

THREE PILLARS OF A MULTICULTURAL ISLAMIC EDUCATION CURRICULUM: IMPLEMENTING AHLUSSUNNAH WAL JAMA'AH AN-NAHDLIYAH PRINCIPLES

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Abstract

Indonesia, with its diverse ethnicities, cultures, races, religions, and languages, is often referred to as a multicultural society. This diversity presents both opportunities and challenges for Indonesia in shaping a peaceful, harmonious, and prosperous community free from conflict and division. Schools serve as learning environments for students from various ethnic, cultural, racial, and linguistic backgrounds. As the first line of defense against conflict and division, it is crucial to develop a multicultural Islamic education curriculum in schools. This study adopts a qualitative descriptive approach, collecting data through observation, interviews, and documentation. The findings reveal that the design of the multicultural Islamic education curriculum, based on the Ahlussunnah wal Jama'ah An-Nahdliyah approach, is integrated into three curriculum programs: *Ma'hadiyah Program*: This program encompasses the practices and teachings of Ahlussunnah wal Jama'ah An-Nahdliyah. *Madrasiyah Program*: It includes local content such as Aqidah Akhlak (faith and morality), Fiqh (jurisprudence), Al-Quran, Hadith, Islamic Cultural History, and NU (Nahdlatul Ulama) principles. *Ubudiyah Program*: This program involves congregational prayers (salat berJama'ah) and religious practices taught by Ahlussunnah wal Jama'ah An-Nahdliyah scholars. The implications of this research emphasize the importance of multicultural education for students, enabling them to understand the significance of unity and mutual respect within religious communities.

Keywords: *Curriculum; Multicultural; Ahlussunnah wal Jama'ah An-Nahdliyah.*

Abstrak

Indonesia, dengan keberagaman suku, budaya, ras, agama, dan bahasa, sering disebut sebagai masyarakat multikultural. Keberagaman ini menghadirkan peluang



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sekaligus tantangan bagi Indonesia dalam membentuk masyarakat yang damai, harmonis, dan sejahtera, serta terbebas dari konflik dan perpecahan. Sekolah berfungsi sebagai lingkungan belajar bagi peserta didik yang berasal dari berbagai latar belakang etnis, budaya, ras, dan bahasa. Sebagai garda terdepan dalam mencegah konflik dan perpecahan, pengembangan kurikulum Pendidikan Agama Islam multikultural di sekolah menjadi sangat penting. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa desain kurikulum Pendidikan Agama Islam multikultural berdasarkan pendekatan Ahlussunnah wal Jama'ah An-Nahdliyah diintegrasikan ke dalam tiga program kurikulum, yaitu: Program Ma'hadiyah, yang mencakup praktik dan ajaran Ahlussunnah wal Jama'ah An-Nahdliyah; Program Madrsiyah, yang meliputi muatan lokal seperti Aqidah Akhlak, Fikih, Al-Qur'an, Hadis, Sejarah Kebudayaan Islam, serta prinsip-prinsip Nahdlatul Ulama (NU); dan Program Ubudiyah, yang meliputi salat berjamaah serta praktik-praktik ibadah yang diajarkan oleh para ulama Ahlussunnah wal Jama'ah An-Nahdliyah. Implikasi penelitian ini menekankan pentingnya pendidikan multikultural bagi peserta didik agar mereka memahami arti penting persatuan dan saling menghormati dalam kehidupan beragama.

Kata Kunci: *Kurikulum; Multikultural; Ahlussunnah wal Jama'ah An-Nahdliyah.*

INTRODUCTION

Islamic religious education plays a pivotal role in shaping the character and identity of students in Indonesia, a nation celebrated for its cultural and religious diversity (Mu'ti, 2023). Within this context, the concept of multiculturalism in religious education assumes paramount importance, fostering tolerance, respect, and profound understanding of differences (Mashuri et al., 2024; Mustahiqurrahman et al., 2023; Sirry et al., 2024).

An influential approach is the implementation of the Manhaj Ahlussunnah wal Jama'ah An-Nahdliyah, which not only promotes a moderate and inclusive understanding but also underscores the embrace of diversity (Mustahiqurrahman et al., 2023; Zulaikhah et al., 2023). SMA NU Genteng Banyuwangi was purposively selected as the research site because its institutional affiliation with Nahdlatul Ulama provides a relevant context for examining the implementation of the Manhaj Ahlussunnah wal Jama'ah An-Nahdliyah within Islamic religious education. Furthermore, the school provides a context in which traditional Islamic values are integrated with contemporary educational challenges, making it particularly relevant for examining the development of a multicultural-based Islamic religious education curriculum. The school not only harmonizes traditional Islamic values

with contemporary challenges but also serves as a potential model for other educational institutions across Indonesia.

The implementation of a multicultural Islamic education curriculum based on the Manhaj Ahlussunnah wal Jama'ah An-Nahdliyah at SMA NU Genteng Banyuwangi involves challenges in aligning established religious traditions with the demands of culturally diverse educational environments. Recent research indicates that teachers may experience difficulties in translating multicultural principles into classroom practices because culturally responsive teaching requires appropriate knowledge, pedagogical competence, and sensitivity to students' diverse backgrounds (Dursun et al., 2023; Ialuna et al., 2024). Moreover, research has shown that culturally responsive practices do not always correspond consistently with teachers' beliefs and may require stronger critical awareness and institutional support (Kehl et al., 2024).

The primary objective of this study is to explore the implementation of a multicultural Islamic education curriculum based on the Manhaj Ahlussunnah wal Jama'ah An-Nahdliyah at SMA NU Genteng Banyuwangi. Specifically, the study examines how multicultural values are integrated with Islamic educational principles, how the curriculum is implemented through academic, religious, social, and cultural activities, and how its implementation is evaluated. The study also identifies the challenges encountered in implementing the curriculum and develops an empirically grounded understanding of how multicultural Islamic education can be integrated within an Islamic school context.

Despite the extensive research highlighting the importance of Islamic religious education and multiculturalism, there is a significant gap in the literature regarding the application of the Manhaj Ahlussunnah wal Jama'ah An-Nahdliyah within the context of multicultural education at the secondary school level (Mustahiqurrahman et al., 2023). Previous studies have predominantly focused on theoretical aspects or implementation at the higher education level, while in-depth empirical research on its application in secondary schools remains limited (Rukiyanto et al., 2025).

Recent international research has increasingly examined the integration of religious education, multicultural values, and tolerance within diverse educational contexts. Harjatanaya (2025), for example, examined how religious education is contextualised across six schools in Jakarta and Bali, showing that schools negotiate religious diversity through institutional practices, teaching, and school policies. Similarly, Sirry et al. (2024) investigated tolerance education among teachers in 28 Indonesian high schools and found that the implementation of tolerance education remains influenced by teachers' understanding and the

availability of interreligious learning. International research has also examined the representation of religious tolerance in Islamic Studies at the middle-school level, demonstrating that tolerance-related content may not be distributed consistently across the curriculum (Aseery & Alfaifi, 2025). More recently, a systematic review has highlighted the growing integration of religious moderation into Islamic Religious Education curricula at the secondary-school level, while also identifying the need for more systematic approaches to curriculum goals, learning experiences, teaching methods, and assessment.

This study introduces a new perspective in the field of Islamic religious education by thoroughly examining the implementation of a multicultural curriculum based on the *Manhaj Ahlussunnah wal Jama'ah An-Nahdliyah* at SMA NU Genteng Banyuwangi. The novelty of this research lies in its comprehensive and contextual empirical approach, which has rarely been applied at the secondary school level. More specifically, this study contributes a contextualized model of multicultural Islamic education in which multicultural values are systematically integrated into three interconnected curricular pillars—*Ma'hadiyah*, *Madrasiyah*, and *Ubudiyah*—rather than being treated as a separate curricular component. This integration demonstrates how the principles of *Ahlussunnah wal Jama'ah An-Nahdliyah* can be institutionalized through religious traditions, classroom instruction, and daily worship practices while simultaneously fostering tolerance, mutual respect, social responsibility, and peaceful coexistence. The justification for this study is its urgency in addressing the challenges faced by educational institutions in integrating multicultural values with traditional Islamic teachings.

By highlighting the innovative aspects of this curriculum, such as inclusive teaching methods and instructional materials designed to reflect cultural diversity, this research makes a significant contribution to the literature on Islamic religious education. Furthermore, the findings of this study are expected to provide practical recommendations for educators, policymakers, and other educational institutions seeking to implement multicultural education within a framework of moderate Islam. Through in-depth analysis, this study not only offers concrete solutions but also expands academic understanding of religious education that is responsive to cultural and social diversity.

RESEARCH METHODS

This study employed a qualitative descriptive approach and was conducted at SMA NU Genteng Banyuwangi, East Java, Indonesia. The school was purposively selected as the research site because it is an educational institution affiliated with *Nahdlatul Ulama* and implements Islamic religious education based on the *Manhaj*

Ahlussunnah wal Jama'ah An-Nahdliyah while integrating multicultural values into its educational practices. The qualitative descriptive approach was considered appropriate because this study aimed to obtain a detailed and contextual description of the design, implementation, and evaluation of the multicultural Islamic education curriculum within its natural school context (Hall & Liebenberg, 2024; Villamin et al., 2025). This approach enabled the researchers to explore educational practices, participants' perspectives, and interactions without manipulating the research setting. The study was conducted from May 11 to July 18, 2026.

Data were collected through participant observation, semi-structured interviews, and documentation. The participants included the Principal, Vice Principal for Curriculum, Vice Principal for Student Affairs, Islamic Education Teacher, and students. Participants were selected purposively based on their involvement in, knowledge of, or experience with the implementation of the multicultural Islamic education curriculum. Participant observation was conducted to examine curriculum-related activities, classroom learning, religious practices, and students' interactions. Semi-structured interviews were conducted to obtain in-depth information regarding curriculum design, implementation, and evaluation, while documentation was used to complement the observation and interview data.

The collected data were analyzed qualitatively through the processes of data reduction, data presentation, and conclusion drawing. Data obtained from observations, interviews, and documents were compared and triangulated to strengthen the credibility of the findings. The analysis focused on identifying patterns related to the design, implementation, and evaluation of the multicultural Islamic education curriculum based on the Manhaj Ahlussunnah wal Jama'ah An-Nahdliyah. Through this procedure, the researchers sought to develop a comprehensive understanding of how multicultural values were integrated into Islamic religious education practices at SMA NU Genteng Banyuwangi.

RESULTS AND DISCUSSION

Results

Curriculum Design

The findings revealed that the multicultural Islamic education curriculum at SMA NU Genteng Banyuwangi is structured around three interconnected curriculum pillars, namely Ma'hadiyah, Madrasiyah, and Ubudiyah. These three pillars constitute the foundation for integrating multicultural values into Islamic education while maintaining the principles of *Ahlussunnah wal Jama'ah An-*

Nahdliyah. The curriculum is designed not only to strengthen students' religious understanding but also to cultivate attitudes of tolerance, mutual respect, social responsibility, and peaceful coexistence.

The Vice Principal for Curriculum explained that multicultural values are not implemented as an independent subject but are embedded throughout the curriculum structure.

"The multicultural curriculum in our school is integrated into three major educational programs. Students learn multicultural values not only in classroom instruction but also through religious traditions and daily worship practices. Therefore, Ma'hadiyah, Madrasah, and Ubudiyah become one unified curriculum."
(Interview with the Vice Principal for Curriculum, May 11)

Observation data further demonstrated that these three curriculum pillars were consistently implemented in daily school activities. Religious programs, classroom learning, and worship routines were systematically organized according to the curriculum plan developed by the school.

The Ma'hadiyah pillar focuses on strengthening students' spiritual competence through religious traditions practiced within the Nahdlatul Ulama community. The observed activities include *tahlil*, *istighosah*, *diba'iyah*, *bilal* training, Friday sermon practice, marriage sermon practice, and funeral management training. The Vice Principal for Curriculum explained:

"These activities are not merely religious rituals. They function as educational media for teaching cooperation, tolerance, social solidarity, and respect for local religious traditions." (Interview with the Vice Principal for Curriculum, May 11)

The second pillar, Madrasah, integrates multicultural Islamic education into classroom instruction through Aqidah Akhlak, Fiqh, Al-Qur'an Hadith, Islamic Cultural History, and NU Studies. Teachers contextualize classical Islamic teachings with contemporary social issues, allowing students to understand Islamic values within Indonesia's multicultural society. One Islamic Education teacher stated:

"When discussing classical Islamic texts, we always relate them to current social realities, including religious diversity, cultural differences, and peaceful coexistence among communities."
(Interview with Islamic Education Teacher, May 12)

The findings further show that the learning materials were connected with specific multicultural values, as presented in Table 1.

Table 1. Curriculum Content for Multicultural Islamic Education Based on the Ahlussunnah wal Jama'ah An-Nahdliyah Approach.

Learning Material	Multicultural Values
Faith and Morality	Aspiration of compassion
Fiqh	Principles of peace and acceptance
Qur'an and Hadith	Principles of democracy
History of Islamic Culture	Virtue of forgiveness
NU (Nahdlatul Ulama) Perspective	Values of unity and solidarity

The third pillar, *Ubudiyah*, emphasizes religious habituation through daily congregational prayer, Duha prayer, Qur'an recitation, and other religious practices. Observation data indicated that these activities were conducted routinely as part of students' daily school life. The findings also showed that the three pillars complemented one another: Ma'hadiyah emphasized religious traditions, Madrasah provided structured Islamic learning, and Ubudiyah reinforced religious practice through habituation.

Overall, the findings demonstrate that the three pillars constitute an integrated curriculum structure. Ma'hadiyah, Madrasah, and Ubudiyah connect religious traditions, classroom learning, and religious habituation within a single educational framework. Multicultural values are consequently incorporated across students' academic, religious, and daily school experiences rather than presented as an isolated subject. The relationship among the three pillars is illustrated in Figure 1.

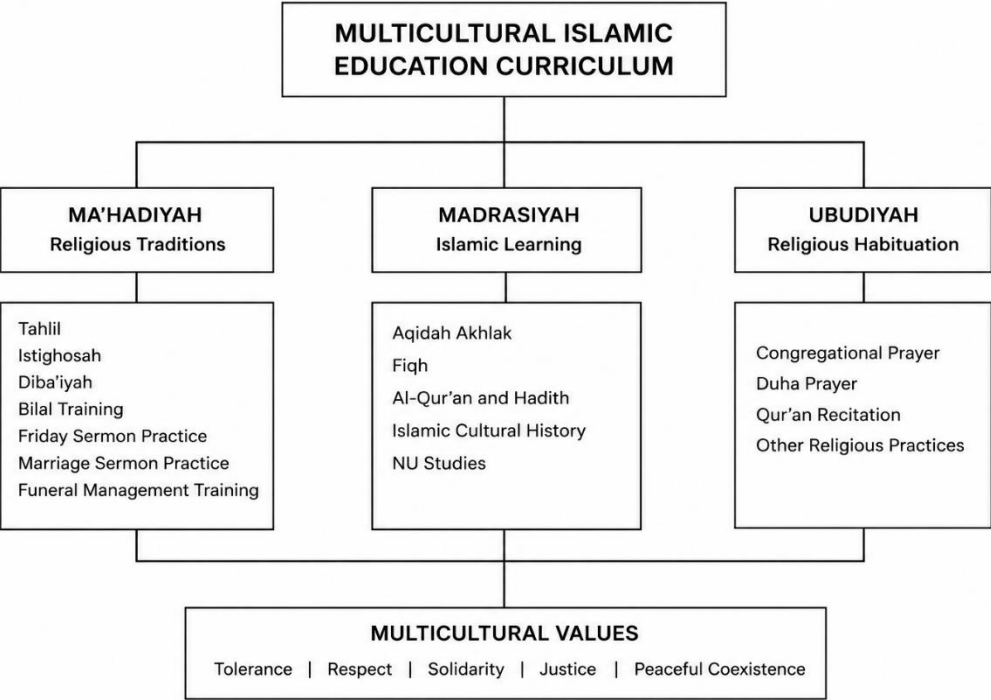


Figure 1. Three-Pillar Curriculum Design of Multicultural Islamic Education

Curriculum Implementation

The findings indicate that the implementation of the multicultural Islamic education curriculum at SMA NU Genteng Banyuwangi is carried out through three integrated educational programs, namely intracurricular, extracurricular, and co-curricular activities. These programs provide students with opportunities to internalize multicultural values through both classroom instruction and practical religious and social experiences.

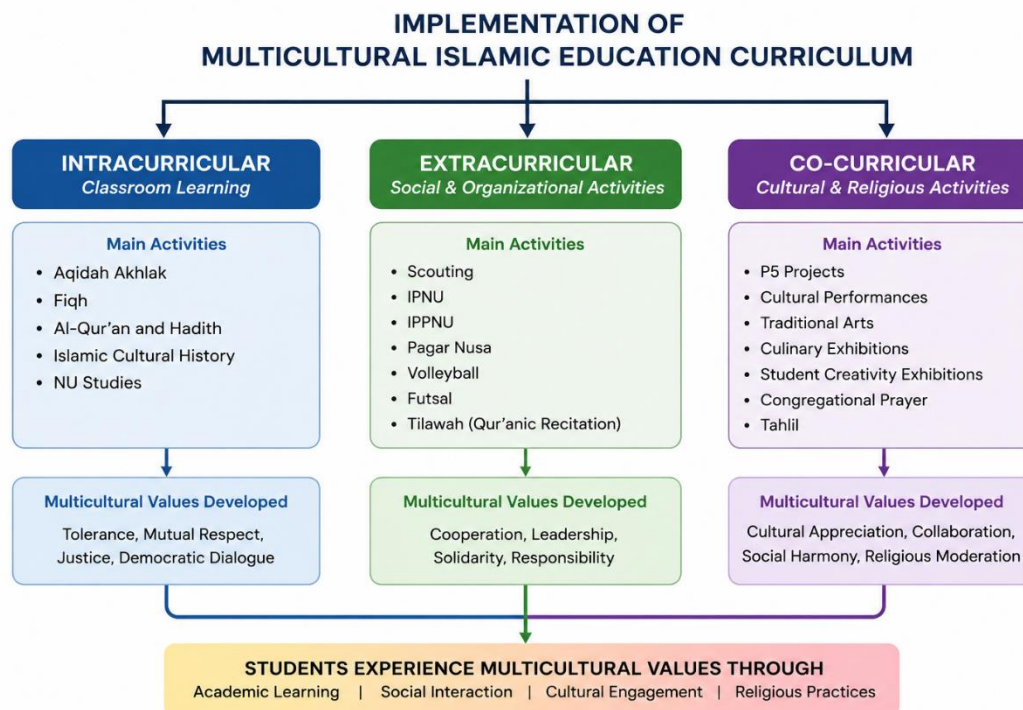


Figure 2. Implementation of the Multicultural Islamic Education Curriculum

The intracurricular program serves as the primary medium for integrating multicultural Islamic education into classroom learning. The implementation is embedded in several subjects, including *Aqidah Akhlak*, *Fiqh*, *Al-Qur'an and Hadith*, *Islamic Cultural History*, and *Nahdlatul Ulama (NU) Studies*. During classroom instruction, teachers contextualize Islamic teachings by relating them to contemporary issues of religious diversity, cultural plurality, social justice, and peaceful coexistence. An Islamic Education teacher explained:

"When teaching Islamic Religious Education, we always relate the lesson to students' daily lives. We encourage them to respect differences, work together with friends from different backgrounds, and understand that Islam teaches mercy, tolerance, and peaceful coexistence." (Interview with Islamic Education Teacher, may 12).

Classroom observations further revealed that teachers encouraged students to participate actively in discussions concerning religious tolerance, mutual respect, cooperation, and social responsibility. Students were encouraged to express different opinions respectfully while maintaining Islamic ethical values throughout the learning process.

The implementation of multicultural values was also strengthened through the study of classical Islamic texts (*kitab kuning*), which were interpreted in relation to present-day multicultural realities. Teachers consistently connected classical Islamic scholarship with contemporary social issues to help students understand the relevance of Islamic teachings in Indonesia's pluralistic society.

Beyond classroom learning, multicultural values were reinforced through various extracurricular activities organized by the school. These included Scouting, Ikatan Pelajar Nahdlatul Ulama (IPNU), Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU), Pagar Nusa martial arts, volleyball, futsal, and Qur'anic recitation (*tilawah*). Each activity was designed to foster leadership, cooperation, discipline, mutual respect, and social interaction among students from diverse backgrounds. The Vice Principal for Student Affairs stated:

"Extracurricular activities provide students with opportunities to interact beyond the classroom. Through scouting, IPNU-IPPNU, sports, and other programs, they learn teamwork, leadership, mutual respect, and responsibility regardless of individual differences." (Interview with the Vice Principal for Student Affairs, May 11).

Observation data showed that students actively collaborated during extracurricular activities regardless of differences in academic ability, social background, or personal characteristics. The activities created opportunities for students to develop teamwork, communication skills, and mutual understanding within an inclusive educational environment.

The implementation of multicultural education was further supported through co-curricular activities, particularly the Project for Strengthening the Pancasila Student Profile (*Projek Penguatan Profil Pelajar Pancasila—P5*). The program incorporated cultural performances, traditional arts, culinary exhibitions, student creativity exhibitions, and collective religious activities such as congregational prayer and *tahlil*. These activities encouraged students to appreciate local cultural diversity while strengthening their Islamic identity through the principles of *Ahlussunnah wal Jama'ah An-Nahdliyah*.

Observation results demonstrated that the integration of intracurricular, extracurricular, and co-curricular programs created a comprehensive learning environment in which multicultural values were not only taught conceptually but also practiced continuously through students' daily academic, religious, and social activities. This integrated implementation enabled students to experience

multicultural education as an inseparable component of school life rather than as isolated classroom content.

Table 2. Implementation of the Multicultural Islamic Education Curriculum

Curriculum Program	Main Activities	Multicultural Values Developed
Intracurricular	Aqidah Akhlak, Fiqh, Al-Qur'an and Hadith, Islamic Cultural History, NU Studies	Tolerance, mutual respect, justice, democratic dialogue
Extracurricular	Scouting, IPNU, IPPNU, Pagar Nusa, Volleyball, Futsal, Tilawah	Cooperation, leadership, solidarity, responsibility
Co-curricular	P5 Project, cultural performances, traditional arts, culinary exhibitions, congregational prayer, tahlil	Cultural appreciation, collaboration, social harmony, religious moderation

Overall, the findings demonstrate that multicultural Islamic education is implemented across three interconnected educational settings. Intracurricular activities provide structured classroom learning, extracurricular activities facilitate social interaction and cooperation, while co-curricular activities provide cultural and religious experiences. Observation data confirmed that multicultural values were practiced across students' academic, social, cultural, and religious activities rather than being confined to classroom instruction.

Curriculum Evaluation

The findings revealed that the evaluation of the multicultural Islamic education curriculum at SMA NU Genteng Banyuwangi was conducted continuously through various assessment approaches integrated into both academic learning and students' daily religious practices. Curriculum evaluation focused not only on students' cognitive achievement but also on the development of attitudes, religious commitment, and social behavior reflecting multicultural values.

The Vice Principal for Curriculum explained that curriculum evaluation emphasized students' overall development rather than merely measuring academic performance.

"The evaluation process is designed to assess students comprehensively. Besides academic achievement, we also evaluate students' attitudes, participation in religious activities, discipline,

responsibility, and their ability to respect others in everyday school life." (Interview with the Vice Principal for Curriculum, May 11).

Classroom observations confirmed that teachers continuously monitored students' participation during classroom discussions, collaborative learning activities, and religious programs. Students' interaction with peers, willingness to cooperate, and respect for different opinions formed part of the evaluation process implemented by teachers.

The findings further indicated that teachers employed several assessment methods according to learning objectives. Diagnostic assessment was conducted at the beginning of learning to identify students' prior knowledge and learning needs. During classroom instruction, teachers applied formative assessment by observing students' participation, classroom discussions, assignments, and collaborative activities. At the end of each instructional period, summative assessment was conducted through written examinations, practical assignments, and project-based activities. An Islamic Education teacher stated:

"Assessment is not limited to written examinations. We also observe students' attitudes during classroom learning, their participation in discussions, their cooperation with classmates, and their consistency in participating in religious activities." (Interview with the Islamic Education Teacher, May 12).

Observation data also demonstrated that religious activities such as congregational prayer, *Duha* prayer, *tahlil*, and other worship practices served as important indicators in evaluating students' religious discipline and character development. These activities enabled teachers to observe students' consistency in practicing Islamic values within the school environment.

The Principal emphasized that curriculum evaluation aimed to ensure that multicultural values became part of students' daily behavior rather than remaining theoretical concepts.

"Our goal is not only that students understand multicultural values conceptually, but that they demonstrate these values in their daily interactions, both inside and outside the classroom." (Interview with the Principal, May 14).

Overall, the findings indicate that curriculum evaluation at SMA NU Genteng Banyuwangi integrates academic assessment with observations of students' attitudes, religious practices, and social interactions. This comprehensive

evaluation enables the school to monitor students' cognitive, affective, and behavioral development in implementing multicultural Islamic education.

Table 3. Assessment Practices in the Multicultural Islamic Education Curriculum

Assessment Type	Purpose	Implementation
Diagnostic Assessment	Identify students' prior knowledge and learning needs, strengths, and weaknesses before instruction	Initial assessment through classroom observation, questioning, and discussion before learning begins
Authentic Assessment	Evaluate students' cognitive, affective, and behavioral competencies in real learning contexts	Observation of religious practices, classroom participation, collaboration, performance tasks, and portfolios
Formative Assessment	Monitor students' learning progress and participation	Classroom discussion, assignments, observation, collaborative learning activities, and quizzes
Summative Assessment	Measure achievement of learning objectives	Written tests, practical examinations, project-based assessment, and portfolios

Discussion

Curriculum Design

The findings indicate that the multicultural Islamic education curriculum at SMA NU Genteng Banyuwangi is systematically designed through three interconnected pillars, namely Ma'hadiyah, Madrasiyah, and Ubudiyah. Rather than positioning multicultural education as a separate subject, the school integrates multicultural values into religious traditions, classroom instruction, and worship practices. This curriculum structure demonstrates that multicultural education is implemented as a comprehensive educational system that connects learning objectives, content, learning experiences, and character development.

This finding is consistent with the concept of curriculum design, which emphasizes the systematic organization of educational objectives, learning content, learning experiences, and assessment to create meaningful learning outcomes (Nieveen et al., 2023). Curriculum design is also regarded as a dynamic process that responds to educational needs and social changes through continuous planning, implementation, validation, and evaluation (Paraskeva, 2023). Furthermore, effective curriculum design requires both horizontal and vertical

integration to ensure coherence among curriculum components across different learning experiences (Cohen et al., 2024; Lam, 2025). Therefore, the three-pillar curriculum identified in this study reflects a coherent curriculum structure that integrates cognitive, affective, spiritual, and social dimensions within multicultural Islamic education.

Another important finding is that curriculum development is closely aligned with the institutional vision and the socio-religious context of SMA NU Genteng Banyuwangi. This indicates that curriculum design is not merely a technical process but also a contextual response to the educational needs, institutional characteristics, and sociocultural conditions of the school. Recent international scholarship emphasizes that curriculum development is shaped by both institutional and sociocultural contexts, including educational goals, school structures, cultural values, and available educational resources (Deng, 2024). Similarly, curriculum flexibility and autonomy enable educational institutions to adapt curriculum content and implementation to diverse learner and community needs (OECD, 2024).

The findings also extend previous research conducted by Nurhartanto et al., (2025) While their study demonstrated that the values of *Ahlussunnah wal Jama'ah An-Nahdliyah* were internalized through the stages of value transformation, value transaction, and value internalization, the present study shows that these values are institutionalized through a curriculum structure consisting of Ma'hadiyah, Madrasahiyah, and Ubudiyah. This suggests that multicultural Islamic education can be strengthened not only through instructional strategies but also through curriculum design that systematically integrates religious traditions, classroom learning, and worship activities.

The implication of this finding is that curriculum design plays a strategic role in strengthening multicultural Islamic education within schools. An integrated curriculum structure enables multicultural values to be experienced continuously through academic, religious, and social activities rather than being limited to classroom instruction. Nevertheless, this study was conducted in a single Islamic senior high school affiliated with Nahdlatul Ulama. Consequently, further studies involving different educational institutions and sociocultural contexts are needed to examine the applicability of this curriculum model in broader educational settings.

Curriculum Implementation

The findings demonstrate that the implementation of the multicultural Islamic education curriculum at SMA NU Genteng Banyuwangi is carried out

through the integration of intracurricular, extracurricular, and co-curricular activities. Rather than confining multicultural education to classroom instruction, the school embeds multicultural values throughout academic learning, student organizations, religious activities, and cultural programs. This integrated implementation enables students to develop multicultural competencies through continuous learning experiences within both formal and informal educational settings.

This finding indicates that curriculum implementation should be responsive to students' characteristics and the sociocultural context in which education takes place. Recent research on inclusive education in secondary schools shows that teachers' ability to connect inclusive practices with existing curricula, together with institutional support, is important for responding to student diversity (Hendriksen et al., 2024). Similarly, comparative research on multicultural curricula demonstrates that the implementation of multicultural education is shaped by the social and cultural contexts in which curricula are developed and enacted (Gulya & Fehérvári, 2024). In the Indonesian context, Anwar & Sukirman, (2026) found that locally responsive curriculum content can strengthen students' cultural awareness and identity, although its implementation may also encounter tensions with standardized educational requirements.

Another important finding is that multicultural values are not only introduced conceptually but are also practiced through students' daily learning experiences. Classroom discussions, collaborative learning, religious activities, and cultural programs provide opportunities for students to develop mutual respect, cooperation, empathy, and appreciation of diversity. This finding is consistent with recent research showing that intercultural and interreligious learning can create opportunities for students to engage with different perspectives and strengthen empathy, intercultural dialogue, and appreciation of diversity (Binhas & Jayusi, 2025; Foley, 2025). Research across diverse educational contexts also indicates that intercultural education is associated with more positive social experiences and stronger school belonging among students (Basarkod et al., 2024). In the Indonesian context, recent research on multicultural religious education similarly emphasizes tolerance, respect, cooperation, and the reduction of religious exclusivism as important dimensions of religious education for peaceful coexistence (Mashuri et al., 2024).

The findings further reveal that the implementation of multicultural Islamic education is strengthened through diverse learning resources and contextual learning strategies. Teachers integrate classical Islamic texts, Nahdlatul Ulama materials, and contemporary social issues into classroom instruction, enabling

students to relate Islamic teachings to the multicultural context of Indonesian society. This finding is consistent with recent research emphasizing the importance of culturally responsive teaching in addressing students' diverse cultural identities and learning needs (Ialuna et al., 2024). Qualitative research in middle and high school contexts further shows that students value classroom practices that recognize and respond to their cultural identities and experiences (Aguayo et al., 2024).

The implementation of multicultural values is also supported by student-centered learning practices. The findings indicate that teachers facilitate classroom discussions, collaborative learning, and contextual interpretation of Islamic teachings rather than relying solely on teacher-centered instruction. Such practices are consistent with recent research emphasizing that student-centered education requires active learner participation and should be adapted to the cultural context in which teaching takes place (Kinuthia, 2024). Active learning approaches similarly emphasize student engagement, peer interaction, and attention to equity, providing opportunities for learners to participate more actively in the construction of knowledge (P. Yee et al., 2024).

Within intracurricular activities, NU Studies function as an important medium for strengthening multicultural values through the principles of *tasamuh*, *tawasuth*, *tawazun*, *musyawarah*, *ta'awun*, *rahmah*, *i'tidal*, and *musawah*. Recent scholarship on Ahlussunnah wal Jama'ah-based education similarly highlights *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal* as core values that can be institutionalized through educational practices and student character development (Subaidi et al., 2025; Yugo, 2025). In the present study, however, these principles are not only presented as normative concepts but are connected with classroom learning and contemporary social issues. The contextualization of classical Islamic scholarship enables students to examine issues of social justice, discrimination, and diversity, thereby connecting Islamic knowledge with the multicultural realities of contemporary Indonesian society.

Beyond classroom learning, extracurricular and co-curricular activities complement the implementation of multicultural Islamic education by providing opportunities for students to learn through participation and social interaction. Recent research identifies organized extracurricular activities as important developmental contexts in which young people build social relationships, strengthen social capital, and develop interpersonal capacities (Boat et al., 2024). Similarly, Zhang & Veacock, (2023) found that participation in extracurricular and co-curricular activities can support students' social skills development through opportunities for interaction and engagement. In the present study, activities such

as Scouting, IPNU, IPPNU, Pagar Nusa, sports, and Qur'anic recitation provide opportunities for students to practice cooperation, responsibility, leadership, and social interaction across diverse backgrounds. Co-curricular activities, including the Project for Strengthening the Pancasila Student Profile (P5), cultural performances, local traditions, collaborative projects, and religious activities, further extend learning beyond formal classroom instruction. Such out-of-class learning experiences can complement classroom learning when they are deliberately structured and connected to educational objectives (Haidari et al., 2024).

Overall, the findings suggest that the successful implementation of multicultural Islamic education does not depend solely on classroom instruction but on the integration of intracurricular, extracurricular, and co-curricular programs into a unified educational ecosystem. This integrated implementation represents the principal contribution of the present study, demonstrating that multicultural values are more effectively internalized when they become part of students' academic, religious, social, and cultural experiences. Nevertheless, these findings are limited to the context of one Islamic senior high school affiliated with Nahdlatul Ulama. Future studies are therefore recommended to examine the applicability of this implementation model in other educational settings with different institutional characteristics and sociocultural backgrounds.

Curriculum Evaluation

The findings indicate that the evaluation of the multicultural Islamic education curriculum at SMA NU Genteng Banyuwangi employs diagnostic, authentic, formative, and summative assessments to examine students' cognitive, affective, and behavioural development. Rather than functioning solely as a mechanism for measuring learning outcomes, curriculum evaluation operates as a continuous process for monitoring learning progress and informing instructional improvement. Recent evidence demonstrates that formative assessment can positively support students' academic learning, while active student participation in assessment can further contribute to learning development (Yao et al., 2024). In multicultural educational contexts, assessment also needs to consider students' sociocultural identities and experiences to ensure that assessment practices are culturally responsive (Ezeh & Kehinde, 2026). In the context of Islamic education, recent research on secondary-school assessment further emphasizes the importance of establishing valid and reliable assessment practices for evaluating educational processes (Masuwai et al., 2024).

(1) Diagnostic assessment as the foundation for learner-centred instruction. The findings demonstrate that diagnostic assessment enables teachers to identify students' prior knowledge, learning readiness, strengths, and learning difficulties before instruction begins. This information allows teachers to adapt instructional strategies to students' characteristics and learning needs, thereby supporting more responsive multicultural Islamic education. Recent empirical research shows that diagnostic assessment can inform pedagogical decisions by helping teachers organize students according to their learning needs, plan instructional time, focus teaching strategies, and provide appropriate feedback (Sintya et al., 2025).

(2) Authentic assessment strengthens the application of multicultural Islamic values. The findings reveal that curriculum evaluation extends beyond written examinations by incorporating observations of students' participation in classroom discussions, religious practices, collaborative learning, and daily social interactions. This indicates that authentic assessment is integrated into the learning process and captures students' performance and behaviour in contexts that resemble their everyday experiences. Recent research characterizes authentic assessment as the use of meaningful tasks and contexts through which students apply knowledge and skills rather than merely reproduce information (Zhan et al., 2025). A systematic review further shows that authentic assessment can support the development of critical thinking, problem-solving, and collaboration when assessment tasks are connected to real-world contexts (Vlachopoulos & Makri, 2024).

(3) Formative assessment promotes continuous learning improvement. The findings indicate that formative assessment is continuously implemented through classroom discussions, assignments, observations, and collaborative learning activities. These practices provide information about students' learning progress, enabling teachers to adjust instructional strategies and respond to students' learning needs throughout the learning process. Recent research emphasizes the continuous role of formative assessment in identifying learning difficulties and using feedback to improve teaching and student learning (Ndlovu, 2025). A recent systematic review of formative assessment in K-12 education likewise highlights its contribution to teaching effectiveness and student learning while emphasizing the importance of appropriate implementation within classroom contexts (H. Zhang et al., 2024). Furthermore, evidence from primary and secondary education indicates that feedback can contribute to improvements in teaching quality, particularly when teachers are supported in interpreting feedback and translating it into instructional changes (Röhl et al., 2025).

(4) Summative assessment measures the achievement of curriculum objectives. The findings further demonstrate that summative assessment is employed to evaluate students' achievement of learning objectives through written examinations, practical assessments, projects, and other performance-based tasks. These assessments provide evidence of students' learning achievement and support educational decisions regarding students' learning progression. Recent research identifies summative assessment as an important mechanism for evaluating learning achievement at key stages of the educational process, while also highlighting the importance of validity, reliability, fairness, and the relevance of assessment methods (French et al., 2024). Research examining summative assessment practices also indicates that different assessment methods may provide different forms of evidence regarding students' learning achievement, suggesting the importance of selecting assessment methods appropriate to the intended learning outcomes (Braga et al., 2024). In the present study, the use of written examinations, practical assessments, projects, and performance-based tasks demonstrates an effort to obtain evidence of students' achievement through multiple assessment methods.

CONCLUSION

This study concludes that the multicultural Islamic education curriculum at SMA NU Genteng Banyuwangi is structured around three interconnected pillars based on the Manhaj Ahlussunnah wal Jama'ah An-Nahdliyah: Ma'hadiyah, Madrasahiyah, and Ubudiyah. These pillars integrate religious traditions, Islamic learning, and religious habituation within the curriculum.

The curriculum is implemented through intracurricular, extracurricular, and co-curricular activities, while its evaluation involves diagnostic, formative, authentic, and summative assessments. These practices integrate multicultural values, including tolerance, mutual respect, cooperation, solidarity, cultural appreciation, and peaceful coexistence, into students' academic, social, and religious experiences.

This study is limited to one Islamic senior high school affiliated with Nahdlatul Ulama, making the findings closely connected to its institutional and sociocultural context. Future research should examine similar curriculum practices across multiple Islamic educational institutions and different sociocultural contexts, particularly through comparative studies of implementation and the development of students' multicultural attitudes and behaviors.

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