

Multicultural Islamic Education in Crisis: Formalism, School Violence, and Leadership Failure

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Abstract

Multicultural Islamic education is widely promoted as a framework for fostering tolerance, moral integrity, and social harmony in Islamic schools. However, the increasing occurrence of bullying, school violence, and ethical misconduct within Islamic educational institutions raises critical questions about its practical effectiveness. This study aims to critically examine the crisis of multicultural Islamic education by analyzing its formalistic implementation, leadership failure, and weak policy commitment. Employing a qualitative approach with a library research design, this study analyzes scholarly literature on multicultural Islamic education, educational leadership, school management, and social dynamics in Islamic schools. The findings indicate that multicultural Islamic education is often implemented symbolically through curriculum and institutional rhetoric without being internalized as an ethical governance system. Leadership failure and the absence of enforceable value-based policies contribute to the normalization of violence and unequal power relations within schools. The study concludes that multicultural Islamic education remains relevant only when reconstructed as ethical governance that integrates value-based leadership, policy operationalization, professional ethical development, and inclusive school culture. Such reconstruction enables Islamic schools to move beyond formalism and restore their moral and educational authority.

Keywords: Multicultural Islamic Education, School Violence, Leadership Failure

Abstrak

Pendidikan Islam multikultural selama ini dipromosikan sebagai kerangka pembentukan toleransi, integritas moral, dan harmoni sosial di sekolah Islam. Namun, maraknya kasus perundungan, kekerasan di sekolah, dan penyimpangan etika menunjukkan adanya persoalan serius dalam praktik penerapannya. Penelitian ini bertujuan untuk mengkaji secara kritis krisis pendidikan Islam multikultural yang ditandai oleh formalisme penerapan nilai, kegagalan kepemimpinan, dan lemahnya komitmen kebijakan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan melalui analisis literatur ilmiah yang membahas pendidikan Islam multikultural, kepemimpinan pendidikan, manajemen sekolah, dan dinamika sosial di lingkungan pendidikan Islam. Hasil kajian

menunjukkan bahwa pendidikan Islam multikultural cenderung diterapkan secara simbolik melalui kurikulum dan wacana institusional tanpa diinternalisasikan sebagai sistem tata kelola etis. Kegagalan kepemimpinan dan ketiadaan kebijakan berbasis nilai memperkuat normalisasi kekerasan dan relasi kuasa yang tidak seimbang. Penelitian ini menyimpulkan bahwa pendidikan Islam multikultural hanya akan relevan apabila direkonstruksi sebagai tata kelola etis yang mengintegrasikan kepemimpinan berbasis nilai, operasionalisasi kebijakan, pengembangan etika profesional, dan budaya sekolah yang inklusif.

Kata Kunci: Pendidikan Islam Multikultural, Kekerasan Sekolah, Kegagalan Kepemimpinan

INTRODUCTION

In recent years, Islamic schools have increasingly been confronted with serious internal challenges that contradict their normative educational ideals. Incidents of bullying among students, abusive behavior by teachers toward students, and even acts of violence by students against teachers reveal a troubling paradox within Islamic educational institutions. These phenomena raise fundamental questions regarding the effectiveness of multicultural Islamic education, which has long been promoted as a framework for fostering tolerance, moral character, and social harmony. Rather than reflecting isolated misconduct, school violence signals deeper structural and managerial problems embedded within educational practice.

Multicultural Islamic education is theoretically grounded in Islamic values that emphasize justice, respect for diversity, moderation, and human dignity. Scholars have consistently argued that Islamic teachings provide a strong moral foundation for multiculturalism, inclusivity, and peaceful coexistence in plural societies.¹²³ From this perspective, multicultural Islamic education is expected to function as a moral compass that prevents intolerance and violence. Normatively, Islamic education should cultivate ethical awareness and social responsibility among learners.

Academic discourse in Indonesia has further positioned multicultural Islamic education as an integral component of religious moderation and national cohesion.

¹ Halim, A. (2021). Pendidikan Islam Multikultural Dalam Prespektif Azyumardi Azra. *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam*, 13(01).

² Sari, I. K., & Siregar, N. (2021). Pendidikan multikultural dalam perspektif filsafat pendidikan Islam. *Hikmah*, 18(2), 108-118.

³ Ghozali, I., Imawan, M. R., & Zamzami, M. R. (2024). Pendidikan Multikulturalisme dalam Islam. *Jurnal Studi Islam dan Hukum Syariah*, 2(1), 103-112.

Studies highlight its role in strengthening moderation, preventing radicalism, and promoting mutual respect in diverse educational environments.⁴⁵ Curriculum development models such as Outcome-Based Education (OBE) have been proposed to institutionalize multicultural values more systematically within Islamic education⁶. These initiatives indicate strong theoretical and policy-level commitments to multicultural ideals.

Despite these conceptual foundations, empirical realities within Islamic schools reveal a persistent gap between values and practice. Research on the implementation of multicultural Islamic education shows that many institutions adopt multicultural discourse formally without embedding it meaningfully into school culture and daily interaction.⁷⁸ Multicultural values are often confined to curriculum documents, lesson plans, and ceremonial activities, while everyday educational relationships remain hierarchical, authoritarian, and vulnerable to violence. This condition suggests that multicultural education has not been internalized as a lived educational ethic.

Several studies emphasize that the implementation of multicultural Islamic education frequently prioritizes symbolic compliance over ethical transformation. Models and strategies are introduced at the instructional level without being supported by institutional policies and leadership commitment.⁹¹⁰ As a result, multicultural education functions more as a normative label than a guiding principle for educational management. This formalistic approach weakens the capacity of schools to address moral deviation and conflict constructively.

⁴ Islamy, A. (2022). Pendidikan Islam Multikultural Dalam Indikator Moderasi Beragama Di Indonesia. *Jurnal Analisa Pemikiran Insaan Cendikia*, 5(1), 48-61.

⁵ Nasri, U. (2024). Rethinking Religious Moderation: Revitalisasi Konsep Manusia Perspektif Filsafat Pendidikan Islam dalam Konteks Multikultural. *Jurnal Ilmiah Profesi Pendidikan*, 9(1), 213-220.

⁶ Rahmawati, Z. D., & Wahyuni, S. (2024). Pengembangan Kurikulum Pendidikan Islam Multikultural Berbasis Outcome Based Education (OBE). *TA'LIM: Jurnal Studi Pendidikan Islam*, 7(2), 218-236.

⁷ Permana, D., & Ahyani, H. (2020). Implementasi pendidikan Islam dan pendidikan multikultural pada peserta didik. *Jurnal tawadhu*, 4(1), 995-1006.

⁸ Mubin, M., & Aryanto, S. J. (2022). Pelaksanaan Pendidikan Islam Multikultural di Madrasah Ibtidaiyah. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 2(01), 72-82.

⁹ Supriani, Y., Prasetyo, E. B., Ruswandi, U., & Erihardiana, M. (2022). Strategi pengembangan pendidikan multikultural pada institusi pendidikan islam. *EDUKASIA Jurnal Pendidikan dan Pembelajaran*, 3(3), 589-598

¹⁰ Sopiansyah, D., & Erihardiana, M. (2021). Model pembelajaran dan implementasi pendidikan multikultural dalam pendidikan Islam dan Nasional. *Mimbar Kampus: Jurnal Pendidikan dan Agama Islam*, 20(2), 88-98.

The persistence of school violence also reflects a crisis of leadership within Islamic educational institutions. Leadership failure manifests in the absence of clear policies that translate multicultural values into disciplinary frameworks, teacher conduct standards, and conflict resolution mechanisms. Studies on curriculum and institutional development indicate that without strong leadership, multicultural education cannot operate beyond classroom rhetoric.¹¹¹² Leadership plays a decisive role in shaping school culture, enforcing ethical norms, and modeling moral behavior.

The crisis becomes more apparent when multicultural Islamic education is examined through a philosophical lens. Scholars argue that multiculturalism in Islamic education should function as an epistemological and ethical paradigm rather than an instructional add-on.¹³¹⁴ When education is reduced to administrative routines and formal indicators, its transformative potential diminishes. Ethical values lose their power when they are detached from institutional practice and leadership accountability.

Furthermore, the challenges faced by multicultural Islamic education are exacerbated by global and societal transformations. Islamic educational institutions operate within complex social contexts shaped by digital culture, power relations, and shifting moral norms¹⁵¹⁶. In such conditions, multicultural education requires adaptive management strategies and reflective leadership to remain relevant. Without these elements, schools risk reproducing violence and exclusion despite their moral claims.

Studies focusing on local wisdom and community-based approaches demonstrate that multicultural Islamic education can function effectively when

¹¹ Alfafan, I., & Nadhif, M. (2023). Penataran nilai pendidikan islam multikultural berbasis muatan lokal sebagai strategi pengembangan kurikulum pendidikan islam di Indonesia. *TA'LIMUNA: Jurnal Pendidikan Islam*, 12(2), 167-178.

¹² Imami, A. S., & Zamzami, A. M. A. (2024). Konstruksi Pendidikan Islam Multikultural Di Madrasah Diniyah Badridduja Kraksaan Probolinggo. *Berkala Ilmiah Pendidikan*, 4(3), 574-588.

¹³ Muqoyyidin, A. W., & Widiyaningsih, P. M. (2021). Rekonstruksi Pendidikan Islam Bervisi Inklusif-Multikultural sebagai Paradigma Transformasi Epistemologis Pendidikan Nasional. *Jurnal Pendidikan Islam*, 5(1), 18-32.

¹⁴ Sundari, S., Haris, A., & Mansur, R. (2024). Pendidikan Agama Islam Multikultural (dalam Perspektif Filsafat Pendidikan Islam dan Barat). *NUSRA: Jurnal Penelitian dan Ilmu Pendidikan*, 5(1), 406-413.

¹⁵ Bassar, A. S., Ruswandi, U., & Erihadiana, M. (2021). Pendidikan Islam: Peluang dan Tantangan di Era Global dan Multikultural. *J-PAI: Jurnal Pendidikan Agama Islam*, 8(1).

¹⁶ Firdaus, W. A. (2024). Tantangan dan peluang multikulturalisme Dalam pendidikan islam. *Jurnal Ilmiah Multidisipin*, 2(2), 116-125.

values are embedded within lived traditions and institutional commitment.¹⁷¹⁸ These findings suggest that the problem lies not in the concept of multicultural Islamic education itself, but in how it is managed, institutionalized, and led. The absence of coherent policy frameworks and ethical leadership undermines its transformative role.

Based on these considerations, this article critically examines the crisis of multicultural Islamic education in Islamic schools by focusing on formalism, school violence, and leadership failure. Rather than rejecting multicultural Islamic education as a concept, the study seeks to uncover structural and managerial shortcomings that hinder its effective implementation. Through a qualitative library research approach, this article aims to contribute a critical perspective to the discourse on Islamic education management and social studies, particularly regarding the need to move from symbolic multiculturalism toward value-driven institutional practice.

RESEARCH METHODS

This study employs a qualitative approach with a library research design. The qualitative approach is selected to enable an in-depth and critical understanding of concepts, meanings, and institutional dynamics related to multicultural Islamic education, school violence, and leadership failure. Rather than producing statistical generalizations, this approach facilitates reflective and interpretive analysis of educational values, policies, and management practices as discussed in scholarly literature.¹⁹²⁰

Library research is used because the focus of this study lies in examining theoretical frameworks, policy discourses, and previous studies concerning multicultural Islamic education and its implementation in Islamic schools. This design allows the researcher to trace how multicultural values are conceptualized,

¹⁷ Fahrudin, A. H., Maskuri, M., & Busri, H. (2021). Internalisasi Nilai Multikulturalisme melalui Pendidikan Islam; Interelasi Tri Sentra Pendidikan pada Masyarakat Multireligius Desa Balun Lamongan. *Indonesian Journal of Islamic Education Studies (IJIES)*, 4(1), 52-69.

¹⁸ Afiah, S., Asy'arie, M., & Aryani, SA (2020). Kearifan Lokal sebagai Sarana Pendidikan Islam Multikultural: Studi Kurikulum Tersembunyi di Ponpes Nurul Huda Sragen. *Prophetic: Jurnal Studi Islam*, 212-222.

¹⁹ Moleong, L. J. (2017). *Metodologi penelitian kualitatif*. Bandung: PT Remaja Rosdakarya.

²⁰ Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks, CA: SAGE Publications.

institutionalized, and practiced, as well as to identify gaps between normative ideals and educational realities. Library-based qualitative research is particularly suitable for critical studies in education management and social studies that aim to reconstruct concepts and propose analytical insights rather than conduct empirical measurement.²¹²²

The data sources consist of primary and secondary literature. Primary sources include peer-reviewed journal articles, academic books, and conference proceedings that directly discuss multicultural Islamic education, educational leadership, school management, and violence in educational settings. Secondary sources include policy documents, curriculum guidelines, and supporting literature related to educational governance and social issues in Islamic education. The selection of sources is conducted purposively based on relevance, academic credibility, and contextual alignment with the research focus.²³

Data collection is carried out through systematic documentation and literature searching using academic databases, institutional repositories, and reputable publishers. Each selected source is carefully examined to identify key arguments, findings, and conceptual positions relevant to the research problem. Documentation is organized thematically to ensure analytical coherence and traceability of data throughout the research process.²⁴

Data analysis is conducted using a thematic–critical analysis technique. The collected literature is categorized into major themes, including the formalization of multicultural Islamic education, manifestations of school violence, and leadership and policy failures in Islamic schools. These themes are then critically analyzed by relating theoretical insights to contemporary educational challenges. This method enables the researcher to uncover structural patterns, contradictions, and institutional shortcomings embedded within educational practices.²⁵²⁶

To ensure the trustworthiness of the analysis, source triangulation and

²¹ Zed, M. (2018). *Metode penelitian kepustakaan*. Jakarta: Yayasan Obor Indonesia.

²² Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339.

²³ Sugiyono. (2021). *Metode penelitian kualitatif*. Bandung: Alfabeta.

²⁴ Zed, M. (2018). *Metode penelitian kepustakaan*. Jakarta: Yayasan Obor Indonesia.

²⁵ Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.

²⁶ Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks, CA: SAGE Publications.

analytical rigor are applied. Triangulation is achieved by comparing perspectives from different authors, educational contexts, and time periods to obtain a comprehensive and balanced understanding. Analytical rigor is maintained through repeated reading, cross-checking interpretations, and ensuring logical consistency among arguments. Through these strategies, the study aims to produce a credible and well-grounded critical analysis of multicultural Islamic education within the framework of Islamic education management and social studies.

RESULT AND DISCUSSION

Formalism of Multicultural Islamic Education Values

The first major finding of this study reveals that multicultural Islamic education in many Islamic schools operates predominantly at a formalistic level. Multicultural values such as tolerance, respect for diversity, and inclusivity are frequently articulated in curriculum documents, vision statements, and learning objectives, yet remain weakly embedded in everyday educational practice. Studies on the implementation of multicultural Islamic education indicate that values are often presented as normative discourse rather than lived ethical commitments.²⁷ This condition creates a discrepancy between what schools claim to uphold and what is actually practiced within educational interactions. Multicultural education becomes symbolic rather than transformative.

Formalism is evident in the way multicultural Islamic education is institutionalized through administrative compliance rather than ethical internalization. Curriculum innovations, including the integration of multicultural themes and outcome-based education models, often emphasize documentation and assessment indicators while neglecting relational and moral dimensions of schooling.²⁸ As a result, multicultural values are treated as technical requirements to be fulfilled rather than principles guiding institutional behavior. This approach limits the capacity of education to influence students' moral development meaningfully. Values lose their formative power when reduced to procedural routines.

²⁷ Permana, D., & Ahyani, H. (2020). Implementasi pendidikan Islam dan pendidikan multikultural pada peserta didik. *Jurnal tawadhu*, 4(1), 995-1006.

²⁸ Rahmawati, Z. D., & Wahyuni, S. (2024). Pengembangan Kurikulum Pendidikan Islam Multikultural Berbasis Outcome Based Education (OBE). *TA'LIM: Jurnal Studi Pendidikan Islam*, 7(2), 218-236.

The persistence of school violence further exposes the limitations of formalistic multicultural education. Incidents of bullying among students and abusive behavior within teacher–student relationships suggest that tolerance and respect are not internalized as ethical norms. Research on multicultural Islamic education emphasizes that without consistent value embodiment, students are unlikely to translate conceptual understanding into moral action.²⁹ Formal instruction alone fails to shape behavior when it is disconnected from lived experience. Violence emerges as a symptom of ethical dissonance within the school environment.

Formalism also manifests in the absence of clear institutional policies that operationalize multicultural values. While schools may endorse multicultural ideals rhetorically, many lack concrete guidelines governing teacher conduct, conflict resolution, and disciplinary practices rooted in those values. Studies indicate that without policy frameworks and enforcement mechanisms, multicultural education remains aspirational rather than actionable.³⁰ This policy vacuum allows inconsistent practices to persist, including authoritarian discipline and unequal treatment. Ethical ambiguity weakens institutional accountability.

From a philosophical perspective, this formalistic tendency contradicts the epistemological foundations of multicultural Islamic education. Islamic educational thought emphasizes the unity of knowledge, ethics, and practice, where values must be embodied through action and example.³¹ When multicultural education is detached from ethical praxis, it loses its coherence as an Islamic educational paradigm. Education becomes performative rather than transformative. This contradiction undermines the moral credibility of Islamic schools.

The dominance of formalism is further reinforced by managerial orientations that prioritize institutional image over ethical substance. In competitive educational environments, multicultural discourse is often used to enhance legitimacy and

²⁹ Sopiansyah, D., & Erihardiana, M. (2021). Model pembelajaran dan implementasi pendidikan multikultural dalam pendidikan Islam dan Nasional. *Mimbar Kampus: Jurnal Pendidikan dan Agama Islam*, 20(2), 88-98.

³⁰ Alfafan, I., & Nadhif, M. (2023). Penataran nilai pendidikan islam multikultural berbasis muatan lokal sebagai strategi pengembangan kurikulum pendidikan islam di Indonesia. *TA'LIMUNA: Jurnal Pendidikan Islam*, 12(2), 167-178.

³¹ Halim, A. (2021). Pendidikan Islam Multikultural Dalam Prespektif Azyumardi Azra. *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam*, 13(01).

public appeal rather than to initiate deep cultural change.³² Such instrumentalization of values reduces multicultural education to branding. Ethical education cannot thrive when it is subordinated to institutional reputation management.

These findings suggest that the crisis of multicultural Islamic education does not stem from conceptual inadequacy but from its reduction to formal compliance. The prevalence of violence and moral deviation reflects the failure to translate values into institutional practice and leadership commitment. This insight directs the discussion toward examining how leadership failure contributes to the persistence of violence and ethical inconsistency in Islamic schools, which becomes the focus of the next finding.

Leadership Failure and the Absence of Policy Commitment

The second finding indicates that the persistence of school violence and ethical inconsistency is closely linked to leadership failure and the absence of firm policy commitment in Islamic schools. Leadership plays a central role in translating educational values into institutional norms, yet many schools lack leaders who actively embody and enforce multicultural Islamic principles. Studies on Islamic education management suggest that when leadership is weak or inconsistent, ethical values remain rhetorical and fail to shape school culture.³³ This condition allows harmful practices to persist unchecked. Leadership inaction becomes a silent endorsement of ethical deviation.

Leadership failure is particularly evident in the lack of clear, value-based policies governing teacher conduct and student discipline. While multicultural ideals are often stated in school visions, they are rarely operationalized into concrete regulations, codes of ethics, or conflict-resolution procedures. Research highlights that without institutional policies rooted in multicultural Islamic values, schools struggle to respond consistently to bullying and violence.³⁴ Decision-making becomes reactive and case-by-case, undermining justice and trust. Ethical standards

³² Abzar, M. (2024). Pendidikan Islam multikultural perguruan Muhammadiyah: Studi tinjauan literatur. *Iqra: Jurnal Ilmu Kependidikan dan Keislaman*, 19(1), 81-92.

³³ Supriani, Y., Prasetyo, E. B., Ruswandi, U., & Erihardiana, M. (2022). Strategi pengembangan pendidikan multikultural pada institusi pendidikan islam. *EDUKASIA Jurnal Pendidikan dan Pembelajaran*, 3(3), 589-598

³⁴ Sopiansyah, D., & Erihardiana, M. (2021). Model pembelajaran dan implementasi pendidikan multikultural dalam pendidikan Islam dan Nasional. *Mimbar Kampus: Jurnal Pendidikan dan Agama Islam*, 20(2), 88-98.

lose their binding force.

The absence of policy commitment also reflects a managerial orientation that prioritizes administrative order over moral responsibility. Leadership often focuses on compliance with external regulations and performance indicators while neglecting internal ethical governance. Studies indicate that such technocratic management sidelines value-based leadership, weakening the moral climate of schools.³⁵ As a result, multicultural education is not institutionalized as a guiding framework for governance. Ethical leadership is replaced by procedural management.

Leadership failure further manifests in inadequate supervision and professional development related to multicultural values. Teachers are expected to deliver multicultural content without sufficient guidance, training, or evaluation mechanisms. Research on multicultural Islamic education underscores that educators require continuous support to embody values of tolerance, empathy, and nonviolence in their pedagogical practice.³⁶ Without leadership-driven capacity building, teachers rely on personal dispositions rather than institutional standards. This variability contributes to inconsistent and sometimes abusive practices.

The relational dimension of leadership is also compromised when leaders fail to model ethical behavior. Islamic educational philosophy emphasizes exemplary leadership as a core mechanism of moral transmission. When leaders do not demonstrate fairness, empathy, and accountability, multicultural values lose credibility in the eyes of teachers and students.³⁷ Moral authority erodes when leadership behavior contradicts proclaimed values. Institutional trust weakens accordingly.

These patterns suggest that leadership failure is not merely an individual issue but a systemic problem rooted in weak governance structures. Without explicit policy commitment, multicultural Islamic education cannot function as an institutional ethic capable of preventing violence. Leadership that avoids confronting ethical violations perpetuates a culture of silence and normalization of

³⁵ Bassar, A. S., Ruswandi, U., & Erihadiana, M. (2021). Pendidikan Islam: Peluang dan Tantangan di Era Global dan Multikultural. *J-PAI: Jurnal Pendidikan Agama Islam*, 8(1).

³⁶ Mustafida, F. (2020). Integrasi nilai-nilai multikultural dalam pembelajaran pendidikan agama Islam (PAI). *Jurnal Pendidikan Islam Indonesia*, 4(2), 173-185.

³⁷ Halim, A. (2021). Pendidikan Islam Multikultural Dalam Prespektif Azyumardi Azra. *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam*, 13(01).

harm. This failure reinforces the gap between normative ideals and daily practice.

Taken together, the findings indicate that addressing school violence requires leadership that is ethically grounded and policy-oriented. Multicultural Islamic education demands leaders who can translate values into enforceable standards and consistent practices. The lack of such leadership explains why formalistic value adoption persists alongside ethical breakdowns. This insight directs attention to how leadership failure intersects with power relations and institutional culture, setting the stage for the next finding on how violence is reproduced and normalized within school environments.

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³⁸ Imami, A. S., & Zamzami, A. M. A. (2024). Konstruksi Pendidikan Islam Multikultural Di Madrasah Diniyah Badridduja Kraksaan Probolinggo. *Berkala Ilmiah Pendidikan*, 4(3), 574-588.

³⁹ Alfafan, I., & Nadhif, M. (2023). Penataran nilai pendidikan islam multikultural berbasis muatan lokal sebagai strategi pengembangan kurikulum pendidikan islam di Indonesia. *TA'LIMUNA: Jurnal Pendidikan Islam*, 12(2), 167-178.

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⁴⁰ Firdaus, W. A. (2024). Tantangan dan peluang multikulturalisme Dalam pendidikan islam. *Jurnal Ilmiah Multidisipin*, 2(2), 116-125.

⁴¹ Permana, D., & Ahyani, H. (2020). Implementasi pendidikan Islam dan pendidikan multikultural pada peserta didik. *Jurnal tawadhu*, 4(1), 995-1006.

⁴² Sari, I. K., & Siregar, N. (2021). Pendidikan multikultural dalam perspektif filsafat pendidikan Islam. *Hikmah*, 18(2), 108-118.

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Reconstructing Multicultural Islamic Education Management as Ethical Governance

The fourth finding emphasizes the urgent need to reconstruct multicultural Islamic education management from symbolic formalism toward ethical and policy-driven governance. The persistence of school violence and moral inconsistency demonstrates that multicultural values cannot function effectively when treated merely as instructional content. Research in Islamic education management underscores that values must be institutionalized through leadership commitment, governance structures, and enforceable policies to shape school culture meaningfully.⁴³ Without such institutional grounding, multicultural education remains vulnerable to distortion and neglect.

Reconstruction begins with redefining leadership roles as moral and ethical agents rather than administrative managers. Islamic educational philosophy positions leadership as exemplary practice, where leaders embody justice, compassion, and accountability in daily decision-making.⁴⁴ When leaders model multicultural values consistently, they establish ethical standards that guide teachers and students alike. This moral exemplarity transforms leadership into a mechanism of value transmission. Ethical leadership restores credibility to multicultural Islamic education.

A reconstructed management framework also requires explicit policy instruments that operationalize multicultural values. Clear codes of conduct, transparent disciplinary procedures, and value-based conflict resolution mechanisms are essential to prevent violence and abuse. Studies indicate that

⁴³ Supriani, Y., Prasetyo, E. B., Ruswandi, U., & Erihadiana, M. (2022). Strategi pengembangan pendidikan multikultural pada institusi pendidikan islam. *EDUKASIA Jurnal Pendidikan dan Pembelajaran*, 3(3), 589-598

⁴⁴ Halim, A. (2021). Pendidikan Islam Multikultural Dalam Prespektif Azyumardi Azra. *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam*, 13(01).

schools with coherent policy frameworks rooted in multicultural principles are better equipped to address ethical violations consistently.⁴⁵ Policy clarity reduces ambiguity and limits discretionary power. Multicultural values gain practical authority when embedded in governance.

Professional development constitutes another critical element of reconstruction. Teachers need systematic training that enables them to internalize and enact multicultural values within pedagogical practice. Research shows that without continuous capacity building, educators rely on personal attitudes rather than institutional ethics, resulting in inconsistent and sometimes harmful practices.⁴⁶ Structured professional development aligns individual behavior with institutional values. Ethical competence becomes a shared standard rather than an individual choice.

School culture must also be reshaped to support ethical governance. Inclusive and participatory environments encourage mutual respect and collective responsibility. Studies on multicultural Islamic education highlight the importance of cultivating trust, dialogue, and shared ownership of values within educational communities.^{47,48} When school culture reinforces ethical norms, violence and domination lose social legitimacy. Culture functions as a moral ecosystem sustaining educational values.

This reconstruction further demands responsiveness to contemporary social dynamics. Islamic schools operate within complex environments influenced by digital media, societal polarization, and shifting moral norms. Adaptive management strategies that integrate multicultural values with contextual realities enhance the relevance of education.⁴⁹ Ethical governance must remain flexible without compromising core values. Such adaptability ensures sustainability amid

⁴⁵ Alfafan, I., & Nadhif, M. (2023). Penataran nilai pendidikan islam multikultural berbasis muatan lokal sebagai strategi pengembangan kurikulum pendidikan islam di Indonesia. *TA'LIMUNA: Jurnal Pendidikan Islam*, 12(2), 167-178.

⁴⁶ Mustafida, F. (2020). Integrasi nilai-nilai multikultural dalam pembelajaran pendidikan agama Islam (PAI). *Jurnal Pendidikan Islam Indonesia*, 4(2), 173-185.

⁴⁷ Fahrudin, A. H., Maskuri, M., & Busri, H. (2021). Internalisasi Nilai Multikulturalisme melalui Pendidikan Islam; Interelasi Tri Sentra Pendidikan pada Masyarakat Multireligius Desa Balun Lamongan. *Indonesian Journal of Islamic Education Studies (IJIES)*, 4(1), 52-69.

⁴⁸ Afiah, S., Asy'arie, M., & Aryani, SA (2020). Kearifan Lokal sebagai Sarana Pendidikan Islam Multikultural: Studi Kurikulum Tersembunyi di Ponpes Nurul Huda Sragen. *Prophetic: Jurnal Studi Islam*, 212-222.

⁴⁹ Firdaus, W. A. (2024). Tantangan dan peluang multikulturalisme Dalam pendidikan islam. *Jurnal Ilmiah Multidisipin*, 2(2), 116-125.

social change.

Taken together, these findings suggest that multicultural Islamic education can overcome its current crisis only through comprehensive managerial reconstruction. Formalistic adoption of values must give way to ethical governance characterized by value-based leadership, clear policy commitment, professional development, and supportive school culture. This reconstructed model positions multicultural Islamic education as a living institutional ethic capable of preventing violence, addressing power imbalances, and restoring moral authority in Islamic schools.

Conceptual Model of Multicultural Islamic Education in Crisis: From Formalism to Ethical Governance

The conceptual model developed in this study explains the crisis of multicultural Islamic education in Islamic schools as a systemic problem rooted in formalism, leadership failure, and weak institutional governance. The model positions school violence and ethical inconsistency not as incidental phenomena, but as outcomes of structural and managerial deficiencies within educational institutions.

At the first level, the model identifies formalism in multicultural Islamic education as the initial source of crisis. Multicultural values such as tolerance, respect, and inclusivity are formally acknowledged through curriculum documents, institutional visions, and instructional discourse. However, these values are not internalized as ethical commitments guiding daily educational practice. This formalistic adoption reduces multicultural Islamic education to symbolic compliance, creating a gap between normative ideals and lived reality.

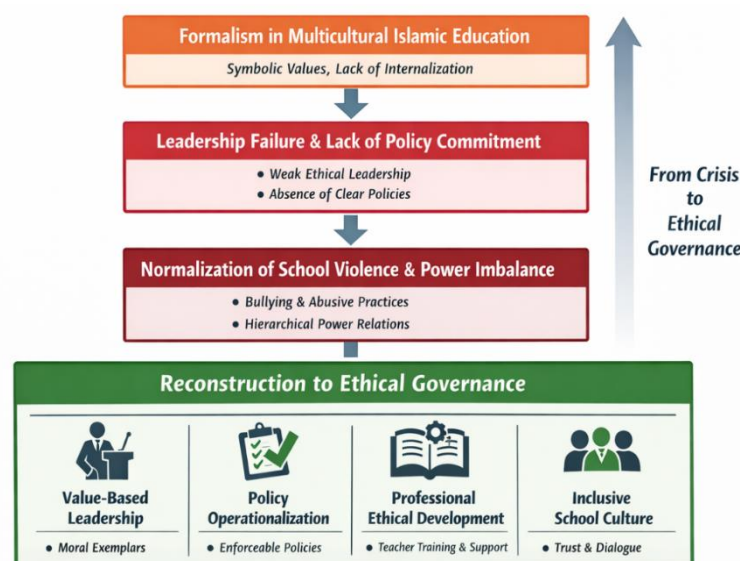
The second level highlights leadership failure and the absence of policy commitment as reinforcing factors. School leaders often fail to translate multicultural values into concrete policies, codes of conduct, and governance mechanisms. Leadership is exercised administratively rather than ethically, prioritizing institutional order and image over moral accountability. As a result, multicultural values lack enforcement power and remain vulnerable to neglect. Leadership inaction allows formalism to persist and deepens ethical ambiguity within schools.

The third level of the model focuses on the normalization of school violence through unequal power relations. In the absence of ethical governance, hierarchical structures operate without adequate checks and balances. Authority is exercised in coercive ways, while students and teachers lack safe and transparent channels for addressing conflict. Bullying, abusive discipline, and confrontational behavior become normalized as part of school routines. Violence is reproduced socially and institutionally, rather than challenged ethically.

The fourth level introduces the reconstruction of multicultural Islamic education management as ethical governance. This reconstruction reorients multicultural Islamic education from symbolic discourse toward institutional ethics. The model emphasizes four interconnected pillars: (1) value-based leadership, where leaders act as moral exemplars; (2) policy operationalization, embedding multicultural values into enforceable regulations and procedures; (3) professional ethical development, aligning teacher behavior with institutional values; and (4) inclusive school culture, fostering dialogue, trust, and shared responsibility.

Within the reconstructed model, multicultural Islamic education functions as an integrated management system rather than a curricular add-on. Ethical governance disrupts power imbalances, delegitimizes violence, and restores moral authority within schools. The model asserts that the relevance of multicultural Islamic education depends on its institutionalization as a living ethic that governs leadership, policy, pedagogy, and culture simultaneously.

Figure 1. Conceptual Model of Multicultural Islamic Education in Crisis: From Formalism to Ethical Governance



CONCLUSION

This study reveals that the challenges facing multicultural Islamic education in Islamic schools are not rooted in weaknesses of its underlying principles, but rather in the tendency to treat it as a symbolic and procedural concept. Insufficient leadership commitment and the lack of effective policy implementation hinder the integration of multicultural values into institutional practices, contributing to the persistence of violence and ethical shortcomings. To address this issue, multicultural Islamic education must be redefined as a framework of ethical governance that integrates value-driven leadership, enforceable policies, professional ethical standards, and an inclusive school culture, thereby strengthening the educational environment and restoring institutional credibility.

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