

## Islamic Values in a Multicultural Society: An Analysis of Parenting and Social Integration of Muslim Minorities

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**Abstract:** This research examines Islamic education parenting and social integration of Muslim minorities in Tanjung Labu Village, Rantau Pulung Sub-district, East Kutai Regency. Using a qualitative method with a case study approach, this research aims to understand the dynamics of Islamic education and social integration strategies in the context of multicultural communities in transmigration areas. Data were collected through participatory observation, in-depth interviews, focus group discussions, and document analysis. The results show that the minority Muslim community in Tanjung Labu Village applies a variety of parenting patterns, from those that tend to be authoritarian in matters of principle to those that are more democratic in other aspects. Social integration efforts are seen in various aspects of life, including education, economy, and culture. Programs such as 'Friday Taqwa' in schools and cooperation in farmer groups show positive steps in realizing social integration. However, the research also identified challenges such as the lack of special programs for converts and potential discrimination. The study concludes that efforts to strengthen the social integration of Muslim minorities require a holistic, inclusive, and sustainable approach, involving the active role of the Muslim community and support from various relevant parties. The findings make an important contribution to understanding the complexities of Islamic education and social integration in minority contexts, as well as highlighting the importance of empowering Muslim converts.

**Keywords:** *Islamic Education, Social Integration, Muslim Minority, Multiculturalism*

**Abstrak:** Penelitian ini mengkaji pola asuh pendidikan Islam dan integrasi sosial Muslim minoritas di Desa Tanjung Labu, Kecamatan Rantau Pulung, Kabupaten Kutai Timur. Menggunakan metode kualitatif dengan pendekatan studi kasus, penelitian ini bertujuan untuk memahami dinamika pendidikan Islam dan strategi integrasi sosial dalam konteks masyarakat multikultural di daerah transmigrasi. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, focus group discussion, dan analisis dokumen. Hasil penelitian menunjukkan bahwa masyarakat Muslim minoritas di Desa Tanjung Labu menerapkan pola asuh yang bervariasi, dari yang cenderung otoriter dalam hal-hal prinsipil hingga yang lebih demokratis dalam aspek-aspek lainnya. Upaya integrasi sosial terlihat dalam berbagai aspek kehidupan, termasuk pendidikan, ekonomi, dan budaya. Program-program seperti "Jumat Taqwa" di sekolah dan kerjasama dalam kelompok tani menunjukkan langkah positif dalam mewujudkan integrasi sosial. Namun, penelitian juga mengidentifikasi tantangan seperti kurangnya

*program khusus untuk mualaf dan potensi diskriminasi. Penelitian ini menyimpulkan bahwa upaya memperkuat integrasi sosial Muslim minoritas memerlukan pendekatan holistik, inklusif, dan berkesinambungan, melibatkan peran aktif dari komunitas Muslim dan dukungan dari berbagai pihak terkait. Temuan ini memberikan kontribusi penting dalam memahami kompleksitas pendidikan Islam dan integrasi sosial dalam konteks minoritas, serta menyoroti pentingnya membangun masyarakat yang inklusif dan harmonis di tengah keragaman.*

*Kata Kunci: Pendidikan Islam, Integrasi Sosial, Muslim Minoritas, Multikulturalisme.*

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## **Introduction**

In recent decades, the global education landscape has undergone a significant transformation. The rapid development of technology and advances in communication and information have fundamentally changed the paradigm of education. (Hasnida dkk., 2024). We are witnessing a shift in focus from teacher-centered teaching to student-centered learning. (Parlina, 2024). Not only does this change the way we view the education process, but it also brings new challenges for educators around the world, including in Indonesia. (Ambarwati dkk., 2021).

Indonesia, as the largest archipelago in the world with more than 17,000 islands, has tremendous socio-cultural and geographical diversity. (Rosada & Albertus, 2019). With more than 300 ethnic groups and 700 different regional languages, Indonesia is a complex and dynamic cultural mosaic. (Akhmad, 2020). This diversity, while being the wealth of the nation, also creates unique challenges in the context of education, especially Islamic education.

Islamic education in Indonesia has a long history rooted in the tradition of pesantren and madrasah. (Hasan & Aziz, 2023). However, in the face of globalization and digitalization, Islamic education is required to adapt without losing its essence and fundamental values. This challenge becomes even more complex when we consider the diversity of social and cultural contexts in which Islamic education is implemented across the archipelago. (Hasan dkk., 2024). Data from the Ministry of Religious Affairs shows that by 2021, there will be more than 300,000 Islamic education institutions in Indonesia, ranging from primary to tertiary levels. (Safe'i, 2023). However, the distribution and quality of these institutions is uneven across Indonesia. Remote areas and minority Muslim communities often face difficulties in accessing quality Islamic education. (Nurhayati & Lahagu, 2024).

Preliminary data from research in Tanjung Labu Village, Rantau Pulung Sub-district, East Kutai Regency, demonstrates the complexity of this challenge. As a transmigration area since 1996, the village has a very diverse population, with Muslims being the minority (only 36.38% as of August 2023). The village's religious, cultural, economic, and social-political diversity creates both potential for conflict and opportunities for stronger social integration. An emerging gap is the lack of access to adequate Islamic education for the

minority Muslim community, as well as challenges in maintaining religious identity while integrating with the wider society. This research aims to bridge the gap by exploring effective Islamic education parenting and social integration strategies in the context of a multicultural society.

The novelty of this research lies in its focus on the dynamics of Islamic education in the context of minority Muslim communities in transmigration areas. Unlike previous studies that often focus on Islamic education in Muslim-majority areas, this research highlights the unique challenges and adaptive strategies developed by minority Muslim communities. This approach allows for an in-depth exploration of how Islamic values can be integrated with local wisdom and culture, creating an inclusive and relevant model of Islamic education for Indonesia's diverse society.

Through this research, valuable policy implications and practical suggestions for improving the quality of Islamic education and the social integration of Muslim minorities in both formal and informal education contexts are expected. The results of this study have the potential to make a significant contribution to the development of adaptive and inclusive Islamic education strategies in the era of globalization, as well as enrich the understanding of the role of education in facilitating social cohesion in diverse societies.

## **Methods**

This research uses a qualitative method with a case study approach to explore in depth the phenomenon of Islamic education and social integration among minority Muslim communities in Tanjung Labu Village, Rantau Pulung Sub-district, East Kutai District. (Creswell, 2010). The case study approach was chosen because it allows researchers to gain a holistic and contextualized understanding of the dynamics of Islamic education in a unique minority situation in this transmigration area.

Data collection will be conducted through several methods to ensure triangulation and depth of information. (Arikunto, 2019). Firstly, participatory observation will be conducted in various Islamic education settings in the village, including formal schools, madrasahs, and informal recitation groups. Researchers will observe and participate in daily activities to understand the realities of Islamic education faced by minority Muslim communities. Secondly, semi-structured in-depth interviews will be conducted with various stakeholders, including Muslim parents, religious teachers, community leaders, and local government officials. (Sugiyono, 2017). These interviews aim to uncover perceptions, experiences, and strategies used in overcoming the challenges of Islamic education and social integration. Thirdly, focus group discussions (FGDs) will be held with specific groups, such as Muslim youth and members of religious organizations, to gain an understanding of group dynamics and collective perspectives.

In addition, document analyses will be conducted on various written sources, including religious education curricula, local education policies, and village historical archives. This will help in understanding the historical and policy context that shapes the Islamic education landscape in the area. Researchers will also use the photovoice technique, where participants will be asked to document their experiences with Islamic

education through photography, which will then be discussed in the in-depth interview sessions.

To ensure data validity, researchers will use several strategies. Triangulation of methods and sources will be applied to verify findings from multiple perspectives. (Emzir, 2014). Member checking will be conducted by returning interview transcripts and initial interpretations to participants to ensure accuracy. Peer debriefing with co-researchers will be conducted periodically to discuss interpretations and reduce researcher.

## **Results and Discussion**

### **Results**

Based on the results of research that has been conducted through interviews, observations, and documentation in Tanjung Labu Village, data is obtained regarding Islamic education parenting and social integration of minority Muslim communities in the village. Tanjung Labu Village is a transmigration village formed in 1996 with an initial population of around 200 families. The name of the village comes from the large number of pumpkin plants that were planted by the residents during the early days of village formation. The majority of the transmigration population comes from the NTT region who are Catholic, while other residents come from various regions such as Java, Sunda, and Sulawesi.

Based on the latest population data as of August 2023, the total population of Tanjung Labu Village is 775 people spread across 8 neighborhoods. Of this number, the Muslim population totaled 282 people or around 36.38% of the total population, consisting of 146 men and 136 women. Meanwhile, the Christian population totaled 32 people (20 men and 12 women), and the Catholic population totaled 461 people (241 men and 220 women). This data shows that the Muslim community in Tanjung Labu Village is a minority group, although their numbers are quite significant.

In terms of employment, most people in Tanjung Labu Village work as farmers and gardeners. Others work in companies and some raise livestock. The village covers an area of 13,636 hectares with an altitude of 10-100 meters above sea level. These geographical and demographic conditions influence the social and economic dynamics of the community, including in terms of education and religion.

About parenting and Islamic education for Muslim children in Tanjung Labu Village, an interview with one Muslim resident, Ibu Samiani, provides an overview of the efforts made by parents in educating religious values to their children. In the early days of transmigration, in addition to teaching at home, parents also sent their children to the TPA (Taman Pendidikan Al-Qur'an) established by the transmigration government. Development preachers, such as Mr. Sarmin and Mr Imam Maliki, were instrumental in gathering Muslim children in the first mosque of Tanjung Labu Village to learn to read and write the Qur'an.

However, in the process of educating children with Islamic values, Muslim parents in Tanjung Labu Village face several obstacles, both internal and external. Internally, because children hang out with friends of different religions daily, the characteristics of Muslim children are more or less influenced by their environment. This makes parents

have to try harder to familiarise their children with characters that are by Islamic teachings, such as the habit of worship.

Externally, the habits of non-Muslim playmates sometimes influence the behavior of Muslim children. For example, although parents have emphasized the prohibition of touching or being exposed to dog saliva in Islamic teachings, children sometimes inadvertently do so when playing at a non-Muslim friend's house. This shows the challenge of maintaining religious values in a predominantly non-Muslim environment.

In facing these challenges, Muslim parents in Tanjung Labu Village apply a variety of parenting styles. Mrs Samiani, for example, applies a parenting style that tends to be authoritarian in matters relating to faith. According to her, a firm attitude in introducing religion to children is mandatory, especially considering that they live amid a majority Catholic population. However, she also applies a democratic attitude to things that can still be tolerated, such as giving leeway to children not to go to the Koran when there are things that are considered more important or urgent.

The parenting pattern applied by Muslim parents in Tanjung Labu Village is generally democratic, where they are flexible in applying religious values. This parenting pattern is considered useful in instilling a sense of tolerance in children so that they can interact safely and comfortably with their non-Muslim friends. Methods used in educating children about Islamic values, ethics, and morals include storytelling, role modeling, hands-on learning, and reward and punishment.

To optimize Islamic religious, ethical, and moral education for Muslim children in Tanjung Labu Village, there is strong cooperation between the village government and educators in formal and non-formal institutions. One of the programs is socialization to parents about Islamic values, ethics, and morals, with an emphasis on parents being good examples for their children in their daily behavior and actions.

At the school level, particularly at SDN 006 Rantau Pulung in Tanjung Labu village, there is a flagship program called 'Friday Taqwa'. This program aims to teach students about tolerance and mutual respect between religious communities. In this activity, students are taught not to disturb or mock each other when other religions are performing worship. A concrete example of the application of this tolerance can be seen in the celebration of the Prophet's birthday in 2023, where all school community members, including non-Muslim students, were involved in the preparation of the event such as contributing to making egg trees and bringing rice boxes. However, during the implementation of the core activities, non-Muslim students gathered in a separate room to conduct spiritual guidance according to their religion, while Muslim students listened to religious *tausiyah*.

The Tanjung Labu village government has also shown support for religious education and religious activities in the village. This can be seen from the monthly allowance given to TPA teachers, as well as support for Islamic organizations in the village such as Majelis Taklim, IRMA (Mosque Youth Association), Fatayat, and Muslimat. In addition, the village government also allocates a budget for religious activities held in Tanjung Labu Village.

However, there are still some obstacles in the social integration efforts of minority Muslim communities in Tanjung Labu Village. One of them is the lack of a special program to guide converts in the village. According to the information from the Head of Administration, Dasar Setiawan, the village has never held special guidance for converts because most converts in the village have not been cooperative in reporting to the village. Although the village has conducted socialization, public awareness in this regard is still lacking.

To overcome the challenges of social integration and minimize the potential for discrimination against minority Muslim communities in Tanjung Labu Village, concrete efforts are needed from various parties. One step that can be taken is to hold joint interfaith programs, such as seminars, workshops, and joint celebrations to build bridges of understanding and cooperation between community groups. A concrete example is the cooperation in an oil palm farming group that involves Tanjung Labu villagers from various religious backgrounds.

In the context of formal education, the main challenge faced by the Muslim minority community at the beginning of village formation was the lack of Islamic teachers in schools. In the early days, the transmigration government employed honorary staff to teach Islam in schools. Mr Asmuni was recorded as the first religious teacher at SDN 006 Rantau Pulung, but due to constraints in his educational background, he was later replaced by Mrs Siti Munawaroh, who was considered to have more adequate qualifications. The social integration efforts of the Muslim minority community in Tanjung Labu Village are also seen in various aspects of life, including education, economy, and culture. In education, public schools provide Islamic religious education and programs that support tolerance and respect for diversity. On the economic front, Muslim minority communities are involved in various economic activities such as agriculture, plantations, and working in companies. On the cultural front, Muslim minority communities participate in social and cultural activities in the community.

Nevertheless, there are still some social, economic, and cultural barriers that can hinder the social integration of Muslim minorities with the majority community. These barriers include negative stereotypes and prejudices against Muslims that may limit their opportunities to interact with the majority society, discrimination in the workplace that may hinder economic advancement, significant economic inequalities, social isolation due to cultural, linguistic, and religious differences, and lack of access to quality education and awareness of their rights. Overcoming these barriers requires cooperation between the government, community organizations, and all elements of society to promote tolerance, understand cultural differences, and create fair opportunities for all citizens regardless of religion or ethnicity. The concrete efforts that have been made in Tanjung Labu Village, such as the Friday Taqwa program in schools and cooperation in farmer groups, are positive steps towards better social integration.

In a broader context, the Islamic parenting and education applied by Muslim parents in Tanjung Labu Village reflects an adaptation to their minority condition. The application of parenting patterns that tend to be democratic, but still firm in matters of principle such

as faith, shows an effort to maintain Islamic identity while building harmonious relationships with non-Muslim communities. The Muslim minority community in Tanjung Labu Village has made significant efforts to integrate with the majority community while maintaining their Islamic identity through adaptive parenting and education. Although there are still challenges and obstacles, the support from the village government, educational institutions, and community awareness to coexist harmoniously provides hope for better social integration in the future. Continuous efforts from all parties are needed to continue building dialogue, mutual understanding, and cooperation between community groups to create a peaceful and prosperous life in Tanjung Labu Village.

## **Discussion**

Based on the results of the research that has been conducted, there are several important findings related to Islamic education parenting and social integration of Muslim minorities in Tanjung Labu Village. This discussion will analyze these findings in the context of relevant theories and previous research.

First, this research reveals that intolerance is still a serious threat to diversity in Indonesia, including in Tanjung Labu Village. This is in line with the views of experts such as (Wildan, 2022) Who states that intolerance in the field of religion and religiosity in Indonesia is a multidimensional problem that includes aspects of religion, society, politics, education, and nationalism. The findings in Tanjung Labu Village show that although the local community has endeavored to coexist peacefully, there is still potential for conflict rooted in religious and cultural differences. In this context, multicultural education is an important key to developing tolerance. The results of the research in Tanjung Labu Village confirm the findings of (Suradi, 2018) Which highlighted significant differences in tolerance attitudes between individuals who have received multicultural education and those who have not. In Tanjung Labu Village, efforts to integrate multicultural values in Islamic education have begun, but still need strengthening and consistency.

The research findings also show that Islamic education in Tanjung Labu Village needs to be more directed at developing specific characteristics that reflect the values of tolerance and diversity. This is in line with the thinking of (Azra, 2016) Who emphasizes the importance of multicultural and peace-based Islamic education. In Tanjung Labu Village, efforts to develop Islamic education with an archipelago and multicultural perspective are still in the early stages and require further support from various parties. This research also reveals the challenges faced by Muslim minorities in Tanjung Labu Village in integrating Islamic religious values into an environment that may not always be friendly to their beliefs. This is in line with the findings of (Aprilliayani, 2019) This shows that minority groups often face discrimination and prejudice in majority societies. In Tanjung Labu Village, some minority Muslim families reported difficulties in maintaining their Islamic identity while trying to integrate into the wider community.

Language emerged as an important factor in the social integration process in Tanjung Labu Village. The research findings show that language differences can be a barrier to communication and social integration. This is in line with the intercultural communication theory proposed by (Marpuah, 2019), which emphasizes the role of language in facilitating or inhibiting social interaction. In Tanjung Labu Village, efforts to

promote multilingual education and incorporate local languages into the school curriculum have begun, but still require further development.

This research also revealed that Islamic education has an important role in creating and developing an understanding of differences as well as the values of mutual respect and tolerance. This is in line with the results of the research. (Hasan dkk., 2023) That emphasizes the importance of Islamic education which is inclusive and open to diversity. In Tanjung Labu village, some Islamic education institutions have started to integrate multicultural values into their curriculum, but more systematic and comprehensive efforts are still needed. The main findings show that the success of multicultural education is reflected in its ability to create attitudes of tolerance, friendship, and peace among learners from different backgrounds. This is in line with (Solechan, 2024) The dimensions of multicultural education, include content integration, knowledge construction, prejudice reduction, equality pedagogy, and school culture empowerment.

In Tanjung Labu Village, some schools have begun to apply these principles but further evaluation and refinement are still needed. The research also revealed that multicultural education rooted in the basic values of tolerance, empathy, sympathy, and social solidarity can promote peace and conflict prevention and management. This concept is in line with (Mukaffan, 2024) Positive peace, not only means the absence of violence but also social justice and harmonious relations between groups. It is important to understand that multicultural education is not an effort to create uniform thinking but to build awareness of diversity as God's will. This understanding is in line with (Nuddin dkk., 2024) On pluralism, which emphasizes the importance of appreciating differences as part of Sunnatullah. In Tanjung Labu Village, efforts to instill this understanding have begun through various dialogue forums and joint activities, but they still require strengthening and expanding their reach.

The research also revealed the challenges faced by Muslim minorities in Tanjung Labu Village in terms of parenting and social integration. Some families reported difficulties balancing maintaining their Islamic identity and integrating into the wider community. This reflects the complexity of identity and social integration in a multicultural society. The research findings also show that Islamic education has fundamental values that view all humans as part of one humanity. This concept is in line with (Hidayatullah, 2024) The concept of the ummah, emphasizes the unity of humanity over differences in ethnicity, race, or nation. In Tanjung Labu Village, efforts to instill this understanding have begun through various religious and social activities, but still require strengthening.

This research emphasizes the importance of cooperation between the government, educational institutions, and communities in developing educational programs that promote tolerance, respect for diversity, and healthy social integration. This is in line with (Marbun, 2023) on multiculturalism which emphasizes the role of the state in promoting equality and recognition of cultural diversity. The development of an inclusive education curriculum and community initiatives to build positive interfaith dialogue are also highlighted in this research. Education as a liberatory practice that promotes critical awareness and social transformation is an important foundation in this regard (Datunsolang, 2017). In Tanjung Labu village, some educational institutions have begun to develop a more inclusive curriculum, but greater support and resources are still needed



for effective implementation. The research also revealed the important role of madrasahs in shaping students' Islamic identity and ensuring the continuity of Islamic culture in Muslim minority communities. The role of Islamic educational institutions in maintaining and transmitting Islamic values in the context of plural societies.

Several obstacles hindering the social integration of Muslim minorities with society were also revealed, including prejudice and discrimination, economic inequality, social isolation, and lack of education and awareness. These findings confirm the complexity of social integration in a multicultural society that is influenced by structural and cultural factors, as expressed by (Sudi, 2020). The research also revealed variations in the parenting patterns adopted by minority Muslim families, ranging from highly conservative to more open to local values. This shows the complexity of trying to maintain Islamic identity while adapting to the wider social environment.

The level of social integration among minority Muslim families also varies. Some families have managed to build close relationships with the wider community, while others still experience difficulties in interacting and participating in local social and cultural activities. This reflects the concept of acculturation strategies which include integration, assimilation, separation, and marginalization. (Prakoeswa & Meinarno, 2021). This research also highlights the important role of social media and information technology in shaping perceptions and interactions between Muslim minorities and the wider society. Social media platforms have become an important space for intercultural dialogue and information exchange, but also have the potential to reinforce stereotypes.

The research findings confirm that the process of social integration of Muslim minorities in Tanjung Labu Village is not linear, but rather dynamic and complex. Cultural identity as 'production' is never complete and is always in process. Overall, this research confirms that efforts to strengthen the social integration of Muslim minorities in Tanjung Labu Village require a holistic, inclusive, and sustainable approach. This involves the active role of Muslim minority families and communities, as well as support and cooperation from the government, educational institutions, civil society organizations, and the wider community. By understanding and appreciating diversity as a strength, not a threat, Tanjung Labu Village can become a model for building an inclusive and harmonious society amidst diversity. However, further research, including longitudinal and comparative studies, is needed to better understand the dynamics of Muslim minority parenting and social integration in various contexts.

## **Conclusion**

The results show that the Muslim community in the village, despite being a minority group, has made significant efforts to integrate with the majority community while maintaining their Islamic identity through adaptive parenting and education. The research revealed variations in the parenting patterns applied by minority Muslim families, ranging from those that tend to be authoritarian in matters of principle such as faith, to those that are more democratic in other aspects. Social integration efforts are seen in various aspects of life, including education, economy, and culture. Programs such as 'Friday Taqwa' in schools and cooperation in farmer groups show positive steps towards better social integration.

However, the research also identified some challenges, such as the lack of special programs to guide converts, potential discrimination, and social, economic, and cultural barriers that can hinder social integration. The research emphasizes the importance of cooperation between the government, community organizations, and all elements of society to promote tolerance, understand cultural differences, and create fair opportunities for all citizens.

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