of Islamic education in plural societies such as Indonesia. First, curriculum development within Islamic educational institutions needs to move beyond a purely doctrinal orientation and incorporate broader perspectives that acknowledge the diversity of Islamic interpretations and social experiences. Learning materials should introduce students to the historical plurality of Islamic thought, including different schools of jurisprudence, intellectual traditions, and cultural expressions of Islam. Such an approach would help students understand that diversity is not a deviation from Islamic teachings but an integral part of the Islamic intellectual heritage.

Second, pedagogical practices within Islamic education should emphasize dialogical and participatory learning methods. Rather than positioning teachers as the sole authority in religious interpretation, educators can facilitate classroom discussions that encourage students to critically engage with religious texts, contemporary social issues, and diverse viewpoints. This pedagogical shift is important in cultivating critical thinking, empathy, and openness among students. Dialogical learning environments also create opportunities for students to develop the capacity to navigate differences constructively, which is essential in multicultural societies.

Third, teacher education and professional development programs play a crucial role in strengthening multicultural-informed Islamic education. Educators need adequate training in multicultural pedagogy, interreligious dialogue, and inclusive teaching strategies. Without sufficient preparation, teachers may unintentionally reproduce dominant narratives or avoid discussions related to diversity due to social pressures or institutional constraints. Strengthening teacher capacity therefore becomes an essential step in translating multicultural education policies into meaningful classroom practices.

Finally, educational institutions and policymakers should work collaboratively to create supportive environments that promote inclusive educational values. This includes curriculum reform, the development of diversity-sensitive teaching materials, and institutional policies that encourage dialogue across cultural and religious differences. In this regard, Islamic educational institutions have the potential to become important spaces for cultivating democratic citizenship and strengthening social cohesion.

Through these efforts, Islamic education can move beyond its traditional role as a transmitter of religious knowledge and function as a transformative educational space that prepares students to engage constructively with the complexities of contemporary plural societies.

CONCLUSION

This study highlights that majority authoritarianism represents a critical challenge within the practice of Islamic education in plural societies, particularly when dominant religious interpretations become institutionalized through educational structures and pedagogical practices. In such contexts, education may unintentionally reproduce exclusivist narratives that limit the recognition of religious diversity and weaken democratic values. The Indonesian context demonstrates that although Islam constitutes the majority religion, its internal diversity and the country's broader multicultural social structure require educational approaches that are inclusive, dialogical, and critically reflective. The analysis

presented in this study indicates that multicultural-informed Islamic education offers a significant conceptual framework for addressing the risks of majority authoritarianism. By integrating values such as justice, equality, dialogue, and respect for diversity into the learning process, Islamic education can function as a transformative space that encourages critical engagement with religious knowledge while promoting inclusive social attitudes. Rather than merely transmitting doctrinal knowledge, Islamic education has the potential to cultivate democratic awareness, empathy, and the capacity to appreciate differences within and beyond the Muslim community.

In the Indonesian policy context, the promotion of religious moderation and multicultural values within national education policies provides an important institutional foundation for developing such an educational approach. However, the study also indicates that a gap often exists between normative policy frameworks and their practical implementation within educational institutions. Addressing this gap requires stronger pedagogical transformation, improved teacher capacity, and curriculum development that actively incorporates dialogical and multicultural perspectives into religious learning. Theoretically, this study contributes to the discourse on Islamic education by introducing majority authoritarianism as an analytical lens for understanding power relations within religious educational practices. By linking multicultural education with the critical analysis of majority dominance, the study expands the conversation beyond normative discussions of tolerance toward a more structural and pedagogical examination of how inclusive religious education can be developed. Practically, the findings suggest that strengthening multicultural-informed Islamic education is essential for fostering democratic resilience in plural societies such as Indonesia. Educational institutions, policymakers, and religious educators need to collaboratively develop learning environments that encourage critical dialogue, recognize intra- and interreligious diversity, and resist the reproduction of exclusivist religious narratives. Through such efforts, Islamic education can contribute not only to the formation of religiously knowledgeable individuals but also to the development of socially responsible citizens who uphold justice, dignity, and peaceful coexistence in diverse societies. Finally, future research may further explore empirical dimensions of multicultural-informed Islamic education by examining classroom practices, curriculum development, and the experiences of educators and students in diverse Islamic educational institutions. Such empirical studies would provide deeper insights into how theoretical frameworks of multicultural Islamic education can be effectively translated into educational practice

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