

Is Multicultural Islamic Education Still Relevant? A Critical Analysis of Moral Crisis, School Violence, and Student Apathy

Hilmy Alwy Abdillah

Universitas Kiai Abdullah Faqih, Gresik, Indonesia

hilmyalwy17@unkafa.ac.id

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ABSTRACT

Contemporary schools increasingly face serious challenges such as moral degradation among students, bullying, school violence, and declining learning motivation. These phenomena raise critical questions regarding the relevance of multicultural Islamic education, which has long been promoted as a framework for character formation and tolerance. This study aims to critically examine how moral crisis is manifested among students, to analyze the conceptual strengths and practical limitations of multicultural Islamic education, and to explore how it can be reconstructed to address school violence and student apathy. The research employs a qualitative approach using a library research design by analyzing scholarly literature related to multicultural Islamic education, character education, and contemporary student behavior. The findings indicate that moral crisis is manifested through behavioral degradation, erosion of respect for teachers, intolerance, and disengagement from learning. Although multicultural Islamic education offers strong normative foundations rooted in inclusivity and ethical awareness, its implementation frequently remains symbolic and procedural, creating a gap between ideals and practice. School violence and student apathy are identified as indicators of deeper structural educational failure marked by weak relational pedagogy and limited value internalization. The study concludes that multicultural Islamic education remains relevant only when reconstructed as a transformative paradigm integrating relational pedagogy, experiential moral engagement, and value-based school culture, thereby restoring its effectiveness in responding to contemporary moral and social challenges.

1. INTRODUCTION

In recent years, educational institutions have increasingly been confronted with serious moral and social challenges among students, including the rise of immoral behavior, bullying, group violence, attacks against teachers, and a noticeable decline in learning motivation. These phenomena signal not merely individual misconduct but a deeper crisis within the educational system, particularly in the formation of character and moral consciousness. Various studies have emphasized that contemporary students face moral disorientation amid rapid social change, digital exposure, and weakening value internalization processes in schools (Nursiah, 2024; Primarni & Aminah, 2024). This situation raises fundamental questions regarding the effectiveness of existing educational approaches in addressing students' moral and behavioral problems. Islamic education has long been positioned as a central instrument for character building, moral development, and the cultivation of ethical awareness among learners. Within this framework, multicultural Islamic education has been promoted as a strategic response to social diversity, pluralism, and the need for tolerance in

heterogeneous societies. Numerous studies underline that multicultural Islamic education emphasizes values such as respect for differences, inclusivity, coexistence, and social harmony, which are considered essential for building tolerant and morally responsible students (Nasaruddin et al., 2025; Alkhairi & Arif, 2024; Norvaizi et al., 2024). Normatively, this educational model is expected to prevent violence, reduce intolerance, and strengthen students' moral character. Empirical and conceptual studies indicate that although multicultural values are formally integrated into curricula and learning objectives, their implementation often remains symbolic and procedural (Tentiasih & Rifa'i, 2022; Nasrodin & Ramiati, 2022). The internalization of multicultural values tends to focus on cognitive understanding rather than lived ethical practice, resulting in limited impact on students' everyday behavior.

Several scholars argue that multicultural Islamic education has contributed positively to the development of tolerance and character when implemented through contextual pedagogy and school culture (Dwi, 2021; Atoillah & Ferianto, 2023; Baharudin & Awaru, 2023). Studies conducted in various educational settings demonstrate that multicultural Islamic education can foster national character, mutual respect, and social sensitivity among students. However, these findings often emerge from ideal or well-managed contexts and may not adequately reflect broader systemic challenges faced by contemporary schools. The uneven quality of implementation raises concerns about the scalability and sustainability of such educational models. The persistence of bullying, violence, and student apathy also reflects deeper structural and pedagogical problems. Research highlights that educational practices frequently prioritize curriculum completion and assessment outcomes while neglecting relational, emotional, and moral dimensions of learning (Sopiansyah & Erihardiana, 2021; Mubin & Aryanto, 2022). As a result, multicultural Islamic education risks being reduced to a set of normative slogans disconnected from students' lived experiences. This condition weakens the transformative potential of education as a moral and social institution. Moreover, the challenge of implementing multicultural Islamic education is compounded by rapid societal transformation in the era of Society 5.0. Students are exposed to diverse ideological influences, digital cultures, and fragmented social identities that often conflict with moral values promoted in schools (Ahadi & Sugiarto, 2025; Firdaus, 2024). Without adaptive pedagogical strategies, multicultural education may fail to engage students meaningfully, leading to disengagement and apathy. The growing lack of respect toward teachers and the normalization of violence further underscore the urgency of rethinking educational approaches. Several recent studies emphasize the need to reconstruct multicultural Islamic education by grounding it in holistic, inclusive, and value-based educational practices (Fastmadhi et al., 2024; Sumadiyah & Wahyuni, 2024; Supriani et al., 2022). This reconstruction involves integrating multicultural values into curriculum design, teaching methods, and school culture rather than treating them as supplementary content. Such an approach requires educators to move beyond formal instruction toward relational pedagogy that emphasizes moral exemplarity and ethical engagement. In this regard, multicultural Islamic education should not only address issues of diversity and tolerance but also respond directly to moral crisis and behavioral deviation among students. Studies on character education within Islamic perspectives underline that moral formation depends heavily on consistent value transmission, role modeling, and meaningful teacher–student interactions (Sriyono et al., 2022; Wahyuni et al., 2025; Fandra et al., 2025). When these elements are absent or weakened, educational ideals lose their practical relevance.

However, most previous studies primarily focus on the integration of multicultural values into curriculum design, tolerance building, and character reinforcement within normative frameworks. Limited attention has been given to critically examining the practical relevance of multicultural Islamic education in confronting concrete phenomena such as school violence, moral crisis, and student apathy in contemporary educational settings. Therefore, this study offers a critical re-

examination of multicultural Islamic education by positioning it not merely as a normative discourse on tolerance, but as a transformative framework that must demonstrate measurable relevance in responding to current moral and behavioral challenges in schools. Based on these considerations, this article critically examines whether multicultural Islamic education remains relevant in addressing contemporary student problems, including moral crisis, school violence, and learning apathy. Rather than rejecting multicultural Islamic education, this study seeks to analyze its conceptual strengths and practical limitations. Through a qualitative library research approach, the article aims to identify gaps between normative ideals and educational realities, while offering a critical reflection on how multicultural Islamic education can be reconstructed to respond more effectively to current social and moral challenges in schools. To guide this inquiry, this study addresses the following research questions: (1) how does the moral crisis among students reflect deeper limitations within contemporary educational practice?; (2) what is the gap between the normative ideals of multicultural Islamic education and its practical implementation in schools?; (3) how do school violence and student apathy function as indicators of educational failure?; and (4) how can multicultural Islamic education be reconstructed into a transformative educational paradigm capable of responding to these challenges?

2. METHODS

This study employs a qualitative approach with a library research design. The qualitative approach is chosen because the research aims to critically understand concepts, meanings, and theoretical constructions related to multicultural Islamic education and its relevance in addressing moral crisis, school violence, and student apathy. Rather than measuring phenomena statistically, this approach enables an in-depth exploration of ideas, arguments, and interpretations found in scholarly literature, which is particularly suitable for studies focusing on educational values, moral issues, and social-humanistic perspectives (Moleong, 2017; Creswell & Poth, 2018). Library research is applied as the primary research design because the focus of this study lies in analyzing theoretical discourses, conceptual frameworks, and previous studies on multicultural Islamic education, character education, and contemporary student problems. This method allows the researcher to trace the development of academic debates, identify dominant perspectives, and examine gaps between normative educational ideals and practical realities. Literature-based research is especially relevant for critical educational studies that aim to synthesize knowledge and propose conceptual reconstruction rather than empirical generalization (Zed, 2018; Snyder, 2019). The data sources in this study consist of primary and secondary data. Primary data include scholarly journal articles, academic books, and conference proceedings that directly discuss multicultural Islamic education, moral and character education, tolerance, and inclusive educational practices. Secondary data comprise supporting literature related to educational policy, student behavior, school violence, and learning motivation. The selection of data sources is conducted purposively, considering relevance to the research focus, academic credibility, and the recency of publications to ensure the validity and contextual relevance of the analysis (Sugiyono, 2021). Data collection is carried out through systematic literature searching and documentation. Relevant sources are identified using academic databases, journal repositories, and reputable publishers. Each selected source is carefully read and examined to extract key ideas, arguments, and findings related to the research questions. Documentation is conducted in an organized manner to maintain data traceability and analytical consistency throughout the research process (Zed, 2018). Data analysis is performed using a thematic-critical analysis technique. The collected data are categorized into major themes, such as student moral crisis, school violence, learning apathy, and the conceptual foundations of multicultural Islamic education. These themes are then analyzed reflectively by connecting

theoretical insights with contemporary educational realities. This analytical process enables the researcher to critically assess the relevance, strengths, and limitations of multicultural Islamic education in responding to current social and moral challenges in schools (Braun & Clarke, 2006; Creswell & Poth, 2018).

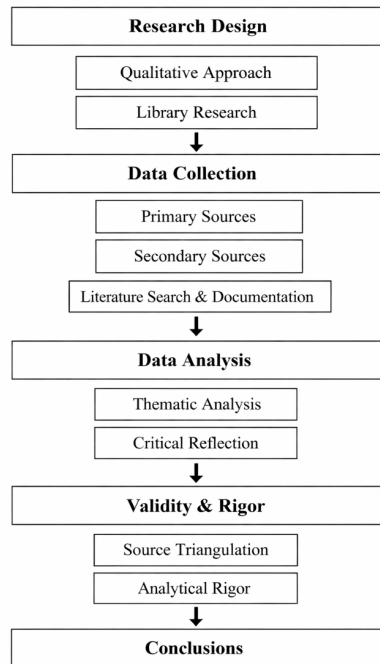


Figure 1. Research Flowchart

The trustworthiness of the data is ensured through source triangulation and analytical rigor. Triangulation is achieved by comparing perspectives from different authors, contexts, and periods to obtain a comprehensive understanding of the issues studied. Analytical rigor is maintained through repeated reading, cross-checking interpretations, and ensuring logical coherence among arguments. Through these strategies, the study aims to produce a credible and well-grounded conceptual analysis within the framework of qualitative library research.

3. RESULTS AND DISCUSSION

3.1 Moral Crisis and Behavioral Degradation Among Students

The increasing prevalence of immoral behavior, bullying, and various forms of violence in schools reflects a profound moral crisis among students. These phenomena are not isolated incidents but represent a broader pattern of behavioral degradation that challenges the foundational goals of education. Studies on contemporary Islamic education highlight that students today face moral confusion amid rapid social transformation, digital exposure, and weakened ethical guidance within educational environments (Nursiah, 2024; Firdaus, 2024). Such conditions indicate that moral education has not been internalized effectively in students' daily conduct. The persistence of these problems raises critical questions about the capacity of current educational approaches to shape students' character. Moral crisis among students is often manifested through bullying, intolerance, and a diminishing sense of respect for teachers and peers. Research on multicultural and character education suggests that these behaviors signal a failure to cultivate empathy, self-restraint, and moral responsibility (Sriyono et al., 2022; Baharudin & Awaru, 2023). In many cases, moral instruction remains confined to formal classroom discourse without being translated into lived ethical practices. This disjunction between moral teaching and moral behavior highlights a fundamental weakness in

educational implementation. Moral values become abstract ideals rather than guiding principles for action. School violence, including collective aggression and confrontational behavior toward teachers, further illustrates the erosion of moral authority in educational institutions. Several studies emphasize that respect for educators is closely tied to the effectiveness of moral and character education (Judrah et al., 2024; Wahyuni et al., 2025). When students engage in violent acts against teachers, it signifies not only individual misconduct but also the breakdown of educational relationships built on trust and moral exemplarity. Such incidents point to a deeper crisis in the moral ecosystem of schools. Education loses its ethical foundation when authority is no longer respected.

The moral crisis is also closely associated with students' declining sense of responsibility and self-discipline. Research indicates that many students exhibit apathy toward learning, lack commitment to academic tasks, and display indifference toward moral expectations (Primarni & Aminah, 2024). This disengagement reflects a broader loss of meaning in the educational experience. When students fail to see the relevance of moral values to their lives, education becomes a procedural obligation rather than a transformative process. Moral education, in this sense, struggles to compete with external influences that shape students' behavior. From a multicultural Islamic education perspective, the persistence of moral crisis suggests that educational values have not been fully contextualized within students' social realities. Although multicultural Islamic education promotes tolerance, inclusivity, and respect for diversity, its implementation often prioritizes cognitive understanding over ethical embodiment (Tentiasih & Rifa'i, 2022; Nasrodin & Ramiati, 2022). Students may understand multicultural principles conceptually while failing to practice them in interpersonal interactions. This gap reveals a critical weakness in translating values into habitual moral action. Educational success cannot be measured solely by students' knowledge of values. The moral challenges faced by students are further intensified by the complexity of contemporary social environments. The influence of digital media, peer culture, and fragmented social identities creates competing moral narratives that often conflict with educational values (Ahadi & Sugiarto, 2025). In such contexts, moral education requires adaptive and relational pedagogical strategies that resonate with students' lived experiences. Without this adaptability, multicultural Islamic education risks becoming disconnected from the realities it seeks to address. Moral instruction loses its relevance when it fails to engage students meaningfully. These findings indicate that moral crisis among students is not merely a behavioral issue but a symptom of deeper educational shortcomings. The persistence of immoral behavior, bullying, and violence reflects the limited effectiveness of value education when it remains formalistic and detached from social practice. This condition necessitates a critical re-examination of how multicultural Islamic education is conceptualized and implemented. From this point, the discussion moves toward analyzing the normative ideals of multicultural Islamic education and the gap between its intended objectives and practical outcomes, which becomes the focus of the next finding.

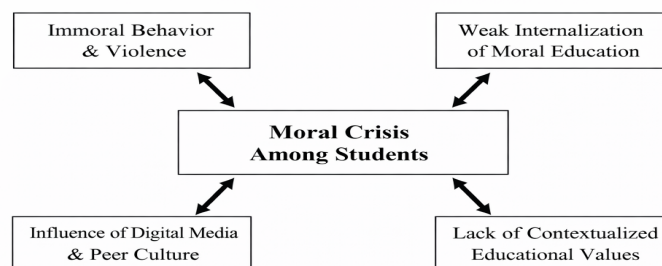


Figure 2. Moral Crisis Among Students

3.2 Multicultural Islamic Education as a Normative Ideal and Its Practical Limitations

Multicultural Islamic education has been widely conceptualized as an ideal framework for fostering tolerance, inclusivity, and moral character in plural societies. Numerous studies emphasize that this educational approach integrates Islamic values with respect for diversity, social harmony, and peaceful coexistence (Nasaruddin et al., 2025; Alkhairi & Arif, 2024; Norvaizi et al., 2024). Normatively, multicultural Islamic education is expected to equip students with ethical sensitivity, empathy, and the ability to navigate differences constructively. These ideals position multicultural Islamic education as a promising response to social fragmentation and moral challenges in contemporary education. In curricular terms, multicultural Islamic education has been incorporated through value integration, thematic learning, and character-based objectives. Research highlights various efforts to embed multicultural values into Islamic education curricula, teaching materials, and learning outcomes (Tentiasih & Rifa'i, 2022; Nasrodin & Ramiati, 2022; Sumadiyah & Wahyuni, 2024). Such initiatives demonstrate institutional commitment to promoting tolerance and diversity awareness. However, curricular inclusion alone does not guarantee meaningful value internalization. The translation of curriculum content into students' moral behavior remains a persistent challenge. Empirical and conceptual studies indicate that the implementation of multicultural Islamic education often remains at a symbolic and procedural level. Multicultural values are frequently presented as normative discourses or moral slogans rather than lived educational practices (Dwi, 2021; Mubin & Aryanto, 2022). In classroom settings, learning tends to emphasize cognitive understanding of tolerance without sufficient emphasis on experiential learning and ethical engagement. This condition limits the transformative potential of multicultural education. Values become objects of instruction rather than guiding principles for action. The gap between normative ideals and practical implementation becomes more apparent when multicultural Islamic education is expected to address complex social problems such as bullying, intolerance, and violence. While multicultural education promotes harmony and respect, students' everyday interactions often reflect conflicting behaviors and attitudes. Studies suggest that without consistent modeling, relational pedagogy, and supportive school culture, multicultural values struggle to compete with dominant social influences shaping student behavior (Sopiansyah & Erihardiana, 2021; Baharudin & Awaru, 2023). This discrepancy highlights a structural weakness in educational practice rather than a conceptual flaw in multicultural education itself. Another limitation lies in the tendency to frame multicultural Islamic education as an additive component rather than a foundational educational paradigm. In many cases, multicultural content is treated as supplementary material embedded within existing subjects, without reshaping pedagogical relationships or institutional culture (Imami & Zamzami, 2024; Supriani et al., 2022). As a result, multicultural education lacks the institutional support necessary to influence students' moral development holistically. The absence of a comprehensive approach undermines its capacity to respond effectively to moral crisis and school violence.

The normative emphasis on tolerance and inclusivity also risks overlooking deeper moral and ethical dimensions of student behavior. Multicultural Islamic education often focuses on intergroup harmony while insufficiently addressing issues of self-discipline, responsibility, and respect for authority. Studies on character education within Islamic perspectives underscore that moral formation requires consistent habituation, role modeling, and emotional engagement, not merely normative instruction (Sriyono et al., 2022; Wahyuni et al., 2025). Without these elements, multicultural ideals remain detached from students' moral realities. These findings suggest that the relevance of multicultural Islamic education should not be questioned in terms of its conceptual foundations but in terms of its practical realization. The persistence of moral crisis and school violence does not negate the value of multicultural education; rather, it exposes limitations in how it

is enacted within educational systems. Addressing these limitations requires moving beyond symbolic integration toward a more relational, contextual, and transformative educational approach. This critical insight leads to the next discussion on school violence and student apathy as indicators of deeper educational failure and disengagement, which forms the focus of the following finding.

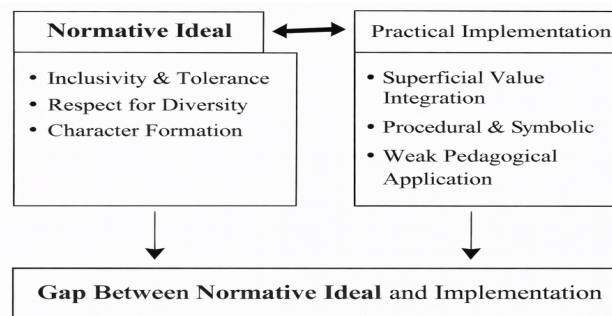


Figure 3. Multicultural Islamic Education as a Normative Ideal and Its Practical Limitations

3.3 School Violence and Student Apathy as Indicators of Educational Failure

The escalation of school violence and the growing apathy among students reveal structural weaknesses within educational systems that extend beyond individual misconduct. Acts of bullying, collective aggression, and even violence against teachers signify a breakdown in the moral and relational foundations of schooling. Research on Islamic and multicultural education emphasizes that such behaviors emerge when educational institutions fail to cultivate ethical awareness and emotional regulation alongside academic instruction (Primarni & Aminah, 2024; Nursiah, 2024). These phenomena point to a deeper crisis in the educational mission of character formation. Education loses its moral authority when violence becomes normalized. School violence is closely linked to students' inability to internalize values of respect, empathy, and self-control. Studies indicate that when moral education is delivered primarily through formal instruction without meaningful engagement, students struggle to translate values into behavior (Sopiansyah & Erihardiana, 2021; Sriyono et al., 2022). The absence of relational pedagogy and consistent role modeling weakens the ethical climate of schools. In such environments, rules replace values, and punishment replaces moral understanding. This shift undermines the transformative role of education. Alongside violence, student apathy toward learning has become a prominent concern in contemporary education. A growing body of literature highlights declining motivation, disengagement from learning activities, and a lack of commitment to academic and moral development (Firdaus, 2024; Ahadi & Sugiarto, 2025). This apathy reflects a loss of meaning in educational experiences, where learning is perceived as irrelevant to students' social realities. When education fails to resonate with students' lived experiences, motivation erodes. Learning becomes a mechanical process rather than a purposeful journey. The coexistence of violence and apathy suggests that educational practices may be disconnected from students' emotional and moral needs. Multicultural Islamic education, while rich in normative ideals, often struggles to address these affective dimensions when implemented superficially. Studies reveal that educational programs emphasizing tolerance and diversity without integrating emotional engagement and ethical practice have limited impact on student behavior (Tentiasih & Rifa'i, 2022; Nasrodin & Ramianti, 2022). This condition reinforces the perception that education is detached from real-life challenges faced by students. Moral values remain abstract rather than actionable.

Student apathy also reflects broader institutional issues related to school culture and pedagogical priorities. When schools prioritize administrative compliance and academic outcomes over relational learning, students experience education as impersonal and rigid. Research on multicultural and inclusive education underscores the importance of supportive school environments that nurture

belonging and moral commitment (Baharudin & Awaru, 2023; Wahyuni et al., 2025). Without such environments, students disengage emotionally and socially. Apathy becomes a form of silent resistance to an education that feels irrelevant. These patterns indicate that school violence and student apathy should be understood as symptoms of educational failure rather than isolated behavioral problems. They reveal the limitations of educational approaches that emphasize normative values without fostering meaningful relationships and moral engagement. Addressing these challenges requires a fundamental rethinking of how multicultural Islamic education is enacted in schools. This insight sets the stage for the next discussion, which focuses on the urgent need to reconstruct multicultural Islamic education as a lived, relational, and transformative educational paradigm capable of responding to contemporary moral and social crises.

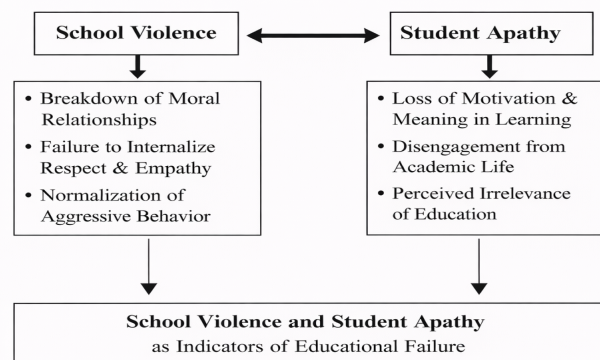


Figure 4. School Violence and Student Apathy

3.4 Reconstructing Multicultural Islamic Education as a Transformative Educational Paradigm

The persistence of moral crisis, school violence, and student apathy indicates an urgent need to reconstruct multicultural Islamic education beyond its current normative formulation. Rather than questioning its foundational values, this reconstruction focuses on how multicultural Islamic education can function as a transformative paradigm that meaningfully shapes students' moral and social behavior. Several studies emphasize that multicultural education becomes effective only when it is embedded within holistic educational practices that integrate values, pedagogy, and school culture (Fastmadhi et al., 2024; Supriani et al., 2022). This perspective positions multicultural Islamic education not merely as curricular content but as an overarching educational orientation. A transformative approach requires shifting multicultural Islamic education from symbolic discourse to lived ethical practice. Research suggests that value education must be internalized through habituation, relational interaction, and consistent moral exemplarity demonstrated by educators (Sriyono et al., 2022; Wahyuni et al., 2025). When teachers embody values of respect, justice, and inclusivity in their daily interactions, students are more likely to translate these values into behavior. Moral education becomes experiential rather than declarative. This shift strengthens the relevance of multicultural Islamic education in addressing real-world moral challenges. Reconstruction also entails integrating multicultural values into pedagogical strategies that engage students emotionally and socially. Studies highlight the importance of dialogical learning, reflective discussion, and contextual problem-solving in fostering moral awareness and empathy (Dwi, 2021; Atoillah & Ferianto, 2023). Through such pedagogical practices, students are encouraged to confront moral dilemmas and reflect on their actions within diverse social settings. This engagement nurtures moral agency rather than passive compliance. Education gains meaning when students see its relevance to their lived experiences.

School culture plays a critical role in sustaining the transformative impact of multicultural Islamic education. Research indicates that inclusive and value-oriented school environments reinforce moral learning by creating spaces of trust, belonging, and mutual respect (Imami & Zamzami, 2024; Baharudin & Awaru, 2023). When school policies, disciplinary practices, and social interactions align with multicultural values, students experience moral consistency across educational settings. This coherence strengthens character formation and reduces behavioral deviation. Values become embedded in the institutional fabric of schooling. Furthermore, reconstructing multicultural Islamic education requires responsiveness to contemporary social realities, including digital culture and the complexities of student identity formation. Studies emphasize that educators must adapt value education to address students' engagement with digital media, peer influence, and societal change (Ahadi & Sugiarto, 2025; Firdaus, 2024). Multicultural Islamic education should provide ethical frameworks that help students navigate competing moral narratives without alienating their lived experiences. This adaptability enhances the relevance and sustainability of educational values. The reconstructed paradigm also emphasizes the integration of moral, spiritual, and social dimensions of education. Islamic educational philosophy underscores that character formation involves the harmony of cognitive understanding, emotional development, and ethical practice (Alkhairi & Arif, 2024; Norvaizi et al., 2024). When multicultural Islamic education embraces this holistic orientation, it strengthens its capacity to respond to complex student problems. Education regains its transformative role as a moral and social institution. This findings suggest that multicultural Islamic education remains relevant only when it undergoes critical reconstruction that prioritizes relational pedagogy, experiential learning, and institutional coherence. Its relevance lies not in its normative ideals alone but in its ability to shape everyday educational practice. By reorienting multicultural Islamic education as a transformative paradigm, schools can more effectively address moral crisis, reduce violence, and restore student engagement. This reconstructed framework provides a conceptual foundation for the final synthesis of findings into an integrated model of multicultural Islamic education, which will be articulated in the subsequent section.

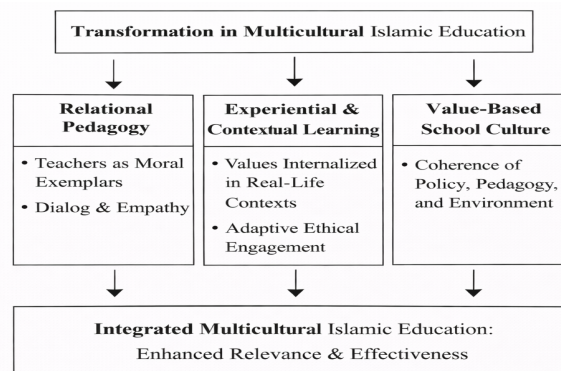


Figure 5. Reconstructing Multicultural Islamic Education

3.5 Conceptual Model of Multicultural Islamic Education in Responding to Moral Crisis, School Violence, and Student Apathy

The conceptual model developed in this study positions multicultural Islamic education as a transformative educational paradigm that responds to contemporary moral and social challenges among students. The model emerges from the synthesis of four interrelated findings that collectively explain the persistence of moral crisis, school violence, and student apathy, as well as the conditions under which multicultural Islamic education remains relevant and effective. At the initial level, the model identifies student moral crisis as a foundational problem manifested through immoral behavior, bullying, violence, and the erosion of respect toward teachers. This moral crisis is

reinforced by educational disconnection, where values taught in schools remain abstract and fail to guide students' everyday behavior. The absence of meaningful value internalization leads to fragmented moral awareness and behavioral deviation. This condition forms the primary pressure point that challenges the credibility of educational institutions. The second component of the model highlights multicultural Islamic education as a normative ideal. At this stage, multicultural Islamic education is characterized by its emphasis on tolerance, inclusivity, respect for diversity, and social harmony rooted in Islamic values. However, the model recognizes a critical gap between normative ideals and practical implementation. Multicultural values are often embedded formally within curricula and policy documents but are weakly translated into pedagogical practice and school culture. This gap limits the capacity of multicultural Islamic education to address moral crisis effectively. The third component focuses on school violence and student apathy as indicators of educational failure. Violence against peers and teachers, alongside declining learning motivation, is interpreted as evidence of the breakdown of relational and moral dimensions of education. In this phase, the model illustrates how superficial implementation of value education contributes to disengagement and resistance among students. Education becomes procedural and authoritarian rather than relational and transformative, further deepening moral and motivational decline. The fourth component introduces the reconstruction of multicultural Islamic education as a transformative paradigm. This reconstruction reorients multicultural Islamic education from symbolic discourse toward lived ethical practice. The model emphasizes three interconnected pillars: (1) relational pedagogy, where teachers serve as moral exemplars and engage students through dialogue and empathy; (2) experiential and contextual learning, which allows students to internalize values through real-life moral engagement; and (3) value-based school culture, ensuring coherence between curriculum, pedagogy, and institutional practices. Within the reconstructed paradigm, multicultural Islamic education functions as an integrative framework that harmonizes moral, spiritual, and social dimensions of education. This integration strengthens students' moral agency, restores respect for educators, reduces violence, and revitalizes learning motivation. The model underscores that the relevance of multicultural Islamic education is conditional upon its ability to operate as a holistic and relational educational system rather than a normative add-on.

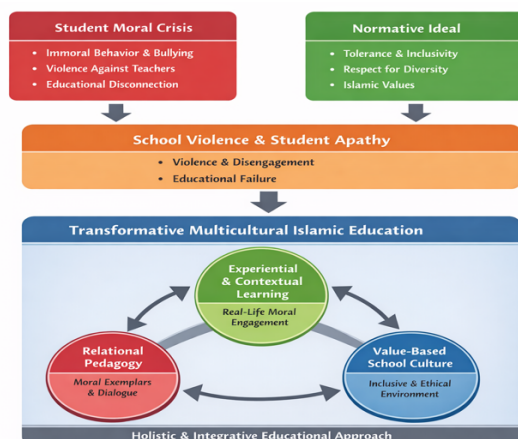


Figure 6. Conceptual Model of Multicultural Islamic Education in Responding to Moral Crisis, School Violence, and Student Apathy

4. CONCLUSION

This study confirms that the moral crisis among students is manifested through bullying, violence, intolerance, declining respect for teachers, and learning apathy. These behaviors are not isolated incidents but reflect deeper educational disconnection, where moral values are taught

normatively yet fail to be internalized in students' daily conduct. This finding answers the first research question regarding the form and depth of contemporary student moral crisis. Second, the study finds that multicultural Islamic education possesses strong conceptual foundations rooted in inclusivity, tolerance, and ethical harmony. However, its practical implementation often remains symbolic and procedural. The gap between normative ideals and lived educational practice limits its effectiveness in responding to moral crisis, violence, and disengagement. Third, school violence and student apathy are identified as indicators of structural educational failure. They reveal weaknesses in relational pedagogy, moral exemplarity, and value-based school culture rather than merely individual misconduct. Finally, the study concludes that multicultural Islamic education remains relevant only when reconstructed as a transformative paradigm. Such reconstruction requires the integration of relational pedagogy, experiential moral engagement, and coherent institutional culture. When these elements are aligned, multicultural Islamic education can restore moral authority, strengthen ethical awareness, and revitalize student engagement in contemporary plural societies.

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