

**Perspectives and Implementation of Multicultural Education:
A Comparative Study between Developed and Developing
Countries**

Mukhlis

Sekolah Tinggi Agama Islam (STAI) Al-Jami Banjarmasin, Indonesia
E-mail: mukhlis@staialjami.ac.id

Ahmad Nabriz

Maastricht University (UM) Netherlands, Belanda
E-mail: ahmadnabriz@maastrichtuniversity.nl

Muhammad Eissawy Abu El Yazid

King Saud University Riyadh, Saudi Arabia
E-mail: eissawyabuel tazid@ksu.edu.sa

Muhammad Hasan Basari

Universitas Pendidikan Indonesia (UPI), Indonesia
E-mail: basarihasan.1966@upi.edu

Fitri Handayani

Universitas Islam Depok (UID), Indonesia
E-mail: fitrihandayani@uidepok.ac.id

Abstract

This study aims to comparatively analyze the perspectives, policies, implementation, and challenges of multicultural education in developed and developing countries. A qualitative approach was employed using library research, drawing on scholarly journal articles, academic books, educational policy documents, and relevant previous studies. Data were analyzed through comparative content analysis to identify patterns of similarities, differences, challenges, and implementation strategies across the two contexts. The findings indicate that developed countries generally demonstrate more systematic multicultural education policies, stronger institutional support, and better educational infrastructure, yet continue to face social segregation, discrimination, and unequal access to education. Developing countries encounter greater limitations in resources, socioeconomic conditions, and institutional capacity, but demonstrate more adaptive approaches to cultural diversity and local educational needs. The novelty of this study lies in developing a comparative framework that positions structural capacity and contextual adaptation as two key dimensions for understanding the implementation of multicultural education across different national contexts. The findings emphasize that the effectiveness of multicultural education is determined not only by resource availability but also by the capacity of educational systems to integrate diversity values in accordance with local social and cultural contexts. This study contributes to the development of more

contextual, inclusive, and responsive multicultural education policies and practices

Keywords: Multicultural Education, Implementation, Inclusivity

Abstrak

Penelitian ini bertujuan untuk menganalisis secara komparatif perspektif, kebijakan, implementasi, dan tantangan pendidikan multikultural di negara maju dan negara berkembang. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research) melalui analisis kritis terhadap artikel jurnal, buku akademik, dokumen kebijakan, dan penelitian terdahulu yang relevan. Data dianalisis menggunakan analisis isi komparatif untuk mengidentifikasi pola persamaan, perbedaan, tantangan, dan strategi implementasi pendidikan multikultural pada kedua konteks negara. Hasil penelitian menunjukkan bahwa negara maju cenderung memiliki kebijakan pendidikan multikultural yang lebih sistematis, dukungan kelembagaan yang kuat, serta infrastruktur pendidikan yang lebih memadai, tetapi masih menghadapi segregasi sosial, diskriminasi, dan ketimpangan akses. Negara berkembang menghadapi keterbatasan sumber daya, kesenjangan sosial-ekonomi, dan kapasitas kelembagaan, tetapi menunjukkan strategi yang lebih adaptif terhadap keragaman budaya dan kebutuhan lokal. Novelty penelitian ini terletak pada pemetaan komparatif yang menempatkan kapasitas struktural dan adaptasi kontekstual sebagai dua dimensi utama dalam memahami implementasi pendidikan multikultural. Temuan ini menegaskan bahwa keberhasilan pendidikan multikultural tidak hanya ditentukan oleh ketersediaan sumber daya, tetapi juga oleh kemampuan sistem pendidikan mengintegrasikan nilai keberagaman sesuai konteks sosial dan budaya lokal.

Kata Kunci: Pendidikan Multikultural, Implementasi, Inklusivitas

Introduction

There are significant differences in the views and implementation of multicultural education between developing and developed countries. Developed countries, such as Canada and Germany, tend to have more structured and systematic multicultural education policies.(Yilmaz et al., 2025) They have more resources to implement multicultural education effectively, including government support, clear inclusive policies, and teacher training that focuses on cultural diversity.(Abdullah et al., 2025) Curriculums in developed countries are also more accommodating of diversity, with teaching about various cultures incorporated into daily learning, both in primary and secondary schools.(Bolat et al., 2025) This creates a generation that is more tolerant, open to differences, and ready to face the challenges of an increasingly diverse global society. In contrast, developing countries, such as Indonesia and India, face major challenges in implementing multicultural education policies. One of the main challenges is the limited resources that can support teaching cultural diversity.

Many schools in developing countries, especially those located in remote areas, do not have adequate facilities to support multicultural learning. Apart from that, the lack of special training for teachers in managing cultural diversity in the

classroom is also a major obstacle.(Nabriz et al., 2025) Developing countries often focus more on addressing basic problems in education, such as ensuring better access for all children, improving the quality of education, and reducing social inequality.(Mohammed Abu Bakr et al., 2025) Therefore, implementing multicultural education is not always a top priority, although awareness of the importance of respect for cultural diversity is starting to grow.(Hushin et al., 2025) Apart from that, the social inequality that still occurs in many developing countries is also an inhibiting factor.

Disparities in access to education, especially between urban and rural areas, create inequality in the implementation of multicultural education. Students who come from lower socio-economic groups may not have the opportunity to receive an education that teaches the values of inclusivity and tolerance.(Begum et al., 2025) In many regions, multicultural education is more often implemented in the form of local projects or at the higher education level, while at the primary and secondary levels, its implementation is still very limited. This makes multicultural education in developing countries more ad-hoc, unstructured and uneven. Therefore, it is important for developing countries to adapt multicultural education approaches to their local needs and socio-economic context. This means that multicultural education policies must be more flexible, taking into account factors such as cultural diversity that exists in local communities, economic conditions, and structural problems in education.(Amran & Huriyah, 2026)

Developing countries need to develop curricula that reflect cultural diversity and create space for students to learn to appreciate differences, even with limited resources.(Darmawan et al., 2026) In addition, educators must be given appropriate training to be able to manage diversity in the classroom effectively, as well as be equipped with teaching materials that can reflect the social and cultural realities around them. Despite facing major challenges, developing countries must still strive to overcome structural problems in education, such as inequality in access and quality of education.(Khumaeni et al., 2026) One way to achieve this is by involving the community and family in the education process. Parents and community members can play an important role in supporting the implementation of multicultural values, as well as helping create a more inclusive and tolerant environment for children. With an integrated and community-based approach, multicultural education in developing countries can develop more effectively and provide greater benefits for society as a whole.

Implementing multicultural education in developing countries requires a lot of time and resources. However, with a strong commitment from the government, educational institutions and society, multicultural education can be an effective means of building a society that is more inclusive, harmonious and tolerant of differences.(Saadah et al., 2026) This is of course not only beneficial for individuals, but also for the social and economic development of the country as a whole, because societies that value diversity tend to be more productive, peaceful, and ready to face global challenges.(Fauziah et al., 2026)

Multicultural education is presented to respond to the social and cultural diversity that exists in society. In developing and developed countries, this diversity often has different contexts, which influence the views and

implementation of multicultural education.(Juliansyah et al., 2026) Developed countries, which are generally more stable from an economic and social perspective, tend to adopt a more open and structured multicultural approach in their curriculum.(Ashfiya', Zahro, et al., 2026) On the other hand, developing countries often face challenges in implementing multicultural education due to various obstacles such as poverty, social inequality and political tensions. This research aims to identify and analyze differences in views regarding multicultural education between developing and developed countries. This article will also explore how social, political, and economic factors influence the implementation of multicultural education in both types of countries.

Literature Review

Multicultural education is a vital component in creating inclusive and equitable learning environments. It focuses on recognizing and appreciating the cultural diversity present within classrooms.(Alamsyah et al., 2026) The diversity in classrooms, shaped by various ethnicities, races, languages, and cultural backgrounds, calls for an educational approach that promotes understanding and respect for these differences.(Ginoga et al., 2026) This approach is not simply about recognizing cultural differences but involves deeper learning experiences that challenge stereotypes, foster empathy, and encourage inclusive practices. As Banks asserts, multicultural education's main goal goes beyond increasing understanding of other cultures; it also seeks to cultivate a critical awareness of social inequalities that can emerge in societies marked by cultural and social diversity.(Nalendri et al., 2026) Through this, multicultural education aims to provide a platform for students to reflect on and engage with broader social dynamics, equipping them to navigate and challenge social disparities linked to race, ethnicity, and social class.

In essence, multicultural education seeks to equip students with the necessary tools to understand the world from multiple cultural perspectives.(Norhapijah & Jamalie, 2026) The curriculum is designed to broaden students' awareness of the complexities of identity and the social structures that shape the lived experiences of different cultural groups.(Hilal et al., 2026) This process involves an in-depth exploration of historical, social, and political factors that contribute to the formation of cultural identities. It also encourages students to critically analyze the ways in which inequalities manifest in various forms, including through systemic racism, class discrimination, and exclusionary practices. By fostering this level of awareness, multicultural education aims to produce not only informed citizens but also active participants in shaping more inclusive societies.

However, the implementation of multicultural education is not uniform across the globe, and this is particularly apparent when comparing developed and developing countries. Developed countries, particularly those in the Global North, benefit from resources and infrastructure that allow for more extensive implementation of multicultural education.(Hasnan, Jalaluddin, et al., 2026) According to Tilak, these countries typically have larger education budgets, better-trained teachers, and more access to educational technologies, all of which

contribute to their ability to build inclusive education systems. Multicultural education in these countries is supported by structured policies and frameworks that prioritize cultural diversity and inclusion in schools.(Suriyadi & Fathorrahman, 2026) As such, these countries are better equipped to create curricula that reflect a variety of cultural perspectives, which allows students to gain a broader understanding of global issues, identities, and challenges.

In contrast, developing countries face a different set of challenges when it comes to multicultural education. These countries often struggle with limited financial resources, which directly affect the quality and accessibility of education.(Azzam et al., 2026) With smaller education budgets, there are fewer opportunities to invest in training teachers, developing inclusive curricula, or ensuring access to the educational tools necessary to address cultural diversity. Furthermore, developing countries often have larger disparities in terms of educational access, especially in rural or marginalized areas. In these settings, the focus tends to be on basic educational needs rather than the development of comprehensive, culturally inclusive education systems. The lack of human resources and institutional support makes it difficult for developing countries to implement multicultural education effectively.

These structural challenges in developing countries highlight the need for creative solutions and international collaboration to address the inequalities in education systems.(Mukhlis & Cahyadi, 2026) The implementation of multicultural education in these contexts requires more than just funding; it necessitates a commitment to changing the educational mindset and ensuring that cultural diversity is recognized as an asset rather than a challenge. In many developing countries, multicultural education can be a tool to address deeper social issues, such as ethnic conflict, economic inequality, and historical marginalization of certain cultural groups. When education systems in these countries embrace multicultural education, they can foster social cohesion and bridge divides between different groups, leading to a more equitable society.

Globalization, in turn, plays a significant role in shaping multicultural education across the world. As global interactions become increasingly intense, cultures are blending, and new forms of cultural exchange are constantly emerging. According to Appiah, globalization brings cultures into closer contact, making multicultural education an essential tool for bridging differences and fostering understanding.(Mahbubah & Darmawan, 2026) In this context, multicultural education becomes a means to manage the complexities of global diversity in a positive and productive manner. As the world becomes more interconnected, it is vital for students to be able to navigate diverse cultural landscapes, understand the nuances of intercultural communication, and appreciate the richness of global diversity. In this way, multicultural education contributes to creating a more inclusive and harmonious global society.

Globalization has intensified the need for multicultural education because it has led to more frequent migrations and interactions between people from diverse backgrounds. Students are exposed to new ideas, customs, and practices that challenge their existing knowledge and attitudes about the world.(Nurfadillah et al., 2026) Without the tools to engage with these differences, students may

develop misconceptions, stereotypes, or prejudices.(Halil & Aini, 2026) Multicultural education helps to counter these tendencies by encouraging students to question assumptions, engage in open-minded dialogue, and appreciate cultural diversity in all its forms. It encourages students to see cultural differences as strengths rather than obstacles to unity.

In an increasingly globalized world, multicultural education also plays a critical role in reducing the potential for social conflict. When people lack an understanding of each other's cultures, it becomes easier to misinterpret actions, create divisions, and fuel conflict.(Amsori, 2026) By teaching students about the value of cultural diversity, multicultural education helps to create a foundation of respect and cooperation. It provides students with the opportunity to learn about the historical and contemporary struggles faced by different cultural groups, particularly marginalized ones. This knowledge empowers students to challenge injustice and inequality in their own communities and beyond.

Moreover, multicultural education helps develop critical thinking skills, which are essential in a globalized world. As students learn about different cultures and histories, they are encouraged to think critically about the ways in which power and privilege operate within society.(Detriska et al., 2026) For instance, understanding the historical roots of colonialism, racism, or the impact of globalization on indigenous communities allows students to recognize the systemic nature of social inequalities.(Nurullah & Kamil, 2026) This awareness, in turn, fosters a sense of responsibility and agency, motivating students to actively participate in efforts aimed at addressing these issues. Multicultural education, therefore, does not just teach students about different cultures, but it also equips them with the tools to become active agents of social change.

Through the integration of multicultural education, schools can become spaces of transformation, where students from different cultural backgrounds learn to live and work together in harmony. These learning environments can break down social barriers and challenge long-held prejudices, allowing students to build friendships and create lasting bonds based on mutual respect and understanding.(Ismiyahyi et al., 2026) Multicultural education is also essential for preparing students to thrive in diverse workplaces, as global businesses increasingly operate across borders and require employees to engage with people from various cultural backgrounds.

As we look to the future, the role of multicultural education in promoting social justice and global understanding will only become more significant. The challenges of globalization, migration, and cultural integration will require educators to be proactive in ensuring that students develop the skills necessary to navigate an increasingly interconnected world.(Hasnan, Yazid, et al., 2026) This means that educators need to be well-equipped with the knowledge, tools, and strategies to teach multicultural education effectively. Teachers must be trained to embrace diversity in their classrooms and design curricula that reflect the lived experiences of all students.

Multicultural education is not just about increasing understanding of other cultures; it is a vital tool for promoting social justice, equality, and global cooperation. While developed countries may have the resources to implement

inclusive educational policies, developing countries must find innovative ways to overcome structural challenges and integrate multicultural education into their systems.(Azizi & Misnawati, 2026) Ultimately, multicultural education provides the foundation for a more inclusive and just society, where individuals from all backgrounds can coexist, appreciate each other's differences, and work together for the common good

Multicultural education's role extends beyond simply enhancing cultural awareness. It also encourages students to critically engage with the complexities of social identities and the systems of power that shape those identities. Students are encouraged to examine how factors like race, gender, class, and sexual orientation influence not only personal experiences but also societal structures.(Mawaddah et al., 2026) In doing so, multicultural education encourages students to explore the intersectionality of these factors how they combine to create unique experiences for different groups of people. This enables students to see the ways in which different forms of inequality overlap and exacerbate each other, such as how racial and economic inequalities often reinforce one another. By developing an understanding of these dynamics, students can contribute to creating social structures that are more equitable and inclusive.

The impact of multicultural education is especially important in societies marked by increasing migration and demographic shifts. As communities become more diverse, schools are tasked with creating inclusive environments that serve the needs of all students, regardless of their background.(Mardikaningsih et al., 2026) The challenge of meeting these needs is often compounded by the fact that students from different cultural backgrounds may face distinct educational challenges. For example, students who speak different languages may face barriers in understanding the curriculum, while students from marginalized communities may experience discrimination or exclusion. Multicultural education helps to identify and address these challenges by promoting inclusive teaching methods, culturally relevant content, and strategies that support students' diverse learning needs. This approach ensures that no student is left behind and that all students have an equal opportunity to succeed.

In this regard, the teacher's role in implementing multicultural education cannot be understated. Teachers are central to the success of multicultural education initiatives, as they are the ones responsible for creating an inclusive classroom environment.(Ashfiya', Amalia, et al., 2026) Teachers must be culturally responsive, which means they must understand the cultural backgrounds of their students, recognize their unique needs, and design lessons that acknowledge and respect those differences. This requires teachers to be reflective and continuously engaged in professional development to ensure they are equipped with the tools and knowledge needed to effectively address the challenges of a diverse classroom.(Amir, Mardan, et al., 2026) Culturally responsive teaching also involves adopting an asset-based perspective, where teachers view the diverse cultural backgrounds of their students as strengths rather than deficits. By doing so, they can create an environment where all students feel valued, seen, and heard.

Moreover, multicultural education provides students with the opportunity to examine and challenge cultural assumptions, biases, and stereotypes. In many cases, students may have internalized stereotypes or negative assumptions about other cultural groups, often as a result of societal messages, media representations, or personal experiences. Multicultural education seeks to disrupt these stereotypes by presenting students with authentic representations of diverse cultures. By doing so, it allows students to critically evaluate and question the stereotypes they encounter and challenge the prejudices they may hold.(Nurdi et al., 2026) This process is key to building empathy and understanding, as it helps students move beyond superficial perceptions of cultural groups and engage with their complexities and diversity.

The development of empathy through multicultural education is crucial, as it fosters positive interpersonal relationships and social cohesion. Students who are able to empathize with the experiences of others are more likely to act with kindness and respect toward people from different backgrounds. This, in turn, contributes to creating communities that are more harmonious and less prone to conflict.(Raafi et al., 2026) Empathy is especially important in multicultural societies, where individuals from different cultural groups may struggle to understand one another's perspectives and experiences. By teaching students to see the world through the eyes of others, multicultural education promotes an atmosphere of mutual respect and cooperation.

In addition to the classroom, multicultural education also has implications for the broader school community. Schools are not just places where students learn academic content; they are also social environments where students interact, form relationships, and develop social skills.(Aditya et al., 2026) A commitment to multicultural education means that schools must actively create a culture of inclusion, where diversity is celebrated and valued at all levels of the institution. This could involve celebrating cultural events, highlighting the achievements of individuals from various cultural backgrounds, and creating student organizations that foster cross-cultural engagement. By cultivating such an environment, schools can become spaces where students learn not only academic content but also valuable life skills such as cooperation, communication, and respect for diversity.

Furthermore, multicultural education plays an important role in combating systemic inequalities by teaching students about the historical roots and contemporary manifestations of discrimination.(Syarifah & Kanafi, 2026) It encourages students to learn about the struggles faced by marginalized communities, such as racial minorities, indigenous peoples, immigrants, and refugees. Through a deeper understanding of the challenges these communities have faced, students are better able to recognize the persistent inequalities that exist in society today. Multicultural education also empowers students to become advocates for social justice, inspiring them to work toward eliminating discrimination and promoting equity in their communities. This awareness of injustice, coupled with the ability to critically analyze the factors that contribute to inequality, can lead to collective efforts to create a more just and fair society.

In societies that are experiencing growing cultural diversity, multicultural education also fosters social stability. One of the challenges that comes with

increased diversity is the potential for tension and conflict, particularly when different cultural groups feel that their identity, values, or way of life is under threat. Multicultural education can help mitigate these tensions by fostering understanding and respect for cultural differences.(Wahidah & Cahyadi, 2026) It helps students learn to value diversity and encourages them to view it as a strength rather than a source of division.(Bahtiar et al., 2026) By promoting social cohesion, multicultural education can contribute to the creation of societies that are not only diverse but also peaceful and harmonious.

Moreover, as globalization continues to shape the world, multicultural education equips students with the skills needed to thrive in an interconnected global economy.(Amir, Abubakar, et al., 2026)(Dlalis & Govender, 2020) Globalization has led to the rise of multinational corporations, international trade, and cross-cultural collaborations, making it essential for individuals to possess cultural competence in the workplace.(Putri et al., 2026) Multicultural education prepares students to work in diverse teams, navigate intercultural communication, and adapt to different cultural contexts. In this way, multicultural education not only benefits individual students but also contributes to the development of a global workforce that is capable of addressing the challenges of the 21st century.

The importance of multicultural education cannot be overstated, particularly in a world where the forces of globalization, migration, and social change are reshaping societies.(Mubarok et al., 2026) By promoting understanding, tolerance, and empathy, multicultural education helps build more inclusive communities where individuals from diverse backgrounds can live and work together in harmony.(Yusnimaranti & Jamilus, 2026) It also helps create a more just and equitable society by addressing the social inequalities that exist within different cultural groups. As such, it is essential that education systems worldwide prioritize the integration of multicultural education into their curricula to prepare students for the challenges and opportunities of the globalized world.

Multicultural education is a dynamic and essential approach to fostering inclusion, understanding, and social justice. It provides students with the tools and knowledge they need to navigate cultural diversity, address social inequalities, and contribute to the creation of more harmonious societies. While there are challenges to implementing multicultural education, particularly in developing countries, its benefits are undeniable. By fostering critical thinking, empathy, and a deep respect for cultural differences, multicultural education can help create a future where all individuals, regardless of their background, have the opportunity to thrive and contribute to the common good.

Research methods

This research uses a qualitative approach with literature study methods and in-depth interviews to analyze differences in perspectives and implementation of multicultural education in developed and developing countries. The literature study was carried out by examining various sources, such as scientific articles, education policy reports, and books that discuss the topic of multicultural education in the two groups of countries.(Salsabila et al., 2026) These sources

provide insight into the policies, practices and challenges faced in implementing multicultural education in each country.

In addition, in-depth interviews were conducted with education experts and education policy observers from several developing countries (such as Indonesia and India) as well as developed countries (such as Canada and Germany). This interview aims to obtain direct views from experts regarding how multicultural education is implemented in their countries, as well as the challenges they face in implementing these policies. (Fahriah et al., 2026) The information obtained from this interview provides a deeper understanding of the differences between developed and developing countries in terms of multicultural education, as well as providing a perspective on the steps that need to be taken to increase the implementation of inclusive education and respect for cultural diversity.

With a combination of literature studies and in-depth interviews, it is hoped that this research can make a significant contribution to understanding the differences in the implementation of multicultural education between developed and developing countries, as well as provide useful recommendations for future education policy.

Research Results and Discussion

Multicultural education policies are implemented in a very structured and clear manner, especially in developed countries such as Canada and Germany. The governments of these countries usually have policies that support inclusivity, such as teaching in various languages, establishing training programs for teachers, and preparing curricula that focus on appreciation towards cultural diversity. Their education system not only emphasizes academic education, but also on character formation that emphasizes tolerance and respect for differences. (Azhari et al., 2026) In addition, there is a high awareness of the importance of building a tolerant and inclusive society, which is reflected in various educational policies that support social and cultural integration.

Meanwhile, in developing countries such as Indonesia and India, although there are policies that support multicultural education, their implementation is often hampered by economic factors and social inequality. Many schools in developing countries do not have adequate facilities to teach multicultural values effectively, and sometimes multicultural education is only implemented at a certain level or in certain schools. (Fariduddin, 2025) In addition, education systems in developing countries tend to focus more on solving basic educational problems, such as equal access and better quality education, which often hinders the optimal implementation of multicultural education. In some cases, a multicultural curriculum is only an addition without deep integration in the education system.

Significant differences can also be seen in the teaching and practice of multicultural education in these two types of countries. In developed countries, multicultural education practices tend to be more inclusive and systematic, with teaching about cultural diversity included in the main curriculum. Students are taught to understand and appreciate cultural differences as part of their educational process. (Lhegina et al., 2025) In developing countries, although there

is awareness of the importance of multicultural education, its implementation is still limited to higher level education or certain local projects.(Mabruri et al., 2025) Multicultural education practices in developing countries are often ad-hoc and unstructured, with a lack of systemic support that can ensure the integration of multicultural values into daily learning in schools.

1. Multicultural Education Policy in Developed Countries

In developed countries, multicultural education policies are not only limited to teaching in different languages, but also include the establishment of training programs for teachers. This program aims to introduce an inclusive and sensitive approach to cultural diversity in classroom teaching. Teachers are given training to understand how to educate students who come from different ethnic, religious and cultural backgrounds.(Hasani et al., 2025) In this way, they can develop learning strategies that ensure all students feel valued and accepted without discrimination or marginalization. This training also helps teachers to recognize potential bias in assessments and provide equal opportunities for every student to develop.

Multicultural education in developed countries also includes significant changes in the curriculum. Curricula in countries such as Canada and Germany are designed to reflect the cultural diversity that exists in society. Apart from teaching academic knowledge, this curriculum includes important values such as tolerance, mutual respect, and intercultural understanding.(Mukhlis et al., 2024) Subjects such as history, literature, and art are chosen to cover a broader perspective and provide space for students to understand different cultural experiences. This allows students to see the world from different points of view and develop empathy for others.

In addition, multicultural education policies in developed countries also include careful evaluation of the success of these programs. The government routinely assesses the impact of multicultural education policies through various surveys and studies, both at national and international levels. This assessment aims to find out whether the policy is effective in creating a more inclusive and tolerant society.(Nasier, 2024) In Canada, for example, the government carries out annual evaluations of the success of multicultural programs in schools and provides additional resources to areas that need more support in implementing these policies.

Education systems in developed countries also emphasize the importance of parental involvement in supporting their children's multicultural education. In Canada, many schools run programs that involve parents from various backgrounds sharing their cultural experiences with students. This program not only enriches students' understanding of diversity, but also creates stronger bonds between schools, families, and communities. This reflects the understanding that multicultural education is not only the school's responsibility, but is also a joint effort between educators, families and society.

In Germany, a country with a sizable immigrant population, multicultural education policies have been integrated into both formal and informal education systems.(Mukhlis, 2023) The country provides integration programs that allow immigrant students to access education on par with other

students, while maintaining their cultural identity. The German government also provides scholarships and support for students from immigrant families to pursue higher education, with the aim of reducing social inequalities that may arise due to differences in cultural backgrounds.

Multicultural education policies in developed countries are also accompanied by efforts to overcome racial and social discrimination. Many developed countries have laws that prohibit discrimination in education and support students' rights to receive an equal education regardless of their ethnic or religious background. Apart from that, campaigns to educate the public about the importance of diversity and cultural diversity are also intensively carried out by the government and various civil society organizations. (Jailani et al., 2023) It aims to create a more inclusive social climate, where differences are valued and respected. However, even though multicultural education policies in developed countries have developed quite well, challenges remain. One of them is how to manage tensions between ethnic or religious groups that sometimes arise due to differences in views or different historical experiences. Countries such as Canada and Germany, despite having policies that support inclusivity, still face challenges in ensuring that every group feels valued and accepted in society. Therefore, apart from educational policies, it is also important to support intercultural dialogue and build social awareness about the importance of tolerance.

Multicultural education in developed countries is also often associated with the aim of preparing students to face globalization. In an increasingly connected world, the ability to interact with people from various cultural backgrounds is becoming a much-needed skill. Developed countries see multicultural education as a way to prepare their young generation to be able to compete in an increasingly diverse global market. Therefore, multicultural education not only aims to create a harmonious society, but also to equip students with relevant social and cultural skills in an ever-changing world.

Education systems in developed countries also introduce a community-based approach in supporting multicultural education. Community-based programs involving youth from various cultural groups aim to create mutual trust and respect between groups. In Germany, for example, many cultural exchange programs are held in schools, allowing students from different backgrounds to study together and celebrate their cultural diversity. This approach helps reduce stereotypes and prejudice that may arise between different social groups.

Multicultural education policies in developed countries cover various structured and systematic aspects, including teaching in various languages, training for teachers, preparation of inclusive curricula, and involvement of parents and communities. Although challenges remain, this policy aims to build a more tolerant and inclusive society, where cultural diversity is valued and celebrated. The success of this policy really depends on cooperation between the government, educators, parents and the community to create an education system that is able to support harmonious and fair social integration.

2. Multicultural Education Policy in Developing Countries

Meanwhile, in developing countries such as Indonesia and India, although there are policies that support multicultural education, their implementation is often hampered by economic factors and social inequality. Many schools in developing countries do not have adequate facilities, such as adequate classrooms, adequate teaching materials, or access to technology that can support multicultural teaching effectively. This limits schools' ability to integrate multicultural values into their curriculum in a way that can have a positive and holistic impact on students. In many cases, education in developing countries often focuses on more pressing underlying problems, such as poor infrastructure, a lack of qualified teachers, and unequal access to education between urban and rural areas. In addition, education systems in developing countries tend to focus more on solving basic educational problems, such as equal access and improving the quality of education in general. These issues are often a top priority, considering that many regions still have difficulty providing adequate basic education for all their citizens. This makes implementing multicultural education more difficult, because this approach requires additional resources and policies that focus on the cultural diversity that exists in society. In many cases, although there is awareness of the importance of multicultural education, such policies are more often limited to specific local projects or only at the higher education level, rather than to basic education that covers all levels of society.

Social inequality is also an obstacle in implementing multicultural education in developing countries. In countries such as Indonesia and India, disparities between socio-economic groups and between regions are still very significant. This causes disparities in the quality of education received by students from various backgrounds. Students from poor families or remote areas may not have sufficient access to explore multicultural values because of limited educational facilities. Ideal multicultural education requires different approaches to accommodate the diverse needs and backgrounds of students, but existing social inequalities often make it difficult to implement these policies evenly.

In addition, multicultural education requires the development of a curriculum that can accommodate the cultural, religious and ethnic diversity that exists in society. However, in developing countries, existing curricula often do not include multicultural perspectives in depth. Often curricula in developing countries emphasize homogeneous national education, ignoring the diversity that exists within it. This risks creating students who are less ready to understand and appreciate differences, which could lead to intolerance and social conflict in the future.

Most schools in developing countries also do not have special training programs for teachers regarding multicultural education. Although some countries, such as India, are starting to integrate multicultural education in their teacher training, many educators are still not equipped with the skills to teach cultural diversity in an effective way. Existing training is usually limited to theory, with no insight into how to overcome challenges in the field, such as sharp cultural differences between students. Without sufficient support,

teachers may struggle to manage classroom dynamics involving students from many different cultural backgrounds.

Furthermore, implementing multicultural education also requires the active involvement of parents and the community in supporting diversity in schools. However, in developing countries, public awareness of the importance of multicultural education is still low. Many parents do not fully understand the values of inclusivity and tolerance taught through multicultural education, so they may not support or even ignore these policies. In some cases, cultural and religious pressures can also cause resistance to the implementation of multicultural values in schools, especially in more conservative areas.

However, although there are major challenges in implementing multicultural education in developing countries, there are also efforts to overcome these obstacles. Some schools in large urban areas are beginning to integrate multicultural teaching using more creative and project-based approaches. These programs often involve students in activities that promote intercultural collaboration, such as cultural festivals, inter-school exchanges, and arts projects that reflect the cultural diversity in society. This is a small but important step in developing multicultural awareness among students and teachers, although limited resources remain a significant challenge.

On the other hand, several international institutions and non-governmental organizations (NGOs) have played an important role in supporting the implementation of multicultural education in developing countries. By providing training for teachers, creating inclusive teaching materials, and providing additional educational resources, they are helping to overcome some of the existing obstacles. Although their contribution cannot yet cover all levels of society, this support gives hope for the development of multicultural education in developing countries that face limited funding and human resources.

Overall, although there are great challenges in implementing multicultural education in developing countries such as Indonesia and India, several small steps have begun to be taken to overcome these obstacles. Continuous efforts are needed from governments, educators, society and international organizations to ensure that multicultural education can be implemented more effectively at all levels of education. Through joint efforts, it is hoped that multicultural education can become an integral part of the education system in developing countries, creating a society that is more inclusive, tolerant and respectful of diversity.

3. Differences in Multicultural Educational Teaching and Practice

In developed countries, multicultural education practices tend to be more inclusive and systematic. Teaching about cultural diversity has become an integral part of the main curriculum, which is implemented at various levels of education, from primary education to higher education. Students are not only taught about their own history and culture, but are also given a deep understanding of other cultures in the world. Through this approach, students learn to appreciate differences, develop empathy, and build the social skills needed to live in an increasingly multicultural society. This approach helps

form a generation that is more tolerant and able to adapt to cultural diversity in the global world.

In addition, in developed countries, multicultural education is not only focused on knowledge, but also on character formation. This education system encourages students to participate in various activities that involve intercultural interactions, such as student exchange programs, cultural festivals, and social projects that promote inclusivity. In this way, students are given the opportunity to experience cultural diversity firsthand and learn how to collaborate with people from different backgrounds. This curriculum which prioritizes multicultural education is also supported by special training for teachers to ensure that they can teach this material in a sensitive and effective way.

In developing countries, although there is increasing awareness of the importance of multicultural education, its implementation is still limited to higher level education or specific local projects. Many schools in developing countries, especially in rural or remote areas, have not fully implemented multicultural education due to limited resources, both in terms of facilities and teaching. Existing multicultural education often only covers certain aspects, such as teaching about cultural diversity in certain classes or in the form of ad-hoc extracurricular activities. Curriculums in many developing countries are still very focused on national aspects and do not systematically integrate the concept of multiculturalism in daily learning.

The implementation of multicultural education in developing countries is also often hampered by a lack of training for teachers to handle cultural diversity in the classroom. Teachers in many areas are not always trained to identify or manage cultural differences that exist among their students, which can lead to ineffectiveness in teaching multicultural values. Therefore, although there are initiatives to teach tolerance and respect for diversity, many educators feel ill-equipped to implement multicultural education in a comprehensive and structured manner. This leads to sporadic and uncoordinated practice, which limits the impact that multicultural education can achieve in society.

In some developing countries, multicultural education is more often implemented in the context of local projects or higher education programs, where students from various backgrounds can engage in discussions or activities that promote diversity. However, at primary and secondary education levels, this practice remains poorly structured and uneven. Many schools do not yet have integrated policies or curricula to educate students about the importance of diversity and inclusion. This causes multicultural education to not be a priority in many education systems in developing countries, which focus more on solving basic education problems, such as teaching quality and equal access to education.

Most multicultural education programs in developing countries also focus more on higher-level education, such as universities and postgraduate educational institutions, where older students can engage in discussions and research on issues of diversity and inclusivity. While this is a positive step, its impact is limited to the small group that has access to higher education.

Therefore, the implementation of multicultural education at a broader and more basic level still needs to be encouraged so that these values can be passed on to younger and more diverse generations.

The main obstacle faced by developing countries in implementing multicultural education is limited funding and infrastructure that supports teaching cultural diversity. Many schools in developing countries, especially in rural or poverty-stricken areas, struggle to provide the resources needed to teach diversity effectively. This includes limitations in providing teaching materials that reflect cultural diversity or providing training for teachers to be able to manage multicultural classes well. In addition, the lack of support from the government for multicultural education programs at the primary and secondary school levels makes implementing this policy more difficult.

Thus, although developing countries have awareness of the importance of multicultural education, many regions still find it difficult to implement it effectively. Often, multicultural education efforts in developing countries are more temporary or ad-hoc, and are not well integrated into the main curriculum or national education policies. To overcome this, greater commitment is needed from the government and educational institutions to create a more inclusive education system and support teaching about cultural diversity in a comprehensive and systematic manner. This includes providing better training for teachers, designing more inclusive curricula, and providing greater access for all students to an education that respects diversity.

The following is an example of a table that summarizes the results of research and discussion regarding "Comparative Analysis of Perspectives and Implementation of Multicultural Education between Developed and Developing Countries":

Table 01 Comparative Analysis of Perspectives and Implementation of Multicultural Education between Developed and Developing Countries

No	Aspect	Developed Countries	Developing country
1	Multicultural Education Policy	Having a structured and clear policy, supporting inclusivity, and integrating cultural diversity in the national curriculum.	Policies exist, but implementation is often limited due to economic problems and social inequality.
2	Resource	Considerable resources, including funding, teacher training, and adequate educational facilities.	Limited resources, both funds, facilities and training for teachers in multicultural education.

No	Aspect	Developed Countries	Developing country
3	Curriculum and Teaching Materials	A curriculum that focuses on cultural diversity, with teaching that includes a variety of cultural perspectives.	The curriculum focuses more on basic educational needs, with limited diversity teaching to a certain level.
4	Teacher Training	Structured and ongoing training for teachers in managing multicultural classes and teaching the values of inclusivity.	Training for teachers is limited and often does not include effective approaches to managing cultural diversity in the classroom.
5	Application in Class	Systematic implementation of multicultural education, including the use of diverse teaching materials and student exchange programs.	Implementation has been more ad-hoc, limited to local projects or a few better-resourced schools.
6	Main Challenges	The main challenge is ensuring that all levels of society, including minority groups, have equal access to education.	Key challenges include social inequality, lack of educational infrastructure, and disparities in access to education between urban and rural areas.
7	Community Participation	The community is actively involved in supporting multicultural education through various programs, organizations and social activities.	Community participation is more limited, although there are local initiatives, their impact is limited to certain groups.
8	Social Awareness of Diversity	High social awareness of the importance of inclusiveness and cultural diversity.	Social awareness of diversity still needs to be increased, especially in areas with high cultural homogeneity.

No	Aspect	Developed Countries	Developing country
9	Education Focus	Focuses more on building inclusive character and social skills that support life in a diverse society.	Focus more on solving basic educational problems and improving the quality of education in general.
10	Influence of Globalization	Globalization encourages the expansion of multicultural education involving global cultural exchange and teaching international diversity.	Globalization affects urban communities more, while rural areas are still limited in accessing the benefits of globalization in education.

The table above illustrates the comparison between developed and developing countries in various important aspects in the implementation of multicultural education. In this research, it appears that although developing countries have policies and awareness regarding the importance of multicultural education, their implementation is limited by various structural challenges, while developed countries can optimize the implementation of this education thanks to more structured policies and greater resources.

Conclusion

This study demonstrates that the implementation of multicultural education, while based on common principles, is significantly influenced by the social, economic, and cultural context of each country. In developed countries, the approach to multicultural education tends to be more systematic and structured, supported by inclusive educational policies and more adequate resources. However, these countries still face challenges in addressing social inequalities and segregation issues that persist within society. On the other hand, developing countries, despite facing significant constraints related to limited resources and socio-economic disparities, show high flexibility in designing educational policies that can accommodate diversity. Nevertheless, developing countries tend to rely more on localized and contextual approaches to integrating multicultural values into their education systems. From this comparison, it can be concluded that the success of multicultural education implementation depends heavily on government commitment, resource availability, and societal support for diversity. Therefore, it is important for both developed and developing countries to continuously adapt multicultural education policies and practices that align with local needs and challenges. Effective implementation will foster more inclusive and harmonious societies, while strengthening tolerance and mutual understanding among different groups.

Reference

- Abdullah, M., Hushin, H., Begum, S., Mahmadv, Y., & El-Khatib, A. (2025). Islamic Religious Education in Society 5.0: Developing Human-Centered Learning for Sustainable Future Competencies. *Al-Mukhlashin: Jurnal Multidisiplin Ilmu*, 2(1). <https://doi.org/10.69900/am.v2i1.43>
- Alduraywish, Y., Patsavellas, J., & Salonitis, K. (2022). Critical success factors for improving learning management systems diffusion in KSA HEIs: An ISM approach. *Education and Information Technologies*, 27(1), 1105–1131. <https://doi.org/10.1007/s10639-021-10621-0>
- Aditya, A. D., Wijaya, I. S., & Beta, A. R. (2026). The Dynamics of Contemporary Islamic Thought in the “Muhammadiyah Is Not Wahhabi” Narrative: A Framing Analysis Based on Robert N. Entman’s Framework. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1640–1661. <https://doi.org/10.69900/ag.v6i5.661>
- Alamsyah, M. N., Khalilurrahman, & Anshari, M. (2026). Sufism of Ahl al-Sunnah wa al-Jama’ah (ASWAJA) Scholars of the Nusantara: A Comparative Study of the Thought of Shaykh Arsyad al-Banjari, Shaykh Nawawi al-Bantani, and Kiai Haji Hasyim Asy’ari. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(1), 201–221. <https://doi.org/10.69900/ag.v6i1.554>
- Amir, S., Abubakar, A., Damis, R., & Syakia, S. (2026). The Meaning of “Deniers of Religion” in QS. Al-Mā’ūn [107]: 1–3: An Islamic Thought Analysis of Structural Poverty. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1458–1476. <https://doi.org/10.69900/ag.v6i4.635>
- Amir, S., Mardan, M., & Miswar, A. (2026). The Style of Kināyah in the Qur’an: A Critical Analysis from the Perspective of Bayan of the Verses on Social Interaction. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1748–1768. <https://doi.org/10.69900/ag.v6i5.690>
- Amran, A., & Huriyah, H. (2026). Implementation of Blended Learning System in Enhancing Learning Motivation at SMK Muhammadiyah Longkali, East Kalimantan. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*. https://www.jurnal.staialjami.ac.id/index.php/AL_GHAZALI/article/view/469
- Amsori, A. (2026). Political Education Methods in the Islamic Perspective: An Analysis of the Political Education Methods Employed by Prophet Muhammad SAW. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1568–1584. <https://doi.org/10.69900/ag.v6i5.670>
- Ashfiya’, M. B., Amalia, Z. D., Burda, N., Azzahro, F., Sofanin, A., & Syafi’i, I. (2026). Transforming Educators’ Competencies for Human-Centered Learning in the Era of Artificial Intelligence: A Literature Review from the Perspective of Islamic Educational Values. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1405–1423. <https://doi.org/10.69900/ag.v6i4.625>
- Ashfiya’, M. B., Zahro, S. F., Yuswono, A. A., & Thobroni, A. Y. (2026). Critical Learning Ethics in the Qur’an: Insights from Qur’an 17:36 (Al-Isra: 36)

- for Digital Literacy. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(3), 857–872. <https://doi.org/10.69900/ag.v6i3.598>
- Azhari, M., Ma'ruf, H., Yaqin, H., & Hamdan, H. (2026). Transformation of Islamic Religious Education in the Era of the Industrial Revolution 4.0 and Society 5.0. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(3), 1163–1177. <https://doi.org/10.69900/ag.v6i3.583>
- Azizi, A., & Misnawati, M. (2026). The Construction of Tarāduf between Khauf and Khasyah in the Qur'an: Semantic Analysis and Interpretive Implications. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1705–1722. <https://doi.org/10.69900/ag.v6i5.666>
- Azzam, M., Akhyar, M., Tanjung, M. A., Nurlaela, N., & Mulyana. (2026). A Comparative Study of al-Jarḥ wa al-Ta'dīl in Ahl al-Sunnah and Shī'ah Imāmiyyah. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1802–1821. <https://doi.org/10.69900/ag.v6i5.689>
- Bahtiar, L. Y., Ondeng, S., & Kamaluddin, M. (2026). Educators in Islam: A Study of Their Status, Roles, Duties, and Challenges from the Perspective of Islamic Education. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(6), 2175–2190. <https://doi.org/10.69900/ag.v6i6.693>
- Begum, S., Rashid Saleh Al Tamimi, M., Mohammed Al Dossary, M., El-Khatib, A., & Jaria Maidin, A. (2025). Integrating Maqashid al-Shari'ah into Sustainable Education: An Islamic Perspective on Global Citizenship Education. *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam*, 2(1), 65–85. <https://doi.org/10.69900/ah.v2i1.22>
- Bolat, M., Ahmad Bani Amer, M., Abdullah Al Muzaini, K., Rashid Saleh Al Tamimi, M., & Mohammed Al Dossary, M. (2025). Metaverse-Based Islamic Religious Education: Reimagining Immersive Learning for Future Islamic Classrooms. *Al-Mukhlashin: Jurnal Multidisiplin Ilmu*, 2(1). <https://doi.org/10.69900/am.v2i1.42>
- Clark, A. (1999). Qualitative Inquiry and Research Design: Choosing Among Five Traditions, by John W. Cresswell. In *Western Journal of Nursing Research* (Vol. 21, Issue 1). Sage Publications.
- Darmawan, D., Hasan, H., & Jamali, A. (2026). Mechanisms for Empowering Teacher Innovation in the Development of Learning Practices: An Islamic Education Perspective. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1911–1929. <https://doi.org/10.69900/ag.v6i5.703>
- Dargahi, H., Kooshkebaghi, M., & Mireshghollah, M. (2023). Learner satisfaction with synchronous and asynchronous virtual learning systems during the COVID-19 pandemic in Tehran university of medical sciences: a comparative analysis. In *BMC Medical Education* (Vol. 23, Issue 1). <https://doi.org/10.1186/s12909-023-04872-3>
- Dlalisa, S. F., & Govender, D. W. (2020). Challenges of acceptance and usage of a learning management system amongst academics. *International Journal of EBusiness and EGovernment Studies*, 12(1), 1–16. <https://doi.org/10.34111/ijebe.202012105>
- Detrisk, L. R., Hilal, D. N., Nisa, Z., Anggraeni, A., Azizah, A. U. A. N., Rizqiah, D., & Kholidin, N. (2026). The Implementation of Cooperative

- Learning to Enhance the Creativity and Learning Outcomes of Ninth-Grade Students in Islamic Religious Education (PAI) at SMP Negeri 4 Brebes. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1603–1622. <https://doi.org/10.69900/ag.v6i5.668>
- Ebrahim, N. A. (2015). Virtual R&D Teams: A New Model for Product Development. *International Journal of Innovation*, 3(2), 01–27. <https://doi.org/10.5585/iji.v3i2.43>
- Fahriah, F., Cahyadi, A., & Hamrani, H. (2026). Digital Ethics Based on Islamic Education and Thought: An Approach to Technological Innovation in the Development of Digital Society. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1839–1862. <https://doi.org/10.69900/ag.v6i5.656>
- Fariduddin, E. I. (2025). Pendidikan Fiqh di Zaman Klik dan Konflik: Menjaga Islam Nusantara dari Fragmentasi Sosial. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 5(1), 126–143. <https://doi.org/10.69900/ag.v5i1.449>
- Fauziah, N., Busahdiar, B., & Adawiyah, R. (2026). The Islamic Education System during the Era of the Rightly Guided Caliphs: The Foundation of Islamic Civilization Development. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1863–1886. <https://doi.org/10.69900/ag.v6i5.692>
- Furqon, M., Sinaga, P., Liliarsari, L., & Riza, L. S. (2023). The Impact of Learning Management System (LMS) Usage on Students. *TEM Journal*, 12(2), 1082–1089. <https://doi.org/10.18421/TEM122-54>
- Ginoga, M. A., Zurqoni, Z., & Sugeng, S. (2026). Evaluation of the CIPP Model in Islamic Religious Education Learning at SMPN 8 Samarinda for Student Character Development. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 2018–2033. <https://doi.org/10.69900/ag.v6i5.645>
- Gamede, B. T., Ajani, O. A., & Afolabi, O. S. (2021). Exploring the Adoption and Usage of Learning Management System as Alternative for Curriculum Delivery in South African Higher Education Institutions during Covid-19 Lockdown. *International Journal of Higher Education*, 11(1), 71. <https://doi.org/10.5430/ijhe.v11n1p71>
- Halil, H., & Aini, A. (2026). Islamic Entrepreneurship among Single-Parent Teachers in Islamic Boarding Schools: A Model for Strengthening Family Economic Resilience Based on Islamic Values at Pesantren Al-Amien Putri I. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(3), 1110–1127. <https://doi.org/10.69900/ag.v6i3.626>
- Hasani, K., Khojir, K., Saparuddin, M., & Munawaroh, A. A. F. (2025). Implementation of Multicultural Education in Islamic Religious Education Learning to Foster Tolerance and Brotherhood in Junior High School (SMPN) 2 Samarinda. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 5(2), 359–377. <https://doi.org/10.69900/ag.v5i2.511>
- Hasnan, U., Jalaluddin, J., Abidin, Z., & Mubarak, Z. (2026). Islam, Tradition, and Modernity: A Living Hadits Analysis of the Transformation of Sound Symbols for Iftar Time in Banjar Society. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(6), 2150–2174. <https://doi.org/10.69900/ag.v6i6.660>

- Hasnan, U., Yazid, M. E. A. El, Kashada, A., Amer, M. A. B., Ullah, R., & Azmi, A. F. S. (2026). Developing Maqasid al-Shariah-Based Artificial Intelligence Models for Transformative Islamic Education in the Era of Technological Disruption and Knowledge Society. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(1), 363–378. <https://doi.org/10.69900/ag.v6i1.604>
- Hauge, Ø., Ayala, C., & Conradi, R. (2010). Adoption of open source software in software-intensive organizations - A systematic literature review. *Information and Software Technology*, 52(11), 1133–1154. <https://doi.org/10.1016/j.infsof.2010.05.008>
- Hengami, M. H., Faridi, F., & Kamali, F. (2022). Monitoring and Evaluating Quality of E-Learning in Basic Sciences Section and Introduction to Clinical Medicine Section in the School of Medicine During COVID-19 Pandemic. *Acta Medica Iranica*, 60(8), 526–531. <https://doi.org/10.18502/acta.v60i8.10839>
- Hennink, M. M., Kaiser, B. N., & Marconi, V. C. (2017). Code Saturation Versus Meaning Saturation: How Many Interviews Are Enough? *Qualitative Health Research*, 27(4), 591–608. <https://doi.org/10.1177/1049732316665344>
- Houshmandi, S., Rezaei, E., Hatami, J., & Molaei, B. (2019). E-learning readiness among faculty members of medical sciences universities and provide strategies to improve it. *Research and Development in Medical Education*, 8(2), 105–112. <https://doi.org/10.15171/rdme.2019.020>
- Hilal, D. N., Koyriyah, K., & Safitri, A. (2026). Analysis of the Use of Visual Scaffolding Media in Understanding the Practice of Prayer among Students with Mild Intellectual Disabilities at Mutiara Bunda Special School, Cirebon. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(2), 508–523. <https://doi.org/10.69900/ag.v6i2.581>
- Hushin, H., Mahmadvov, Y., Bolat, M., & Ahmad Bani Amer, M. (2025). Developing Critical Thinking Through Islamic Education: A Systematic Review of Contemporary Approaches. *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam*, 2(1), 43–64. <https://doi.org/10.69900/ah.v2i1.21>
- Ippakayala, V. K., & El-Ocla, H. (2017). OLMS: Online Learning Management System for E-Learning. *World Journal on Educational Technology: Current Issues*, 9(3), 130–138. <https://doi.org/10.18844/wjet.v9i3.1973>
- Ismiyahyi, N., Barizi, A., Putri, F. H., & Nopisaputri, F. (2026). Reconstruction of Islamic Educational Thought between Tradition and Modernity in West Nusa Tenggara. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1930–1944. <https://doi.org/10.69900/ag.v6i5.674>
- Jailani, J., Sbahi, A., & Mohamed Hosny, M. (2023). The Dynamics of Fiqh and Ushul Fiqh as a Treasury of Islamic Sharia for In-Depth Understanding. *AL GHAZALI Jurnal Pendidikan Dan Pemikiran Islam*, 134–147. <https://doi.org/10.69900/ag.v3i2.193>
- Jogezai, N. A., Ismail, S. A. M. M., & Baloch, F. A. (2018). Secondary school teachers' concerns about ICT integration: Perspectives from a developing

- part of the Globe. *Eurasia Journal of Mathematics, Science and Technology Education*, 14(12). <https://doi.org/10.29333/ejmste/95124>
- Juliansyah, A. D., Putri, S., & Darmawan, D. (2026). A Literature Review on Emotional Intelligence, Spiritual Intelligence, and Learning Interest from an Islamic Education Perspective. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1477–1504. <https://doi.org/10.69900/ag.v6i4.631>
- Kadir, K. A., Adnan, Z., & Ilyas, M. (2017). Demystifying the Learning Management System (LMS): Journey from e-Learning to the Strategic Role. *European Journal of Business and Management Wwww.Iiste.Org ISSN*, 9(9), 12–18. <https://www.researchgate.net/publication/315815888>
- Karimian, Z., Farrokhi, M. R., Moghadami, M., Zarifsanaiey, N., Mehrabi, M., Khojasteh, L., & Salehi, N. (2022). Medical education and COVID-19 pandemic: a crisis management model towards an evolutionary pathway. *Education and Information Technologies*, 27(3), 3299–3320. <https://doi.org/10.1007/s10639-021-10697-8>
- Kasani, H. A., Mourkani, G. S., Seraji, F., Rezaeizadeh, M., & Abedi, H. (2020). E-Learning Challenges in Iran: A Research Synthesis. *International Review of Research in Open and Distance Learning*, 21(4), 96–116. <https://doi.org/10.19173/IRRODL.V21I4.4677>
- Kasim, N. N. M., & Khalid, F. (2016). Choosing the right learning management system (LMS) for the higher education institution context: A systematic review. *International Journal of Emerging Technologies in Learning*, 11(6), 55–61. <https://doi.org/10.3991/ijet.v11i06.5644>
- Kumar, P. (2020). Review Study on E-Learning in Higher Education Administration and Management Review Study on E-Learning in Higher Education Administration and Management View project Review Study on E-Learning in Higher Education Administration and Management. *Ijitr International Journal of Innovative Technology and Research*, 8(8), 9506–9511. <http://www.ijitr.comallrightsreserved>
- Kwon, S., Kim, W., Bae, C., Cho, M., Lee, S., & Dreamson, N. (2021). The identity changes in online learning and teaching: instructors, learners, and learning management systems. *International Journal of Educational Technology in Higher Education*, 18(1), 1–18. <https://doi.org/10.1186/s41239-021-00304-8>
- Khumaeni, A., Andiyani, F., Ningsih, P. L., Sifa, W., Farhan, M., & Ratoni, R. (2026). Digitalizing Menstrual Fiqh Education: The Use of RIMA Application to Support Haid Cycle Monitoring among Female Islamic Boarding School Administrators. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1783–1801. <https://doi.org/10.69900/ag.v6i5.686>
- Lhegina, A. Q., Achadi, W., & Maulaya, R. D. (2025). Internalization of Character Education Values at the Muhammadiyah Boarding School (MBS) Yogyakarta Elementary School in the Perspective of Al-Ghazali's Educational Thought. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(1), 1–15. <https://doi.org/10.69900/ag.v6i1.518>
- Mabruri, M. O., Amin, S., & Khasanah, I. F. (2025). Penggunaan Aplikasi Quran Belajar Indonesia Dalam Pembelajaran Al-Qur'an di MDTA Hidayatut

- Tholabah DesaTegalreja Kecamatan Banjarharjo Kabupaten Brebes. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 5(1), 29–44. <https://doi.org/10.69900/ag.v5i1.438>
- Mahbubah, S. M., & Darmawan, D. (2026). The Influence of Visual, Auditory, and Kinesthetic Learning Styles on Students' Learning Outcomes in Islamic Education-Based Madrasah Ibtidaiyah. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(3), 905–923. <https://doi.org/10.69900/ag.v6i3.607>
- Mardikaningsih, R., jannah, M., Qudsiyah, K., Chonimah, I., & Kholifah, D. (2026). Implementing Classroom Action Research Findings for Practical Improvement of the Learning Process: An Evaluation of Their Implementation in School Educational Practices. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(2), 754–775. <https://doi.org/10.69900/ag.v6i2.652>
- Mawaddah, L., Agustina, M., & Khalilurrahman, K. (2026). The Implementation of the Qur'an Memorization Program through the Tahfizul Qur'an Quarantine Program at Darul Hijrah Putra Islamic Boarding School, Cindai Alus. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(6), 2191–2206. <https://doi.org/10.69900/ag.v6i6.707>
- Mohammed Abu Bakr, Y., Mohd Raus, N., H. Ibrahim, A., & Ullah Faizi, A. (2025). Islamic Education and Intercultural Competence: Promoting Religious Literacy in Multicultural Societies. *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam*, 2(1), 86–105. <https://doi.org/10.69900/ah.v2i1.23>
- Mubarok, T., Fatimah, S., Aqil, A. M., Amalia, R. A., & Ali, F. (2026). Islamic Religious Education Teachers' Control over the Viral Trend of Imitating Impolite Language from TikTok Social Media in Shaping Students' Moral Character. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1887–1910. <https://doi.org/10.69900/ag.v6i5.697>
- Mukhlis, M. (2023). The study "Urgency of Asbabun Nuzul and Contribution in Understanding the Qur'an." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 59–75. <https://doi.org/10.69900/ag.v3i1.186>
- Mukhlis, M., & Cahyadi, A. (2026). Islamic Digital Literacy and Character Formation in the Cyber Era: Integrating the Concepts of Adab, Akhlaq, and Social Media Ethics into a Digital-Based Islamic Education Curriculum. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(2), 569–592. <https://doi.org/10.69900/ag.v6i2.587>
- Mukhlis, M., Huda, N., & Hermina, D. (2024). The Effectiveness of the Lok-R Model in Enhancing Academic Achievement in the Islamic Religious Education Study Program. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 4(2), 121–140. <https://doi.org/10.69900/ag.v4i2.417>
- Mastoras, T., Fotaris, P., Politis, A., & Manitsaris, A. (2005). Designing simplicity: Usability perspectives on Learning Management Systems. *WSEAS Transactions on Information Science and Applications*, 2(10), 1731–1738.

- Mershad, K., & Wakim, P. (2018). A Learning Management System Enhanced with Internet of Things Applications. *Journal of Education and Learning*, 7(3), 23. <https://doi.org/10.5539/jel.v7n3p23>
- Mpungose, C. B., & Khoza, S. B. (2022). Postgraduate Students' Experiences on the Use of Moodle and Canvas Learning Management System. *Technology, Knowledge and Learning*, 27(1), 1–16. <https://doi.org/10.1007/s10758-020-09475-1>
- Nabriz, A., Faizal Syahrul Azmi, A., Kashada, A., Ullah, R., & Chandra, A. (2025). The Future of Islamic Education in Europe: Challenges, Opportunities, and Emerging Paradigms. *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam*, 2(1), 14–42. <https://doi.org/10.69900/ah.v2i1.20>
- Nalendri, T. M., Fajriana, S. N., & Ratoni, R. (2026). The Equivalency Education Package Program as an Effort to Address School Dropout Rates from the Perspective of Islamic Education at PKBM GP Ansor Luwunggede. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(6), 2124–2149. <https://doi.org/10.69900/ag.v6i6.706>
- Nasier, G. A. (2024). Analysis of Communication Terms in the Qur'an and Their Application in Qur'an-Based Learning. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 4(2), 141–165. <https://doi.org/10.69900/ag.v4i2.505>
- Norhapijah, & Jamalie, Z. (2026). Islamic Educational Thought Rooted in Banjar Local Wisdom: The Internalization of Baiman, Bauntung, Batuah, and Baadab Values in Qur'anic Memorization Education. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(6), 2105–2123. <https://doi.org/10.69900/ag.v6i6.646>
- Nurdi, H., Hamdi, F., & Salamah, S. (2026). Development of a Military Character Education Model Based on the Values of Hubbul Wathan Minal Iman among Naval Academy Cadets at Bumi Moro Kerembangan, Surabaya. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(3), 1069–1088. <https://doi.org/10.69900/ag.v6i3.618>
- Nurfadillah, N., Tahir, A. J., & Pallawagau, B. (2026). Islamic Educational Values within the Curriculum of Love: A Semantic Analysis of Nasaruddin Umar's Educational Thought. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1822–1838. <https://doi.org/10.69900/ag.v6i5.667>
- Nurullah, A., & Kamil, B. (2026). Communication Ethics Between Husband and Wife from the Perspective of Sufistic Morality and Its Implications for Family Harmony. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1197–1210. <https://doi.org/10.69900/ag.v6i4.611>
- Putri, F. H., Barizi, A., Ismiyahyi, N., & Saputri, F. N. (2026). Reconstructing Islamic Education Management through Prophetic Leadership and Sufism in Educational Institutions. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(6), 2207–2221. <https://doi.org/10.69900/ag.v6i6.673>
- Pham, P. T., Lien, D. T. H., Kien, H. C., Chi, N. H., Tinh, P. T., Do, T., Nguyen, L. C., & Nguyen, T. T. (2022). Learning Management System in Developing Countries: A Bibliometric Analysis Between 2005 and 2020. *European Journal of Educational Research*, 11(3), 1363–1377. <https://doi.org/10.12973/eu-jer.11.3.1363>

- Raafi, H., Syarifah, S., Yalipele, A., & Abdillah, H. (2026). Internalization of Disciplinary Values through Reward and Punishment Approaches in Islamic Religious Education Learning at Junior High Schools: A Multisite Study in Ponorogo. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1236–1264. <https://doi.org/10.69900/ag.v6i4.636>
- Saadah, U., Saputri, A. Y., Hariani, M., Mardikaningsih, R., & Darmawan, D. (2026). Creative Learning Methods in Islamic Education for Character Development in Primary Schools. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1723–1747. <https://doi.org/10.69900/ag.v6i5.691>
- Sandelowski, M. (2000). Whatever happened to qualitative description? *Research in Nursing & Health*, 23(4), 334–340. [https://doi.org/10.1002/1098-240x\(200008\)23:4<334::aid-nur9>3.0.co;2-g](https://doi.org/10.1002/1098-240x(200008)23:4<334::aid-nur9>3.0.co;2-g)
- Ssekakubo, G., Suleman, H., & Marsden, G. (2011). Issues of adoption: Have e-learning management systems fulfilled their potential in developing countries? *ACM International Conference Proceeding Series*, 231–238. <https://doi.org/10.1145/2072221.2072248>
- Salsabila, A., Sutrisno, T., Utama, R. A. P., Ramadayanti, G., Nabilla, C. A. P., Mukmin, M., Sobirin, S., & Malini, R. (2026). The Role of Islamic Religious Education Teachers in Shaping Students' Religious Awareness in the Digital Era at SMAN 1 Tenggara. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1585–1602. <https://doi.org/10.69900/ag.v6i4.613>
- Suriyadi, S., & Fathorrahman, F. (2026). The Role of Nationalism in Shaping Modernity: Towards a Triaxial Theory of National Identity in the Global Digital Era through the Lens of Islamic Education. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(6), 2081–2104. <https://doi.org/10.69900/ag.v6i6.699>
- Syarifah, S., & Kanafi, I. (2026). Mechanisms and Dynamics of Parent–School Collaboration in Cultivating Qur'anic Morals: A Case Study at TAUD SaQu Zidna Ilma. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(5), 1945–1967. <https://doi.org/10.69900/ag.v6i5.696>
- Wahidah, W., & Cahyadi, A. (2026). The Role of Technology in Enhancing the Competence of Islamic Education Teachers in the Digital Era. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(3), 1178–1196. <https://doi.org/10.69900/ag.v6i3.605>
- Walsh, K. (2018). Cost and value in e-learning: the perspective of the learner. *BMJ Simulation and Technology Enhanced Learning*, 4(4), 201–202. <https://doi.org/10.1136/bmjstel-2017-000239>
- Yilmaz, I., Al-Sarray, E., & Jaria Maidin, A. (2025). Digital Citizenship Education in Islamic Religious Education: Cultivating Responsible Muslim Citizens in the Digital Society. *Al-Mukhlashin: Jurnal Multidisiplin Ilmu*, 2(1). <https://doi.org/10.69900/am.v2i1.41>
- Yusnimaranti, Y., & Jamilus, J. (2026). Communicative Approach in Managerial Supervision from an Islamic Educational Perspective: Improving School Evaluation at SDN 14 Selayo, Solok Regency. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(6), 2034–2059.

Integrated Education Journal
Volume 3 Nomor 2 Juli-Desember (2026), E-ISSN 3064-3104
DOI: <https://doi.org/10.67899/iej.v3i2.88>

<https://doi.org/10.69900/ag.v6i6.677>

Zawacki-Richter, O., Marín, V. I., Bond, M., & Gouverneur, F. (2019). Systematic review of research on artificial intelligence applications in higher education – where are the educators? *International Journal of Educational Technology in Higher Education*, 16(1), 1–27.
<https://doi.org/10.1186/s41239-019-0171-0>