



Implementation of Multicultural Islamic Education in Inter-Ethnic Marriage Family in East Kutai Indonesia

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<http://dx.doi.org/10.18415/ijmmu.v11i8.5869>

Abstract

This study explores the implementation of multicultural Islamic education in inter-ethnic marriage families in East Kutai, East Kalimantan, Indonesia, an area experiencing increased cultural diversity due to globalization and social mobility. The research employs an ethnographic approach, involving direct observation, in-depth interviews, documentation studies, and group discussions, to understand how these families integrate Islamic values with diverse cultural traditions in their children's education. Findings reveal that inter-ethnic families utilize inclusive educational strategies such as integrating cultural values in religious education, using both local languages and Indonesian, organizing joint cultural and religious activities, and developing inclusive educational materials. These practices help children appreciate and respect cultural diversity, strengthen their cultural and religious identities, and enhance social cohesion within the family. Despite challenges such as conflicting traditions, identity confusion in children, and limited educational resources, the study demonstrates that multicultural Islamic education fosters tolerance, mutual respect, and harmonious family relationships. The research underscores the importance of an inclusive and adaptive educational approach, supported by collaboration among families, educators, and policymakers, to address the complexities of cultural integration and promote social cohesion. These findings contribute valuable insights for the development of multicultural Islamic education and offer practical recommendations for similar contexts.

Keywords: *Multicultural Islamic Education; Inter-Ethnic Marriage; Cultural Diversity*

Introduction

In the diverse landscape of Indonesia, intercultural interactions through inter-tribal marriages are not uncommon, reflecting the country's rich cultural tapestry (Siska, Pratiwia., Daffa, Ramadhani, 2022) (Hidayatullah, Moechthar, & Aprilia, 2023). With globalization's influence and increased social mobility, areas like Kutai Timur in East Kalimantan are witnessing a rise in inter-tribal marriages, showcasing the dynamic nature of cultural diversity within the region. These marriages often bring together individuals from different cultural backgrounds and religions, highlighting the need for legal frameworks to address the complexities arising from such unions. As Indonesia navigates through this era of globalization, the phenomenon of inter-tribal marriages serves as a testament to the evolving social landscape and the ongoing intercultural exchanges shaping the country's societal fabric.

In the context of inter-ethnic marriages, the main challenge often faced is how to integrate different cultural values in daily life, especially in children's education. Islamic education, which is an integral part of the lives of most people in Indonesia, not least in East Kutai, faces the challenge of adapting and accommodating such cultural diversity. The implementation of multicultural Islamic education in inter-ethnic marriage families is a very relevant issue to research, given the importance of education in shaping children's character and identity (Huda, Asiah, & al-Rahim, 2022).

The implementation of multicultural Islamic education has a very important role. Multicultural Islamic education seeks to instill values of tolerance, respect for differences, and appreciation of cultural diversity (Amiruddin, Askar, & Yusra, 2019). This becomes increasingly relevant in families consisting of members with different ethnic and cultural backgrounds. Multicultural Islamic education is expected to be the bridge that connects these differences and creates harmony in the family. Inter-ethnic marriage in East Kutai presents various challenges, including potential cultural conflicts and differences in traditional values. However, it also opens up opportunities to strengthen harmony and intercultural understanding through an inclusive and multicultural approach to education. The implementation of Islamic education in intertribal marriage families can be one effective strategy to overcome these challenges (Rid, 2016).

Multicultural Islamic education, as highlighted in various research papers (Mustahiqurrahman, Nurwahidah, Rahmawati, & Adnia, 2023); (Ekawati, Rofikoh, & Taufik, 2023), emphasizes the importance of recognizing and respecting cultural diversity while promoting universal Islamic values. In the context of inter-ethnic marriage families in East Kutai, where diverse ethnic groups like Kutai, Dayak, Bugis, Javanese, and Toraja coexist (Rohmat, Jamali Jamali, & Sumanta, n.d.), the implementation of multicultural Islamic education is crucial for fostering mutual respect, tolerance, and cooperation among family members with different cultural backgrounds. By incorporating teachings that promote equality, freedom, and respect for differences, multicultural Islamic education can play a significant role in building harmony within families and communities in East Kutai, ultimately contributing to peaceful coexistence and understanding among the various ethnic groups in the region.

Research on multicultural Islamic education emphasizes the importance of inclusive values that appreciate diversity within the framework of universal Islamic teachings (Birroh, Haryono, & Utanto, 2022). Intertribal couples, as highlighted in studies by Zainuddin and Mahmud (2020), face the challenge of navigating cultural differences and can benefit from developing effective communication strategies (Zulaikhah, Gani, Misbah, & Setiyono, 2023). Children raised in multicultural families, as discussed by Hamid and Yusuf (2019), have the opportunity to gain insights from diverse cultures but also require specific support in shaping their identity, with families playing a crucial role in fostering tolerance and respect for differences from an early age (Mustahiqurrahman et al., 2023). These findings underscore the significance of promoting acceptance, effective communication, and identity development in multicultural settings to enhance understanding and harmony among individuals from varied backgrounds.

This research aims to explore how families with inter-ethnic marriage backgrounds in East Kutai implement multicultural Islamic education in their daily lives. The focus of this study is to understand the strategies used by these families in integrating Islamic values and diverse cultures, as well as the challenges faced in the process. The study is expected to contribute to the academic literature on Islamic education and multiculturalism, as well as provide practical insights for educators, parents and policy makers in developing educational approaches that are inclusive and adaptive to cultural diversity. Thus, this study is not only relevant to the local context in East Kutai, but also to the wider community in an effort to build harmony in diversity.

Research Methods

This research uses an ethnographic approach, which is a qualitative research method that aims to understand and describe patterns of behavior, customs, and social practices in the context of everyday life

from the perspective of the participants. Ethnography is very suitable for this study because it allows researchers to explore in depth how multicultural values and Islamic education are applied in the family life of inter-ethnic marriage in East Kutai. Data collection was done by direct participation, in-depth interviews, documentation studies, and group discussions.

Direct observation was conducted with families of inter-ethnic marriages in East Kutai for sufficient time to observe and participate in their daily lives. This was done to gain a direct understanding of how Islamic values and multiculturalism are applied in the family context, including in the education of children. The researcher records daily activities, religious rituals, family interactions and educational practices. This observation will be conducted in a participatory manner, where the researcher is involved in the family's activities to build strong relationships and gain deeper insights.

In-depth interviews were conducted with different family members, including parents, children and other family members. To gather their personal narratives and perspectives on multicultural Islamic education, challenges faced and strategies used. The interviews will be semi-structured, giving participants the freedom to speak widely about their experiences. The researcher will use a flexible interview guide to ensure all key topics are covered. Then documentation is done by collecting various relevant documents, such as educational books, family records, Islamic teaching materials and documentation of cultural events. The aim is to provide additional context and supporting evidence on how multicultural education and Islamic values are implemented in the family. Documents will be collected and analyzed as part of the research data.

Data analysis is done by data coding, theme identification, narrative analysis and validation of findings. After the data is collected, the researcher will code the data to identify key patterns and themes. ema-themes emerging from the data will be analyzed to identify patterns of behavior, educational practices and social interactions relevant to multicultural Islamic education. The researcher develops a rich and detailed narrative based on the data collected to comprehensively describe the participants' experiences and perspectives. Findings will be validated through data triangulation, comparing results from different data sources (observations, interviews, documents) to ensure consistency and accuracy.

Discussion

Implementation Strategy of Multicultural Islamic Education

The findings of the field data through the observations made show that inter-ethnic marriage families in East Kutai integrate the cultural values of each tribe in Islamic religious education. For example, in teaching Islamic values, they often use examples from their own cultural traditions. A mother from the Bugis tribe stated, "We teach children about the importance of respecting parents, as taught in Islam, by telling stories of our ancestors."

In terms of the use of local language, Islamic education in these families is conducted in two languages: the local language (according to the tribe of origin) and Indonesian. A Dayak father stated, "We teach our children to read the Qur'an in Arabic, but we also explain the meaning in Dayak so that they understand the message." Next in cultural activities, the family regularly organizes cultural and religious activities together, such as Eid celebrations filled with traditional dances and music. A child from an inter-ethnic marriage mentioned, "I like it when our family gets together to celebrate Islamic holidays, because we can also enjoy traditional dances from both sides."

Based on the findings above, it shows that there is tension when the traditions of two different tribes conflict, especially in the way religious ceremonies are celebrated. The tensions arising from conflicting traditions in intertribal marriage families, particularly regarding the celebration of religious ceremonies, highlight the challenges of cultural integration when merging two distinct cultural systems.

As found (Geertz, 1973) in his research indicated that "The Interpretation of Cultures" that culture is a complex system of intertwined meanings that shape social realities, making clashes in norms and values inevitable when integrating different cultures. Additionally, research by (Phinney, Horenczyk, Liebkind, & Vedder, 2001) in "Ethnic Identity, Immigration, and Well-Being" underscores the significance of ethnic identity in the context of immigration, emphasizing how the negotiation of cultural identities impacts the well-being of individuals within multicultural settings. In such scenarios, understanding and respecting each other's cultural backgrounds and traditions are crucial for fostering harmony and mutual respect within intertribal marriage families (Suwarno & Mawardi, 2023). This shows that the success of cultural integration in the family is highly dependent on the ability of family members to adapt and respect differences. In this case, dialogue and compromise are key to managing these tensions.

The strategy of integrating cultural values in Islamic religious education applied by inter-ethnic married families in East Kutai shows the importance of an inclusive and adaptive approach. The use of local language in explaining Islamic values helps children understand and appreciate religious messages more deeply. Joint cultural and religious activities also play an important role in strengthening family ties and promoting multicultural values.

1) Integration of Cultural Values in Religious Education

Inter-ethnic married families in East Kutai integrate the cultural values of each tribe in Islamic religious education. For example, they use examples from their cultural traditions in teaching Islamic values. When referring to (Banks & Banks, 2019) theory of cultural approach in "Multicultural Education: Issues and Perspectives", it is found that multicultural education should respect and integrate various cultures in teaching. The integration of local cultural values in Islamic education allows children to understand and appreciate Islamic teachings in their own cultural context, which strengthens their identity.

Furthermore, in terms of its application to the local context, as research by (Brooks, 2018) shows, integrating local cultural values into religious education helps to connect religious teachings with children's daily lives. This increases the relevance and appeal of religious education for them.

This shows that inter-ethnic married families in East Kutai integrate the cultural values of each tribe in Islamic religious education. For example, they use examples from their cultural traditions in teaching Islamic values. The integration of local cultural values in Islamic education allows children to understand and appreciate Islamic teachings in their own cultural context, which strengthens their identity. In addition, the application of local cultural values in religious education helps connect religious teachings to children's daily lives. This increases the relevance and appeal of religious education for them.

2) Use of Local and Indonesian Language

Islamic education in inter-ethnic marriage families is conducted in two languages: local and Indonesian. This helps children understand the teachings of Islam in the language they speak while still learning Arabic as the main language in Islam. This is analyzed using the theory of Dual Language Education where according to (Cummins, 2000) in "Language, Power, and Pedagogy: Bilingual Children in the Crossfire", the use of mother tongue in education helps in cognitive development and understanding of complex concepts. By using local language in teaching Islamic values, children can more easily understand and internalize religious teachings. As research by Abdullah (2009) in "The Role of Language in Islamic Education", shows that the use of local languages alongside Arabic in Islamic education increases children's understanding and acceptance of religious teachings (Ritonga, Widayanti, Alrasi, & Halim, 2020).

The dual language education approach in inter-ethnic marriage families in East Kutai shows that the use of local and Indonesian languages in Islamic education makes it easier for children to understand

and internalize religious teachings. This finding is in line with Cummins' (2000) Dual Language Education theory and supported by Abdullah's (2009) research. The use of local languages in Islamic religious education not only improves children's understanding of religious teachings but also supports their cognitive development.

3) Joint Cultural and Religious Activities

Families regularly organize cultural and religious activities together, such as Eid celebrations filled with traditional dance and music. This strengthens family bonds and introduces children to cultural diversity. This research shows that inter-ethnic married families routinely hold cultural and religious activities together, such as Eid celebrations filled with traditional dances and music. These activities not only strengthen family ties but also introduce children to cultural diversity. Based on the theory of social cohesion by (Durkheim, 2016) in "The Elementary Forms of Religious Life", joint activities in religious communities strengthen social solidarity. In the context of multicultural families, shared cultural and religious activities help strengthen family relationships and build an inclusive collective identity. Activities such as Eid celebrations with traditional dance and music serve as a means to integrate cultural and religious values, which strengthens family cohesion. Research by (Gay, 2018) in "Culturally Responsive Teaching" emphasizes the importance of activities involving social and cultural interaction in education to promote appreciation of diversity and enhance social cohesion.

By organizing cultural and religious activities together, multicultural families promote understanding and appreciation of cultural differences, which in turn enhances social cohesion within the family. Cultural and religious activities conducted together provide opportunities for children to experience and appreciate cultural diversity. This is in line with Gay's finding that structured social and cultural interactions can increase appreciation of diversity, which is particularly important in the context of multicultural families. The cultural and religious activities routinely held by inter-ethnic married families not only strengthen family ties but also introduce children to cultural diversity. This finding supports Durkheim's (1912) theory of social cohesion, which states that joint activities in religious communities strengthen social solidarity. In addition, research by Gay (2000) shows that social and cultural interactions involving joint activities can increase social cohesion and appreciation of diversity. Therefore, shared cultural and religious activities in multicultural families play an important role in building an inclusive collective identity and strengthening family ties.

4) Development of Inclusive Education Materials

Families face limitations in terms of educational materials that support multicultural Islamic education. They struggle to find teaching materials that can incorporate both cultures while teaching Islamic values. An inclusive curriculum should reflect the diversity of students' cultures and experiences. Developing teaching materials that integrate Islamic values with local culture is important to make education more relevant and effective. Furthermore, culturally relevant teaching materials improve student engagement and learning outcomes. In the context of inter-ethnic married families, teaching materials that combine Islamic values with cultural elements from both tribes can help children develop stronger and more balanced identities.

This research shows that inter-ethnic marriage families face limitations in obtaining educational materials that support multicultural Islamic education. These families have difficulty finding teaching materials that are able to combine Islamic values with local culture. Based on the theory of Multicultural Curriculum by (Banks & Banks, 2019) in "Multicultural Education: Issues and Perspectives", an inclusive curriculum should reflect the diversity of cultures and experiences of students. This suggests that there is an urgent need to develop teaching materials that can integrate Islamic values with local culture, in order to make education more relevant and effective. Research by (Sleeter, 2011) in "The Academic and Social Value of Ethnic Studies" found that culturally relevant teaching materials improve student engagement and learning outcomes. In this context, developing teaching materials that combine cultural elements from

both tribes with Islamic teachings will not only improve students' understanding but also their engagement in the learning process. In the context of inter-ethnic marriage families, teaching materials that integrate Islamic values with cultural elements from both tribes can help children develop a stronger and more balanced identity. It is important to ensure that children not only understand religious teachings, but also feel connected to their cultural heritage.

Implementation strategies for multicultural Islamic education in inter-ethnic marriage families in East Kutai include the integration of cultural values in religious education, the use of local languages alongside Arabic, joint cultural and religious activities, and the development of inclusive educational materials. This analysis shows that an approach that respects and integrates cultural diversity not only strengthens children's religious and cultural identity but also promotes social cohesion and appreciation of differences. Relevant academic literature, including the works of Banks, Cummins, Durkheim and Gay, support the importance of a multicultural approach in education to create inclusive and effective learning environments. The implementation of these strategies requires support from all stakeholders, including families, educators and policymakers, to overcome the challenges and maximize the benefits of multicultural Islamic education.

Challenges in the Implementation of Multicultural Islamic Education

Field data findings through the observations made show that tensions occur when the traditions of two different tribes conflict. For example, differences in how to celebrate religious ceremonies. A Javanese mother admitted, "Sometimes we have different opinions on how to celebrate certain religious events." Another challenge is that children are often confused when they have to adjust to two different cultural identities. A teenager from an inter-ethnic marriage family said, "Sometimes I feel confused about which tradition to follow, because both are equally important to me." Human resources are also a challenge in implementing multicultural Islamic education in inter-ethnic couple families, where families face limitations in terms of educational materials that support multicultural Islamic education. A father from the Toraja tribe mentioned, "We have difficulty finding teaching materials that can combine both cultures while teaching Islamic values."

Based on the findings above, it was found that children are often confused when they have to adjust to two different cultural identities. A teenager from an inter-ethnic marriage family said, "Sometimes I feel confused about which tradition to follow, because both are equally important to me." The identity confusion experienced by children in inter-ethnic marriage families can be explained through Tajfel and Turner's social identity theory in (Klocker & Tindale, 2021). According to them, individuals construct their identity based on membership in a particular social group. When children are exposed to two different cultural groups, they have to navigate and harmonize two sets of norms, values and expectations that may conflict with each other. And (Berry, 2005) in his research on acculturation strategies suggests that integration strategies where individuals strive to maintain their original cultural identity while adapting to the dominant culture are the most beneficial for psychological health. However, this process requires strong support from the social environment and family.

Families face limitations in terms of educational materials that support multicultural Islamic education. A father from the Toraja tribe mentioned, "We have difficulty finding teaching materials that can combine both cultures while teaching Islamic values." Limited resources are a significant challenge in implementing multicultural Islamic education. According to (Banks & Banks, 2019) in "Multicultural Education: Issues and Perspectives", multicultural education requires teaching materials that not only recognize but also celebrate cultural diversity. The lack of appropriate teaching materials can hinder the educational process and exacerbate cultural tensions within families. Research by (Gay, 2018) on "Culturally Responsive Teaching" emphasizes the importance of curriculum development that respects and reflects cultural diversity to increase the effectiveness of multicultural education. In this context, there needs to be a collaborative effort between families, educators and policy makers to develop and provide

relevant and inclusive teaching materials.

The differences in traditions and customs between two tribes often pose challenges, but they also create opportunities for dialogue and compromise. The difficulty in balancing two cultural identities requires a more flexible and adaptive approach to education. In addition, limited resources and external support emphasize the importance of developing educational materials that support the integration of multicultural and Islamic values. The findings above show the complexities and challenges faced in the implementation of multicultural Islamic education in inter-ethnic marriage families in East Kutai. The tension of conflicting traditions, identity confusion in children, and limited resources are key issues that require attention and comprehensive coping strategies. Based on other research, it is important to develop educational approaches that respect and integrate cultural diversity, provide psychosocial support for children and ensure the availability of appropriate educational resources. Thus, multicultural Islamic education can be effectively implemented, reducing cultural tensions and forming a harmonious identity for each family member.

Impact of Multicultural Islamic Education Implementation

The findings of the field data through the observations made show that there is an increase in tolerance and appreciation of differences. children showed a tolerant attitude and respect for cultural and religious differences. One child said, "I learned to appreciate differences because I saw how my parents respected each other despite coming from different backgrounds." Next comes the strengthening of cultural and religious identity. Children have a strong cultural and religious identity, feeling proud of their cultural heritage. One teenager stated, "I feel proud to have two rich cultures and learn about Islam from a broader perspective." Likewise, social relations in the family life of inter-ethnic couples. Families show a high level of social cohesion despite cultural differences. One mother mentioned, "Our togetherness in teaching Islamic values and respecting each other's culture makes us closer."

The impact of the implementation of multicultural Islamic education based on the results of the analysis shows that there are several positive impacts, including: 1) Strengthening the role of parents, 2) Strengthening cultural and religious identity, 3) Strengthening social identity, 4) Strengthening inter-ethnic identity, 5) Strengthening family relationships, 6) and creating a harmonious environment.

Strengthening inter-ethnic identity, (Berry & Sam, 1997) in "Immigration, Acculturation, and Adaptation" shows that individuals with multiple identities tend to be more flexible and have better adaptation.

- 1) Strengthening the role of parents, Research by (Bandura & Walters, 1977) in "Social Learning Theory" emphasizes the importance of role models in social learning. Children tend to imitate the attitudes and behaviors of their parents. In this context, mutual respect shown by parents becomes a concrete example for children in learning to appreciate differences.
- 2) Strengthening Cultural and Religious, Identity where Children have a strong cultural and religious identity and feel proud of their cultural heritage. One teenager stated, "I feel proud to have two rich cultures and learn about Islam from a broader perspective."
- 3) Strengthening social identity, According to (Tajfel & Turner, 2004) in "The Social Identity Theory of Intergroup Behavior," social identity is formed from membership in social groups that provide a sense of pride and emotional attachment. In this case, multicultural Islamic education helps children develop a strong identity by incorporating elements from both their parents' cultures.
- 4) Children in inter-ethnic marriage families who are able to integrate different cultural and religious identities show pride and a strong sense of belonging to both cultures.

- 5) Strengthening family relationships, Social cohesion in the family where the family shows a high level of social cohesion despite cultural differences. One mother mentioned, “Our togetherness in teaching Islamic values and respecting each other's culture makes us closer.” Social Cohesion Theory: (Durkheim, 2016) in “The Elementary Forms of Religious Life” argues that shared religious and cultural activities strengthen social solidarity within groups. The high social cohesion in inter-ethnic marriage families in East Kutai shows that joint activities in teaching Islamic values and respecting each other's culture play an important role in strengthening family relationships.
- 6) The Effect of Multicultural Education on Family Cohesion, Research by (Epstein, 2018) in “School, Family, and Community Partnerships: Preparing Educators and Improving Schools” shows that family involvement in children's education increases cohesion and positive relationships within the family. Multicultural Islamic education that involves all family members in the teaching and learning process can strengthen family relationships and create a harmonious environment.

The field findings show that the implementation of multicultural Islamic education in inter-ethnic married families in East Kutai has a significant positive impact. Increased tolerance and respect for differences, strengthened cultural and religious identity, and high social cohesion in the family are evidence of the success of this approach. Academic literacy, including the works of Banks, Bandura, Tajfel, Turner, Berry, Durkheim and Epstein, support the importance of an inclusive and integrative approach to multicultural education. This success shows that multicultural Islamic education not only plays a role in teaching religious values, but also in building strong cultural identities and harmonious social relationships. The implementation of this strategy requires support and collaboration between families, educators and communities to continuously improve its effectiveness and create an inclusive learning environment for children.

The implementation of multicultural Islamic education in inter-ethnic marriage families in East Kutai has a significant positive impact. Increased tolerance and appreciation of differences are the expected outcomes of multicultural education. Strengthening cultural and religious identity shows that this approach is successful in helping children develop a strong and balanced identity. Social cohesion in the family also shows that multicultural Islamic education can strengthen family ties despite cultural differences.

Conclusion

This research shows that the implementation of multicultural Islamic education in inter-ethnic married families in East Kutai has successfully overcome various challenges and has a positive impact on family members. The strategies used, despite facing some obstacles, have shown effectiveness in creating a tolerant, harmonious and empowered family environment. This research provides important insights for the development of multicultural Islamic education and can be a reference for other families facing similar situations. Further research is recommended to explore additional approaches and find innovative solutions to overcome the challenges, as well as extending the research to other communities to enrich the findings and recommendations.

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