

Islamic Education Management and the Challenges of Multiculturalism at Environment STAI Al-Furqan Makassar

Sandi^{1*}, Akmal², and Andi Nurmaedah Mustari, Ismail³

¹²³⁴Sekolah Tinggi Agama Islam Al-Furqan Makassar

*Corresponding author: pratamasandi2164@gmail.com

ARTICLE INFO

Article history

Received July 25, 2025

Revised November 14, 2025

Accepted December 3, 2025

Keywords: Islamic education, management, multiculturalism

ABSTRACT

This study aims to analyze the implementation of Islamic education management and the challenges of multiculturalism at STAI Al-Furqan Makassar. Using a qualitative approach of the case study type, data was collected through interviews, observations, and documentation, and then analyzed thematically. The results of the study show that education management on this campus has been implemented in a structured manner with Islamic principles such as justice, deliberation, and responsibility. In a multicultural context, campuses face challenges in the form of cultural conflicts, differences in religious practices, and communication gaps. However, through religious moderation strategies, fostering student organizations, and anti-discrimination policies, diversity has been successfully managed into an integrative force. Adaptive and inclusive Islamic education management has been proven to contribute to creating a harmonious campus atmosphere and improving the quality of education spiritually and intellectually.

1. INTRODUCTION

Islamic education has a strategic role in shaping the character, morals, and spirituality of students in accordance with the teachings of the Qur'an and Sunnah (Karadona & Sari, 2025). In the midst of the ever-evolving complexity of the times, Islamic educational institutions are required to be able to respond to various social dynamics, including the challenge of multiculturalism (Ridwan & Restu, 2023). Multiculturalism as a social reality in Indonesia requires the existence of diversity of ethnicities, cultures, languages, and social backgrounds (Saraswati & Manalu, 2023). In this context, Islamic education management is required not only to manage academic activities, but also to design an education system that is inclusive, tolerant, and able to respond positively to this diversity (Anwar, 2025). Islamic Education Management is a systematic and directed management process of all educational activities based on Islamic values, with the aim of achieving the goals of Islamic education effectively and efficiently (Tenriwatu et al., 2022). This process includes planning, organizing, implementing, and supervising in the context of Islamic educational institutions, such as madrasas, Islamic boarding schools, Islamic universities, and other educational institutions (Irwanto et al., 2023).

In the management of Islamic education, all activities are not only oriented to the achievement of academic goals, but also directed at the formation of noble character, strengthening faith and piety, and building character according to Islamic teachings (Masruhim & Sjamsir, 2025). The basic principles used include justice, deliberation, responsibility, trust, and Islamic ukhuwah. This management also considers the social and cultural context of Muslims, including in facing the challenges of modernity and multiculturalism (Gamar & Maliki, 2025). Thus, Islamic education management not only aims to create well-organized educational institutions, but also to form students who have faith, knowledge, and noble character.

STAI Al-Furqan Makassar as one of the Islamic higher education institutions in South Sulawesi is a miniature reflection of the diversity of Indonesian society. Students from various regions, tribes, and cultures make this campus a dynamic multicultural interaction space. Therefore, it is important to implement an adaptive, humanist, and value-oriented Islamic education management that is oriented towards the values of religious moderation. The challenges faced are not only related to the integration of Islamic values in the management system, but also how to build harmony between students and the academic community in a pluralistic environment. Effective education management in the context of multiculturalism needs to pay attention to the dimensions of planning, organizing, implementing, and evaluating education that uphold Islamic universal values such as justice, equality, and ukhuwah (Malik, 2020). When these values are implemented in a real way, Islamic education not only functions as a medium of knowledge transfer, but also as a tool for social transformation that forms tolerant, inclusive, and highly competitive individuals.

However, the reality is that there are still a number of challenges that need to be observed, such as the potential for cultural discrimination, conflicts between groups, and low awareness of the importance of multicultural education in the campus environment. This shows the importance of strengthening an Islamic education management system that is able to respond to multicultural challenges appropriately and wisely. Thus, a study on the management of Islamic education and the challenges of multiculturalism within STAI Al-Furqan Makassar is relevant to be carried out. This research is expected to provide an overview of how managerial strategies are applied in managing diversity in the campus environment and its contribution in creating a peaceful, inclusive, and civilized Islamic education climate.

2. METHODS

This research uses a qualitative approach with a case study type. The qualitative approach was chosen because it was able to explore in depth the social realities and dynamics that occur in the context of Islamic education management and the challenges of multiculturalism in the environment of STAI Al-Furqan Makassar. The case study was used to gain a contextual understanding of education management strategies applied in dealing with the diversity of cultures, ethnicities, and backgrounds of students. The location of this research is at the STAI Al-Furqan Makassar Campus located in Makassar City, South Sulawesi. The research methods used in this study are as follows:

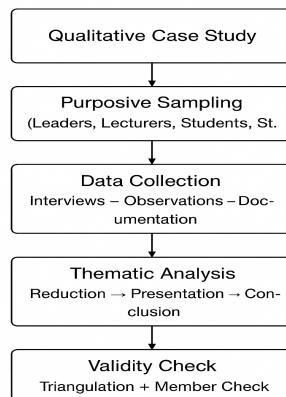


Figure 1. Research Methods

The informants in this study were determined *purposively*, namely by selecting parties who were considered to have a direct understanding of education management issues and multicultural

realities on campus (Kusumastuti & Khoiron, 2019). The main informants consisted of the Chairman of STAI Al-Furqan Makassar, the Vice Chairman for Academic and Student Affairs, several permanent lecturers who teach Islamic education management courses, students from different cultural backgrounds, and academic administration staff. The data in this study was collected through three main techniques, namely in-depth interviews, participatory observations, and documentation studies. In-depth interviews were conducted to gather information from informants related to the implementation of education management and responses to diversity. Observations were made to see firsthand the multicultural interaction and the implementation of managerial policies on campus. Meanwhile, the documentation study is carried out by examining documents such as vision-mission, academic guidelines, organizational structure, and campus policies that are relevant to the research theme (Qomaruddin & Sa'diyah, 2024).

The data that has been collected is analyzed using thematic analysis techniques, namely by grouping data based on the main themes related to the focus of the study. The stages of analysis include data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting and simplifying important relevant data, then the data is presented systematically in the form of narratives or tables, before finally drawing conclusions to answer the formulation of the problem (Moleong, 2016). To maintain the validity of the data, this study uses triangulation techniques, both source triangulation, triangulation techniques, and member checks. Source triangulation is done by comparing information from various informants, while technical triangulation is done by combining data from interviews, observations, and documentation. Member checks are carried out by reconfirming the results of data interpretation to informants in order to obtain stronger validity (Mulyana et al., 2024).

Procedurally, this research begins with a pre-field stage which includes determining the focus of research, managing research permits, and initial exploration of the campus environment of STAI Al-Furqan Makassar to understand the socio-cultural conditions behind the implementation of education management. The next stage is data collection through interviews, observations, and documentation on an ongoing basis until the data reaches saturation. Furthermore, the researcher conducted simultaneous data analysis during the data collection process by reducing and grouping according to themes related to Islamic education management strategies in a multicultural context. After that, the findings were validated through triangulation and member checks, then conclusions were drawn that described the pattern of education management and the institution's response to student diversity. The results of the analysis are then compiled in the form of a descriptive narrative that describes the phenomenon in its entirety according to the characteristics of the qualitative approach of the case study

3. RESULTS AND DISCUSSION

3.1. Implementation of Islamic Education Management at STAI Al-Furqan Makassar

The implementation of Islamic education management at STAI Al-Furqan Makassar is carried out systematically and structured with reference to Islamic managerial principles. This institution is committed to organizing Islamic higher education that not only focuses on scientific aspects, but also the formation of character, spirituality, and academic culture that reflects Islamic values.

In the planning aspect, STAI Al-Furqan Makassar formulates a vision and mission that is oriented towards the development of superior and moderate Islamic education. The campus vision, namely "To become an Islamic university that excels in the field of Islamic and socio-religious sciences with a national and multicultural perspective" shows the institution's commitment to Islamic values while answering the challenges of the multicultural era. The campus mission is formulated to support the achievement of this vision, including through curriculum strengthening, Islamic research, and community service based on Islamic values. At the beginning of each academic year, the leadership and related units hold a working meeting to prepare an annual work program, which contains the direction of academic, student, and religious development in accordance with the socio-cultural context that develops on campus.

Good management according to (Ramdhani & Siregar, 2019), Islamic education at PTU can be carried out optimally even in an academic environment that is not based on religion. Therefore, the implementation of Islamic education management in higher education requires effective planning, coordination, and evaluation in order to be able to instill Islamic values in depth in the midst of global challenges and student diversity. At the organizing stage, STAI Al-Furqan Makassar has a clear and hierarchical organizational structure, starting from the Chairman, Vice Chairman I (academic affairs), Vice Chairman II (finance and facilities), and Vice Chairman III (student affairs). Each unit has responsibilities and authorities that are tailored to their main duties and functions. In addition, internal institutions such as the Quality Assurance Institute, the Institute for Research and Community Service (LPPM), and the Campus Da'wah Development Institute also play an active role in supporting the implementation of Islamic education. The distribution of tasks at the level of lecturers and administrative staff is also carried out by taking into account the competencies and academic backgrounds of each, so that the managerial process runs effectively and efficiently.

Research (Rahman, 2022) emphasized that the urgency of management education in student organizations in Islamic universities is very important to shape the leadership character and professionalism of students in the context of the organization. This synergy between formal education management and organizational education strengthens the role of universities in producing a generation of Muslim intellectuals who excel in spirituality, leadership, and managerial skills. In terms of implementation, STAI Al-Furqan Makassar implements a lecture system that is integrated with Islamic values, both in the preparation of the syllabus, teaching methods, and interaction between lecturers and students. Learning activities are carried out not only in the classroom, but also through Islamic studies forums, religious mentoring, and leadership training based on Islamic ukhuwah values. Programs such as student boarding schools, fostering Islamic student organizations, and regular social service are integral parts of the learning process that strengthen the Islamic character of students. In its implementation, the campus organizational culture that upholds the values of sincerity, discipline, and responsibility is very strong in daily activities in the campus environment.

As for the aspect of controlling, STAI Al-Furqan Makassar conducts periodic evaluations of all academic and non-academic activities. Evaluation is carried out through monthly coordination meetings, monitoring of the teaching and learning process by Vice Chairman I, and audit of annual work programs by internal quality assurance institutions. In addition, student satisfaction surveys for academic services and religious guidance are also important instruments to see the effectiveness of the implementation of Islamic education management. The results of the evaluation are used to improve the program in the following year and become the basis for strategic policy making. The results of the research and discussion are presented as follows:

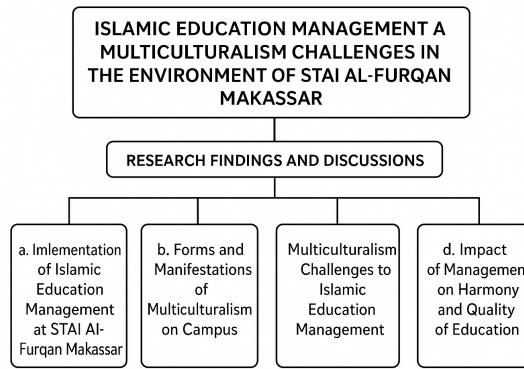


Figure 2. Results and Discussion

The implementation of Islamic education management at STAI Al-Furqan Makassar has been carried out in accordance with modern management principles based on Islamic values. A campus culture that is open to the diversity of student backgrounds also strengthens managerial effectiveness, because all activities are based on a collective spirit to build an inclusive and progressive Islamic civilization. Thus, the management of education on this campus is not only administrative, but also transformative in shaping the character and culture of Islamic academics in the midst of a multicultural society.

According to (Hazin & Laila, 2022) The implementation of Islamic education management in universities faces complex challenges, especially in the context of public educational institutions that often provide a limited portion of Islamic religious courses. The lack of credit allocation, theoretical learning approaches, and lack of curriculum continuity are the main problems that affect the effectiveness of Islamic education on campus. Therefore, Islamic education management needs to design a strategy that is able to integrate Islamic values into a sustainable, relevant, and contextual learning system (Khomsinnudin et al., 2024). This includes comprehensive curriculum planning, improving the quality of religious lecturers, and implementing innovative and applicable teaching methods. With proper management, Islamic education in higher education is not only an academic formality, but can function as a means of character formation and spiritual strengthening of students in the midst of the challenges of the times (Kasanah, 2025).

3.2. Forms and Manifestations of Multiculturalism on Campus

STAI Al-Furqan Makassar is an Islamic higher education institution located in the midst of a multicultural metropolitan city. The diversity of students who study on campus is a real portrait of the plurality of Indonesian society. The results of observations and interviews show that STAI Al-Furqan students come from various ethnic and regional backgrounds, including the Bugis, Makassar, Toraja, Mandar, Javanese, Buton, and ethnic groups in Eastern Indonesia such as Papua and Nusa Tenggara. The diversity of this regional origin makes the campus a space for complex social interaction and rich in cultural dynamics. This diversity is not only seen from the geographical origin, but also from the culture, language, and traditions that each student brings. For example, students from Bugis and Makassar are used to using their local languages in informal communication, while students from outside Sulawesi often introduce their local traditions in group discussions or student activities. In daily life, there are differences in dressing styles, ways of communicating, and even in approaches to religious activities, although all remain within the framework of Islamic teachings. Some students maintain traditions such as giving each other regional food during religious events, or

introducing local culture in campus activities such as art performances and commemorations of Islamic holidays.

Furthermore, the activities of student organizations at STAI Al-Furqan Makassar also reflect the spirit of diversity. There are various intra and extra-campus organizations such as the Student Executive Board (BEM), the Campus Da'wah Institute, the Study Program Student Association, and Islamic and cultural study groups. In this organization, students from different backgrounds work together to design programs that have Islamic nuances while accommodating the spirit of plurality. For example, in the implementation of flash pesantren programs, cross-cultural thematic discussions, and Islamic and cultural seminars, students are given space to convey perspectives based on their traditional background and the values they bring.

This diversity brings two sides. On the one hand, it creates an inclusive academic climate, rich in socio-cultural insights, and strengthens the value of Islamic ukhuwah among students (Hidayah & Sholikhah, 2024). On the other hand, the potential for differences in perception, communication conflicts, or group exclusivism are still challenges. However, so far, the campus has provided a coaching approach that emphasizes moderate Islamic values, tolerance, and unity. This is an important foundation in maintaining harmony and creating a campus atmosphere that is conducive to growing together in differences. Thus, the diversity that exists at STAI Al-Furqan Makassar is not just a social reality, but also a social and cultural capital that enriches the process of Islamic education. Through campus management that is open to differences and consistent coaching, this diversity can be directed to be a strength in forming a tolerant, inclusive, and ready to contribute generation of Islam in the midst of a pluralistic society.

3.3. Multiculturalism Challenges to Islamic Education Management

The diversity at STAI Al-Furqan Makassar undeniably has brought its own color to the dynamics of campus life. However, behind the positive value offered by this diversity, there are a number of challenges faced by the management and academic community in organizing harmonious and effective Islamic education. These challenges mainly arise in the form of cultural conflicts, difficulties in fostering uniform Islamic characters, and communication barriers between students and between lecturers and students. One of the main challenges is the potential for conflict between students due to differences in cultural backgrounds. From the results of observations and interviews, it was found that some small friction often occurred, both verbally and in the form of exclusive attitudes between ethnic groups. For example, in group work or organizational activities, students tend to form circles of friends based on the same regional origin, which can indirectly create distance from other groups. Although it does not cause open conflict, this situation shows the existence of social groupings which, if not managed properly, can trigger division and hinder the spirit of togetherness expected in Islamic education.

Another challenge that is quite complex is the difficulty in uniting uniform Islamic character development programs in the midst of cultural diversity. The campus has religious coaching programs such as student boarding schools, Islamic mentoring, and moral strengthening through religious activities. However, students' responses to the program are not always uniform. Some students from certain regions have a traditional approach to religion that is different from the formal approach applied by the campus. This creates a gap in understanding and interest, so that the success of Islamic character development programs becomes uneven. Differences in worship practices, interpretation of Islamic values, and dress culture are indicators that character development cannot be done in a "one-size-fits-all model" manner, but requires a flexible and contextual strategy.

In addition, communication obstacles are also a real challenge in this multicultural campus environment. Different languages and ways of communicating, both between students and between students and lecturers, sometimes lead to misunderstandings. For example, students from more expressive or open cultural backgrounds are sometimes considered rude by students or lecturers from more closed or formal cultures. On the other hand, a quiet and less active attitude in discussions is often mistaken for a lack of interest in learning. This communication barrier is not only about verbal language, but also about the different nonverbal communication styles between cultures. As a result, the learning process can be hampered, and relations between academics become less harmonious. According to Ramadhan et al., 2023), in facing the challenges of multiculturalism, communication management strategies applied in Islamic educational and da'wah institutions are an important key to the success of Islamic education management. The cultural diversity and backgrounds of students demand effective and difference-sensitive communication management. Strategies such as internal and external communication management, as well as da'wah communication based on Islamic values as applied by various educational foundations and figures such as Ust. Felix Siauw can be a reference in building an educational environment.

Inclusive Islam. With a communication approach that prioritizes Islamic teachings, creed, sharia, and morals, Islamic education management can respond to multicultural dynamics wisely and strategically, while strengthening Islamic identity within the framework of diversity (Syahroni & Rofiq, 2025). Facing these challenges, STAI Al-Furqan Makassar has made various efforts, such as providing character and student leadership training, organizing intercultural dialogue forums, and encouraging lecturers to have cultural sensitivity in teaching and guiding students. Although not fully effective, these measures demonstrate the institution's commitment to managing diversity wisely within the framework of Islamic values that are rahmatan lil 'alamin. Thus, the challenge of multiculturalism in the environment of STAI Al-Furqan Makassar is not just an obstacle, but an opportunity to strengthen the management of Islamic education that is responsive to social realities. Strengthening an inclusive, dialogical, and adaptive approach is the key to overcoming differences and building an Islamic campus that is not only academically superior, but also mature in social and spiritual life.

One of the main challenges according to (Sholeh, 2023) In the era of globalization, education faced by Islamic education management is multiculturalism. The diversity of cultures, languages, and social backgrounds of students requires Islamic educational institutions to manage an inclusive and adaptive learning system. In this context, the management of Islamic educational organizations is not only required to maintain the quality of education, but must also be able to design policies and strategies that respect diversity and facilitate harmonious intercultural interaction (Rofi'i & Latifah, 2023). Thus, effective management of Islamic education in the era of globalization also depends on managerial ability to face and integrate multicultural values into educational practices based on Islamic values.

3.4. Impact of Management on Harmony and Quality of Education

The management of Islamic education applied at STAI Al-Furqan Makassar shows a significant impact on the creation of a conducive academic atmosphere and the improvement of the quality of interaction between the academic community in the midst of the diversity of student cultures. Based on the results of observations and interviews with students and lecturers, it can be concluded that the application of management principles oriented to Islamic values such as justice, deliberation, responsibility, and tolerance has contributed positively to the harmonization of campus life.

In general, the academic atmosphere on campus is relatively conducive. Students feel comfortable in attending lectures and other campus activities because they are supported by an open and inclusive academic climate. The lecturers provide a healthy discussion space regardless of the student's cultural background or region of origin. The learning process takes place with a dialogical nuance and full of respect for different opinions. The campus also provides a space for students to express their aspirations, both through official forums such as student organizations and directly to academics. This strengthens students' sense of belonging to the institution and increases the spirit of learning. In addition, students also feel valued and treated fairly, without discrimination based on ethnicity, language, or cultural background. In interviews conducted with several students from outside South Sulawesi, they admitted that they did not experience different treatment and could blend well in campus life. In fact, the campus actively encourages the involvement of all students in internal campus activities, both academic and non-academic. The values of equality in Islam are the basis for treating every student equally, both in administrative services, academic assessments, and Islamic coaching.

Another positive impact can be seen from the high involvement of students in Islamic activities and self-development. Activities such as Islamic mentoring, routine studies, leadership training, and da'wah-based community service are always attended by students from various cultural backgrounds. This participation shows that the Islamic education management that is implemented is able to bridge differences and foster a collective spirit in strengthening Islamic identity. In addition, student organizations are also active in creating cross-cultural programs that strengthen a tolerant and socially insightful understanding of Islam. However, it is undeniable that there are still some challenges, such as differences in ways of thinking and communication styles that sometimes cause misunderstandings between students. However, overall, the impact of the Islamic education management practices implemented has created a harmonious learning environment and supported the improvement of the quality of education. Collaboration between leadership, lecturers, and students in maintaining moderate Islamic values is the main key in creating a healthy and productive campus ecosystem. Thus, the management of Islamic education based on inclusive, participatory, and equitable values has been proven to be able to form a harmonious academic atmosphere and increase student involvement in the educational process as a whole, both intellectually and spiritually.

4. CONCLUSION

Islamic Education Management at STAI Al-Furqan Makassar has been successfully carried out systematically and adaptively by integrating Islamic values into all aspects of education management, both in planning, organizing, implementing, and supervising. The diversity of cultures, ethnicities, and backgrounds of students is used as a potential to enrich the inclusive and moderate Islamic education process. Despite facing various challenges of multiculturalism such as potential conflicts, differences in religious understanding, and communication barriers, the campus was able to respond through educational and managerial strategies based on moderate Islamic values. The implementation of the values of justice, deliberation, *ukhuwah*, and tolerance has created a harmonious academic atmosphere, encouraged student involvement, and improved the quality of education holistically. Thus, the management of Islamic education that is responsive to diversity has proven to be able to be a transformative force in building a civilized and quality campus civilization.

5. REFERENCES

Anwar, K. (2025). Urgensi Manajemen Konflik Dalam Pendidikan Islam Multikultural. *At-Taklim: Jurnal Pendidikan Multidisiplin*, 2(7), 171–182.

Gamar, N., & Maliki, P. L. (2025). *Manajemen Lembaga Pendidikan Islam*. Penerbit NEM.

Hazin, M., & Laila, A. (2022). Problematika manajemen pendidikan agama Islam di sekolah dan kampus umum. *AKSI: Jurnal Manajemen Pendidikan Islam*, 1(1), 71–82.

Hidayah, U., & Sholikhah, K. (2024). Pluralitas Budaya Beragama Mahasiswa; Pendekatan Kurikulum Pendidikan Agama Islam. *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora*, 11(1), 36–50.

Irwanto, I., Susrianingsih, S., Habibi, H., & Ardat, A. (2023). Manajemen lembaga pendidikan Islam di madrasah: analisis tentang model dan implementasinya. *Fitrah: Journal of Islamic Education*, 4(1), 162–174.

Karadona, R. I., & Sari, A. P. (2025). Nature-based school for strengthening Islamic character education: A case study from Indonesia. *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 9(1), 21–34.

Kasanah, S. U. (2025). Model Manajemen Pendidikan Karakter dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi. *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi*, 5(2).

Khomsinnudin, K., Pangeran, G. B., Tamizy, A., Wulandari, C. E., & Firdaus, F. A. (2024). Modernitas dan lokalitas: Membangun pendidikan Islam berkelanjutan. *Journal of Education Research*, 5(4), 4418–4428.

Kusumastuti, A., & Khoiron, A. M. (2019). *Metode penelitian kualitatif*. Lembaga Pendidikan Sukarno Pressindo (LPSP).

Malik, S. (2020). Implementasi Manajemen Pendidikan Multikultural di Pondok Pesantren Al Muqoddas Tukmudal Sumber Kabupaten Cirebon. *Eduprof: Islamic Education Journal*, 2(1), 128–148.

Masruhim, A., & Sjamsir, H. (2025). *Model Manajemen Pembelajaran Rabbani: Integrasi Nilai-Nilai Islam dalam Peningkatan Karakter Mahasiswa*. Indonesia Emas Group.

Moleong, L. J. (2016). *Metodologi penelitian kualitatif (edisi revisi)*. Remaja Rosdakarya.

Mulyana, A., Vidiati, C., Danarrahmanto, P. A., Agussalim, A., Apriani, W., Fiansi, F., Fitra, F., Aryawati, N. P. A., Ridha, N. A. N., & Milasari, L. A. (2024). *Metode penelitian kualitatif*. Penerbit Widina.

Qomaruddin, Q., & Sa'diyah, H. (2024). Kajian Teoritis tentang Teknik Analisis Data dalam Penelitian Kualitatif: Perspektif Spradley, Miles dan Huberman. *Journal of Management, Accounting, and Administration*, 1(2), 77–84.

Rahman, T. A. (2022). Urgensi Pendidikan Manajemen pada Organisasi Kemahasiswaan di Institut Agama Islam Al-Hikmah Tuban. *Al Hikmah: Jurnal Studi Keislaman*, 12(01), 89–99.

Ramadhan, D. J., Saputra, N., Setiawan, A., & Mubarok, I. (2023). Strategi Manajemen Komunikasi Dalam Menghadapi Tantangan Multikulturalisme Dalam Konteks Islam. *Student Research Journal*, 1(6), 240–248.

Ramdhani, D. F., & Siregar, H. S. (2019). Manajemen Mutu Perguruan Tinggi Keagamaan Islam Swasta (PTKIS). *Jurnal Perspektif*, 3(1), 75–109.

Ridwan, M., & Restu, Y. M. (2023). Dinamika pendidikan Islam: Antara kearifan tradisi, perubahan transisi, dan transformasi modernisasi. *Hasbuna: Jurnal Pendidikan Islam*, 3(1), 337–350.

Rofi'i, I., & Latifah, A. (2023). Strategi Pendidikan Agama Islam Dalam Menghadapi Tantangan Multikulturalisme Pada Masyarakat Muslim di Era Globalisasi. *Unisan Jurnal*, 2(1), 412–420

Saraswati, L. G., & Manalu, A. G. B. (2023). Rekognisi keragaman budaya dan multikulturalisme Bhineka Tunggal Ika. *Krtha Bhayangkara*, 17(2), 273–296.

Sholeh, M. I. (2023). Strategi Manajemen Organisasi Pendidikan Islam dalam Menghadapi Tantangan Global. *Edu Journal Innovation in Learning and Education*, 1(1), 1–27.

Syahroni, M. I., & Rofiq, M. (2025). Aktualisasi Paham Ahlussunnah Wal Jamaah Masyarakat Hollo Maluku Tengah di Dalam Penguatan Pendidikan Agama Islam. *Al-Mikraj Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 5(2), 1621–1643.

Tenriwaru, A., Safaruddin, S., & Juhaeni, J. (2022). Pentingnya Manajemen Pendidikan Islam dalam Tri Pusat Pendidikan. *Jurnal Inovasi Penelitian Dan Pengabdian Masyarakat*, 2(2), 120–128.