

## Reinforcement of multicultural education in the modern islamic curriculum through aqidah and akhlak learning at MTS Nizamia

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### ABSTRACT

This study will explore the modern Islamic education curriculum based on multicultural values at MTs Nizamia. This madrasah is unique in its strengthening of multicultural education by providing meaningful experiences to students through cross-cultural international visits to Malaysia and Singapore. This study aims to examine how the modern Islamic education curriculum is implemented in Akidah Akhlak learning at MTs Nizamia to strengthen students' multicultural attitudes and how multicultural education is strengthened through Akidah Akhlak learning at MTs Nizamia. This study used a qualitative method with a case study approach. Data collection was conducted through classroom observation, in-depth interviews with teachers and students, and analysis of learning documents. The data analysis technique used was based on the Miles and Huberman model, namely data reduction, data presentation, and conclusion drawing. The results of the study indicate that the modern Islamic education curriculum at MTs Nizamia is designed in an integrative manner by combining Islamic values, multicultural principles, and a contextual approach. Teachers use active learning methods, such as group discussions, simulations, social case studies, and direct practice in school and community life. This has proven effective in shaping students' inclusive attitudes, mutual respect for differences, and maintaining proper etiquette when interacting with various groups. This study concludes that the modern Islamic education curriculum has great potential in shaping students' multicultural character if implemented consciously and systematically in the learning process. Recommendations are directed toward strengthening teachers' capacities and developing learning media oriented toward values of diversity.

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## Introduction

Islamic education today cannot be separated from the challenges of globalization, cultural pluralism, and increasingly complex social realities (Janah et al., 2025). As an educational system based on universal Islamic values, Islamic education is expected to become a solution

in shaping individuals who are not only religious, but also tolerant, open-minded, and able to live peacefully within diversity. One of the greatest challenges in the education world today is not only the transfer of knowledge, but also the development of multicultural character in students (Rahman et al., 2024).

In this context, the modern Islamic education curriculum emerges as a response to contemporary needs. This curriculum does not merely teach the normative dimension of Islam, but also integrates humanitarian principles, equality, and tolerance derived from Islamic values and aligned with contemporary pedagogical approaches (Mas'udi, 2021). A modern and contextual curriculum must be able to respond to the realities of a culturally, ethnically, and religiously diverse society, and instill values of togetherness, justice, and respect for differences (Rafiqie & Habibi, 2024).

One of the strategic aspects of the Islamic education curriculum is the Aqidah Akhlak subject, which aims to build righteous faith and noble character. Materials such as manners towards fellow Muslims and neighbors serve as an important medium in fostering positive social attitudes and training students to have empathy, tolerance, and respect for others. In practice, these values have great potential to become the foundation for forming students' multicultural character (Abikusna, 2019).

As is known, multiculturalism represents a social condition that reflects healthy interaction among groups with different cultural, ethnic, and religious backgrounds (Alfarabi et al., 2025). Multicultural education is an approach that seeks to instill values of tolerance, justice, and respect for differences, both locally and globally (Hakim et al., 2022). The integration of multicultural education into religious subjects particularly Aqidah Akhlak becomes a strategic step to foster social awareness and diversity consciousness among madrasah students.

In the context of implementation, the success of multicultural education through the modern Islamic curriculum is highly influenced by teacher creativity, chosen learning strategies, and a supportive school environment. Teachers, as the main agents of change, must be able to design relevant, contextual, and socially character-oriented learning processes (Pridar, 2024). Active learning methods such as group discussions, social case studies, and hands-on practices are necessary to concretely instill these values (Nurdiniah, 2024).

MTs Nizamia is one of the private madrasahs that has adopted the modern Islamic education curriculum and integrated multicultural values into its learning process. As a madrasah located in an urban area with diverse socioeconomic and cultural backgrounds among students, MTs Nizamia has a strong commitment to shaping an inclusive, moderate, and globally competitive Muslim generation. One of the concrete forms of implementing

multicultural values is the annual international study tour program to Singapore and Malaysia for first-grade students.

This study tour program is not merely an educational recreation, but is designed as a real learning medium to introduce students to multicultural societies abroad. Singapore and Malaysia are selected because both are neighboring countries with plural, multiethnic, and multireligious societies, as well as possessing a modern and integrated Islamic education system. During the activities, students are directed to conduct cultural observations, visit educational institutions, mosques, local Muslim communities, and engage in dialogues with peers from diverse backgrounds. In this context, the values learned in class such as tolerance, social manners, and openness are directly practiced in global interaction.

This activity aims to provide reinforcement toward multicultural education. The reinforcement constitutes one of the methods used to encourage students to be more active in participating in the learning process. Students who receive reinforcement feel proud of it. When teachers give positive reinforcement, students feel happy. Teaching methods are strongly influenced by the reinforcement strategies used in the classroom (Wahyuni et al., 2023). Students become more engaged in learning when they receive guidance, ultimately increasing their enthusiasm. Since motivation is crucial in fostering learning interest, teachers can apply effective tactics and methods to create meaningful learning (Maryati et al., 2024). The forms of reinforcement provided by teachers in the learning process can be recognized through verbal and non-verbal expressions that show approval of students' behavior (Wahyuni et al., 2023).

This activity also becomes part of an experiential learning-based multicultural education strategy, which according to constructivist theory is highly effective in building students' understanding and social attitudes (Saefudin et al., 2021). Through this program, students not only understand multiculturalism theoretically, but also experience and feel it in real life. After the program, the school also conducts reflection sessions, experience presentations, and integrates the obtained values into Aqidah Akhlak learning projects in the classroom.

MTs Nizamia not only builds multicultural attitudes through curriculum and classroom instruction, but also broadens students' horizons through direct exposure to global environments. This innovation makes Aqidah Akhlak learning more meaningful and applicable, as well as fostering students' religious, social, and global-minded character.

Based on the above background, this research aims to examine how the modern Islamic education curriculum is implemented in Aqidah Akhlak learning at MTs Nizamia, particularly in strengthening students' multicultural attitudes through materials on manners towards fellow Muslims and neighbors.

## Research Methods

This research employs a qualitative approach with a case study design. This approach was selected because it provides the researcher with the opportunity to gain an in-depth understanding of the dynamics of implementing the modern Islamic education curriculum in Aqidah Akhlak learning, particularly in strengthening students' multicultural attitudes. The case study is specifically conducted at MTs Nizamia, a madrasah that has implemented an integrated and contextual curriculum approach.

The research was carried out at MTs Nizamia, a madrasah located within a culturally and socially heterogeneous community. The research subjects consist of: Aqidah Akhlak teachers, ninth-grade students, and the vice principal in charge of curriculum affairs. The selection of subjects was conducted using a purposive sampling technique, in which informants were chosen based on the relevance and depth of information they possessed related to the research topic.

Data were obtained through three primary methods: Participant Observation, where the researcher directly observed the Aqidah Akhlak learning process with a focus on teacher-student interaction, teaching strategies, and students' responses to the material on manners toward fellow Muslims and neighbors. In-depth Interviews, conducted semi-structurally with teachers, students, and the vice principal to gain insight into understandings, strategies, and the impacts related to the development of students' multicultural attitudes. Documentation Study, in which additional data were obtained from curriculum documents, lesson plans (RPP), learning outcomes in phase D, and records of learning activities.

Data analysis in this study employed the interactive model proposed by Miles and Huberman. The process consists of three main stages: data reduction, selection and focusing, as well as simplification and transformation of the data into more meaningful information (Qoimaruddin & Sa'diyah, 2024). Data were presented in descriptive narratives and thematic tables to observe patterns and relationships between findings. Conclusion drawing and verification were carried out based on the findings that had been deeply analyzed and verified through triangulation.

To ensure data validity, the researcher used triangulation techniques that included source, technique, and time triangulation. This step was strengthened by conducting member checks, in which informants were asked to reconfirm the results of the researcher's data interpretation. In addition, peer debriefing was also conducted as an effort to maintain objectivity and minimize bias in the analysis process.

## Results and Discussion

### A. Implementation of the Modern Islamic Education Curriculum in Akidah Akhlak Learning at MTs Nizamia

The implementation of the modern Islamic education curriculum at MTs Nizamia is reflected in the school's efforts to integrate Islamic values with multicultural social realities. The curriculum is no longer purely textual-normative, but is contextualized to remain relevant to the lives of students who live in a pluralistic society.

MTs Nizamia has a vision and mission, one of which is to educate students to possess global insight and competence, enabling them to excel and be competitive on the world stage. The school encourages students to learn not only within Indonesia but also abroad, based on the belief that the broader students' learning experiences are, the more knowledge and skills they will gain.

The school has an international study tour program to Singapore and Malaysia. In Singapore, students visit Universal Studios and Merlion Park, while in Malaysia they visit Sekolah Indonesia Kuala Lumpur, Seri Putri Secondary School, the Twin Towers, Central Tower, and Merdeka Square. Students are trained to practice English with native speakers, as English is commonly used there. The program is not merely recreational; students are guided to respect cultural and religious differences in Singapore and observe cultural diversity in Malaysia, even though the majority religion is the same as in Indonesia. The program reinforces religious learning, multicultural understanding, and English language skills.

This study tour program is also part of strengthening the English specialization program. MTs Nizamia is located in the Nizamia Islamic Boarding School environment, sharing the same vision of developing students to be globally competent. There are two specializations offered: English and Tahfidz, from which students choose one.

In the context of Akidah Akhlak subjects, especially in the lesson on manners toward fellow Muslims, peers, and neighbors, teachers design learning processes that do not only transmit knowledge but also internalize social virtues such as tolerance, respect for differences, empathy, and mutual cooperation.

A key characteristic of the modern curriculum is the integration of school subjects with real-life issues (Dwi & Lauchia, 2024). In practice, teachers connect Islamic manners with current social issues such as inter-ethnic conflicts, religious diversity, and the dynamics of social media. This is carried out through class discussions, social simulations, field assignments, and practical application of manners in community interactions. Furthermore, Akidah Akhlak learning at MTs Nizamia is holistic, prioritizing three main approaches:

1. Normative-Transformative Approach: Students are not only taught Islamic manners but are trained to apply them in real life with critical and adaptive attitudes.

2. Thematic-Integrative Approach: Moral values are integrated with other subjects such as Civics (PPKn), Indonesian Language, and even Mathematics in social contexts.
3. Habituation and Role-Modeling Approach: Teachers, staff, and the school environment serve as real examples of how Islamic manners are practiced in daily interactions. Activities such as greeting peers from different classes, joint community service, and a buddy program across ethnic backgrounds become daily habits.

Parent and community involvement also plays a crucial role. The school collaborates with parents through classroom forums, multicultural parenting workshops, and community-based social activities, representing a curriculum orientation rooted in collaboration between school and society as an educational ecosystem.

Technology and digital media also support this implementation. Teachers utilize interactive videos, Islamic podcasts, and educational social media. Students are even engaged in creating content titled "Manners in Diversity", published on internal and school social media platforms.

Thus, the implementation of the modern Islamic education curriculum in Akidah Akhlak at MTs Nizamia is practical, responsive to contemporary needs, and builds strong multicultural attitudes through interactive learning grounded in Islamic values of *rahmatan lil 'alamin*.

Observations and interviews show that teachers apply multicultural-based strategies through:

1. Contextual Learning – linking materials with social realities such as students' diverse backgrounds
2. Heterogeneous Group Discussions – discussing social cases involving inter-ethnic issues
3. Role-Play Simulations – practicing interactions with neighbors of different beliefs
4. Value Reflection – journaling experiences in respecting diversity

Through interviews with students and teachers, it was found that there were significant changes in students' attitudes after participating in the Aqidah Akhlak (Islamic Faith) learning program, which was balanced through the integration of the modern Islamic curriculum. These attitudes included:

1. Increased tolerance for differences in beliefs and cultures.
2. Ability to dialogue and collaborate with students from diverse backgrounds.
3. Awareness of the importance of doing good to neighbors, regardless of their identity.

One concrete example of implementing a modern Islamic curriculum that supports multicultural teaching of faith and morals is the study tour program abroad, specifically in Malaysia and Singapore.

This program is reinforced by the concept of moral education based on the Quran and Hadith, as stated by Allah in Surah Al-Qalam, verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

" And indeed you (Muhammad) are of a great moral character."

This verse affirms that the Prophet Muhammad (peace be upon him) possessed noble morals. In educational contexts, this verse serves as the basis for moral instruction to be based on the Prophet's exemplary conduct. Noble morals encompass honesty, patience, compassion, tolerance, and justice, which are highly relevant for fostering multicultural attitudes among students.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

" Indeed, I was sent to perfect noble morals." Hadith History of Al-Bukhari

This hadith emphasizes that one of the primary missions of prophethood is to cultivate noble morals. Therefore, in education, the teaching of morals is inseparable from the primary goal of Islam. Students are taught not only knowledge but also character.

## **B. Reinforcement of Multicultural Education through Aqidah and Akhlak Learning at MTs Nizamia**

The strengthening of multicultural education at MTs Nizamia is carried out in an integrated manner in the teaching of Aqidah and Akhlak. This is in line with the main goal of Islamic education, namely to produce people who are not only obedient in carrying out religious teachings, but also have the ability to live in harmony and peaceful coexistence in a pluralistic society.

Given these conditions, reinforcement (reinforcement) of multicultural education is necessary so that the learning process can proceed optimally and the goals of multicultural education can be achieved. Reinforcement itself is understood as various forms of reinforcement, both verbal and non-verbal, which are established by teachers as part of efforts to modify student behavior, designed to motivate or modify the recipient's behavior by providing information or feedback (Mas'ud & Wulandari, 2020). According to B.F. Skinner, reinforcement is the strengthening of a behavior that may lead to its repetition (Lu & Ana Hamu, 2022). Therefore, reinforcement can be used as a technique to encourage positive behavior in class. According to Mulyasa, reinforcement is a reaction to behavior that makes it more likely to be repeated. Students need reinforcement from their teachers.

In the world of education, reinforcement or reinforcement In general, reinforcement can be divided into two main forms, namely verbal reinforcement and non-verbal reinforcement (Andriyani, 2018). Verbal reinforcement can be realized through simple expressions in the form of words or through a series of more comprehensive sentences.



*Reinforcement* verbal merupakan bentuk apresiasi atau motivasi yang diberikan guru dalam bentuk ucapan atau kata-kata positif, dengan tujuan memperkuat perilaku baik siswa (Aini et al., 2019). Berikut beberapa bentuknya di MTs Nizamia:

Verbal reinforcement is a form of appreciation or motivation provided by teachers in the form of positive words or utterances, with the aim of strengthening students' good behavior (Aini et al., 2019). Here are some forms at MTs Nizamia:

1. The teacher offers praise such as: "You really respect the opinions of fellow believers of different faiths, great!" or "Your attitude toward fellow believers of different ethnicities is very commendable."
2. The teacher responds to the student's answer by saying: "Masha Allah, your thinking truly reflects Islamic values that respect diversity."
3. The teacher says: "God willing, if you continue to be fair to everyone, you have the potential to become a wise and influential leader in the future."
4. During a class discussion, the teacher emphasized: "That is a manifestation of tolerance, and it is very important in life. As Muslims, we have the identity of being *rahmatan lil 'alamin*, meaning we are present to bring peace, compassion, and benefits to all humanity and the universe."
5. The teacher reads QS. Al-Hujurat: 13 or a hadith about honoring one's neighbors, then praises students who embody this value in their daily lives.

The material taught in the Aqidah Akhlak lesson does not merely discuss moral and spiritual aspects in individual contexts, but also emphasizes social morality as part of practicing faith. In the material on Manners to Brothers, Friends, and Neighbors, teachers consciously instill values such as:

1. Tolerance and mutual respect, especially for differences in ethnicity, culture, and beliefs.
2. Empathy and social concern, both for fellow believers and the surrounding environment.
3. Equality and justice in social interactions.

These values are not only conveyed theoretically but also grounded through participatory learning activities.

Through observation and interviews, it was found that Akidah Akhlak teachers use several strategies to strengthen multicultural attitudes, including:

1. Social case studies, highlighting inter-ethnic conflict or cooperation in a pluralistic society.
2. Inter-ethnic activities involving students from diverse backgrounds, fostering positive interaction and mutual understanding.
3. Reflection of values through exemplary stories (*uswatun hasanah*), such as the story of the Prophet Muhammad (peace be upon him), who established good relationships with non-Muslims and various ethnicities.



Selain itu, guru juga membiasakan penggunaan bahasa yang inklusif, serta menekankan pentingnya menjalin hubungan sosial yang adil dan damai, sebagaimana disampaikan dalam QS. Al-Mumtahanah ayat 8: (Hayani et al., 2024)

In addition, teachers also cultivate the use of inclusive language, while emphasizing the importance of establishing just and peaceful social relations, as stated in QS. Al-Mumtahanah verse 8: (Hayani et al., 2024).

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"Allah does not forbid you to do good and act fairly towards people who do not oppose you because of your religion and do not drive you away from your neighbor." (QS. Al-Mumtahanah: 8)

This verse serves as a normative basis for strengthening multiculturalism in Islam, which is internalized in the learning process.

In addition to learning in the classroom, the school culture at MTs Nizamia also reinforces multicultural values. The interaction of students from various ethnic and socio-cultural backgrounds occurs naturally in extracurricular activities, ceremonies, and social activities at the school. Teachers serve as role models in creating a safe space for diversity. The school principal emphasizes the importance of instilling in students the habit of open-mindedness (*oipein-mindeid*) and inclusiveness, as part of the Muslim character, which is a blessing for all the worlds.

Non-verbal reinforcement is a form of reinforcement carried out through expressions, gestures, symbols, or actions that show appreciation or recognition for positive student behavior (Siregar et al., 2021). One of the flagship programs at MTs Nizamia, which serves as non-verbal reinforcement and a concrete symbol of the integration of modern curriculum and multicultural education, is the overseas study tour program to Malaysia and Singapore. This program is not simply a recreational activity, but is designed with a mature, values-based learning design. The main objective of this program is to provide students with direct experience (experiential learning) in interacting with a global multicultural society. In these two countries, students visit Islamic schools, cultural centers, and religious communities that live side by side, including Buddhists, Hindus, Christians, and Muslims.

Activities in this program include:

1. Cultural exchanges and discussions with students from other countries, including at Islamic schools in Malaysia and Muslim communities in Singapore.

2. Direct observation of interfaith life, such as visits to mosques, temples, and shrines.
3. Reflections and written reports by students on the values of tolerance, respect for diversity, and the importance of manners in a global environment.

Strengthening multicultural education through learning Aqidah Akhlak has formed attitudes:

1. Openness to differences in opinion and cultural background.
2. The ability to communicate empathetically, as students in Malaysia and Singapore do.
3. Willingness to work together in diversity.

The implication is that students are better prepared to face a diverse social life and are poised to become agents of peace within their communities.

Interviews with teachers and students revealed that this program was highly effective in broadening students' understanding of the importance of manners and openness in a pluralistic society. Many students experienced a shift in attitude, from being initially exclusive to being more inclusive in their behavior and speech. This experience provides a strong social and spiritual foundation for navigating the dynamics of diversity in the era of globalization.

## Conclusion

The modern Islamic education curriculum at MTs Nizamia is implemented in an integrative manner with a conceptual, dialogical, and social moral value-based approach. In the subject of Aqidah Akhlak, especially the material on Manners to Brothers, Friends, and Neighbors, teachers not only convey a philosophical concept, but also connect the material with the daily lives of students in a multicultural society. Learning strategies such as discussions of the heiteiroigein ideology, social case studies, and reflections on values have succeeded in indoing students to understand the importance of mutual respect and tolerance towards diversity. This demonstrates that a modern Islamic education curriculum can strengthen students' multicultural attitudes if implemented in a transformational manner.

Multicultural education is strengthened holistically, encompassing both content and learning, as well as an inclusive school culture. Aqidah and Akhlak teachers act as facilitators in instilling the values of tolerance, empathy, equality, and mutual respect through active and dialogical learning. Relevant verses from the Quran and Hadith are used to reinforce students' spiritual and ethical foundations for respecting diversity. Furthermore, the social interaction between students from diverse backgrounds facilitated by the madrasah contributes to a learning environment that supports the development of multicultural attitudes. Thus, the teaching of Aqidah and Akhlak has proven effective as an instrument for strengthening multicultural education in the madrasah environment.

Furthermore, the flagship study tour program in Malaysia and Singapore represents a co-creative innovation in strengthening multicultural education based on direct experience. Through interaction with communities and institutions in these two multicultural countries, students gain global insights and real-life experiences that emphasize the importance of living side by side in diversity. This program has a profound impact on balancing students' multicultural attitudes, both affectively, cognitively, and behaviorally.

Thus, it can be concluded that the implementation of the Islamic education curriculum at MTs Nizamia has succeeded in implementing the teaching of Aqidah and Akhlak that is not only religious, but also relevant in balancing the multicultural character of students. This model should be used as a model in balancing Islamic education that is adaptive to the challenges of the times and oriented towards peace and social harmony.

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