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**Build *Cultural Responsiveness* Integration Model
Cross Element PAI Co Curricular with Minangkabau Ethnography**

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ABSTRACT: This study aims to develop a co-curricular integration model of Islamic Religious Education across elements based on Keminangkabauan ethnography to build...*cultural responsiveness* on students. The research method used is *research and development* (R&D) by adopting the ADDIE model (*Analyze, Design, Development, Implementation, Evaluation*). This research was conducted at MTsN 6 Lima Puluh Kota, West Sumatra. The results of the research produced a PAI co-curricular module integrated with four sub-themes of Minangkabau ethnography: *Alua Jo Sambah* (integration of Islamic values of law and contemplation with honesty, politeness and ethics), *Marandang* (integration of Islamic values of ta'awun and halal haram with mutual cooperation, cooperation and health), *Blessings for the Village* (integration of Islamic texts with the harmony of nature and the environment), as well as *Scars* (cross-element performing arts, namely faith, morals, worship, and Minangkabau ethnography in theater, drama, and dance). Expert validation of the teaching module obtained an average score of 93% (very valid), while the practicality test by educators reached 92.6% (very practical). This model has proven effective in transforming normative Islamic values into contextual and culturally relevant learning experiences, thereby strengthening students' cultural responsiveness. However, the study also highlighted the need for a balance between cultural approaches and strengthening students' existential navigation skills so that Islamic Religious Education learning is not only a socialization of tradition, but also fosters independent thinking in facing global diversity.

Keywords: *Cultural Responsiveness*, PAI co-curricular cross-element integration, Minangkabauan ethnography

Penelitian ini bertujuan untuk mengembangkan model integrasi ko-kurikuler Pendidikan Agama Islam lintas elemen berbasis etnografi Keminangkabauan untuk membangun *cultural responsiveness* pada peserta didik. Metode penelitian yang digunakan adalah *research and development* (R&D) dengan mengadopsi model ADDIE (*Analyze, Design, Development, Implementation, Evaluation*). Penelitian ini dilakukan di MTsN 6 Lima Puluh Kota Sumatera Barat. Hasil penelitian menghasilkan modul ko-kurikuler PAI yang terintegrasi dengan empat sub tema etnografi Keminangkabauan: *Alua Jo Sambah* (integrasi nilai Islami hukum dan tafakkur dengan kejujuran, kesopanan dan etika), *Marandang* (integrasi nilai Islami ta'awun dan halal haram dengan dengan gotong royong, kerja sama dan kesehatan), *Shalawat Sabalik Kampung* (integrasi teks keislaman dengan harmonisasi alam, dan lingkungan), serta *Randai* (seni pertunjukan lintas elemen yakni akidah, akhlak, ibadah, dan etnografi Minangkabau dalam seni teater, drama dan tari). Validasi ahli terhadap modul ajar memperoleh rata-rata nilai 93% (sangat valid), sedangkan uji praktikalitas oleh pendidik mencapai 92,6% (sangat praktis). Model ini terbukti efektif dalam mentransformasikan nilai-nilai Islam yang normatif menjadi pengalaman belajar yang kontekstual dan relevan dengan budaya lokal, sehingga memperkuat responsivitas budaya peserta didik. Namun, penelitian juga menyoroti perlunya keseimbangan antara pendekatan budaya dan penguatan kemampuan navigasi eksistensial peserta didik agar pembelajaran PAI tidak hanya bersifat sosialisasi tradisi, tetapi juga memupuk kemandirian berpikir dalam menghadapi keragaman global.

Kata Kunci: *Cultural Responsiveness*, Ko Kurikuler PAI Lintas Elemen, Etnografi Minangkabau

INTRODUCTION

New regulations in the curriculum are present to ensure that national education policies are aligned with the needs and developments of the times. Among them is the transition of the Regulation of the Minister Kemendikbudristekdikti Indonesia number 12 of 2024 to the Regulation of the Minister Kemdikdasmen number 13 of 2025 (Bisri, 2024). This regulation aims to accommodate the 2013 curriculum and the independent curriculum as the national curriculum (Mujahid & Aderus, 2022). Optimizing the Pancasila student profile project into a cross-element extracurricular activity is carried out to realize the eight dimensions of the graduate profile, including citizenship (Munawir, 2024). This is a response to the weak response to culture because it has not been explicitly a goal of

intra-curricular learning. The main factor is that the focus of the learning objective is understanding, not awareness. Therefore, a model is needed that integrates civic awareness that originates from cultural awareness.

Culture is a source of factual material that can be integrated into learning. However, the cultural portion is still minimal. The reason is that the effectiveness of materials, methods, and learning experiences requires clear preparation, implementation, and evaluation (Mujahid & Aderus, 2022). In Islamic Religious Education (PAI) learning, cultural awareness (cultural responsiveness) has become a field of study that already exists but has not been optimally developed (Kuswaya & Ma'mun, 2020). For example, separating elements of worship from history is still a common practice in learning. Weak implementation of cultural responsiveness in Islamic Religious Education (PAI) learning is caused by educator readiness, limited cultural-based understanding (Asrori, Fandi, et al., 2025), lack of professional training, limited learning tools, and less than optimal integration of the curriculum with local culture, poor community relations, limited contextual projects, and reinforcement of values through less than optimal cultural experiences (Asrori, Fandi, et al., 2025). Research in Geneva analyzed the effectiveness of this growth realized through intra- and extracurricular collaboration (Rajadurai & Ganapathy, 2023). In line with this, Ladson Billings proposes a cross-curricular integration model with local ethnographic materials that is easy for teachers to implement (Joseph & Nethsinghe, 2024). This idea encourages the potential for cultural responsiveness based on local ethnography to be realized.

Geneva and Billings' ideas point to local ethnographic interventions to realize cultural responsiveness. This is an appropriate pedagogical strategy because it can connect normative Islamic teachings with students' socio-cultural realities. This research focuses on Minangkabau ethnography (Uhr et al., 2025). The integration of Islamic values with traditional Minangkabau practices was carried out by developing an integrated model consisting of materials, methods, media, activities, and evaluation (Asrori, Fandi, et al., 2025). Based on observation data at MTsN 6 Lima Puluh Kota, West Sumatra, this study shows weaknesses in cultural responsiveness characterized by the dominance of lecture methods, minimal integration of local culture, and minimal integration of extracurricular activities and use of the Minangkabau socio-cultural environment. Cultural responsiveness in Islamic Religious Education learning is caused by the lack of systematic

integration of Minangkabau local culture into learning and extracurricular activities (Awalita, 2023). Cross-curricular activities have not been developed, combining various academic, social, and cultural aspects to improve curriculum achievement. This contradicts John Dewey's (1938) opinion that meaningful learning is about direct involvement in learning experiences in social and environmental contexts (Bisri 2024). This situation shows a gap between the demands of culturally responsive learning and learning practices in schools, which are not yet supported by systematically integrated co-curricular activities.

The low level of cultural responsiveness at MTsN 6 Lima Puluh Kota stems from a disconnection from local cultural experiences. In several fields of study, a cross-element co-curricular integration model based on Minangkabau ethnographic material is needed as a strategic approach to bridge classroom learning with the local cultural context (Latif et al., 2021). Lave and Wenger explain that the cross-element co-curricular integration model not only strengthens students' cognitive understanding, but also builds authentic, social, and culturally responsive learning experiences (Bisri 2024). Minangkabau ethnography is integrated in the form of religious philosophy with customs, traditions, and values of society, demography, geology, as well as local arts and culture. The cross-element co-curricular integration model, in Banks' research, uses a multicultural education approach that emphasizes that integrating local culture across all learning elements can strengthen awareness of cultural identity and justice (Asrori, Fandi, et al., 2025). Thus, co-curricular integration across elements based on Minangkabau ethnography is a strategic need to develop learning.

LITERATURE REVIEW

1. Cultural Responsiveness

Cultural responsiveness in Islamic Religious Education (IRE) is defined as the intentional integration of religious teachings with the diverse cultural identities and lived experiences of students to foster an inclusive and meaningful learning environment. This concept is theoretically framed as *intercultural praxis*, which posits that education should act as a dialogical bridge between Islamic thought and the school curriculum to ensure that religious values remain relevant within a pluralistic society (Herzog-punzenberger et al., 2023). For example, the use of Indonesian puppetry art (*puppet*) as a ko curricular tool illustrates how Islamic educational values,

such as *faith* and *morality*, are embedded within local cultural narratives to make them more accessible to the community (Asrori, Fandi, et al., 2025). Through the lens of *intercultural praxis*, the use of such cultural symbols demonstrates that religious education becomes more responsive when it transforms normative doctrines into visual and emotional narratives that resonate with students' cultural heritage (Poort et al., 2022).

However, some scholars argue that cultural responsiveness must move beyond local adaptation and focus on a “pluralism-fostering” approach that actively engages with the complex religious and cultural dimensions of global plurality (Tuna, 2022). Therefore, cultural responsiveness serves as a dynamic pedagogical strategy that harmonizes religious tradition with cultural diversity, preparing students to navigate their identity in a multicultural world. Manifestations of cultural responsiveness in IRE are expressed through *intercultural praxis* and the strategic use of local cultural media to internalize religious value (Zeng et al., 2024)s. For instance, Indonesian *puppet* represents the values of *faith*, *morality*, and *worship* through traditional characters and narratives (Tuna, 2024). This approach transforms abstract religious doctrines into practical forms that align with students' cultural norms, thereby increasing pedagogical effectiveness (Jabbar & Ramadan, 2025). Conversely, some perspectives highlight that responsiveness should also include “existential navigation,” enabling students to critically define their positions within diverse religious contexts (Latif et al., 2021). Overall, cultural responsiveness integrates curriculum adaptation and cultural symbolism to reinforce students' religious identity in a pluralistic society.

2. Cross-Element Ko Curricular Integration

The concept of cross-element ko curricular integration in Islamic education refers to the alignment of various religious domains—faith, ethics, and worship—with cultural and social activities beyond the formal classroom to enhance engagement. This integration is supported by the framework of *intercultural praxis*, which views education as a process of connecting religious thought with diverse pedagogical spaces to form a cohesive learning experience (Hady et al., 2025). A practical example is the integration of Islamic values into *puppet* performances, where storytelling conveys elements of *faith* and *morality* simultaneously (Antonia & Axisa, 2025). Through the *intercultural praxis* lens, this activity transcends traditional instruction by situating religious values in a culturally responsive medium, allowing

students to internalize them through artistic practice. Although this integration is beneficial, some scholars emphasize balancing it with “existential navigation” to cultivate students’ personal agency.

The manifestation of this integration is multidimensional, blending religious principles with local cultural expression and active dialogue. The *puppet* medium transforms static doctrines into dynamic ko curricular experiences that resonate with cultural identity, deepening students’ holistic understanding (Steele et al., 2025). Yet, recent discourse suggests prioritizing “subjectification,” where learners develop critical self-agency and navigate their existential stance within faith (Putkonen, Poulter, & Kallioniemi, 2025). Thus, cross-element integration functions as a vital bridge that renders Islamic education culturally responsive and existentially relevant within a pluralistic context.

3. The Concept of Minangkabau Ethnography in PAI Learning

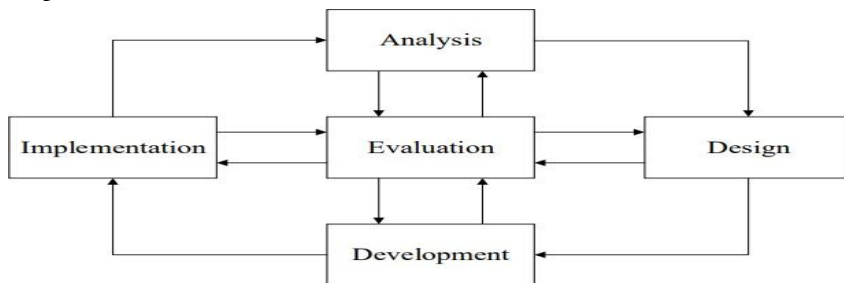
The concept of Minangkabau ethnography in Islamic Religious Education (IRE) integrates Minangkabau philosophy—*Tradition is based on Sharia, Sharia is based on the Book of Allah*—to create a culturally grounded learning experience. This approach aligns with *intercultural praxis*, emphasizing the use of local wisdom as a bridge connecting Islamic thought with students’ cultural realities (Jabbar & Ramadan, 2025). In practice, Minangkabau proverbs and matrilineal values serve as contextual tools to explain *morality* and social ethics, similar to *puppet* art in other Indonesian settings (Asrori, et al., 2025). Based on *intercultural praxis*, Minangkabau ethnography transforms abstract Islamic doctrines into tangible cultural narratives, allowing students to harmonize ethnic and religious identities through dialogical learning (Jabbar & Ramadan, 2025). While this strengthens cultural socialization, it must be balanced with “existential navigation” to ensure critical engagement with personal faith amid global pluralism (Putkonen, Poulter, & Kallioniemi, 2025); (Tuna, 2024). Thus, Minangkabau ethnography provides a framework for pluralism-oriented education grounded in local wisdom.

The categorization of Minangkabau ethnography in IRE appears through the application of *Tradition is based on Sharia, Sharia is based on the Book of Allah* (ABS-SBK) and local wisdom as primary pedagogical structures. Integrating indigenous thought into the curriculum bridges religious doctrines and students’ cultural environments (Jabbar & Ramadan, 2025). For instance, *The Proverbs* (oral traditions) and the *Mosque* system are used to

teach *morality* and communal responsibility, paralleling *puppet's* moral function elsewhere (Asrori, et al., 2025). Through *intercultural praxis*, these cultural tools act as dialogical bridges that bring Islamic values into the matrilineal and egalitarian social fabric of Minangkabau life (Jabbar & Ramadan, 2025). Nonetheless, contemporary discourse emphasizes that such frameworks should also foster “existential navigation” and “subjectification,” enabling students to define their religious positions critically while remaining open to global pluralism (Putkonen, Poulter, & Kallioniemi, 2025). In conclusion, Minangkabau ethnography in PAI reflects a dynamic synthesis of traditional wisdom and Islamic principles that nurtures culturally responsive and pluralism-oriented identities among students.

METHODS

This research uses the research and development type. The development intended to be produced in this research is a cross-element co-curricular PAI activity model with the theme of Minangkabau ethnography as a source of integration. Loyens explains that development research is an effort to research and develop an integrative co-curricular PAI model to build cultural responsiveness (Rasjidi, M.Si, 2017). The procedure uses the ADDIE stages developed by Robert Marible Branch. According to Sugiyono in Kurnia et al., 2019, the ADDIE Model has 5 stages (Judijanto et al., 2024), namely Analysis, Design, Development, Implementation, and Evaluation. Morrison, 2010 in Zhang, 2020 explains the flowchart of the development model:



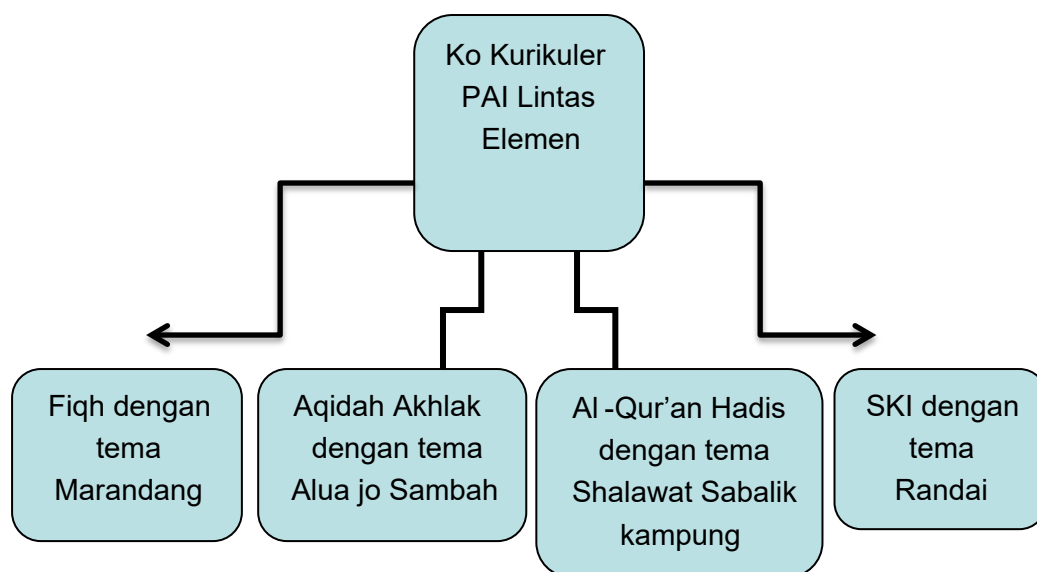


Figure 3.1 ADDIE Model Development Flowchart

The development model (ADDIE) is relevant to the development stages of local wisdom-based co-curricular modules. The stages begin with an analysis of the potential and needs of PAI co-curricular activities with the theme of Minangkabau ethnography. Then continue with the creation of a model framework consisting of modules, activities, media, and evaluation. Next, an integrative module was created with 4 sub-themes, namely: First, Alua Jo Sambah Second, Marandang. Third, Salawat Sabalik Kampuang Fourth, Randai. Then continued with the validity testing, implementation, and practicality testing stages. This article discusses the analysis, design, validation, and practicality of the model.

FINDINGS AND DISCUSSION

FINDING

1. Stage of Analysis

Curriculum analysis is carried out by examining the curriculum used in madrasahs. MTsN 6 Lima Puluh Kota has implemented an Independent Curriculum, which integrates the Pancasila Rahmatan Lil Alamin Student Profile Strengthening Project (Extracurricular Activities). Similarly, the sustainable lifestyle theme mainly focuses on simple community service activities

without project designs that refer to academic achievement indicators (IPK). As a result, the implementation of the curriculum has not fully achieved the Extracurricular objectives of developing students who are creative, critical, independent, and have character. The needs analysis was carried out by analyzing the format of the Extracurricular teaching module that had been used in previous learning. Based on observations and interviews with the Principal, Extracurricular coordinator, educators, and seventh grade students at MTsN 6 Lima Puluh Kota, the module needs to accommodate various local potentials, such as silk art, traditional food processing of Payakumbuh-Lima Puluh Kota, and etiquette in Minangkabau culture. In addition, learning methods are needed that shift the focus of activity from educators to students, so that they can be more independent, creative, and able to solve real-world problems in their environment.

2. Planning Stage (*Design*)

Step for design means determining the components of the teaching module to be developed, which researchers do by designing the cover, foreword, table of contents, on the first page, then designing the components of the composition which consist of (1) General Information, including module identity, initial competencies, Pancasila Student Profile, facilities and infrastructure, student targets, and learning models, (2) Core Components, including learning objectives, trigger questions, learning activities, assessments, teacher and student reflections (3) Attachment Components, including LKPD, teacher and student reading materials, glossary and bibliography.

3. Development Stage

Validation of the Minangkabau ethnography-based Co-curricular teaching module product was carried out by experts in assessing the validity of the teaching module in the following table:

Table 1 Validation

No	Evaluation Aspects	Validation Value	Criteria
1	Content validity test	95%	Very valid
2	Construct validity test	90%	Very valid

3	Language validity test	94%	Very valid
	Average value	93%	Very valid

Based on the table above, it is known that the validation results of the cross-element PAI Co-Curricular teaching module based on Minangkabau ethnography are generally very valid. The developed teaching module has an average validation of 93% (very valid).

4. Implementation Stage

This stage aims to test the practicality of the developed teaching module. The results of the product's practicality test by educators are presented in the following table:

Table 2 Practical Results

No.	Respondent	Mark (%)	Interpretation
1.	Muhardi, S.Ag (Headmaster)	100	Very Practical
2.	Mariyati, S.Ag (curriculum)	92	Very Practical
3.	Yesi Maria, S.Pd (student)	88	Very Practical
4.	Rifsa Ainil Fitri, S.Pd (Coordinator)	88	Very Practical
5.	Anggi Mapanta, S.Si(teacher)	88	Very Practical
6.	Sasdal Welif, S.Pd (teacher)	100	Very Practical
	Rate-Rate	92,6%	Very Practical

The results of the language Practicality test show that the average Practicality value of educators is 92.6%, which means this instrument is very practical.

DISCUSSION

The research results show that the integration model is realized through co-curricular activities at MTsN 6 Fifty Kota using four major themes. First, Alua Jo Sambah which is the integration of Islamic values of law and contemplation with honesty, politeness, and ethics. Second, Marandang It is an integration of the Islamic values of ta'awun and halal and haram with mutual cooperation, cooperation, and health. Third, Blessings for the Villageists the integration of Islamic texts with the harmony of nature and the environment. Fourth, Scarsis is a performing art that crosses elements, namely faith, morals, worship, and Minangkabau ethnography in the arts of theatre, drama and dance(Asrori, Asy'arie, et al., 2025). This theme was selected based on an ethnographic relevance analysis conducted by distributing a questionnaire to respondents. The

questionnaire was used to ensure that the activities aligned with the students' daily characteristics. This aligns with the findings in the article *Islamic educational and cultural values in Indonesian puppetry art: a systematic literature review that analyzes transforming normative religious concepts into visual narratives that touch emotions so that they are more easily accepted by students* (Asrori, Fandi, et al., 2025). However, this integration model needs to be expanded to include an education dimension. According to Gert Biesta, the goal is to serve as a means of socializing traditions but also to stimulate students' existential navigation and critical thinking (Jenuri et al., 2025).

Thus, strengthening religious identity as well as practicecultural responsiveness of learners, in accordance with the essence of the article *Integrating Islamic thought as intercultural praxis into secondary schools curriculum in Canada: an Islamic school in Saskatchewan*. This study shows that the PAI material integration model in co-curricular activities has a significant relationship with the development of practical skills and cultural responsiveness of students. This explanation is based on the theory of practicecultural responsiveness that PAI is a dialogical process to connect Islamic thought with broader cross-elements (Jenuri et al., 2025). This integration practice has a pattern similar to the use of Scars. as a co-curricular media that unites elements of faith, morals, and social in one cultural narrative, as reviewed in the article *Islamic educational and cultural values in Indonesian puppetry art: a systematic literature review*.

The use of cultural symbols, local environment, and local art proves that cross-element integration effectively transforms religious values into real social practices, a finding that supports the success of the contextual approach (Asrori, Fandi, et al., 2025). However, there is a difference in focus with research that emphasizes the dimension of "subjectification," the integration of PAI materials should not only focus on the socialization of values (such as culture or curriculum), but also on the ability of students to navigate their existence independently (Putri et al., 2024). Therefore, the PAI integration model across elements requires a balance between a practical approach and cultural responsiveness that is based on culture and strengthening the navigation of individual existence to form an Islamic education that truly encourages pluralism, in accordance with the vision in the article *The Basics of Islamic Religious Education that Encourages Pluralism: Navigating the Cultural and Religious Dimensions of Plurality*.

This research marks an important shift towards an integrative Islamic Religious Education model that is culturally responsive to the challenges of global plurality, as emphasized in the article *The Basics of Islamic Religious Education that Promote Pluralism: Navigating the Cultural and Religious Dimensions of Plurality*. This increase in cultural responsiveness is theoretically explained through the concept of “practice” or “cultural responsiveness” which integrates Islamic thought with the Madrasah curriculum to create a dialogical space for diverse identities (Worku & Gita, 2024). Minangkabau ethnography is used as the theme of integration as discussed in the article *Islamic educational and cultural values in Indonesian wayang art: a systematic literature review*. However, this focus on cultural responsiveness can be contrasted with the existential navigation perspective which reminds us that Islamic Religious Education must also provide space for individual independence so that students are not simply immersed in cultural socialization (Vita, 2025). Thus, increasing cultural responsiveness in Islamic Religious Education is an indicator of educational progress that is able to bridge religious material with social reality.

The implications of a more inclusive and responsive model of Islamic education to the challenges of cultural and religious plurality in the modern era, as emphasized in the article *Basics of Pluralism*. The positive implications of this integration are explained through the concepts of “practice” and “cultural responsiveness” that allow Islamic values to be integrated into the Madrasah curriculum to create a dialogic space that is relevant to the lived experiences of the learners (Hakim, 2021). Minangkabau ethnography extracurricular activities transform abstract values such as faith and morality into visual narratives that are engaging and easy for the younger generation to understand. Cross-element integration provides real benefits in the form of strengthening religious identity and preserving local cultural heritage as part of the national character (Asrori, Fandi, et al., 2025). However, these implications also need to be examined through existential navigation theory, which reminds us that the benefits of integration are not only focused on the socialization of traditional values, but also empowering learners' independence in determining their existential positions Learning with religious traditions (Latif et al., 2021). Implications The long-term goal of integration across elements of Islamic Religious Education (PAI) The co-curricular integration model is to develop individuals with a critical and tolerant attitude.

The integration of the Islamic Religious Education (PAI) co-curricular model across various elements is crucial because it can bridge the gap between normative religious doctrine and the reality of cultural diversity that learners face in their daily lives. This is explained through the theory of "praxis" or "cultural responsiveness," which emphasizes that integrating Islamic thought into the school curriculum is not merely a formality, but rather an effort to create a dynamic dialogue that makes religious education culturally relevant (Hady et al., 2025). A study of Islamic educational and cultural values in Indonesian wayang art: a systematic literature review analyzing culturally responsive practices, with the use of cultural symbolism, proves that cultural responsiveness formed when students see religion as a living part of their tradition, which in turn strengthens understanding across various elements (Asrori, Fandi, et al., 2025). The PAI cross-curriculum integration model is crucial for building cultural responsiveness as it facilitates learners to navigate global plurality with strong identity roots while remaining open to differences.

Efforts to maximize cultural responsiveness by integrating Islamic thought into extracurricular activities to create a dialogical space that connects students' identities with diverse social realities. As a concrete step, the use of traditional arts, food, and culture can be applied to teach elements of faith and morals through cultural symbols that are familiar to the lives of learners, as discussed in the article Islamic educational and cultural values in Indonesian wayang art: a systematic literature review. The use of cultural symbolism effectively transforms the teaching of Islamic Religious Education from theory to "live" experience, so that students' cultural responsiveness to Islamic values increases significantly. However, this act of integration must also take into account the theory of "existential navigation" which warns that cultural engagement should not only be a form of socialization of tradition, but should also be able to trigger critical consciousness. Cultural responsiveness demands a commitment from educators to continue adopting learning models that encourage pluralism through a balance between traditional values and freedom of thought. Learners, in accordance with the vision in the article Basics of Islamic Religious Education that Encourage Pluralism: Navigating the Cultural and Religious Dimensions of Plurality.

CONCLUSION

This research has successfully developed a cross-element co-curricular integration model for Islamic Religious Education (PAI) based on Minangkabau ethnography, which has been validated as a highly valid and practical model in fostering students' cultural responsiveness. This model transforms normative Islamic values into contextual learning experiences through four ethnographic sub-themes (Alua Jo Sambah, Marandang, Shalawat Sabalik Kampung, and Randai), effectively strengthening cultural responsiveness while holistically integrating aspects of faith, morality, worship, and local wisdom. While proven effective in making learning more relevant and meaningful, this research highlights the need to balance cultural approaches with enhancing students' existential navigation skills, ensuring that religious education not only socializes traditions but also fosters independent thinking and a readiness to engage with global diversity. Thus, this model offers an inclusive, contextual, and culturally responsive educational framework that addresses the cultural realities and challenges of modern plurality.

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