CENDEKIA
Jurnal Kependidikan dan Kemasyarakatan
P ISSN : 1693 1505
E ISSN : 2477 796X

Cendekia: Jurnal Kependidikan dan Kemasyarakatan
Vol. 24 No. 2 (2026): 327-348
Available online at https://jurnal.iainponorogo.ac.id/index.php/cendekia

A Social Experience Empowerment-Based Multicultural Education Model in Islamic Religious Education for Developing Moderate Students

Faisal Rahman[1], Mohammad Erihadiana[2], Uus Ruswandi[3], Supiana[4], Muhimmatul Mukaromah[5]

[1,2,3,4]Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
[5]International Islamic University Malaysia, Malaysia

ARTICLE INFO

Article History:
Received: July 26, 2026
Revised: October 22, 2026
Accepted: November 6, 2026

Keywords:
multicultural education; social experience empowerment; islamic religious education; religious moderation; moderate students

ABSTRACT

Islamic Religious Education (IRE) can foster moderate student character by connecting multicultural values with everyday social experiences. This qualitative ethnographic study examined multicultural education and value internalization at SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya in Tabalong Regency, Indonesia. The schools were selected for their ethnic and religious diversity. This study involved 33 informants: three principals, three vice principals, six IRE teachers, fifteen Muslim students, and six non-Muslim students. Findings show that multicultural education is enacted through instructional planning, contextual and dialogic learning, teacher modeling, inclusive school culture, and everyday interactions. While all schools emphasize respect, cooperation, and coexistence, Haruai prioritizes social habituation and cooperation, Upau emphasizes multireligious interaction and local cultural values, and Muara Uya demonstrates flexible everyday interaction. Value internalization involves transformation, transaction, and transinternalization. This study proposes the Social Experience Empowerment-Based Multicultural Education Model (SEE Model), comprising multicultural core values, IRE instructional design, students' social experiences, value reflection, inclusive school culture, and moderate student character.

Corresponding Author.
Faisal Rahman
Email: mahdi.faisal199@gmail.com

How to Cite:
Rahman, Faisal, Mohammad Erihadiana, Uus Ruswandi, Supiana, and Muhimmatul Mukaromah. "A Social Experience Empowerment-Based Multicultural Education Model in Islamic Religious Education for Developing Moderate Students." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 24, No. 2 (2026): 327-348. https://doi.org/10.21154/cendekia.v24i2.14641

© 2026. The author(s). Cendekia: Jurnal Kependidikan dan Kemasyarakatan is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

INTRODUCTION

Multicultural education provides equal learning opportunities for all students. It can be used to incorporate other cultures into the curriculum. According to Banks, multicultural education not only teaches other cultures but also helps to reduce bias and promote equity in education. Teachers can use culturally relevant teaching to relate their lessons to students' cultural backgrounds.[1] Evidence from intercultural language education suggests that culturally responsive teaching can encourage openness, the exchange of multiple perspectives, and the development of intercultural competence.[2] Research on multicultural approaches in international classrooms also demonstrates the relevance of institutional approaches to diversity for students' inclusion and psychological safety.[3]

Multicultural education is important in Indonesia because many different religions, ethnicities, cultures, and languages coexist. Through schools, students can learn about one another and work together to share responsibilities. However, these outcomes depend on how educational practices respond to diversity and whether students experience inclusion in their daily interactions. Research has shown that when working with different cultures and languages in your classroom, there are many things that you should focus on, such as preparing teachers to work with diverse cultures, providing culturally responsive pedagogy, and creating learning environments that promote cooperation.[4] Furthermore, studies of teacher preparation suggest that structured professional learning can strengthen teachers' confidence in applying culturally responsive teaching practices.[5]

Another aspect to consider when teaching IRE is how to incorporate the value of multiculturalism. Knowing about religion alone will not enable students to act towards others if they are not taught how to apply those values to their daily lives. Research has studied religious education in multireligious public schools in Indonesia. It has been found that interreligious competence should be a focus and that all students should be given equal access to religious education.[6] This relates to teaching them the values of being respectful and just, and of working together in peace. This also aligns with many other studies that conclude that contact between social groups can yield varied outcomes and that there are ways to teach

[1] Geneva Gay, *Culturally Responsive Teaching: Theory, Research, and Practice*, 4th ed. (New York: Teachers College Press, 2023), 21.

[2] Hongjing Liao and Liwen Li, "Facilitating EFL Learners' Intercultural Competence through Culturally Responsive Teaching in Oral English Classrooms," *System* 115, no. 2 (2023): 10–21, https://doi.org/https://doi.org/10.1016/j.system.2023.103070.

[3] Jozefien De Leersnyder, Seval Gündemir, and Orhan Ağirdağ, "Diversity Approaches Matter in International Classrooms: How a Multicultural Approach Buffers against Cultural Misunderstandings and Encourages Inclusion and Psychological Safety," *Studies in Higher Education* 47, no. 9 (2022): 3–20, https://www.tandfonline.com/doi/full/10.1080/03075079.2021.1983534.

[4] Artëm Ingmar Benediktsson, "Navigating the Complexity of Theory: Exploring Icelandic Student Teachers' Perspectives on Supporting Cultural and Linguistic Diversity in Compulsory Schooling," *International Journal of Educational Research* 120, no. 2 (2023): 10–21, https://doi.org/https://doi.org/10.1016/j.ijer.2023.102201.

[5] Matthew B Courtney, "Nurturing Self-Efficacy for Culturally Responsive Teaching through Online Language Immersion," *Journal for Multicultural Education* 17, no. 4 (2023): 19–26, https://doi.org/10.1108/JME-11-2022-0154.

[6] Pratiwi Tri Utami, "Raising Religious Inherency: The Role of Interreligious Competence in Achieving Religious Education Equality in Multireligious Public Schools in Indonesia," *Humanities and Social Sciences Communications* 9, no. 2 (2022): 71–81, https://doi.org/10.1057/s41599-022-01298-y.

people how to get along with others from diverse backgrounds, rather than merely exposing them to diversity.[7]

Students must also be taught about prejudice. They should be taught ways to show respect in their environment. They should be given opportunities to demonstrate respect, negotiate differences, and cooperate with others in shared activities. By teaching students these things, they will learn what multiculturalism means to them.

With children having more time on digital platforms, they are exposed to other views of religion and other beliefs. As children spend more time in these environments, students must be taught how to think critically, communicate respectfully, and interact responsibly with others. This can be done by relating what they learn in the classroom to real-life situations they may encounter online or offline.

Within IRE, multicultural values need to be internalized through meaningful experiences and interactions in diverse environments. Social experiences provide opportunities to practice mutual trust, understanding, and respect rather than encounter these values only as abstract concepts. Utami's study of interreligious competence in Indonesian public schools demonstrates how religious education, equality, and interreligious relationships intersect in multireligious settings.[8]

Studies regarding multicultural education have been conducted in Indonesia and other parts of Southeast Asia. Many studies focus on education and its relationship to inclusion and diversity. Jayadi et al. did a systematic review of literature on multicultural education across the region. Harjatanaya studied religious education in Indonesia and its connection to unity with different religions.[9] All these articles discuss why inclusion is important in education, but more attention should be given to the day-to-day activities in which children learn and apply multiculturalism.

Studies have shown that intergroup contact alone may not be sufficient to promote inclusive attitudes. When Choi examined data from 61 different countries, Choi found that having contact with immigrant classmates was positively associated with inclusive attitudes if there were also global citizenship education practices being taught in schools.[10] This can apply to this study as well. Having contact with other cultures does not automatically make one tolerant of others. Examining everyday interactions alongside instructional practices and school culture helps explain how students encounter, interpret, and enact multicultural values in their specific school environments.

This study fills the gap by proposing the Social Experience Empowerment-Based Multicultural Education Model for IRE. Students can experience others through other students and teachers. These include group work, school organizations, and classroom

[7] N. K. Reimer and N. K. Sengupta, "Meta-Analysis of the 'Ironic' Effects of Intergroup Contact," *Journal of Personality and Social Psychology* 124, no. 2 (2023): 62–80, https://doi.org/10.1037/pspi0000404.

[8] Pratiwi Tri Utami, "Raising Religious Inherency: The Role of Interreligious Competence in Achieving Religious Education Equality in Multireligious Public Schools in Indonesia," *Humanities and Social Sciences Communications* 9, no. 2 (2022): 71–81, https://doi.org/10.1057/s41599-022-01298-y.

[9] Kasma Jayadi and others, "Multicultural Education in Indonesia and Southeast Asia: A Systematic Literature Review," *Heliyon* 8, no. 10 (2022): 11–34, https://doi.org/10.1016/j.heliyon.2022.e11015.

[10] Soobin Choi, "Is Intergroup Contact Alone Enough to Cultivate Inclusive Attitudes toward Immigrants? Global Citizenship Education as a Complementary Tool," *International Journal of Educational Development* 104, no. 6 (2024): 82–94, https://doi.org/10.1016/j.ijedudev.2023.102941.

conversations. The model draws on interconnected elements of social experience: direct interaction, participation in shared activities, collaboration, reflection, and repeated habituation. Dewey's experiential perspective emphasizes the educational significance of experience, while Kolb's theory explains learning through experience, reflection, conceptualization, and experimentation.[11] Together, these perspectives inform an approach in which social experiences connect IRE instruction, reflection, inclusive school culture, and the development of moderate student character.[12]

The study's contribution lies in integrating Multicultural Education Theory, Social Learning Theory, and Experiential Learning Theory within IRE. Banks' framework informs the educational response to cultural diversity, Bandura's theory explains how social environments and observational learning can influence behavior, and Kolb's framework highlights the role of experience and reflection in learning.[13] Their integration provides a basis for examining how multicultural knowledge can be translated into social practice through structured educational experiences.

This study aims to develop a Social Experience Empowerment-Based Multicultural Education (SEE) Model through ethnographic research at SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya in Tabalong Regency, South Kalimantan, Indonesia. The schools were purposively selected because their ethnic and religious diversity provides relevant contexts for examining multicultural education. It analyzes educational implementation, explores the internalization of values through social experience, and develops a model to support the development of moderate student character.

This can be theoretically linked to Banks' Multicultural Education Theory, Bandura's Social Learning Theory, and Kolb's Experiential Learning Theory, as well as to Islamic educational principles. Practically, it can help connect IRE instruction, social experience, reflection, and school culture to support students' moderate character. This is created by bringing together all three schools to identify similarities and potential solutions that could work in each school's setting.

RESEARCH METHOD

This study employed a qualitative ethnographic approach to examine multicultural education in IRE and the internalization of multicultural values through students' social experiences. Ethnography enables researchers to understand social practices, interactions, and meanings within their natural settings.[14] This study involved SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya, which are located in Tabalong Regency, South Kalimantan, Indonesia. All three of these schools share similar contexts regarding living together; however, they can be compared in terms of multicultural education.

[11] David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development*, 2nd ed. (New Jersey: Pearson Education, 2015), 41.

[12] Taufik Agung Pranowo, Panggih Wahyu Nugroho, and Beta Pujangga Mukti, "The Correlation between Emotional Intelligence and Social Skills among Islamic Boarding School Students: The Moderating Role of Dormitory Multicultural Environment," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 24, no. 1 (2026): 77–92, https://doi.org/10.21154/cendekia.v24i1.13323.

[13] James A. Banks, *An Introduction to Multicultural Education*, 6th ed. (New York: Pearson, 2020), 23.

[14] Martyn Hammersley and Paul Atkinson, *Ethnography: Principles in Practice*, 4th ed. (London: Routledge, 2019), 34.

The data were collected through participant observation, in-depth interviews, and document analysis. This study involved 33 informants, including 3 principals, 3 vice principals, 6 IRE teachers, 15 Muslim students, and 6 non-Muslim students. They were purposively selected based on their positions and experiences with multicultural education at their schools. Using multiple data sources allowed the researcher to study school policies and classroom practices, as well as students' daily social interactions.

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion drawing and verification.[15] The analysis proceeded iteratively, allowing emerging patterns to be compared with evidence gathered throughout the research process. Trustworthiness was also achieved through triangulation across various sources and methods. Member checking and time spent in the field were also used.

RESULT AND DISCUSSION

Implementation and Discussion of Multicultural Education in Islamic Religious Education

The findings indicate that multicultural education in IRE at SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya is implemented by integrating classroom instruction, school culture, and students' everyday social experiences. Results from interviews, participant observations, and document analysis revealed that the three schools have tolerance, respect for diversity, and living together harmoniously as their orientations. However, the ways that these ideals are instilled vary depending on each school's sociocultural context. At SMAN 1 Haruai, harmonious living was promoted through social habituation, cooperation, and work in heterogeneous groups. At SMAN 1 Upau, multicultural education was fostered through living together in multiethnic and multireligious settings and exposure to local cultural values. At SMAN 1 Muara Uya, these ideas were evident in inclusive relationships, cross-cultural interactions, and daily school activities. The findings suggested that multicultural education occurs not only through the provision of instructional content but also through the spaces where students learn social norms for living with differences.[16]

The implementation of multicultural education is reflected in the way instructional planning responds to the diversity of students and their surrounding communities. At SMAN 1 Haruai, interview and documentation evidence indicates that multicultural values are incorporated into teaching modules and reinforced through the Projek Penguatan Profil Pelajar Pancasila (P5). Teachers connect IRE learning with students' social realities and emphasize tolerance, respect for differences, and harmonious relationships. At SMAN 1 Upau, curriculum implementation is contextualized through learning activities and school practices that address the realities of a diverse community. The school's multicultural environment provides a context for discussing interreligious relationships, differences in family religious backgrounds, and the importance of maintaining social harmony. At SMAN

[15] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (California: Sage Publications, 2020), 120.

[16] Andriani, "Interview with Andriani, S.Pd.I., Islamic Religious Education Teacher at SMAN 1 Haruai" (SMAN 1 Haruai, 2026): February 4, 2026.

1 Muara Uya, multicultural values are developed through IRE learning, P5, co-curricular activities, and everyday social interactions. The findings therefore show variation in the formal expression of multicultural education across the three schools. At the same time, all three connect educational objectives with the development of students' capacity to interact respectfully across differences.[17]

The instructional content is contextualized by connecting religious learning to students' social and cultural experiences. At SMAN 1 Haruai, teachers relate IRE materials to students' daily lives and use these connections to reinforce tolerance and peaceful coexistence. At SMAN 1 Upau, learning addresses issues arising from the school's multireligious environment, including interreligious relationships and the importance of maintaining harmonious social relations. Local cultural values also offer a framework for understanding coexistence and mutual respect. Teachers at SMAN 1 Muara Uya create opportunities for students to learn about religious and social differences by creating an inclusive learning environment and cultivating everyday interaction. Across the three sites, contextualizing IRE allows multicultural values to be addressed in relation to students' lived experiences rather than as abstract principles.[18]

The instructional process involves contextual discussion, dialogue, social habituation, and collaborative learning, although the emphasis varies by school. At SMAN 1 Haruai, interview and observation findings indicate that teachers use discussions related to students' social circumstances and heterogeneous group work to encourage cooperation among students from different backgrounds. Teachers at SMAN 1 Upau use the method of experience sharing, contextual discussion, deliberation *(musyawarah)*, and working in heterogeneous groups. Based on observation, students from various religions and backgrounds were seen engaging in learning activities together to experience differences among them. At SMAN 1 Muara Uya, dialogic and persuasive approaches are used to address social and religious issues and to maintain constructive relationships among students. These practices demonstrate that the three schools provide opportunities for students to express opinions, encounter different perspectives, and develop cooperative relationships through classroom activities and daily interactions.[19]

Teacher–student relationships constitute another aspect of multicultural education. At SMAN 1 Haruai, the findings describe teachers as encouraging students to maintain positive social relationships and to respect differences in their everyday interactions. The educators at SMAN 1 Upau demonstrate their understanding of the institution's cultural and religious diversity through compassionate intercultural dialogue. Local cultural values in education and school activities are an important element in the formation of relationships based on mutual respect. The results of observations and interviews at SMAN 1 Muara Uya indicate that educators do not distinguish students based on religious and social backgrounds. They address disagreements and social or religious issues through discussion, deliberation, advice,

[17] Aris Kumuro, "Interview with Aris Kumuro, S.Pd., Principal of SMAN 1 Haruai" (SMAN 1 Haruai, 2026): February 5, 2026.

[18] Sri Haryanti, "Interview with Sri Haryanti, S.Pd., Vice Principal for Student Affairs at SMAN 1 Upau" (SMAN 1 Upau, 2026): February 5, 2026.

[19] Munhanipah, "Interview with Munhanipah, S.Ag., Islamic Religious Education Teacher at SMAN 1 Upau" (SMAN 1 Upau, 2026): February 8, 2026.

and persuasive guidance rather than judgmental reactions. These actions reflect that multicultural education is enacted not only through instructional practices but also through teachers' day-to-day behavior and the way they treat students.[20]

Multicultural education is also strengthened by school culture and social practices that occur outside the classroom. Socialization habits, cooperation, and joint activities helped maintain peaceful relationships among cultures at SMAN 1 Haruai. Documentation and observation results indicate that mutual respect, cooperation, and living together in peace were habits practiced in day-to-day school activities, and that at SMAN 1 Upau, local values such as *Huma Betang* and *belum bahadat* served as the sociocultural background, emphasizing coexistence, mutual respect, cooperation, and responsible behavior. Cultural practices students experience at school also offer opportunities to learn about diversity. At SMAN 1 Muara Uya, inclusive relationships were reinforced through daily communication, cross-cultural activities, and school events. However, researchers also noted occasional jokes involving religious symbols at Muara Uya. Despite this, the situation did not escalate into a larger conflict. This indicates that respectful communication still needed reinforcement.[21]

Findings across the three schools demonstrate the significance of students' social experiences for the internalization of multicultural values. At SMAN 1 Haruai, heterogeneous group work, cooperation, and repeated social habituation give students the chance to practice respectful interaction. Students in SMAN 1 Upau routinely interact with multi-ethnic and multi-religious environments. They also share learning activities and local culture, which can provide learners with opportunities to understand and respect differences. The everyday relationships and shared school activities in school provide SMAN 1 Muara Uya students with opportunities to interact with peers from different religious and cultural backgrounds. According to the dissertation, mutual understanding, mutual respect, and mutual trust are indicators of moderate attitudes developed through these experiences. However, the dissertation also suggests that those attitudes should be continuously reinforced through teaching, school culture, and guidance in everyday social situations.

Overall, the results show that multicultural education in IRE across the three schools is realized through the interaction among contextualized instruction, inclusive teacher conduct, school culture, and students' everyday social experiences. The empirical basis for the examination of a Social Experience Empowerment-Based Multicultural Education Model is the distinguishing features of each site: social habituation and heterogeneous cooperation at SMAN 1 Haruai, multireligious interaction and local cultural values at SMAN 1 Upau, and inclusive everyday relationships at SMAN 1 Muara Uya. The main empirical finding is that social experience is an important context for encountering and practicing multicultural values, whereas instructional guidance and school culture contribute to their maintenance.

The results indicate that multicultural education was introduced in IRE through the integration of instructional planning, contextual teaching, interpersonal relationships, and

[20] Muhammad Kirman, "Interview with Muhammad Kirman, S.Pd., Islamic Religious Education Teacher at SMAN 1 Muara Uya" (SMAN 1 Muara Uya, 2026): February 12, 2026.

[21] Haryanti, "Interview with Sri Haryanti, S.Pd., Vice Principal for Student Affairs at SMAN 1 Upau", February 5, 2026.

school culture. This aligns with perspectives on multicultural education that focus on educational practices and school climates rather than curriculum content alone. Studies on cultural diversity approaches in schools have found that when teachers treat students equitably, students experience more positive and fewer negative intergroup contact experiences.[22] The three schools demonstrate how these principles can be adapted to local contexts: habituation and cooperation at SMAN 1 Haruai, local cultural values and multireligious interaction at SMAN 1 Upau, and inclusive everyday relationships at SMAN 1 Muara Uya. These differences indicate that multicultural education is less reliant on a one-size-fits-all approach and more focused on how collective educational values are actualized into practices specific to each school's social context.[23]

More importantly, these findings indicate that multicultural education ought to help students not just learn about diversity but also learn how to interact with it in daily life. IRE lays the groundwork for understanding values such as respect and justice, while classroom collaboration and school activities provide opportunities to practice these values in relationships with others. Empirical research on religious education in Indonesian multireligious public schools has focused on supporting peaceful coexistence by fostering interreligious competence, tolerance, and religiously equal provision of education. Intervention studies have shown that school-based intergroup narrative activities improve intergroup attitudes more when combined with guided discussion, highlighting the potential importance of opportunities for reflection to process exposure to diversity into more positive attitudes.[24] Exposure to diversity does not inherently foster inclusive attitudes, as evidenced by occasional jokes among students about each other's religious symbols at SMAN 1 Muara Uya. Research has documented that contact and intergroup attitudes predict each other over time, and that the quality and quantity of contact may have different effects on intergroup relations.[25] An intervention study on prejudice reduction through teacher-led intergroup activities found that making students feel that such activities are normative in the classroom could reduce prejudice, highlighting the role of sustained teacher guidance and inclusive school norms.[26] Schools therefore need policies and cultures that encourage students to continuously behave inclusively and respectfully towards each other, as well as address inappropriate jokes and behavior. This relationship among instruction, social experience, and school culture forms the basis of the SEE model developed in this study.[27]

[22] Savaş Karataş et al., "Meeting in School: Cultural Diversity Approaches of Teachers and Intergroup Contact among Ethnic Minority and Majority Adolescents," *Child Development* 94, no. 1 (2023): 37–53, https://doi.org/10.1111/cdev.13854.

[23] Banks, *An Introduction to Multicultural Education*, 2.

[24] Simona Ol'hová et al., "Using Fiction to Improve Intergroup Attitudes: Testing Indirect Contact Interventions in a School Context," *Social Psychology of Education* 26, no. 1 (2023): 81–105, https://link.springer.com/article/10.1007/s11218-022-09708-4.

[25] Loris Vezzali et al., "Effects of Intergroup Contact on Explicit and Implicit Outgroup Attitudes: A Longitudinal Field Study with Majority and Minority Group Members," *British Journal of Social Psychology* 62, no. 1 (2023): 15–40, https://bpspsychub.onlinelibrary.wiley.com/doi/10.1111/bjso.12558.

[26] Elaine M. Smith and Anca Minescu, "A Test of the Maintenance of the Effects of Imagined Contact Framed with Supportive Social Norms as a Teacher-Led Field Intervention," *Journal of School Psychology* 92, no. 4 (2022): 24–33, https://www.sciencedirect.com/science/article/pii/S002244052200036X?via%3Dihub.

[27] Neil Mercer and Lyn Dawes, "The Study of Talk between Teachers and Students, from the 1970s until the 2010s," *Oxford Review of Education* 40, no. 4 (2014): 30–45, https://doi.org/10.1080/03054985.2014.934087.

Internalization and Discussion of Multicultural Values through Social Experience

Results from fieldwork revealed that students practiced their internalized multicultural ideals through their daily interactions with others, engagement in shared school activities, and relationships with students from different faiths and cultural backgrounds. Results were seen across the three schools through different demonstrations of understanding, respect, and trust for others. These ideals were displayed not only in students' perceptions but also in their involvement in school activities and their responses to differences.

At SMAN 1 Haruai, the students showed mutual respect in their interactions, regardless of their religious and cultural backgrounds. Interviews with the IRE teacher and students, combined with school observations and documentary evidence, showed that students interacted with peers from different backgrounds and engaged in social activities without religious differences being a barrier. Social activities related to Islamic celebrations were also participated in by the non-Muslim students. The field data also showed that respect for religious differences was expressed in everyday social relations and students' involvement in shared school activities.[28] Students' interactions at SMAN 1 Upau in a religiously diverse school environment reflected mutual understanding and mutual trust. Interviews with the vice principal for student affairs and the IRE teacher suggested that the students had opportunities to become familiar with different religious practices and social backgrounds through their daily encounters. Working together in learning and school activities gave students more chances to interact across differences. Such interactions were observed in the field as part of the school's ordinary life and were not limited to special multicultural events.[29]

At SMAN 1 Muara Uya, mutual understanding and mutual respect were reflected in students' participation in shared cultural and school activities. Interview and observation notes described activities such as Bubur Asyura, cultural celebrations, Dayak arts, and other school activities that involved students from diverse backgrounds. There were field notes on opportunities students had to learn about one another through classroom group work and activities that accommodated diverse religious backgrounds.[30] The notes also noted instances of jokes about religious symbols. While these instances did not escalate into larger conflicts during interactions, they showed a lack of consistent respect for religious differences across situations.

In summary, patterns that cut across all three schools were identified in the fieldwork data alongside school-specific characteristics. Social relationships involved cooperation among students, shared activities, and interactions with peers from religious and cultural backgrounds different from their own. However, the expression of particular values varied by school: mutual respect was especially visible in the findings from SMAN 1 Haruai, and mutual trust was prominent in the findings from SMAN 1 Upau. In contrast, the findings from SMAN 1 Muara Uya showed both constructive intergroup interaction and continuing instances requiring attention. These findings were documented through interviews,

[28] Andriani, "Interview with Andriani, S.Pd.I., Islamic Religious Education Teacher at SMAN 1 Haruai": February 4, 2026.

[29] Haryanti, "Interview with Sri Haryanti, S.Pd., Vice Principal for Student Affairs at SMAN 1 Upau": February 5, 2026.

[30] Kirman, "Interview with Muhammad Kirman, S.Pd., Islamic Religious Education Teacher at SMAN 1 Muara Uya": February 12, 2026.

observations, and school-related documentation collected at the respective research sites.[31]

Table 1. Comparison of the Internalization of Multicultural Values through Social Experience across the Three Schools

Aspect	SMAN 1 Haruai	SMAN 1 Upau	SMAN 1 Muara Uya
Multicultural context	Diversity is encountered through interactions among students from different ethnic and religious backgrounds.	A multireligious and multiethnic environment provides opportunities to understand and accept differences.	Everyday relationships among students from different religious and cultural backgrounds provide opportunities to experience coexistence.
Primary social experiences	Heterogeneous group work, cooperation, social habituation, and shared school activities.	Continuous interaction in a multireligious environment, empathetic communication, and shared social practices.	Everyday cross-religious and cross-cultural interactions, shared activities, and inclusive social relationships.
Mechanism of value internalization	Repeated social practices reinforce respect, cooperation, and harmonious interaction.	Interaction with people of different backgrounds encourages recognition, understanding, and acceptance of differences.	Inclusive everyday interactions provide opportunities to experience and practice living together in diversity.
Role of school culture	Social habituation and cooperation reinforce multicultural values in daily school life.	Local cultural values associated with Huma Betang, including living together, deliberation (musyawarah), cooperation, and mutual respect, reinforce inclusive relationships.	Inclusive relationships, shared activities, and school programs provide contexts for practicing multicultural values.
Values reinforced	Respect for differences, cooperation, tolerance, and harmonious coexistence.	Mutual understanding, tolerance, empathy, and respect for religious and cultural differences.	Openness, respect for diversity, inclusion, and peaceful coexistence.
Distinctive characteristic	Emphasis on habituation and cooperative activities as	Strong connection between multireligious interaction and local cultural values.	Emphasis on flexible, everyday social interactions across religious and

[31] "Interviews with School Leaders, IRE Teachers, and Students at SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya; Observations of Classroom Learning and Student Social Interaction; and School Documentation Collected at the Respective Research Sites" (SMAN 1 Haruai, SMAN 1 Upau, SMAN 1 Muara Uya, 2026): February 15, 2026.

Aspect	SMAN 1 Haruai	SMAN 1 Upau	SMAN 1 Muara Uya
	opportunities to practice multicultural values.		cultural backgrounds.
Similarities across the three schools	colspan	colspan	All three schools provide social contexts in which students encounter diversity and have opportunities to practice respect, cooperation, tolerance, and harmonious coexistence. Social experience connects multicultural values introduced through education with students' everyday social relationships.

The results also suggest that multicultural values are adopted through social experiences, repeated over time, of students encountering, working with, and reacting to differences that arise during daily life at school. This finding could be explained by Bandura's Social Learning Theory and Kolb's Experiential Learning Theory, as students learn from others' behavior in social settings and through reflection on experiences. It is also supported by Choi's assertion that contact between groups does not always produce inclusive attitudes without proper educational interventions. Taken together, the theories above offer an understanding of how social experience can bridge the gap between values learned through IRE and students' everyday behavior, provided there is guidance, reflection, and repetition in said interactions.[32]

Empirical Basis and Discussion of the SEE Model

Cross-case analysis identified three common patterns in how multicultural education was enacted through IRE across the three schools. These patterns showed that students learned multiculturalism through classroom lessons, their daily social lives, group work, and school practices. While these patterns were present at each site, they took different forms based on each school's social and cultural dynamics.[33]

The data obtained at SMAN 1 Haruai described social habituation, cooperation, and

[32] Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (Englewood Cliffs: Prentice-Hall, 1986), 201.

[33] "Interviews with School Leaders, IRE Teachers, and Students at SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya; Observations of Classroom Learning and Student Social Interaction; and School Documentation Collected at the Respective Research Sites": February 15, 2026.

interaction between students of various ethnic and religious backgrounds. Students practiced these things in the classroom and in their daily lives at school, including their involvement in social activities together. Observations and interviews showed that relationships across differences were expressed through cooperation and mutual help.[34]

Research conducted at SMAN 1 Upau found interaction between students of different religions and the presence of local cultural values such as Huma Betang and belum bahadat. Interviews and observations revealed features of social life at SMAN 1 Upau such as mutual assistance, respect for religious differences, and active participation in shared school activities. These practices were documented within the school's religiously and culturally diverse environment.[35]

The results at SMAN 1 Muara Uya showed that multicultural interaction was evident in everyday relationships and in the shared activities of students from different backgrounds. The activities included cultural events, Dayak arts, and other school activities that students could participate in together. However, observations also noted occasional jokes about religious symbols, suggesting that interactions across differences were not always without challenges.[36]

The empirical data showed five recurring features across the three sites: the introduction of multicultural values through IRE; learning activities related to the students' social context; opportunities for direct interaction and collaboration; engagement with social experiences; and the reinforcement of these practices through school activities and everyday relationships. The results also showed differences in the emphasis of each school: social habituation and cooperation at SMAN 1 Haruai; multireligious interaction and local cultural values at SMAN 1 Upau; and everyday cross-group relationships and shared activities at SMAN 1 Muara Uya.[37]

The findings across the three schools indicate that multicultural education in IRE becomes meaningful when curriculum, teaching practices, and school culture are connected through students' social experiences. Research on multicultural education in Indonesia highlights the importance of integrating diverse cultural perspectives, equitable pedagogy, and Islamic values into educational practices.[38] Similarly, research on cultural diversity approaches in schools indicates that teachers' equal treatment of students is associated with more positive and fewer negative intergroup contact experiences.[39] At SMAN 1 Haruai, cooperation and habituation provide opportunities to practice mutual respect; at SMAN 1

[34] Andriani, "Interview with Andriani, S.Pd.I., Islamic Religious Education Teacher at SMAN 1 Haruai": February 4, 2026.

[35] Haryanti, "Interview with Sri Haryanti, S.Pd., Vice Principal for Student Affairs at SMAN 1 Upau": February 5, 2026.

[36] Kirman, "Interview with Muhammad Kirman, S.Pd., Islamic Religious Education Teacher at SMAN 1 Muara Uya: February 12, 2026.

[37] "Cross-Case Synthesis of Interview, Observation, and Documentation Data from SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya" (SMAN 1 Haruai, SMAN 1 Upau, SMAN 1 Muara Uya, 2026): February 15, 2026.

[38] Normuslim Normuslim, "Multicultural Education in Indonesia: An Islamic Perspective," *Journal of Educational Sciences: Theory & Practice* 21, no. 4 (2021): 194–210, https://digilib.uin-palangkaraya.ac.id/3826/.

[39] Savaş Karataş et al., "Meeting in School: Cultural Diversity Approaches of Teachers and Intergroup Contact among Ethnic Minority and Majority Adolescents," *Child Development* 94, no. 1 (2023): 37–53, https://doi.org/10.1111/cdev.13854.

Upau, multireligious interaction and local cultural values support relationships across differences; and at SMAN 1 Muara Uya, everyday interactions and shared activities create opportunities to experience coexistence. These findings suggest that multicultural values are not internalized through conceptual instruction alone but through opportunities to practice them in social situations. This interpretation is consistent with research linking intercultural understanding to experiential learning and the negotiation of meaning through interaction.[40]

The proposed SEE Model therefore brings together multicultural education, social learning, experiential learning, and Islamic character education to explain how instructional values can be connected with students' everyday conduct. The integration of Islamic values and multicultural educational practices has also been examined in research on multicultural education in Indonesia.[41] Furthermore, a bibliometric study of Islamic character education identifies character formation as an important area of research within Islamic educational pedagogy.[42] Together, these perspectives provide a conceptual basis for interpreting the SEE model as a framework that connects educational values, social experiences, and students' everyday conduct.[43]

Four bodies of complementary theory ground the model. Banks's theory of multicultural education includes key aspects of curriculum transformation and the empowerment of school culture. Bandura asserts that learning occurs through observation and then social interaction. Kolb identified links between experience and reflection. Islamic perspectives on education refer to setting a good example, habituation, and instilling good character. Integrating insights from the cross-case analysis, these theories emphasize social experience as the link between teaching IRE and the practice of multicultural ideals. Unique to the model is not its ability to replace these theories, but its ability to structure them around the ways in which scaffolded social interaction and reflection reinforce inclusive practices in schools.[44]

The SEE Model contains six mutually supportive components: (1) multicultural core values, (2) IRE instructional design, (3) students' social experiences, (4) value reflection, (5) inclusive school culture, and (6) moderate student character as the outcome of the cycle. These components operate through five cyclical stages: value internalization, social experience, reflection, reinforcement by school culture, and character actualization. Multicultural values guide instructional planning. Learning activities and school programs allow students to practice these values. Reflection helps students connect their experiences with Islamic and multicultural principles. School culture reinforces positive practices outside the classroom, and the cycle continues as students encounter new social situations. Instead

[40] Yujun Xu, "An Ocean of Intercultural Experiential Learning," *Sport, Education and Society* 28, no. 1 (2023): 73–91, https://www.tandfonline.com/doi/full/10.1080/13573322.2021.1979952.

[41] Jamal Arifansyah, Suswandari Suswandari, and Desvian Bandarsyah, "Implementation of Multicultural Education Perspective Based on Islamic Values Facing the Post-Truth Era in Sociology Social Studies Learning," *Harmoni Sosial: Jurnal Pendidikan IPS: Jurnal Ilmu Pendidikan* 10, no. 1 (2023): 1–12, https://doi.org/10.21831/hsjpi.v10i1.57861.

[42] Hanif Cahyo Adi Kistoro et al., "Islamic Character Education: Mapping and Networking Data Using Bibliometric Analysis," *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 195–214, https://ejournal.uin-suka.ac.id/tarbiyah/jpai/article/view/v20i2.8027.

[43] Banks, *An Introduction to Multicultural Education*, 2.

[44] Banks, 2.

of treating character development as an automatic by-product of diversity, educators are encouraged to view it as a desired outcome that requires continual support and rehearsal.

Table 2. Comparison of the Social Experience Empowerment-Based Multicultural Education Model Across the Three Schools

Analytical aspect	SMAN 1 Haruai	SMAN 1 Upau	SMAN 1 Muara Uya
Multicultural context	Ethnic and religious diversity encountered through everyday school interactions.	Multiethnic and multireligious environment shaped by diverse cultural backgrounds.	Religious and cultural diversity reflected in everyday student relationships.
Main form of social experience	Heterogeneous group work, cooperation, social habituation, and shared school activities.	Continuous interaction across religious and ethnic differences, supported by local cultural practices.	Inclusive everyday interactions, shared activities, and relationships across different backgrounds.
Contribution to the SEE Model	Illustrates how repeated cooperation and habituation can provide opportunities to practice multicultural values.	Illustrates how social experience can be connected with local cultural values and mutual understanding.	Illustrates how inclusive everyday relationships can provide contexts for experiencing and practicing coexistence.
Role of IRE instruction	Connects Islamic teachings with students' social circumstances and reinforces tolerance and respect for differences.	Provides opportunities to relate religious learning to interreligious relations and social harmony.	Supports inclusive relationships through contextual learning and cross-background interactions.
Role of school culture	Reinforces cooperation, respect, and harmonious relationships through social habituation.	Reinforces inclusive relationships through interaction and values associated with Huma Betang, including living together, deliberation, and cooperation.	Supports multicultural practices through everyday relationships, shared activities, and P5 and co-curricular programs.
Value reflection and practice	Social interaction provides opportunities to practice respect and cooperation; reflection can connect these	Interaction and local cultural practices provide contexts for interpreting and practicing mutual respect and acceptance.	Everyday interactions provide opportunities to practice openness, inclusion, and peaceful coexistence.

Analytical aspect	SMAN 1 Haruai	SMAN 1 Upau	SMAN 1 Muara Uya
	experiences with IRE values.		
Distinctive contribution	Emphasizes habituation and cooperation as contexts for practicing multicultural values.	Emphasizes the connection between social experience, religious diversity, and local cultural values.	Emphasizes flexible, inclusive social interaction in everyday school life.
Shared contribution to the model	colspan	colspan	All three schools illustrate the relevance of connecting IRE instruction, students' social experiences, reflection, and school culture. Their contextual differences inform the formulation of a model in which social experience serves as a connecting mechanism for the internalization of multicultural values and the development of moderate student character.

The model builds on multicultural education scholarship by illustrating how social experience can link curriculum, pedagogy, and school culture in meaningful, context-dependent ways. The model provides a lens for understanding how students experience, reflect on, and enact multicultural ideals. The model also accounts for variability in the quality and consistency of students' experiences as influential to their internalization.

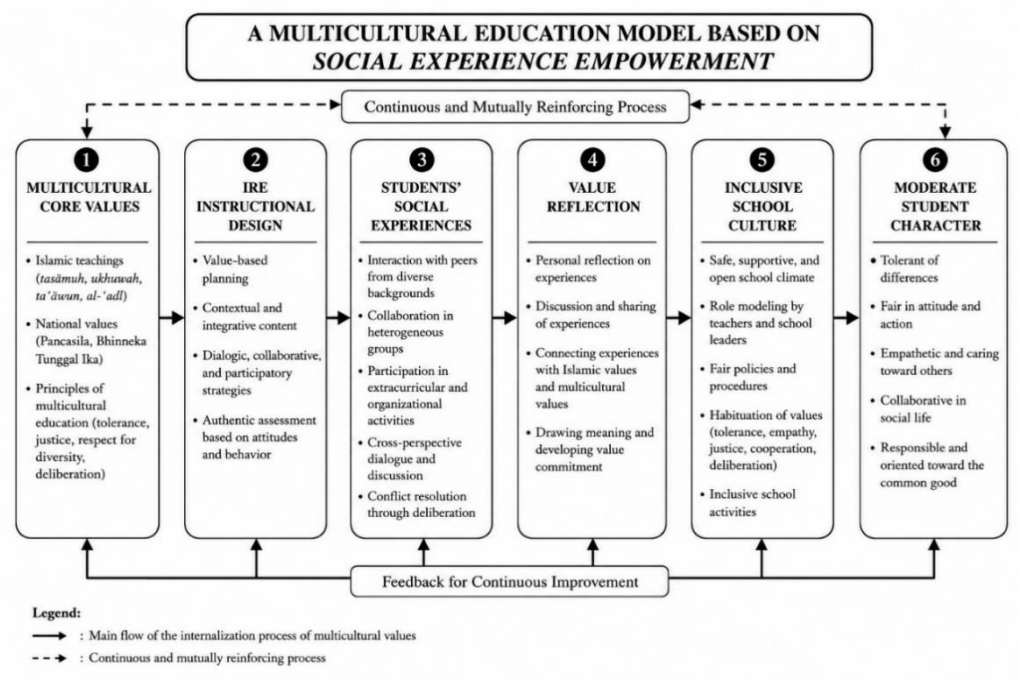


Figure 1. Multicultural Education Model Based on Social Experience Empowerment

The Social Experience Empowerment-Based Multicultural Education Model includes six main components: multicultural core values that serve as the model's foundations, rooted in Islamic teachings, national values, and principles of tolerance, justice, respect for diversity, and deliberation.[45] Second, IRE instructional design converts these values into contextualized, dialogic, collaborative, and participatory learning. Third, students' social experiences enable them to work with peers from different backgrounds, collaborate in diverse groups, participate in school activities, and engage in dialogue to resolve differences. Fourth, value reflection helps students make sense of these experiences and relate them to Islamic and multicultural values, fostering a commitment to practice these values in everyday life.[46]

The process is reinforced by an inclusive school culture, characterized by a supportive environment, role modeling by teachers and school leaders, fair policies, and the habituation to inclusive values.[47] Together, these parts work towards fostering students of moderate character, displayed through tolerance, equity, empathy, collaboration, and responsibility for the common good. The bold arrows indicate the primary direction of internalization, while the dotted arrows represent an ongoing, self-sustaining cyclical process. Feedback enables continuous improvement across all six areas. Thus, this model illustrates how social experience mediates the relationship between IRE pedagogy and the practical internalization

[45] Rohmat Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia," *HTS Theological Studies* 79, no. 1 (2023): 1–8, https://hts.org.za/index.php/HTS/article/view/8592.

[46] Ria Rizki Ananda, "Implementasi Nilai Pendidikan Multikultural Pada Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Dalam Meningkatkan Toleransi Siswa," *Jurnal Pendidikan Indonesia* 1, no. 1 (2021): 1–12, https://doi.org/10.14421/njpi.2021.v1i1-2.

[47] Sholeh Hafidz, "Apakah Budaya Sekolah Mempengaruhi Karakter Siswa?: Kajian Meta-Analisis," *Jurnal Ilmiah WUNY* 6, no. 1 (2024): 42–50, https://doi.org/10.21831/jwuny.v6i1.72277.

of multicultural values. At the same time, it symbolizes how building students of moderate character requires constant direction, reflection, and habituation with an open and welcoming school environment.

CONCLUSION

This study highlights the importance of connecting IRE with students' social experiences in multicultural school environments. Its central contribution is the proposition that multicultural values are more meaningfully internalized when instruction is linked to social interaction, collaboration, reflection, and practice within an inclusive school culture. Drawing on findings from three public senior high schools with distinct sociocultural contexts, the study proposes the SEE Model, which integrates six interrelated components and five cyclical stages. It connects multicultural education, social learning, experiential learning, and Islamic educational principles, positioning social experience as a mechanism that links IRE instruction to the development of moderate student character. Its contribution lies in integrating these perspectives into a context-sensitive framework that emphasizes the relationship between learning, social participation, reflection, and inclusive school culture.

Still, the research that led to the development of the model was conducted in only three public senior high schools in a single region; therefore, findings on the model's applicability and effectiveness cannot be generalized to other schools. Subsequent research should focus on implementing and evaluating the effectiveness of the SEE Model in schools across diverse cultural, religious, and institutional backgrounds. Longitudinal mixed-methods research could observe shifts in student acceptance and behavior, as well as in teacher, administrative, and institutional responses to the model's implementation. This would allow identification of the model's effectiveness, the conditions required for successful enactment, and potential improvements to different aspects of the model. Ultimately, the SEE model can act as a basis for continued investigation into how IRE can help schools cultivate pluralistic school communities and students who interact with difference intelligently, respectfully, and responsibly.

ACKNOWLEDGEMENT

The author gratefully acknowledges the principals, vice principals, Islamic Religious Education teachers, and students of SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya for their participation and valuable contributions to this research. Sincere appreciation is also extended to the school communities for facilitating the interviews, observations, and documentation processes. The author thanks the colleagues and reviewers whose constructive feedback helped improve the manuscript. No external funding information is stated in this acknowledgment.

DISCLOSURE STATEMENT

Faisal Rahman was responsible for data collection. Mohammad Erihadina contributed to data processing and analysis. Uus Ruswandi and Supiana contributed to the development, critical review, and refinement of the manuscript. All authors contributed according to their respective roles in the research and preparation of the article.

USE OF ARTIFICIAL INTELLIGENCE (AI)

The authors acknowledge the use of generative artificial intelligence (AI) as an editorial aid during manuscript preparation, primarily for language refinement, grammatical improvement, and structural editing. The research design, data collection, data analysis, interpretation of findings, and formulation of conclusions remain the responsibility of the authors. The authors reviewed and revised the manuscript to ensure that its content accurately reflects the research conducted and complies with standards of academic integrity and publication ethics. The authors assume full responsibility for the accuracy, originality, and integrity of the submitted manuscript.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

REFERENCES

Ananda, Ria Rizki. "Implementasi Nilai Pendidikan Multikultural pada Pembelajaran Pendidikan Agama Islam dan Budi Pekerti dalam Meningkatkan Toleransi Siswa." *Jurnal Pendidikan Indonesia* 1, no. 1 (2021): 1–12. https://doi.org/10.14421/njpi.2021.v1i1-2.

Andriani. "Interview with Andriani, S.Pd.I., Islamic Religious Education Teacher at SMAN 1 Haruai." SMAN 1 Haruai, 2026.

Arifansyah, Jamal, Suswandari Suswandari, and Desvian Bandarsyah. "Implementation of Multicultural Education Perspective Based on Islamic Values Facing the Post-Truth Era in Sociology Social Studies Learning." *Harmoni Sosial: Jurnal Pendidikan IPS: Jurnal Ilmu Pendidikan* 10, no. 1 (2023): 1–12. https://doi.org/10.21831/hsjpi.v10i1.57861.

Bandura, Albert. *Social Foundations of Thought and Action: A Social Cognitive Theory*. New Jersey: Prentice-Hall, 1986.

Banks, James A. *An Introduction to Multicultural Education*. 6th ed. New York: Pearson, 2020.

Benediktsson, Artëm Ingmar. "Navigating the Complexity of Theory: Exploring Icelandic Student Teachers' Perspectives on Supporting Cultural and Linguistic Diversity in Compulsory Schooling." *International Journal of Educational Research* 120, no. 2 (2023): 10–21. https://doi.org/https://doi.org/10.1016/j.ijer.2023.102201.

Choi, Soobin. "Is Intergroup Contact Alone Enough to Cultivate Inclusive Attitudes toward Immigrants? Global Citizenship Education as a Complementary Tool." *International Journal of Educational Development* 104, no. 6 (2024): 82–94. https://doi.org/10.1016/j.ijedudev.2023.102941.

Courtney, Matthew B. "Nurturing Self-Efficacy for Culturally Responsive Teaching through Online Language Immersion." *Journal for Multicultural Education* 17, no. 4 (2023): 19–26. https://doi.org/10.1108/JME-11-2022-0154.

"Cross-Case Synthesis of Interview, Observation, and Documentation Data from SMAN 1

Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya." SMAN 1 Haruai, SMAN 1 Upau, SMAN 1 Muara Uya, 2026.

Gay, Geneva. *Culturally Responsive Teaching: Theory, Research, and Practice*. 4th ed. New York: Teachers College Press, 2023.

Hafidz, Sholeh. "Apakah Budaya Sekolah Mempengaruhi Karakter Siswa?: Kajian Meta-Analisis." *Jurnal Ilmiah WUNY* 6, no. 1 (2024): 42–50. https://doi.org/10.21831/jwuny.v6i1.72277.

Hammersley, Martyn, and Paul Atkinson. *Ethnography: Principles in Practice*. 4th ed. London: Routledge, 2019.

Haryanti, Sri. "Interview with Sri Haryanti, S.Pd., Vice Principal for Student Affairs at SMAN 1 Upau." SMAN 1 Upau, 2026.

Hsieh, Wing, Nicholas Faulkner, and Rebecca Wickes. "What Reduces Prejudice in the Real World? A Meta-analysis of Prejudice Reduction Field Experiments." *British Journal of Social Psychology* 61, no. 3 (2022): 689–710. https://doi.org/10.1111/bjso.12509.

Imperato, Chiara, Barry H. Schneider, Luca Caricati, Yair Amichai-Hamburger, and Tiziana Mancini. "Allport Meets Internet: A Meta-Analytical Investigation of Online Intergroup Contact and Prejudice Reduction." *International Journal of Intercultural Relations* 81, no. 2 (2021): 31–41. https://doi.org/10.1016/j.ijintrel.2021.01.006.

"Interviews with School Leaders, IRE Teachers, and Students at SMAN 1 Haruai, SMAN 1 Upau, and SMAN 1 Muara Uya; Observations of Classroom Learning and Student Social Interaction; and School Documentation Collected at the Respective Research Sites." SMAN 1 Haruai, SMAN 1 Upau, SMAN 1 Muara Uya, 2026.

Jayadi, Kasma, and others. "Multicultural Education in Indonesia and Southeast Asia: A Systematic Literature Review." *Heliyon* 8, no. 10 (2022): 11–34. https://doi.org/10.1016/j.heliyon.2022.e11015.

Karataş, Savaş, Katharina Eckstein, Peter Noack, Monica Rubini, and Elisabetta Crocetti. "Meeting in School: Cultural Diversity Approaches of Teachers and Intergroup Contact among Ethnic Minority and Majority Adolescents." *Child Development* 94, no. 1 (2023): 37–53. https://doi.org/10.1111/cdev.13854.

Kirman, Muhammad. "Interview with Muhammad Kirman, S.Pd., Islamic Religious Education Teacher at SMAN 1 Muara Uya." SMAN 1 Muara Uya, 2026.

Kistoro, Hanif Cahyo Adi, Edi Istiyono, Eva Latipah, and Norhapizah Mohd Burhan. "Islamic Character Education: Mapping and Networking Data Using Bibliometric Analysis." *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 195–214. https://ejournal.uin-suka.ac.id/tarbiyah/jpai/article/view/v20i2.8027.

Kolb, David A. *Experiential Learning: Experience as the Source of Learning and Development*. New Jersey : Pearson Education, 2015.

Kumuro, Aris. "Interview with Aris Kumuro, S.Pd., Principal of SMAN 1 Haruai." SMAN

1 Haruai, 2026.

Leersnyder, Jozefien De, Seval Gündemir, and Orhan Ağirdağ. "Diversity Approaches Matter in International Classrooms: How a Multicultural Approach Buffers against Cultural Misunderstandings and Encourages Inclusion and Psychological Safety." *Studies in Higher Education* 47, no. 9 (2022): 3–20. https://www.tandfonline.com/doi/full/10.1080/03075079.2021.1983534.

Liao, Hongjing, and Liwen Li. "Facilitating EFL Learners' Intercultural Competence through Culturally Responsive Teaching in Oral English Classrooms." *System* 115, no. 2 (2023): 10–21. https://doi.org/https://doi.org/10.1016/j.system.2023.103070.

Mercer, Neil, and Lyn Dawes. "The Study of Talk between Teachers and Students, from the 1970s until the 2010s." *Oxford Review of Education* 40, no. 4 (2014): 30–45. https://doi.org/10.1080/03054985.2014.934087.

Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. 4th ed. Thousand Oaks, California: Sage Publications, 2020.

Mulyana, Rohmat. "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia." *HTS Theological Studies* 79, no. 1 (2023): 1–8. https://hts.org.za/index.php/HTS/article/view/8592.

Munhanipah. "Interview with Munhanipah, S.Ag., Islamic Religious Education Teacher at SMAN 1 Upau." SMAN 1 Upau, 2026.

Normuslim, Normuslim. "Multicultural Education in Indonesia: An Islamic Perspective." *Journal of Educational Sciences: Theory & Practice* 21, no. 4 (2021): 194–210. https://digilib.uin-palangkaraya.ac.id/3826/.

Oľhová, Simona, Barbara Lášticová, Josef Kundrát, and Martin Kanovský. "Using Fiction to Improve Intergroup Attitudes: Testing Indirect Contact Interventions in a School Context." *Social Psychology of Education* 26, no. 1 (2023): 81–105. https://link.springer.com/article/10.1007/s11218-022-09708-4.

Pranowo, Taufik Agung, Panggih Wahyu Nugroho, and Beta Pujangga Mukti. "The Correlation between Emotional Intelligence and Social Skills among Islamic Boarding School Students: The Moderating Role of Dormitory Multicultural Environment." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 24, no. 1 (2026): 77–92. https://doi.org/10.21154/cendekia.v24i1.13323.

Reimer, N. K., and N. K Sengupta. "Meta-Analysis of the 'Ironic' Effects of Intergroup Contact." *Journal of Personality and Social Psychology* 124, no. 2 (2023): 62–80. https://doi.org/10.1037/pspi0000404.

Smith, Elaine M., and Anca Minescu. "A Test of the Maintenance of the Effects of Imagined Contact Framed with Supportive Social Norms as a Teacher-Led Field Intervention." *Journal of School Psychology* 92, no. 4 (2022): 24–33. https://www.sciencedirect.com/science/article/pii/S002244052200036X?via%3Dihub.

Squicciarini, M, E Mackway-Jones, F Borgonovi, A Sehgal, Q. Q Chan, and A Rattansi. *Global Outlook on Racism and Discrimination*. Paris : UNESCO, 2024.

Tentiasih, Septyana, and Muhammad Rizal Rifa'i. "Integrasi Nilai-Nilai Multikultural Dalam Kurikulum Pendidikan Agama Islam Untuk Membangun Toleransi Di Sekolah." *Jurnal Kajian Ilmu Pendidikan* 4, no. 2 (2022): 20–28. https://doi.org/10.46773/muaddib.v4i2.1334.

Tropp, Linda R., Fiona White, Christina L. Rucinski, and Colin Tredoux. "Intergroup Contact and Prejudice Reduction: Prospects and Challenges in Changing Youth Attitudes." *Review of General Psychology* 26, no. 3 (2022): 42–60. https://doi.org/10.1177/10892680211046517.

Utami, Pratiwi Tri. "Raising Religious Inherency: The Role of Interreligious Competence in Achieving Religious Education Equality in Multireligious Public Schools in Indonesia." *Humanities and Social Sciences Communications* 9, no. 2 (2022): 71–81. https://doi.org/10.1057/s41599-022-01298-y.

Vezzali, Loris, Simon Lolliot, Elena Trifiletti, Veronica Margherita Cocco, James Richard Rae, Dora Capozza, and Miles Hewstone. "Effects of Intergroup Contact on Explicit and Implicit Outgroup Attitudes: A Longitudinal Field Study with Majority and Minority Group Members." *British Journal of Social Psychology* 62, no. 1 (2023): 15–40. https://bpspsychub.onlinelibrary.wiley.com/doi/10.1111/bjso.12558.

Widiatmaka, Pipit, Mohmmad Yusuf Hidayat, Yapandi Yapandi, and Rahnang Rahnang. "Pendidikan Multikultural Dan Pembangunan Karakter Toleransi." *Jipsindo* 9, no. 2 (2022): 19–33. https://doi.org/10.21831/jipsindo.v9i2.48526.

Xu, Yujun. "An Ocean of Intercultural Experiential Learning." *Sport, Education and Society* 28, no. 1 (2023): 73–91. https://www.tandfonline.com/doi/full/10.1080/13573322.2021.1979952.