BUKTI KORESPONDENSI

ARTIKEL JURNAL INTERNASIONAL BEREPUTASI

Judul   : Islamic Education Management: A Study of Multiculture Paradigm

Jurnal   : Educational Administration: Theory and Practice 29 (01), 12-28

Penulis   : Amiruddin Siahaan, et al.

No	Perihal	Tanggal
1.	Bukti submit artikel	09 November 2022
2.	Bukti konfirmasi submit artikel	10 November 2022
	Bukti komentar reviewer	1 Desember 2022
3.	Bukti konfirmasi submit revisi pertama, respon kepada reviewer, dan artikel yang diresubmit	05 Desember 2022
4.	Bukti konfirmasi artikel accepted	10 Desember 2022
5.	Bukti konfirmasi artikel published online	05 Januari 2023

Educational Administration: Theory and Practice

Submissions

My Queue (1)   Archives

ⓘ **Help**

My Assigned   🔍 Search   ▼ **Filters**   **New Submission**

585   **Siahaan et al.**
Islamic Education Management: A Study of Multiculture....   ⬤ Submission   **View**   ⌄

Amiruddin Siahaan <amiruddinsiahaan@uinsu.ac.id>

[kuey] Submission Acknowledgement
1 message

Educational Administration: Theory and Practice <editor@kuey.net>
To: Amiruddin Siahaan Siahaan <amiruddinsiahaan@uinsu.ac.id>, Candra Wijaya
<candrawijaya@uinsu.ac.id>, Rusydi Ananda <rusydiananda@uinsu.ac.id>, Fatkhur
Rohman <fatkhurrohman@uinsu.ac.id>, Ojak Manurung <ojakmrg@gmail.com>

Thu, Nov 10, 2022 at 10:11 PM

Hello,

Amiruddin Siahaan has submitted the manuscript, "Islamic Education Management: A Study of Multiculture
Paradigm" to Educational Administration: Theory and Practice.

If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

Educational Administration: Theory and Practice

_____
Kuram ve Uygulamada Egitim Yönetimi Dergisi

Reviewer Comments
2 pesan

Educational Administration: Theory and Practice <editor@kuey.net>   Thu, Des 1, 2022 at 8:31 PM
To: Amiruddin Siahaan Siahaan <amiruddinsiahaan@uinsu.ac.id>, Candra Wijaya <candrawijaya@uinsu.ac.id>, Rusydi Ananda
<rusydiananda@uinsu.ac.id>, Fatkhur Rohman <fatkhurrohman@uinsu.ac.id>, Ojak Manurung <ojakmrg@gmail.com>

Editor's Note
To Author: Thank you for the opportunity to read your paper. This is an interesting topic in an area of growing significance that is relevant toIslamic Education Management: A Study of Multiculture Paradigm . I have a few suggestions that you may consider as you develop the paper further: ABSTRACT In the abstract, talk more about your conclusion.

INTRODUCTION Paragraph 1, with no references, explaining the context of the research. Paragraph 2, with references, explaining very generally what we know about the topic introduced in Paragraph 1. Paragraph 3 explaining what we need to find out. Paragraph 4 explaining briefly what this paper will do to find out, method etc. Paragraph 5, with no references, explaining the structure of this paper.

LITERATURE REVIEW. Theoretical literature has not been considered and reviewed. It's better to observe the connection between the contents. Try to explain everything except the topics to establish the necessary coherence. Theoretical Development: The literature review must engage in the constructs of your analytical framing in a meaningful way. The literature review section could be improved by being more analytical. In other words, building on the existing literature to highlight what is missing and what is yet to be done and in so doing outline the theoretical puzzles or debates to which this work contributes. I have concerns related to theoretical development and note the need for a more rigorous critique of the literature to help deepen the theoretical underpinnings of the study. Long paragraphs are written without reference. It is better to be more concise. referenced sentences are personal statements of authors that have no scientific validity. Discussion and contributions. Findings and Conclusions Do not show the difference between this article and previous studies. How your research results can be used in other articles? What suggestions do you have for other researchers to continue your work? What components should be emphasized more? Which areas do you think should do more research in this area? What are the limitations of this research? Write suggestions for future research. What are the theoretical and practical implications of your study

REFERENCES References should be modified according to the journal format. The references used in the theoretical literature are old and authors should use references (2019-2020-2021).
Result this paper: Major revision

Reviewer A:
Paper length::
Quite long
Originality::
Acceptable
Scope of paper::
Relevant to Educational Administration: Theory and Practice
Related work::
Acceptable

Language::
needs tighter editing. several grammatical errors found, incorrect spacings, and incoherent sentences/paragraph. There are parts that are too repetitive. And redundant words in the same paragraph.
References::
There is an adequate number of references. However, some in-text citations do not follow the APA format. Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.: The design was not clear enough. An operational framework could have been presented where the variables and steps in the study are shown and applied to the 4D model. Please consider coming up with a framework of the methodology. The researcher did not adequately explained the sampling procedures, how many students and parents were involved in the study, the timeline, and the composition of the experts. Need more details about the research subjects and the data collection technique. What procedures were followed, and analysis procedures for the qualitative data

----

Reviewer E:
Paper length::
 Originality::
Scope of paper::
Related work::
 Language::
 References::
Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.:

Reviewer K
Paper length::
Ok
Originality::
Acceptable
Scope of paper::
Relevant to Educational Administration: Theory and Practice
Related work::
Acceptable
Language::
The paper must be improved in the use of English. It is tough to understand.
References::
At the moment, they seem to be ok. Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.: The paper presents conceptual research based on a survey that seems not been applied and on a few interviews. It is not an exciting study despite the theme interest because the methodology is not entirely understood. The methodology description and implementation need to be improved, so the results are comprehensive, and it possible to analyse the pertinence of the discussion and conclusion.

Amiruddin Siahaan<amiruddinsiahaan@uinsu.ac.id>   Thu, Des 1, 2022 at 8:31 PM
Kepada: editor@kuey-journal.net

Dear Editor. I will revise my article as soon as possible and send it to you. Thank you for your consideration and time

Hopefully will published later

Warm Regards
Amiruddin Siahaan

Pada tanggal Rab, 9 Nov 2022 pukul 09.11 <editor@kuey-journal.net> menulis:
Editor's Note
To Author: Thank you for the opportunity to read your paper. This is an interesting topic in an area of growing significance that is relevant to Islamic Education Management: A Study of Multiculture Paradigm. I have a few suggestions that you may consider as you develop the paper further:
ABSTRACT In the abstract, talk more about your conclusion.

INTRODUCTION Paragraph 1, with no references, explaining the context of the research. Paragraph 2, with references, explaining very generally what we know about the topic introduced in Paragraph 1. Paragraph 3 explaining what we need to find out. Paragraph 4 explaining briefly what this paper will do to find out, method etc. Paragraph 5, with no references, explaining the structure of this paper.

LITERATURE REVIEW. Theoretical literature has not been considered and reviewed. It's better to observe the connection between the contents. Try to explain everything except the topics to establish the necessary coherence. Theoretical Development: The literature review must engage in the constructs of your analytical framing in a meaningful way. The literature review section could be improved by being more analytical. In other words, building on the existing literature to highlight what is missing and what is yet to be done and in so doing outline the theoretical puzzles or debates to which this work contributes. I have concerns related to theoretical development and note the need for a more rigorous critique of the literature to help deepen the theoretical underpinnings of the study. Long paragraphs are written without reference. It is better to be more concise. referenced sentences are personal statements of authors that have no scientific validity. Discussion and contributions. Findings and Conclusions Do not show the difference between this article and previous studies. How your research results can be used in other articles? What suggestions do you have for other researchers to continue your work? What components should be emphasized more? Which areas do you think should do more research in this area? What are the limitations of this research? Write suggestions for future research. What are the theoretical and practical implications of your study

REFERENCES References should be modified according to the journal format. The references used in the theoretical literature are old and authors should use references (2019-2020-2021).
Result this paper: Major revision

Reviewer A:
Paper length::
Quite long
Originality::
Acceptable
Scope of paper::
Relevant to Educational Administration: Theory and Practice
Related work::
Acceptable
Language::
needs tighter editing. several grammatical errors found, incorrect spacings, and incoherent sentences/paragraph. There are parts that are too repetitive. And redundant words in the same paragraph.
References::
There is an adequate number of references. However, some in-text citations do not follow the APA format. Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.: The design was not clear enough. An operational framework could have been presented where the variables and steps in the study are shown and applied to the 4D model. Please consider coming up with a framework of the methodology. The researcher did not adequately explained the sampling procedures, how many students and parents were involved in the study, the timeline, and the composition of the experts. Need more details about the research subjects and the data collection technique. What procedures were followed, and analysis procedures for the qualitative data
----
Reviewer E:
Paper length::
  Originality::
Scope of paper::
Related work::
  Language::
  References::
Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.:

Reviewer K
Paper length::
Ok
Originality::
Acceptable
Scope of paper::

Relevant to Educational Administration: Theory and Practice
Related work::
Acceptable
Language::
The paper must be improved in the use of English. It is tough to
understand.
References::
At the moment, they seem to be ok. Additional comments along the
following lines: originality, literature review, methodology, evaluation
of results, research implications, quality of communication, etc.: The
paper presents conceptual research based on a survey that seems not been
applied and on a few interviews. It is not an exciting study despite the
theme interest because the methodology is not entirely understood. The
methodology description and implementation need to be improved, so the
results are comprehensive, and it possible to analyse the pertinence of
the discussion and conclusion.

MULTICULTURAL ISLAMIC EDUCATION MANAGEMENT PARADIGM

Amiruddin Siahaan, email: amiruddinsiahaan@uinsu.ac.id
UIN Sumatera Utara
Candra Wijaya, email: candrawijaya@uinsu.ac.id
UIN Sumatera Utara
Rusydi Ananda, Email: rusydiananda@uinsu.ac.id
UIN Sumatera Utara
Fatkhur Rohman, Email: fatkhurrohman@uinsu.ac.id
UIN Sumatera Utara
Ojak Manurung, Email: ojakmrg@gmail.com
Universitas Islam Sumatera Utara

Abtraks

This paper is a paper that uses studies related to the Multicultural Islamic Education Management Paradigm, with the use of library research studies to explain theoretically this work in Islamic studies, there are three important things discussed in this paper first, how the concept of the Science Paradigm and the Concept of Management Islamic education ? second, how is the history of Islamic Religious Education in Indonesia? and third, What is the Scientific Paradigm of Management Multicultural Islamic Religious Education by using content analysis to explain the concept of the paradigm of Science and the Concept of Management of Islamic Religious Education, and secondly, the history of Islamic Religious Education and the three concepts of Management of Islamic Religious Education multiculturalism.

Key Words: Multicultural, and Islamic Education Paradigm

INTRODUCTION

The management of UIN, in 2004-2006 a more in-depth study of Islam was started by the Diktis and this was found with an agenda to entrust lecturers conducted by the Diktis as many as 38 lecturers, who were included in the Management education program at the Bandung Nusantara Islamic University. With this, it is expected to improve the management paradigm of Islamic religious education. And this is the embryo of IAIN being UIN today.

Whereas in the following year, precisely in 2009 many study programs have sprung up in this study, starting the Islamic Education Management / MPI (PMA RI No, 39 year 2009.) program, and that had an influence related to studies in the majors of PTKIN and UIN IAIN and STAIN fiber in Indonesia, initially by using nomenclature to change KI as a study program to become MPI study program with Intutis A. accreditation and it is part of the actualization of the Dictation program above, one of which is done by UIN Sunan Gunung Djati by opening s2 Islamic Education Management.

If we look at 2017, there have been 80 bachelor-level study programs in the field of MPI throughout Indonesia, and it is spread in UIN, IAIN, and STAIN and many PTAIS are in Indonesia, and this is also colored by them they declare the establishment of the Indonesian Association of Islamic Education Management (ASMAPI) in Bandung. This association is independent and focuses on the development of scientific and practical management of Islamic education on May 24, 2014, becoming a milestone in the accumulation of studies related to the study of Islamic Religious Education Management in the National scope.

This paper is a paper that is conducting a serious study with the theme of Scientific Paradigms in the Management of Multicultural Islamic Religious Education as a role model of Islamic Religious Education in Indonesia, this paper

try to provide a foundation of scientific paradigms in the management of multicultural Islamic Religious Education and provide other characteristics in Islamic Religious Education in Indonesia, . so that MPIM has an established scientific paradigm and its existence is recognized by intellectuals and education management scholars, both at national and international levels, because of its clear specifications. Moreover, as a branch of Multicultural Islamic Education, MPIM can give a new color and contribute significantly in developing the science of education management.

In this paper, we will try to conduct an in-depth study related to multicultural Islamic Religious Education paradigm. Some sub-topics will be discussed in this paper. The first is the Management of the Philosophy of Critical Realism, and a number of Epistemological Issues in Organizational Practice, and Abdurahman Wahid as enrichment of Multicultural and technical theories.

SCIENCE PARADIGM: THE CONCEPT OF ISLAMIC RELIGIOUS EDUCATION MANAGEMENT

If seen in several interesting Issues, the study of Organizational Epistemology by first, cognitive tools and rational explanatory strategies of the theory so as to legitimize the existence of management as science. Second, the quality aspects of organizational theory are expected to strengthen management practices. (Peter, 2010: 93)

Management actually aims to stimulate the organization so that it constantly develops and creates new knowledge related to the actions of managing organizations that can anticipate rapid, complex and irregular changes in time. (PMA RI) In management it must be done knowledge management (knowledge management) in which provides space for the study of the eternity of a science (context of Justification) and this is part of the deep foundation of a science in order to have a deep scientific anchor in the management of Islamic religious education, especially multiculturalism.

Management actually aims to stimulate the organization so that it constantly develops and creates new knowledge related to the actions of managing organizations that can anticipate rapid, complex and irregular changes in time. In management it must be done knowledge management (knowledge management) in which provides space for the study of the eternity of a science (context of Justification) and this is part of the deep foundation of a science in order to have a deep scientific anchor in the management of Islamic religious education, especially multiculturalism.

It should be in the study of paradigm, epistemology, or just a myth, even dogma, but it must be more than that, which involves emotions, feelings, imagination and perceptions of the reality that exists by means of creativity, innovation and sincerity in conceptualizing all the events that are present before it to be a determining factor. It is in an act on behalf of Science. Both in monodisciplinary or multidisciplinary science. This kind of study should become Trend Marks in Islamic Studies and the study of Management of Multicultural Islamic Religious Education.

In the case of transparency it is literal, whereas the first is metaphorical, that is, to reveal something through something; make something disturbing comfortable (makes an un-disturb), because it has represented all things as they are (un-hidden presence). In a business context, the financial condition of a company can be said to have been transparent when everything can be seen from the outside, crystal clear, no secrets (nothing remaining covert), no frills behind (nothing existing behind it) and no manipulation any financial (no financial manipulation). Second, which is to make visible invisible (visual un-presence), (Peter, 2010 :97-100) like a glass that makes the objects behind it. Transparency must and is closely related to

governance, both in the world of business, government and education are usually carried out in order to ensure accountability, responsibility and financial openness of the organization so that performance is better. Thus, in this sense, the concept of 'transparency' can be meaningful.

MPIM, it must be separated from the dogmatic view of Islamic religion openly and openly (*Asy Syaffāfiah*) enter into the realm of Islamic studies (Islamic Studies), Islamic education (Islamic Education) which is historical, critical, objective (*maudhu'i*) and contextual. Because in this study we use the theory of transparency which has a profound meaning which is clear and clear in other languages (*muhkam / wudhuh*) and must be clear and distinct. If so, the MPIM must be a very open Intellectual community and never tolerate in the form of a dark side.

Whereas in the following study integrity is also part of the Development and Scientific Paradigm of Islamic Multicultural Islamic Education Paradigm, if viewed from the root it says that Integrity is born from the word 'integer' which means 'whole', 'complete', 'not fragmented', 'whole', or 'one unit' (*kāffah*). So development is to bring integrity not long as making others feels happy exclusively trying to fulfill their personal interests. But there must be a deeper understanding by reflecting something that is very valuable and valuable, based on situations and conditions are considered comprehensively. And this is often used in the fields of medicine, technology, ethics and education. Furthermore, an integer must be built in a way that the actions carried out as a whole and as a whole between actions with word, not because of submission and obedience because it follows the rules, does not intend evil (not having a suspect agenda), not saying or acting at one time 'A' while at another time without or with special causes acting by saying 'non-A'.

While in-depth studies for an

auditor need to master and have integrity because Integrity is a kind of super-virtue, a virtue that is essential to achieving a better life (to keep better live). In the case of audits and others, the audit actions must be in a very strict study and a very strict review of procedures. Whereas integrity must also present soul and intellectual study in integrity. In other cases it also makes and helps people become more sensitive to the political potential of conflict.

So with this MPIM, it must be able to live and first Epistemic goals, test the behavior of companies and business organizations (profits) with various Islamic pedagogical theories in order to create an added value (*'anfa'uhum li' n nās*) both for members of the organization and surrounding communities (abundant organizations). Second, it examines seriously the various business management theories so that they can be critically applied in Islamic educational

institutions so that their management is more effective and efficient. In the view of Frederick Winslow Taylor in his view as a science, the formal approach used by MPI is scientific research in the field of management. Because, science is well established or not, especially in the Management of multicultural Islamic Education is also strong in the basic theory and methodology and praxis established in formal subjects and material objects. In today's modern world the research model in charge of organization and management tends to follow the agenda of the realist philosophy of science, in more complex developments we meet and conduct configuration studies into the formation and arrangement of a managerial phenomenon and that must be overcome by reconfiguring and reforming and conducting a structured study of images in the category of private or the public forms. And this is part of research with critical realism studies.

Comparison of the Positivistic and Realistic Research Logic is first, in the Positivistic study, what is used is a generalization effort in research and scientific paradigm, this happens because

this method is for collecting data accumulating the data found. And produces a unity of variables and probability of results, while the second, while Deductive will produce a more in-depth study by building syllogism starting from premise then becoming postulates theories. By using the principles toward new theory, by testing the proposition refutes the law by pointing out the error of predicism and predicism by contradiction. Whereas third, this abductive realism is calculating the function that builds a mechanical system by recognizing the need for improvement in the system calculating it in work processes that arise context. Whereas the fourth, retroductive to develop and calculate clear processes conditions to be elaborated by answering what kind of conditions that present process becomes possible by placing number of particular calculations broader economic terms.

So by conducting studies combination in a realist research study conducting studies of theoretical combination and empirical evidence and this does fully consider positivistic studies and proposes a logical conclusion of theoretical postulates and the realists make the research more abductive mechanical. And realist and retroductive researchers (pay attention to certain conditions mechanically and sensually identified). Conclusion of realist research more practical but critical because addition to paying attention to imaginative interpretations that can build certain patterns also take into account certain conditions that can present certain patterns.

If we survey this research first, clarity of the research categorization as what the mechanism is (in other languages is contextual) and how to treat context certain mechanisms is it potentially typical and only interact historically? in realist research studies are passive or passive research procedures: passive research single case studies and comparative analysis of generative institutional analysis

and population studies, whereas in certain conditions active research interventions take the form of evaluating comparative policies and evaluating general policies critical of policies . Whereas the logic of dominant discoveries with such abduction and abduction are reproductions and other retoductions. Realist management researchers can use passive or naturalistic research procedures (dealing with events as they are) or be actively involved (try to induce change through certain interventions). However, the logic of realist scientific discoveries emphasizes abduction and retroduction, namely demonstrating the presence of case sequences mechanically and generatively. This is done in order to be able to take in total a variety of important observations from the edge (particular) which might be considered unimportant to be very important. Realist management research will become increasingly weighty and more complicated when moving between abduction and retroduction.

Whereas if we examine with the focus of the research, abduction uses more and sets generative processes and simple case study designs, and always clarifies the contribution of the context to the effects of the generative process design of comparative case studies while retroding temporal findings and spatial relationships in generative processes that are complex in institutional investigation generatively and consider the general context and its relevance to the general cause mechanically large-scale population studies. If so, institutions related to Islamic multicultural education, for example, are RA, Madrasah (MI, MTs, and MA and MAK and Islamic universities such as STAIN IAIN and UIN become objects of study that are very realism in the object of this research material, so that if the research This is applied epistemologically, the material object of Islamic Education Management science is the institutions, institutions and organizations of Islamic education both formal, non-formal and informal, becoming the structured part of this study.

In the discussion, for example, is Madrasah concept the word madrasa Arabic (Abudin Nata : 50) means a place vehicle for the learning process Madrasa is a place or place for learn Islamic sciences and other skills develop according to the era. So the t madrasa is identical with Islamic educat but not the same as 'Islamic religi education'. In its development, the madr is located as an Islamic educatio institution that combines religio education with the teaching of gen sciences, so in Indonesian the madrasa called a school, which means a building institution for learning and teachi (Purwodarminto:889) In this modern the policy of the State of Indonesia towar the madrasah scheme is that the governm issues a policy that madrasas are percei the same as public schools. The governm also held various trainings on madrasah school management together and e published the module on Madrasa or Sch Governance Improvement with the sa goal, namely to improve the effectiven and efficiency of primary and second school management. (Tan,:93-94) Altho it is theoretically possible to adopt the sa management theory, contextually culturally it is not necessarily responded same as schools in general. This is based the difference between madrassas Islamic boarding schools. And Madras graduates also have the right to continu tertiary level based on the logic abov that. Madrasas have a clearer and m formal curriculum and are not homeless even the learning approaches are m varied and modern. At present madrassas contain approximately 70% the general curriculum and 30% of religious curriculum, and therefore reality that most madrassas exist Indonesia is that it is privately owned.

Therefore MPIM has a v important role in implementing managem in Madrasas, but the reality is that e though madrasas in Indonesia have adop a general education

curriculum, science teaching has not yet become the primary focus of madrasas. Ideologically, madrasas still assume that science is identical with the West / secular so that whatever comes from the West is usually accepted rather apathetic, including the science of management. What needs to be watched is whether the Modern Management System is suspected as capitalist propaganda and Western propaganda in this case study. The above case can be confronted with the concept of madrasa literacy well, for example by conducting studies and presenting Islamic science in the classical era as an effort to develop Islamic science studies in Modern madrassas in Indonesia, for example by bringing up the idea of 3rd century stories - 4 Hijriyah / 9-10 century AD At that time science was really seriously studied in madrasas. Teaching mathematics and astronomy that are connected with logic and philosophy are commonly studied in madrassas. Under the leadership of Khwājah Nasīr al-Dīn Tūsī, an observatory (observing the stars) was established in Maraghah as a place of practice for madrasa students.

In the context of this modern era, MPI should prove and describe in detail the activities of the madrasa implementation then compile it into a historical management theory of Islamic education so that it can be accepted and applied in modern madrasa. Because historical facts state the concept of management of Islamic education. In the 2/8 century, when Muslims made contact with China, educational institutions (madrasah) also taught Chinese chemistry, and this shows that Islam is a science and not anti-science (Narsh, :129-130) if we refer to historical data in Islam written by Ahmad Baso, a Muslim intellectual in this century, stating that in the 3/9th century the wave of scientific translation into the Islamic world became more and more intense. This is evidence of direct involvement of Islamic educational institutions, except madrasa is Bayt al-hikmah. So Muslims are

increasingly literate in science, and the story should be a whip for MPIM in the modern era, this fact is indisputable and widely spread in historical books of Islamic civilization.

If we look at boarding school infrastructure, we can see firstly, modern facilities that are complete (library, public kitchen, living room, dining room, administrative offices, shops and cooperatives, meeting rooms, bathroom, toilets and laboratory) and adequate. The model boarding school usually has good management but in financial management is still conventional and manual (by cash), not yet non-cash or digital (ATM cards) it is prone to fraud, second, mosques, *kiai* houses, dormitories, madrasas and other facilities (farm land, agriculture, crafts and cooperatives); third, mosque, *kiai's* house dormitory and madrasa, fourth, mosque, *kiai's* house and dormitory and Fifth, mosque and kyai house. And this is also based on the views of UUSPN 2003 article 30, b o a r d i n g s c h o o l s are included in religious education. Islamic boarding schools can be held formally, informally and or informally, and Islamic boarding schools can adapt to the environment and the various management of Islamic education that is local Wisdom.

HISTORY OF ISLAMIC EDUCATION

If analyzed based on the historical approach, there are five periods that occurred during the history of Islamic education. The path that I used is the reverse path, which explains from the current era to the first era of Islamic Religious Education in Indonesia, while the First era is the Post-Reformation era and until now. , we depart from the National Education System Law which reads Law (Law) No.20 of 2003 concerning the National Education System of the Republic of Indonesia, there is no longer the term "dichotomy" between religious schools and public schools. This can be seen in article 17 paragraph 2, which reads: "Basic education in the form of Elementary Schools (SD) and Madrasah Ibtidaiyah (MI)

or other forms of equals, as well as Junior High Schools (SMP) and Madrasah Tsanawiyah (MTs) or other forms equivalent ". Likewise article 18 paragraph 3 regarding secondary schools, which reads: "Middle school education in the form of high school (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), and Vocational Aliyah Madrasah (MAK), or other forms of equivalent "This is made clear by the existence of chapter V article 12 paragraph (1) of Law No.20 of 2003 concerning National Education System (National Education System) explained that:" Every student in an education unit has the right to receive religious education in accordance with the religion he professes and is taught by educators religionists " (Depdiknas,2003)

This is triggered by the existence of a form of regional breadth in the administration of the State in Indonesia, the existence of regional autonomy gives more authority to each region to regulate and sharpen the existing educational institutions within the scope of its territory. Then there must be a strategic effort made first, the division of authority between the Ministry of Religion and the Regional Government which technically will be regulated separately, second, madrasas under the auspices of the Ministry of National Education (Ministry of National Education) or Regional Government (Regional Government), the argument is because the problem of education has been autonomized , it is feared that education in the madrasa environment which has been left behind compared to public schools will be increasingly left behind. Therefore, madrasa should be within the Ministry of National Education and the Regional Government. And third, madrassas remain under the auspices of the Ministry of Religion (Ministry of Religion). The reason is because the Ministry of Religion is a non-autonomous department, including religious studies. And these three things must be done in a harmonious frame so that there is no more dichotomy in education as in the

previous era.

In this reformation era, there should also be cots and education costs, there should be no imbalances, due to the dichotomy of education in Indonesia, budget in education between madrasas elementary or high schools is far from Fire. State) is IDR 19,000 (nineteen thousand Indonesian Rupiah), while SD (Public Elementary School) is IDR 100,000, so 1: 5.2; The MTs (Madrasah Tsanawiyah) is IDR 33,000, while the SMPN (State Junior High School) is IDR 46,000, so is 1.4. As a comparison also for IAIN (State Islamic Religion Institute) compared State University is 1: 3, (Amanah, :21) this inequality also affects output in the world of Education, especially Madrasas up to the level of State Universities, imagine this discrimination has been maintained since the New Order era until today, this paper will also be explained in the history of the new order how Islamic education madrasa developed and what the obstacles were.

Whereas in the new order the integration of education took place well, for example the integration of religious education into the national education system within certain limits followed the pattern of Islamic private schools, such as Muhammadiyah schools and Al-Azhar education. This educational institution develops a curriculum that is regulated by the government nationally, in addition to adding local content from quite a lot of religious activities. In Law No. 2 of 1989 many major contributions contained in this rule, for example, is article 4 that national education aims to educate the life of the nation and develop Indonesian people as a whole, namely people who have faith and are devoted to God Almighty and virtuous, have steady and independent knowledge, and a sense of social and national responsibility. The aim of national education in general is to develop intellectually, morally, and spiritually. of course in terms of "moral and spiritual, religious education has a strategic role. In the

number of rules that existed in the New Order era, for example PP No.39 of 1992 concerning Community Participation in the National Education System, second, PP No.38 of 1992 concerning Education Personnel; third, PP No.73 of 1991 concerning Education Outside the fourth school, PP No.29 of 1990 concerning Secondary Education; PP No.72 of 1991 concerning the fifth Extraordinary Education, PP No.28 of 1990 concerning Basic and Sixth Education, UUSPN (Law on the National Education System) is outlined in Government Regulation (PP). Among these PPs was PP No.27 of 1990 concerning Pre-School Education.

The Minister of Religion is in 1967, in response to the stipulation of MPRS (Provisional People's Consultative Assembly) No. XXVII in 1966 by formalizing and structuring this policy madrasa brought a breath of fresh air so that the phenomenon of madrasa education was not yet dominated by religious content, using a non-standard curriculum, has a structure that is not yet uniform, and is not well monitored regarding madrasa management by the government can be resolved properly (Sutejda,132). after that, the government's efforts also by structuring were carried out by regulating the leveling and formulation of the curricula of schools under the Indonesian Ministry of Education and Culture or the Ministry of Education and Culture of the Republic of Indonesia (Hasabullah,:251) by publishing article 1 of MPRS Tap No. XXVII in 1966 which "established religious education as subjects. in schools, from elementary schools to state universities " (Daulay, :150)

Law No.20 of 2003 concerning SISDIKNAS or the National Education System (Depdiknas RI, 2003). Thus, it is clear that many factors influence government policies towards Islamic education, both from the socio-political and religious aspects. Before this Law was born, the Government did choose favoritism. Government policies, ranging from the colonial government, pre-independence,

and post-independence to the New Order era, were seen as annulling, isolating, and even almost abolishing the Islamic education system only because of Indonesia is not an Islamic country ". But thanks to the fighting spirit of the leaders of Islamic education, eventually these policies were able to be muted for an ideal goal, namely "creating Indonesian people who believe in and fear God Almighty, noble character", During the New Order government, madrasa education institutions developed in the framework of equal opportunity and improving the quality of education and it was carried Operationally it was recognized that the New Order government policy on Islamic education in the context of madrasah Indonesia was positive and constructive, especially in the last two decades of the 1980s to the 1990s.

In 1993 it was clearly stated that the goal of long-term development in the field of religion was the fostering of the faith of the Indonesian people in God Almighty, a life that was harmonious, balanced, harmonious between physical and spiritual, had a dynamic soul and a spirit of mutual cooperation so that the Indonesian people able to continue the struggle to achieve the ideals of national goals, this can be seen from the social, religious, and political in Indonesia, since 1966, experienced significant changes. This period marked the beginning of the New Order government which was determined to implement the 1945 Constitution and the Pancasila in a pure and consistent manner and in the Guidelines of the State Policy. In order for the government to continue the construction of school buildings for the development of religious life and the life of belief in God Almighty, which is then included in the school curriculum starting from elementary school level to the universities.

Whereas during the Old Order period there were also many developments in studies and deepening and breakthroughs in Islamic religious education, for example in paragraph 3, article 2 of the USDIP

MANIPOL Law it was stated that religious education became a subject in general schools, starting at low schools (basic) up to university, with the understanding that students have the right to participate or not in religious education if the guardian of students / parents expresses objections, this Law was born and acted and commanded by KH (Kyai Haji) Imam Zarkasyi from *Pondok Gontor Ponorogo*. The curriculum was endorsed by the Minister of Religion in 1952 (Djalani, 1980: 16). Meanwhile, in the MPRS Plenary Session (Provisional People's Consultative Assembly) in December 1960, it was decided as follows: Implementing USDEK MANIPOL (Political Manifesto of the 1945 Constitution, Socialism, Democracy, and Guided Economy, and National Personality) (Jaelani,:16) in the mental field religion and culture with spiritual and material requirements so that every citizen can develop his personality and Indonesian nationality and reject the negative influences of foreign cultures.

Before that the government also made four important breakthroughs in the first National education, the appointment of religious teachers, the cost of religious education, and the religious education curriculum borne by the Ministry of Religion, secondly, religious education was given to students at least 10 people in one class and got permission and people parents or guardians, third, at the Junior High School and High School (General and Vocational) are given religious education as much as 2 hours per week. Fourth, in areas where religious communities are strong (majority), for example in Sumatra, Kalimantan, Sulawesi, etc. religious education is given since class I SR, with the note that general knowledge should not be reduced compared to other schools with religious education. given starting class IV. Fifth, religious education is given starting in class IV of People's Schools (Primary Schools, now). This movement was born from a government led by Prof. Mahmud Yunus from the Ministry of Religion and

Mr. Hadi from the Ministry of PP and. The result of the joint committee was Joint Decree (SKB) issued in January 1951. The committee was mandated by the Islamic Religious Teaching Considera Council in 1947, led by Ki Hajar Dewantara from the Ministry of PP and In 1950, this same state of affairs was interconnected with the situation of government that day which was conducive and formulated with the breakthroughs above.

Even more interesting was during the Japanese occupation right in December 1946, a regulation was issued with Ministers, namely the Minister of Religion and the Minister of PP and K, which stipulated that religious education given grades in class IV SR (People's School, or Elementary School now) until class VI because Islamic religious education for public schools began to formally regulated by the government December 1946. Before that, religious education as a substitute for character education that had existed since Japanese era, was running independently in the regions. During the Jihad against that occurred related to Islamic Education, the contents of the ulama's fatwa were: first, Indonesian Independence 17-8- 1945 must be maintained; second, the Government of the Republic of Indonesia is the only that is legal and must be defended saved; third, the enemies of the Republic of Indonesia or the Republic of Indonesia definitely re-colonize the Indonesian nation, and therefore it is obligatory for every people to take up arms against them; fourth, the obligation mentioned above is jihad *fisabilillah*. And this Fatwa pioneered (Hasabullah:532) by Muslim and Islamic religious education represented by the Central Government and took place in October.

If we look deeply and Maqashid Syar'iyah in the contents of the Fatwa gives us an understanding related to Jihad that has been studied for years that in the scriptures and fiqh in the huts and madrassas contrib

to maintaining Indonesia's independence. And that is very important because the majority of Muslims and occurred in the critical years when the revolution of the Revolution of Independence (1945-1950). And since then, religious education was given to and entrusted to the Ministry of Religion and the Ministry of National Education. In the minds of most people, 'National Education Day' is usually associated with two things, namely the figure of Ki Hajar Dewaniara and the Taman Siswa College. In the consciousness of most people, these two names - Ki Hajar Dewantara and *Taman Siswa* - are symbols of the ability of the Indonesian people, national capabilities, to take care of themselves in the field of education. The *Taman Siswa* movement in the awareness of many people is the most obvious manifestation of independence, the independence of the soul of the Indonesian Nation when it faces a colonial political and social order that is forced upon itself. *Taman Siswa* Education during their life in the Dutch colonial era can be seen as an educational strength possessed by the Indonesian Nation in its political struggle against the Dutch East Indies government. Without reducing our appreciation to the late Ki Hajar Dewantara and to the *Taman Siswa* College for all of its struggles in the past, there is no harm in celebrating National Education Day this time we remember together with all the strengths of national education that we had during the previous colonial period which included, among other things, the entire Muhammadivah schools, the educational institution of the Indonesian Archipelago School (INS) Kayutanam, led by the late Mohd. Sjafei, and the People's College under the leadership of the late Mr. Dr. Moh. Nazief. By broadening the scope of the concept of 'the power of national education' such as this it will be possible for us to draw more complete lessons from our historical experiences, so that it will also be more possible for us as a nation to respond to the educational challenges we face today with a clear perspective and unwavering

confidence as has been shown by the coach of 'the power of national education' preceded by the power of national education 'a concept Many things we can talk about commemoration of this National Education Day. It might be good if we use this opportunity every now and then to discuss together the national capabilities that we have and are currently having to understand and solve the educational problems we face. This ability may be referred to as 'national educational strength', including both institutional or institutional abilities, as well as individual or individual abilities. So the skills of teachers who carry out educational assignments, the comparability of institutions that organize education services, and the impression of bureaucracy and the foundations of colonialism in the past, which include all of Muhammadivah schools, Indonesian educational institutions, Neanderland School (INS) Kayutanam by the late Mohd. Sjafei, and the People's College under the leadership of the late Dr. Moh. Nazief. By broadening the scope of the concept of 'the power of national education' such as this it will be possible for us to draw more complete lessons from our historical experiences, so that it will also be more possible for us as a nation to respond to the educational challenges we face today, with a clear perspective and unwavering conviction as has been shown by the coaching of the 'power of national education' in the past. and from the ability that I call the term 'educational power'. In my mind too, for each period of high and low the strength of national education can be estimated based on various indicators. The two most important macro indicators of national capacity in my opinion are (1) general public satisfaction with educational services provided by existing educational institutions; and (2) the ability of society as a whole to understand the demands of the times and to give admirable responses to these demands. The first indicator reflects the views of the community about the ongoing equivalence of the education system, while the second indicator reflects the equivalence of the

previous system, which has been implemented with the adult generation. Under ordinary circumstances, which are devoid of drastic changes, such as political revolution, industrial revolution, or technological revolution, the two indicators will be interrelated, and provide a longitudinal picture of the functional equivalence of an educational system. And this picture of the degree of functional equivalence reflects national ability in managing and solving these educational problems. But in a period of time that is full of rapid and fairly basic changes as we are experiencing now, again. Overview of y

There are five things Sukaro's views related to religious education first In 1965, after the events of the G-30S / PKI or the September 30 Movement/ Indonesian Communist Party, again carried out Pancasila and the 1945 Constitution purely and consistently. Second, in 1959, President Soekarno issued a decree to return to the 1945 Constitution and put his Political Manipesto into the State Policy, where in the field of education the *Sapta Usaha Tama* and *Panca Wardana* were also established, third, on August 17, 1950, with the re-establishment of the Republic of Indonesia or the State The Unity of the Republic of Indonesia, the ideal foundation for education is the 1945 Constitution or Provisional Law; fourth, in mid-1949, with the formation of the RIS state or the Republic of the United States of Indonesia, in the State of East Indonesia adhered to the Dutch colonial education system, fifth, from 1945 to 1950, the idiotic foundation of education was the 1945 Constitution and the Pancasila philosophy. These five views are views to provide religious lessons in the midst of society. So since the inception of the State of Indonesia on August 17, 1945 and experienced and faced the Indonesian Revolution of Independence the Government of Indonesia had from the beginning took care of Education because this was the national identity, so since independence the Government of Indonesia had established the Ministry of Teaching,

Education and Culture (PP and K). plot historical presentation of the history Islamic education to education historical made a backward flow so that we can know the embryo from education and the birth Education in Indonesia.

ISLAMIC MULTICULTURAL ISLAMIC EDUCATION PARADIGM: FROM NURSI TO GUS DUR

First, according to Nursi's view, to build good human formation, the educational paradigm of a State or institution must be based on the philosophy of insane development and the philosophy of wisdom education. And refers to the overall self-development. When viewed the concept of self-development encompasses the first two views, direct development encompasses spirituality, (SQ), intellectual (IQ), and emotion (EQ). moral (MQ), social, (SQ). aesthetics (AQ) and physical (PQ). He needs to develop various intelligences. He needs to develop various intelligences, in fact to rebuild the philosophy of building the Insan Kamil and the education of wisdom or Islamic philosophy, we do not need to change the new philosophical text. Muhammad Said an-Nursi stated that the approach that could be taken was to accept modern secular education as it had developed in the Western World and try with Islamic concepts. The second is laying down some important conditions in building a dualism education system in an education system, between education based on the Koran and Hadith translated in curricula and the Management of Multicultural Islamic Religious Education in schools and throughout universities (Nursi,200:102) and the curriculum also embraces science and mathematical education. It was also confirmed by Ghazali Darussalam that in the education of Religion and Science there was no need to be distinguished because Science originated from the Koran and Hadith. Integration of science and religion, religion as a light of science and is based on the Koran and Hadith. (Ghazali, 2000: 32)

Third, Said Nursi reserved that by running the whole system of education or the management of multicultural Islamic Education available. He tried to change education and learning from childhood. That is starting with the ranking of low schools to rank schools or colleges, and become the foundation of all learning with the AL-Quran. The purpose of connecting is to make human beings reflect the afterlife. Fourth, Said Nursi stated that the lessons were taught to seek expertise in the science or field of study of his interest. And the fifth is Said Nursi also gives or makes the principles of educational psychology of multicultural Islamic religion purely based on Islam, which includes the teaching process should take place through communication that is easily understood by students, all topics taught with easy examples Said Nursi also emphasized to study Science as an aspect of deepening Islam and establishing Faith in God. More than that the Koran contains information about Science much earlier than Modern science, and it becomes the basis for the study of Religion and Modern Science. The first method is the Muhadharah method. In the process of educational interaction the Lecture Method is usually the most frequently performed. This method is easy to implement, considering the teacher does not need to prepare a lot of tools, because the accuracy of its use only depends on the readiness of the teacher to deliver educational material is sufficient. The Lecture Method which can also be called the Direct Lecturing Method is carried out in one way (one way communication), the transfer of knowledge from the teacher's teacher to the students. The Lecture Method is a powerful method in conveying subject matter to students, (Semiawan,1987:7) and is a method which is often used by teachers in the implementation of teaching and learning process. The Lecture method is quite easy to do because it requires less effort than too much from a teacher. The ease of use of this lecture method in the process of transferring knowledge that is in a one-way communication line, from the

teacher as the giver of knowledge to the student as the recipient. This method is identical to *ta'lim*, that is, the method of teaching knowledge to people who do not know it yet. (Thalib,1996:16)

Next Said Nursi offered six valuable lessons from the "Koran pharmacy" as an antidote to cure these six terrible diseases. First, al-Amal, that is, a strong hope (optimism) from Divine grace, where this optimism can cure the "despair" disease called Said Nursi as "deadly poison" (*ya'su da'un al- qatil*). Secondly, ash-shidq namely honesty as the foundation of religion. Third, *al-Mahabbat* is love based on justice and fairness. Love is something that deserves to be loved and hostility deserves to be despised; thus the evil of hostility is meaningless when confronted with goodness (*tadha 'as-sayyiat wa'l hasanat*); and this kind of *mahabbat* is an antidote for internal animosity among Muslims. Fourth, *ukhuwah al-Islamiyah* brotherhood based on the spirit of Islam strengthen the inner bond between Muslims.(Nursi,1999:452-515) Fifth, Shura is deliberation by establishing a unity that is built based on the principles of shariah teaching. On another occasion, Said Nursi once taught the community where Said Nursi went to Anatolia to explain about constitutionalism among the tribes in that place, he explained to the shepherds, farmers, and villagers who coincidentally met him about the truth of *ukhuwah Islamiyah* based on al -Quran. Although in certain cases - in giving the talk - Said Nursi intends to address that truth to the Muslim world as a whole, not just to certain groups:

"If some problem emerged, Bediuzzaman used to try to iluminate and admonish those around him. During the 31 March incident, he delivered speeches and adresses to the scholars ans student, and factly the people and persuade them that what they were doing was wrong. He gave speeches that adressed the Islamic world as a whole, rather than particular groups. His Damascus Sermon was one of these. Rather than giving speeches in specially organized circumstances, he would use this method whe the need arose to effer guidance to the people, for instance, when he travelled among the tribes of eastern Anatolia to inform them about constitutionalism. When walking in the countryside, he would explain the Qur'anic truth to the shepherds, formahands, and villagers he came across." (Said Nursi,1999:452-515)

The Debate / Discussion method is education conducted by Said Nursi by debating or criticizing the understanding of the human faith that deviates from the corridors of Islam. The debate method used by Said Nursi is to deny the misconception of community understanding. *Dalah Shaiqal al-Islam Munazarat* chapters display many of these methods. For example, Nursi writes about his debates with the public about constitutionalism regarding the concept of *hurriyat* (freedom), the rights of minorities, *ukhuwah Islamiyah*, and others. Listening to these conditions Said Nursi felt called to bridge the interests of the Government and Muslims in Turkey by opposing thinking who went astray from Europe and reaffirmed the traditions of the self-strength of Muslims in the Ottoman era.

The Yabyin method means how to educate Said Nursi by giving explanations and evidence (proof) to get the essence contained in a verse. Said Nursi used the Tabyin Method, one of which was in discussing The fourth point: Divine Name of Single 'from Q.S. al-Ikhlas verse 1. In Aski Syahr prison in the month of Ramadan, Said Nursi was inspired by the nature of the name Allah al-Fard which includes al-Wahid al-Ahad, he called it the "Tawheed Hakiki". In this Essential Tawheed contains an indication of proof: "By manifesting the name al-Fard is placed on the entire earth through a specific sign of monotheism and a clear seal of power in all nature, species and all parts thereof. Examples of the unity of all organs of the human body where one cannot be separated from the other. Also all natural entities

work together, each trying to perfect the other's tasks. Earth and so show the Essence which is in control of an element must control all elements ". (Nursi,2003,:517-572)

Qishah method is a way of educating by presenting stories or stories that are educational. Said Nursi in his Risale-i Nur quite a lot to present certain stories before explaining the values of his education, for example the story of the Prophets. According to Gozutok, this method is quite effective in providing ongoing learning. "Stories are one of the most effective means in the direct lecturing method. They can be used to explain obscure matters and they are easily impresses on the mind. Religious stories from the Scriptures are even more powerful. They can always help those who listen to them or read them. The following can be seen as an example of the Qishah Method used by Said Nursi in Risale-i Nur, in the First Light about the Munajat of the United States. Nursi said that the prophet Yunus US was one of the most magnificent and most beautiful degrees and one of the most effective media so that prayer was granted by Allah SWT. It was told that the prophet Yunus was thrown into the sea and then swallowed by a big fish and tossed by the waves of the night. thick concentrated curtain. Prophet Yunus (as) was overwritten by fear and the causes of hope were cut off. (gozutok,2002:405)Wish you a wish. Then by humbling himself and giving his heart the chants soft, heartfelt prayers. :

"There is no god but you. Glory be to You, Verily I am of the wrongdoers.
[QS. Al-Anbiyah (21): 87].

The Mukatabah Method (making correspondence) is a way of educating by making correspondence or writings, then by face to face (face to face) between educators and students. As told by one of his special students who was also the first to collecting the writing to be a learning guide. This method is implemented by Said Nursi

write Risale-i Nur books. "We went with the teacher to quiet places, he sat in one place and looked at a certain point, then he dictated to me very quickly and I wrote it down quickly too. Then he motioned for me to write and never looked at him where he was concentrating on that particular place. Then he said: Stop. Then he asked me to write again " (Salih, 2003:131)

The thematic methods used by Said Nursi to interpret verses that contain certain theme themes. Thematic also means the division of titles according to the Risale-i Nur style of interpretation as Mauslu'i's Interpretation. From the Risale-i Nur collection contained Six Big Themes, the Six Pillars of Faith. As in the Second Question which contains themes about Faith in the Hereafter, which includes the nature of Death, Life After Death, the Grave Realm, the Realm of Immortality, the Justice of Allah SWT (Adzab), Heaven and Hell, and others. From this theme, among others, the example of the Nature of Death is hinted at in the verses of the Koran, for example: "He made death and life so that He tests you, which of you is better in charity" (Q.S. 67: 2). Death in the verse *tafsiriyah* contains a deep meaning, not just the translation of the term that death is the separation of the soul from human bodies. Tamtsil method means the educational method applied by Said Nursi through parables (for example). This method is very much presented by Said Nursi in his book. Among them, in his work Answering[1] the Unanswered, Explaining the Unexplained (Interpreting *daari al-Mmktebeh* (The Letters), which contains 29 public letters using an analogical approach, for example there are 5 First Letters, concerning the Level of Life, Grace in Death, Light from the Beauty of the Koran, a Broadcast of the Embodiment of Allah SWT, and the Last

Port on a Spiritual Journey. The I'tibar Method (Taking Lessons from an Event or Story) is a way of educating what is said by Nursi by taking lessons (wisdom) on things or events that occur, both events that originate from within humans and from outside themselves. The Uswah Method (Giving Exemplary) is education carried out by providing good examples (uswah hasanah) in the form of real behavior, especially worship and morals. Examples of this example are education that contains high pedagogical values for students. Educators who are of ideal character - who are fully committed to the standards of the Koran and as-Sunnah - are now difficult to find. But the desire of teacher educators to achieve the ideal character there are many ways, such as superior criteria and aspects of knowledge and noble character. Character educators based on Said Nursi's view above will be able to play a role in inheriting Islamic culture and developing the human personality of their students according to Islamic ideals as well.(Nursi, 2003:28)

According to Said Nursi, education must concentrate fully on carrying out its obligation to educate, not to be involved in political affairs, because with these conditions students will imitate the movements. Likewise students are not permitted to enter the political arena, because political affairs will burden them with all affairs, while students' assignment in the educational process are attempts to regulate themselves, not yet on presidential duties. Learning must have a clear vision based on interests, talents, and supporting conditions. for that students are more focused on specialization or concentration in mastering the fields they want, and motivated by the spirit of scientific inquiry (scientific inquiry) through intra and extra class activities.

Explicitly Abdurrahman did not emphasize anything related to the education of Multicultural Islamic Religion, but it can trace in religious thought and patterns of thought Gusdur gave the effect of learning

and scientific paradigm and the scientific foundation of multicultural Islamic Religious education. Another example is. A pluralistic Indonesian society, with diverse cultures, ethnicities, ethnicities and religions as well as ideology, is its own wealth. Therefore, the diversity of religions, ethnicities, ideologies or cultures requires an attitude of wisdom and maturity of thinking from various walks of life, regardless of religion, skin color, social status and ethnicity. Without an attitude of mutual suspicion and prejudice against other groups, we as a nation are already compounded and the consequence is respect for the plurality of society.

This was also done by Abdurahman Wahid in the Indonesian context in the Indonesian context Abdurahman Wahid carried out movements to protect minorities in carrying out their rights and obligations, protecting ahmadiayyah, protecting shia'h until protecting the former PKI (Indonesian Communist Party). Abdurrahman Wahid said that for the sake of establishing a multicultural education or an insight into multicultural Islamic religious education in the community not only lies in a peaceful coexistence pattern, because it is still vulnerable to the emergence of misunderstandings between community groups which at certain times can lead to disintegration. (Nursi.2003:28) But there must be a high appreciation of the multicultural Islamic Religious Education, namely the awareness to know each other and dialogue sincerely so that one group with another takes and gives each other. (Abdurahman, 1992:145)

Background of traditional Islamic ideology - ahlussunnah wal jama'ah ideology - and liberal thinking, according to Abdurrahman Wahid Islam must appear as a unifying nation and protector of diversity and able to answer the challenges of modernity so that Islam is more inclusive, tolerant, egalitarian and democratic. Universal and essential Islamic values take precedence over legal-symbolic, Islam colors the life of the nation and state

without bringing the "frills" of Islam but Islamic spirit is integrated in the fact of nationalism, furthermore it can be explained as follows: The growth process of multicultural Islamic education - since prophet Muhammad, his friends, and scholars - did not necessarily reject all Islamic traditions (in this case the culture of pre-Islamic Arab societies). Not all systems are rejected by Islam, only traditions and customs that are diametrically opposed to Islam can be internalized to be characteristic of the phenomenon of Islam in certain places (Masdar,:141) Likewise, the process of growing multicultural Islamic education Indonesia cannot be separated from the culture and traditions of the people.

Religion and culture for coins which cannot be separated. Religion (Islam) originates from normative revelation, so it tends to be permanent. While culture is human creation, therefore its development follows the times and tends to always change. (Abdurahman Wahid,2001:119) This difference does not preclude the possibility of manifestation of religious life in the form of culture. And the management life of multicultural Islamic Religious Education. He further (Gus Dur) said:

The overlap between religion and culture will occur continuously as a process that will enrich life and make it not dry. The richness of cultural variation allows the interconnection between various groups on the basis of equality. Efforts to reconcile between culture and religion are not due to fears of tension between the two, because if humans are left to their rational disposition, such tensions will subside by themselves. For example, easing the enthusiasm of Ulama in dealing with long (Abdurahman,2001:118).

Native Islam (Abdurahman Wahid,2001:119) (read management of Islamic Multicultural Education) in terms of national life is an idea that needs to be examined. Furthermore, Abdurrahman that indigenization was not an attempt to avoid the emergence(Abdurahman

wahid,2001:119) of resistance from local cultural forces, but rather so that the culture did not disappear. The essence of the indigenization Islam is the need to avoid polarization between religion and culture, because such polarization is inevitable. Abdurrahman Wahid's idea seems to want to show Islam as a religion that is appreciative of local contexts while maintaining the existing multicultural reality of culture. Abdurrahman Wahid expressly rejects "one Islam" in cultural expressions for example all symbols or identities must use Arabic cultural expressions. Uniformity that occurs will not only kill the cultural creativity of the people but also make Islam alienated from the main stream of national culture. The danger from the process of arabization is that we are uprooted from our own cultural roots. (Masdar,:140)

"The ability of Muslims to understand the basic problems facing the nation, and not try to impose its own agenda. If this happens, then what will take place is actually an escape process (escapism). Muslims are too demanding conditions that are too idealistic to be a good Muslim. .... the tendency to formalize Islamic teachings in people's lives and Islamization in the form of symbolic manifestations is clearly unfavorable because it only causes substitution drought". (Abdurahman Wahid,2001:130)

Abdurrahman even rejected the confusion of culture by both religious and bureaucratic circles because culture was very broad in scope, namely human social life itself. Bureaucratization of culture and management of Multicultural Islamic Religious Education carried out will stagnate the creativity of a nation. (Abdurahman Wahid,2001:130) The culture of a nation is essentially a pluralistic reality, a pattern of life that is uniform or in other words centralization is something that is actually not cultured. Or not educated. The question now is can the scientific paradigm of multicultural Islamic Education Management still exist in modern times or

is Islam steeped in dreams of the glory of previous thinkers? As a good religious adherent in the sphere of nationalism, according to Abdurrahman Wahid, namely: always prioritizing the search for ways that can answer the challenges of the times and locality of life without leaving the core of religious teachings. There is always an effort to re-actualize religious teachings in concrete life situations, not only sufficient with abstract visualization. In other languages religion functions as a vehicle for protecting the nation's traditions, while at the same time religion makes the life of the nation as a vehicle for self-maturation. (Abdurahaman Wahid,2001:130)

It is true what Greg Barton said that: Abdurrahman Wahid was a figure who loved traditional Islamic culture (in this case the treasures of Islamic thought produced by previous scholars). But this love does not mean the involvement and acceptance of all aspects of traditional culture because Abdurrahman is very critical of traditional culture. (Greg,1999:xxxvi)Native Islam (read management of Islamic Multicultural Education) is an effort to preach (the pattern of *amar ma'ruf nahi* may be harmonized with the concept of *mabadi khoiro ummah*).(Zainal,2001:205-206) The concrete implementation is to nationalize the Islamic struggle, with the hope that there will no longer be a gap between national interests and Islamic interests. Islam as a religion that is recognized in Indonesia in addition to other religions is actualized as a spiritual inspiration for the behavior of the life of a person or group in society and the state. What is needed by Indonesian Muslims is to unite "Islamic aspirations" into "national aspirations". (Abdurahman Wahid,2001:207)

"One of the faces of tension is the effort to subject culture to religion through the process of giving legitimacy. Legitimacy is given not as an amplifier, but as a delivery tool. This process serves to filter things that are considered in accordance or contrary to religious rules."(Abdurahman Wahid, 2001:85)

Islam which is the religion (Abdurahaman Wahid, 1999:167) of *rahmatan lil alamin* must always contribute in answering problems that arise due to the process of modernization. Why is that? Because religious teachings have an important role in various aspects of the lives of adherents. In this case religion is used as a place to find answers to the problems of the lives of its adherents, therefore religious leaders have a key role in reformulating Islamic law that is more concerned with Muslims and non-Muslims by considering reality (plurality of society and the process of modernization and the influence of globalization). So far, the paradigm of Multicultural Islamic Religious Education Management Science is only used as a "defense post" to maintain the Islamic identity from the influence of the secularization process. This static tendency shows the inability of Islamic law to respond to actual changing times. Though Islamic law still has a large enough role in people's lives. The new Islamic law is able to reject disobey, devotion and disobedience and has not been able to become advocates of goodness in a broad sense. (Abdurahaman Wahid,1999:38)

Therefore, the two views above can be made as a paradigm of multicultural Islamic Educational Management and first produce the ability to create, explain and offer new ideas in interesting, creative, open-ended themes for testing, superior in competition or bargaining with other parties, especially subordinates; second, the ability to argumentative and maintain an ethical-rational stand so that the other party is motivated to negotiate and consider until finally accepting the choice derived from the idea; third, the ability to influence others by using the most appropriate method so that all parties work together and in one organizational unit, obeying their direction and coordination; fourth, the ability to control forms of cooperation that are increasingly stable and the process is more productive through the selection of

strong personnel. In Bryman's study the leadership model needed by UIN and PTKIN is the breakthrough leadership 'breakthrough leadership'. This can be done in ways that are interesting and challenging for all parties involved and try to realize the goals of the organization which so far have been considered impossible. Breakthrough leaders have a thought that is 'penetrating the depths of the mind', and with the provision and self-character the character of the individuals in the organization as well as the whole organization, creating innovation, reviewing the structure, improving the process and rebuilding the values of the organization for better and more relevant.

Theological foundation of the Scientific Paradigm of Management of Islamic Religious Education in multiculturalism we can learn a lot from Gus Dur and Said Nursi. In addition, in other verses, it is also stated, for example, in the QS. Al-Ahzab [33]:21 stated: "Indeed, the Prophet (s) was a good role model for you (ie) for those who hope for (the mercy) of Allah Almighty and (the coming of) the Day of Resurrection and he often mentions Allah Almighty Whereat the level of the Prophet the Messenger of Allāh was a leader who was holistic, accepted and proven, his leadership encompassed the fields of: business, household, community, politics, education, law, defense and the country. , 3 billion people and proven (proven) because more than 15 centuries are still relevant the applied.10 Antonio compared the leadership of Muhammad with the Characteristic of Values-Based Leaders from Bennis and apparently occupy all the criteria initiated by Bennis Muhammad as a visionary, willing strong, have integrity, trustworthy, curious, and brave in Megaskills of Leadership d from Nanus, Muhammad is also a leader who has long-sighted, mastered change, is able to design an organization, a learner who is anticipatory, has high initiative, is skilled in interdependence, and has high standard of integrity.

RESULT

There are three interesting things in this paper, first in the first sub we talk on the foundation of the Science or the Paradigm of Multicultural Islamic Religious Education in the second sub-group, we talk about the history of Islamic Religious Education from Reformation to Post-Independence, historically we can find interesting data, in the third sub, the writer elaborates on the paradigm of who we can use as a multicultural Islamic education management from Nursi to Gusdur. And in the final few paragraphs try to make these two bases as material and paradigm of Multicultural Islamic Religious Education Science.

BIBLIOGRAFI

Agai, Bekim,2003. "*Gulen Movement's Islamic Ethic of Education.*" Dalam M. Hakan Yakuz dan John L-Espito (ed) *Turkish Islam and the Seculer State : The Gulen Movemnent,* New York: Syracuse University Press.

Al-Attas, Syed M. Naquib 1998. *Filsafah dan Praktik Pendidikan Isalam.* Bandung: Mizan Media Utama, Wa Mohd Wan Daud2

Al-Faruqi, Ismail Raji 1982. Tauhid, Bandung: Pustaka

Al-Ghazali, Abu Hamid 2003. *Tahafut al-Falasifah.* Penerjemah: Ahmad Maimun, Yogyakarta: Islamika.

Al-Syaibany, Omar Muhammad Al-Thoumy 1979. *Falsafah Pendidikan Islam.* Jakarta: Bulan Bintang

Al-Sahili,Ihsah Qasim,1999. *Badi al-Zaman Said al-Nursi: Nadrah Ammah an Hayati wa athariht,* Al-Magrib: Matba'at al-Najah al-Jadidiah.

Ali, A. Mukti 1989. *Metodologi Penelitian Agama; sebuah Pengantar,* Taudik Abdullah dan M. Rusli Karim (Ed), Yogyakarta: Tiara Wacana Yogya.

Ali, Urkham *Muhammad,*1995, *Said Nursi Rajul al-Qadr fi Bayat Ummah,* Istambul: Syarikat al-Nasl li al-

Tiba'ah.

Aly, Hery Noer 1999. *Ilmu Pendidikan Islam,* Jakarta: Logos Wacana Ilmu

Arifin, Muzayin 1991. *Kapita Selekta Pendidikan (islam dan umum)* Jakarta: Bumi Aksara

Baihaqi,1989, *Pendidikan Anak Dalam Rumah Tangga Menrut Ajaran Islam* Disertasi UIN Syarif Hidayatullah Jakarta.

Budhy Munawar-Rachman,2006, (ed), *Ensiklopedi Nurcholish Madjid, Vol. 1* Bandung: Mizan.

Adri Efferi. "Dampak Konflik Internal Kepemimpinan Pada Kinerja Dosen Perguruan Tinggi Islam'." *Media Pendidikan Jurnal Pendidikan Islam* Volume XXVII, Nomor 3 (2012).

Koslowski, Peter. *Elements of a Philosophy of Management and Organization.* New York: Springer, 2010.

Media Pendidikan: Jurnal Pendidikan Islam Volume XXVII, Nomor 3 (1433 H 2012).

PMA RI No. 39 Tahun 2009, n.d.

Tan, Charlene. *Islamic Education and Indoctrination: The Case in Indonesia.* New York: Routledge, 2011.

Conny, Semiawan dkk. 1987. *Pendekatan Keterampilan Proses: Bagaimana Mengaktifkan Siswa Dalam Belajar,* Jakarta: Gramedia.

Departemen Agama RI 1993 *Al-Quran dan Terjemahannya* Surabaya: Surya Cipta Aksara

Departemen Pendidikan dan Kebudayaan 1999. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka

Darussalam, Ghazali,2000. *Kursus Tamadun Islam Dan Pendidikan Moral* Kuala Lumpur Utusan Publication dan distribution.

Esack, Farid,1997. *Quran, Liberation, and Pluralism* England: Oneworld Publications.

Al-Ghazali, Imam,tt. *Ihya 'Ulumuddin* Istambul: Beyazit: Cile Yayinevi.

Gulen, M. Fethullah,2003. *Olcu Veya Yodalki Isiklar,* Istambul: Nil Yayinlari

Gozutok, Sakir 2002. *The Risale-i Nur in The Context of Educational Principles and Methods (The Paper Presented In The Fifth International Symposium On Bediuzzaman Said Nursi),* Istanbul: Sozler Publication

Hermawan, Heris,*Sunarya*, Yaya,2011. Sunarya *,Filsafat Islam,*Bandung, CV.Insan Mandiri.

Hamzah, Ustadi,2011. *Paradigma Hubungan antar Agama (studi pruralitas Agama dalam pandangan Said an-Nursi dalam kitabnya Resale-I Nur)* (Pasca Sarjan UIN Sunan Kalijaga Yogyakarta.

Hick, John,2006. *Tuhan Punya Banyak Nama,* terj. Amin Ma'ruf dan Taufik Aminuddin. Yogyakarta: Interfidei, 2006.

Kimball, Charles, 2003, *Kala Agama Menjadi Bencana,* terj. Nurhadi Bandung: Mizan.

Kuntowijoyo,2001, *Muslim Tanpa Masjid* .Bandung: Mizan.

Khuldun,Ibnu,1986. *Muqaddimah Ibnu Khaldun* , Jakarta : Pustaka Firdaus.

Knitter, Paul,2008. *Pengantar Teologi Agama-Agama,* terj. Nico. A. Likumahuwa Yogyakarta: Kanisius.

Metz, Helen *Chapin* (ed),1996, *Turki a Countri Study,* London : Federa research Division, Library of Conggres.

Madjid, Nurcholish,1995. *Islam Doktrin dan Peradaban* Jakarta: Paramadina.

Mahbubani, Kishore,2005. *Bisakah Orang Asia Berpikir,* terj. Salahuddien Gz Jakarta: Teraju.

Nursi, Bediuzzaman Said 1998. Sirah *Dzatiyah,* Penerjemah Ihsan Qasim Salih, Istanbul: Sozler Nesriyat AS

Rahman, Fazlur 1984. *Islam,* bandung: Pustaka

-------, 1985. *Islam dan Modernitas: Tentang Transformasi Intelektual,* Bandung Pustaka.

Robinson, Ricardh,1961, "Mosquo and School in Turkey" *The Muslim Word* Vol.1.

Smith,Huston,1991. *The World Religions* New York: HarperCollins,

Salih, Salih, Ihsan Kasim 2003. *Said Nursi Pemikir dan Sufi Besar Abad 20 (Membebaskan Agama dari Dogmatisme dan Sekularisme),* Jakarta: Murai Kencana.

Shihab,Alwi,1998. *Islam Inklusif* Bandung: Mizan, 1998.

Smith, Wilfred Cantwel,1991, *The Meaning and End of Religion* Minneapolis: Fortress Press.

Thalib, M. 1996. *Metode Pendidikan Islam 30T* Jakarta: Gema Insani Press

Tofler, Alvin,1992. *Gelombang Ketiga,* terj. Sri Koesdiyantiah Jakarta: PantjaSimpati.

Yavuz, M. Hakan. *Islamic Political Identity in Turkey,* (Oxford University Press 2003)

Yildiz, Ilhan 2002. *The Search in The Traditional Period (1924-1950) for a Religion Education Model (The Paper Presented at the fifth international sysmposium on Bediuzzaman Said Nursi 24-26 September 2000),* Istanbul: Sozler Publication

Amiruddin Siahaan <amiruddinsiahaan@uinsu.ac.id>

Fwd: [kuey] Editor Decision
1 pesan

Dari: **admin_kuey admin_kuey** <editor@kuey.net>
To: Amiruddin Siahaan Siahaan <amiruddinsiahaan@uinsu.ac.id>, Candra Wijaya <candrawijaya@uinsu.ac.id>, Rusydi Ananda <rusydiananda@uinsu.ac.id>, Fatkhur Rohman <fatkhurrohman@uinsu.ac.id>, Ojak Manurung <ojakmrg@gmail.com>

Tue, Des 10, 2022 at 01:32 PM

Amiruddin Siahaan Siahaan, Candra Wijaya , Rusydi Ananda , Fatkhur Rohman , Ojak Manurung :

We have reached a decision regarding your submission to Educational Administration: Theory and Practice, "Islamic Education Management: A Study of Multiculture Paradigm".

Our decision is to: Accept Submission

_____
Kuram ve Uygulamada Egitim Yönetimi Dergisi

Islamic Education Management: A Study of Multicultural Paradigm

Abstract

Islamic education management is a challenge for teachers and school management leaders. Multicultural enrolled students are critically evaluated at their schools for their learning. To avoid any kind of cultural bias, teachers are required to have multicultural personalities. This research is developed for investigation of the impact of multicultural attitude, multicultural attitude on multicultural teacher culture with moderating impact of multicultural school leadership. The primary data based on a Likert scale questionnaire is employed. Smart PLS 3.0 is used for data analysis and study findings. The outcomes reveal the impact of multicultural attitude, multicultural attitude on multicultural teacher culture with moderating impact of multicultural school leadership is significant. This research is remarkable as it is based on the research gap in the literature. The scope of this study is limited to educational institutes in China. Furthermore, the research is significant because of its theoretical as well as practical implications based on its findings. The study has explored the literature very carefully, and the limitations of this research are directing the future directions for scholars to explore further literature and contribute new dimensions to the model of Islamic education management. The research also has future directions for scholars to explore further gaps in the literature.

Keywords: Multicultural attitude; Multicultural personality; Multicultural teacher culture; Education management; Multicultural paradigm

Introduction

The education system is developing in China and students from diverse cultures and personalities are enrolled. The role of management is to maintain the level for the students and teaching belonging to different cultures. Since the students have direct interaction with their teachers, thus the students should be treated well by their teachers. Education management is required to focus on the cultural belongingness of the students and design the working personality to facilitate the students. According to Vasilyeva and Nurutdinova (2018), the students in any school are sharing their cultural values without proper understanding and information about each other. The culture and values of the students need to be protected by the teachers and school administration (Chen & Wong, 2022). Although Kalinina and Gubina (2019) reported that Islamic education management is a challenge, adopting different strategies, this education system can be managed to appropriately facilitate the students.

Multicultural attitude can adopt and respect the culture and values of other people (Kholis & Mufidah, 2020). The personalities of teachers are critical to the learning of the students

(Smolyaninova, 2020). Suvorova, Khilchenko, Ponomareva, Gan, and Obukhova (2019) reported that teachers with a proper understanding of the students are respecting their cultural values and beliefs. Scharoun and Liu (2020) pointed out that teachers should work in an innovative way for the management of Islamic education. Zimmermann, Greischel, and Jonkmann (2021) emphasized that the personality of teachers is critical to consider because teachers with positive attitudes are best for the students. Cultural clashes in the education system are common (Bhatti, Alshagawi, Zakariya, & Juhari, 2018), but teachers are required to be self-motivated and they should not tolerate any kind of cultural discrimination against their students. Grishaeva, Vagner, Gagarin, and Spirin (2020) highlighted that learners in China are facing different clashes regarding their culture and other values. Grigoryeva and Grigoryeva (2020) also added that the instructors should be self-motivated for their best performance, and their cultural background should be free from any kind of bias. Markova, Yakovleva, Krasnova, and Gerasimova (2021) concluded the cultural background of school management is critically important for the learner's performance.

The research in the body of knowledge has discussed multiple perspectives of cultural learning. The study conducted by Ayuningtyas, Sevilla, and Uljanatunnisa (2022) reported that the teachers are motivating students to accept the cultural difference in the class. Firdaus, Anggreta, and Yasin (2020) also reported that teachers with multicultural personalities are influencing students' personalities for avoiding bias in cultural values. Burdine and Koch (2021) concluded that the learning of the students is necessary, but they must accept the cultural values of each other. Hofhuis, Jongerling, and Jansz (2022) highlighted that cultural differences should be treated fairly and the teachers are required not to focus more on cultural differences. Bohatyryova, Barabanova, and Udovichenko (2021) added that teachers with multicultural personalities are motivating their students to advance learning by avoiding cultural differences. The studies in the literature have explained these aspects of the multicultural personality of teachers and their attitudes. However, a clear gap in research is identified to develop this study for contribution to the literature as well as in the knowledge.

Hence, this research is developed to investigate the impact of multicultural attitude, multicultural attitude on multicultural teacher culture with moderating impact of multicultural school leadership. This research is remarkable as it is based on the research gap in the literature. The scope of this study is limited to educational institutes in China. Furthermore, the research is significant because of its theoretical as well as practical implications based on its findings. The study has explored the literature very carefully, and the limitations of this research are directing the future directions for scholars to explore further literature and contribute new dimensions to the model of Islamic education management. Thus, the research is majorly contributing to theory for its advancement and a better understanding of the researchers.

Research Hypotheses

The following null hypotheses were explored for the current study.

H1: Multicultural personality has an impact on multicultural teacher culture.

H2: Multicultural attitude has an impact on multicultural teacher culture.

H3: Multicultural school leadership has moderating impact between multicultural personality and multicultural teacher culture.

H4: Multicultural school leadership has moderating impact between multicultural attitude and multicultural teacher culture.

Literature Review

In every country, the cultural personality of the teachers has a significant impact on their teaching style and behavior (Bohatyryova et al., 2021). The personality of the teachers can improve the learning of the students who are following their teachers and are motivated to learn more in the class (Gagarina, 2021). Karpushina, Kozlova, Asatryan, Parshina, and Militsina (2020) pointed out that the personality of the teachers has an impact on the learning of the students. Aslan and Aybek (2020) asserted that teachers should try their best to maintain classroom activities when

there are students from diverse cultures in any class. The teaching method is influenced by the personality of any teacher (Vallone, Dell'Aquila, Dolce, Marocco, & Zurlo, 2022). Eskici and Çayak (2018) highlighted that teachers with a positive attitude to the students are innovative in their learning and they are facilitating their students for their better training as well. The culture of norms of teachers is necessary for the students because they are interacting with students of multicultural personalities (Rahman, Ruswandi, & Erihadiana, 2021). The educational centers that have students from multicultural personalities are required to focus more on the teacher's attitude toward their learning. Garifullina, Zakirova, Bashinova, Pomortseva, and Garifullina (2019) reported that the personality of the students is necessary to be understood by the teachers because they should respect the students belonging to any culture or value. Sulistyarini, Joyoatmojo, and Kristiani (2022) also highlighted that the teachers in world-class institutes have a better understanding of the personality of the students, and the personality of the students motivates the teachers for their better and more advanced learning. Astashova, Bondyreva, and Zhuk (2019) asserted that personality matters a lot in classroom activities, and teachers should respect the students that are representing students belonging to different cultures and set of values.

H1. Multicultural personality has an impact on multicultural teacher culture.

The attitude of teachers is reflecting their behavior toward the students (Debbag & Fidan, 2020). Teachers with a positive attitude are highly motivated because they believe that their students have different cultural values (Korol, Fietzer, & Ponterotto, 2018), and they respect the culture of each student. Vasilyeva and Nurutdinova (2018) reported that the students with multicultural personality are focused on by the teachers because their attitude and living standard is different. Chen and Wong (2022) further added that teachers are required to respect their students because they are the key stakeholders of their students' learning. Kalinina and Gubina (2019) pointed out that teachers with innovative ideas have positive attitudes changeable over time according to the situation. Kholis and Mufidah (2020) added that the changeable working behavior of the students is appropriate as it facilitates them to learn well with the positive attitude and better personality of their teachers. Suvorova et al. (2019) pointed out that the teachers in countries where the students in their course belong to a different set of values are more positive toward the multiple cultural backgrounds of their students because they want to facilitate their students in a way of better and more advanced learning. Bhatti et al. (2018) reported that teachers with a negative attitude are not appropriately facilitating their students in their learning because they have a bias against the cultural background of their students. Additionally, Grishaeva et al. (2020) highlighted that the multicultural attitude of the teachers is the key to their success in classroom activities because the students learn more who is respecting their cultural values. Markova et al. (2021) concluded that a multicultural attitude is key to success, and teachers should respect their student that are representing different cultural backgrounds.

H2. Multicultural attitude has an impact on multicultural teacher culture.

The role of leadership is important in the learning of the students and the personality development of the teachers (Hofhuis et al., 2022). The leadership in any administration of educational organizations is necessary to develop policies that are equally facilitating each individual for their better learning (Bohatyryova et al., 2021). Gagarina (2021) highlighted that the teachers shall have appropriate support from the leaders, these teachers are appropriately managing their personalities as compared to the other teachers that are less attractive in their work. Furthermore, Karpushina et al. (2020) reported that the administration respecting the cultural background of teachers is influencing the personality development of the students. Rahman et al. (2021) added that school leadership belonging to diverse cultures is appropriate for respecting the culture of the students and influencing the personality of the teachers. The study conducted by Garifullina et al. (2019) emphasized that Indian teachers should respect students from any background because India is a place of diverse cultures. Sulistyarini et al. (2022) added that the cultural background of the school leadership is necessary to understand because without the cultural values and cultural background there is less attention paid to the teachers and learning environment. Korol et al. (2018) highlighted that multicultural school leadership is necessary to manage all the teaching affairs and other administrative duties for advanced development with sustainable learning of the students. Shen, Hao, and Peng (2022) reported that

when the school leadership failed to maintain the teachers' personalities attractively, there would be little attention paid to the diversity and the personality of teachers representing any culture.

H3. Multicultural school leadership has moderating impact between multicultural personality and multicultural teacher culture.

Attitude is a personality trait and the attitude of the teachers is necessary to be maintained as it is useful for the students (Vasilyeva & Nurutdinova, 2018). Chen and Wong (2022) highlighted that the teachers' attitude governed by their personality development is appropriate for better and advanced learning. Kalinina and Gubina (2019) highlighted that teachers should be motivated to perform their role in classroom activities by determining the cultural background of the students. According to Smolyaninova (2020) the school administration that has a multicultural leadership style in management is rightly managing all the activities of the students that are necessary to be maintained innovative. Scharoun and Liu (2020), pointed out that teachers with multicultural attitudes are the best instructors as they are appropriately working to develop the personality of the students. Grishaeva et al. (2020) highlighted that the culture and values of the teachers are necessary for their teaching style and behavior, and when the teaching is properly monitored by the top management, it facilitates respecting the cultural difference. Kalinina and Gubina (2019) asserted that teachers should be self-motivated and they should not go for any kind of bias against the culture and values of the students. The multicultural personality of the teachers is necessary for their interaction with students to observe the capabilities of students and perform their duties to facilitate the students.

H4. Multicultural school leadership has moderating impact between multicultural attitude and multicultural teacher culture.

Based on the above literature and hypothesis development, the following framework has been made as shown in figure 1.
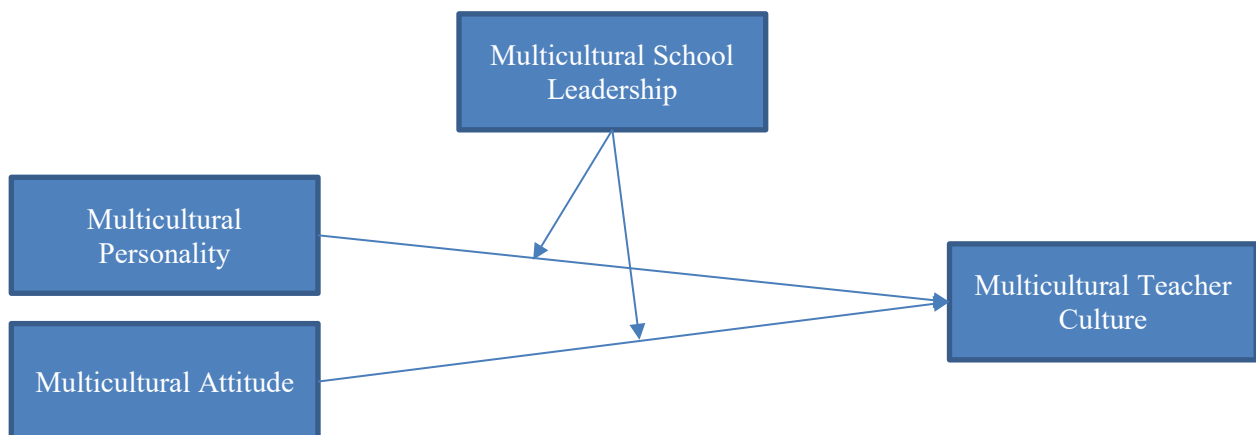
Figure 1. Theoretical Framework

Methodology

Primary data is used in the studies of social sciences. This research also used "primary data" for its findings because it can be collected easily and the results demonstrate the findings appropriately. The "measurement scale" for this research questionnaire was adopted from the existing research found in the literature. The research questionnaire of this study is developed by adopting scale items for each variable of the study. The items for multicultural personality were adopted by Summerfield, Prado-Gascó, Giménez-Espert, and Mesa-Gresa (2021), after investigating the "Cronbach alpha" and "factor loadings". These items were carefully considered in this study after contextual and facility. Secondly, the items for multicultural attitude were adopted by Munroe and Pearson (2006), after investigating the "Cronbach alpha" and "factor loadings". Also, these items were carefully considered in this study after contextual and facility. Thirdly, The items for multicultural school leadership were adopted by Velarde, Adams, and Ghani (2020), after investigating the "Cronbach alpha" and "factor loadings". Lastly, the items for multicultural teacher culture were adopted by Alismail (2016), after investigating the "Cronbach alpha" and

"factor loadings". These all items were carefully considered in this study after contextual and facility. The "population" for this research were the "principals and teachers" belonging to different educational institutes in China. 500 questionnaires were surveyed with a "cross-sectional" data collection method for obtaining the sample for this study. only 270 questionnaires were returned with the final response. Thus, the "sample size" for this research is 270 which is appropriate for the findings of this research. Also, the participants responded to their questionnaires regarding the study. In the last, the respondents were appreciated for their contribution to the study. After careful consideration of sample size, this research has applied "Smart PLS 3.0" software for study findings. The "measurement model" and "structural model" findings are obtained for this research to determine the relationship among constructs. The scale items are available in Table 1.

Table 1. Measurement Items

Constructs	Items
Multicultural Attitude	Teachers understand why students from other cultures act differently.
	Teachers avoid racism.
	Teachers respect the cultural values of students.
	Teachers act to stop racism.
	Teachers encourage students from different cultures to work together.
Multicultural Personality	Teachers love to know other deeply.
	Teachers are motivating students from other cultures.
	Teachers are tender towards students having different values.
	Teachers show less discrimination when having students from other cultures.
	Teachers have a positive attribute for other cultures.
Multicultural School Leadership	The principal maintains positive interactions despite differences in religious or ethnic beliefs.
	Principals adapt their cultural knowledge by recognizing the reality of cultural coexistence and by embracing cultural diversity.
	Cultural differences are avoided by principals.
	Cultural acceptance is common among school principals.
	The principal is adopting other cultural values for integration with teachers and students.
Multicultural Teacher Culture	Teachers teach students to become aware of the importance of tolerance and sensitivity to diversity.
	Teachers behave positively toward students of any culture.
	Teachers care for the cultural association of students.
Multicultural Teacher Culture	Teachers teach students to become aware of the importance of cultural differences.
	Teachers enroll students from different cultures.
	Teachers are guided by management to avoid cultural bias.

Results

At the start, "skewness and kurtosis values" were identified for the "normality test" with PLS Software. Ringle, Da Silva, and Bido (2015) report that when the value is not below + 1.0, the distribution is "right-skewed", and when the value is not greater than -1.0, the distribution is "left-skewed". Also, Hair, Sarstedt, Pieper, and Ringle (2012) report that for "kurtosis", when the value is not less than +1.0, the distribution is "leptokurtic", and when the value is not greater than -1.0, the distribution is "platykurtik". Thus, this research has normal "kurtosis and skewness" (see Table 2).

Table 2. Kurtosis and Skewness

Items	Missing	Mean	Median	Standard Deviation	Excess Kurtosis	Skewness
MP1	0	3.234	3	1.479	-0.335	0.09
MP2	0	3.275	3	1.802	-0.527	0.457
MP3	0	3.543	3	1.917	-0.808	0.337
MP4	0	3.52	3	1.89	-0.732	0.395
MP5	0	3.539	3	1.725	-0.41	0.333
MA1	0	3.513	4	1.804	-0.638	0.254
MA2	0	3.543	4	1.84	-0.813	0.176
MA3	0	3.721	4	1.867	-0.759	0.201
MA4	0	3.725	3	1.891	-0.787	0.298
MA5	0	3.714	3	1.95	-0.813	0.347
MSL1	0	3.584	3	1.885	-0.685	0.394
MSL2	0	3.617	3	1.873	-0.639	0.379
MSL3	0	3.625	3	1.89	-0.741	0.335
MSL4	0	3.498	3	1.791	-0.458	0.448
MSL5	0	3.55	4	1.905	-0.852	0.229
MTC1	0	3.491	3	1.828	-0.617	0.327
MTC2	0	3.677	4	1.743	-0.501	0.297
MTC3	0	2.981	3	1.441	0.026	0.624
MTC4	0	3.097	3	1.434	0.795	0.947
MTC5	0	3.156	3	1.363	1.271	1.009
MTC6	0	3.074	3	1.399	0.705	0.792

Further, the "measurement model" tests are used to study "reliability and validity." This model is measured with "composite reliability (CR), average variance extracted (AVE), Cronbach's alpha (α), and factor loadings (FL)." The findings of the "measurement model" disclosed the research has "validity and reliability" based on its findings (see Table 3). The threshold for "reliability and validity" are achieved; "CR > 0.70, AVE > 0.50, FL > 0.60 and α > 0.70" recommended by Hair et al., (2012) and Henseler, Ringle, and Sinkovics (2009). Also, the results can be traced in Figure 2.
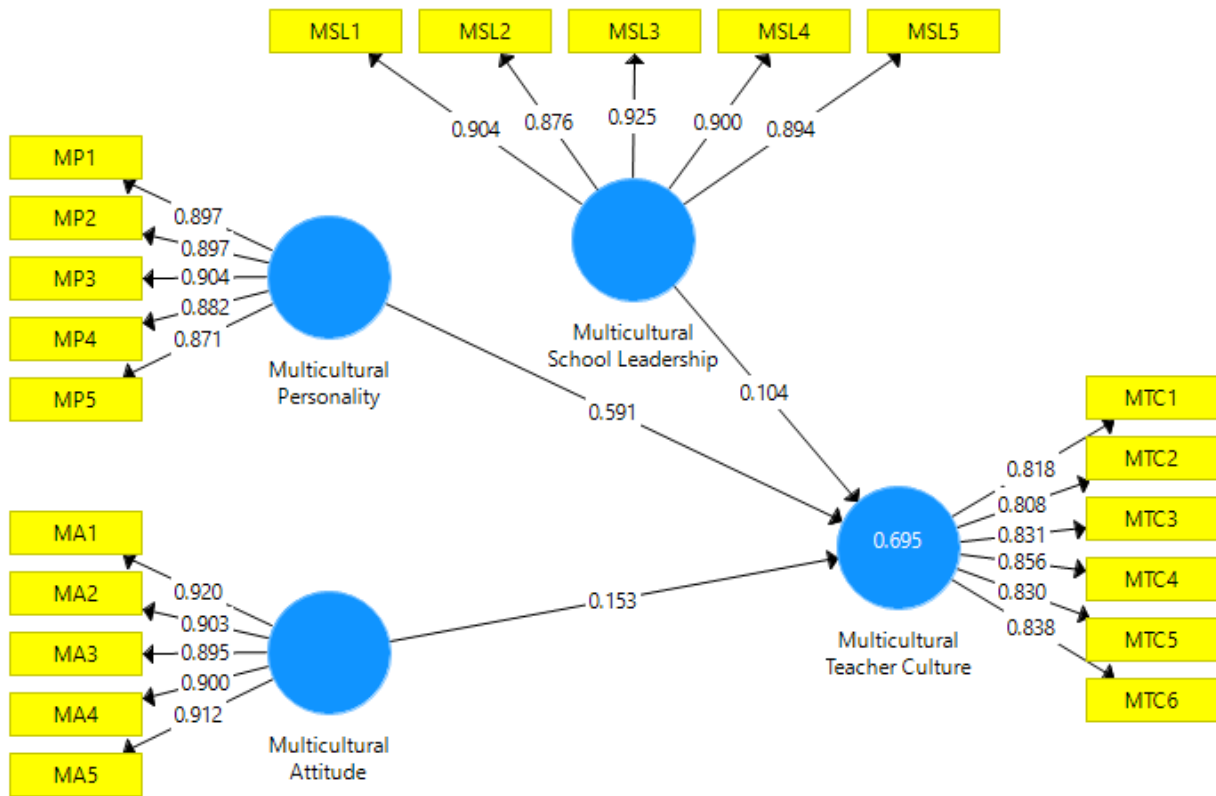
Figure 2. Measurement Model

Table 3. Convergent Validity

Constructs	Items	FL	Alpha	CR	AVE
Multicultural Attitude	MA1	0.92	0.946	0.958	0.821
	MA2	0.903			
	MA3	0.895			
	MA4	0.9			
	MA5	0.912			
Multicultural Personality	MP1	0.897	0.935	0.95	0.792
	MP2	0.897			
	MP3	0.904			
	MP4	0.882			
	MP5	0.871			
Multicultural School Leadership	MSL1	0.904	0.941	0.955	0.81
	MSL2	0.876			
	MSL3	0.925			
	MSL4	0.9			
	MSL5	0.894			
Multicultural Teacher Culture	MTC1	0.818	0.911	0.93	0.689
	MTC2	0.808			
	MTC3	0.831			
	MTC4	0.856			
	MTC5	0.83			
	MTC6	0.838			

Furthermore, "discriminant validity" is also checked in current research for investigating the differences between constructs findings. The "Heteritrait-Monotrait (HTMT" test is applied in the current research (see Table 4). Gold, Malhotra, and Segars (2001) endorsed the threshold "HTMT < 0.90" for apparent discriminant validity. Thus, current research has "discriminant validity" to the findings of this research.

Table 4. Discriminant Validity

	Multicultural Attitude	Multicultural Personality	Multicultural School Leadership	Multicultural Teacher Culture
Multicultural Attitude				
Multicultural Personality	0.796			
Multicultural School Leadership	0.784	0.776		
Multicultural Teacher Culture	0.736	0.771	0.719	

Moreover, "cross-loadings" were also obtained for study results. As per findings, "the cross-loading values of each scale item are different from the loadings of other variables". Thus, a clear "discriminant validity" in the "scale items" is apparent (see Table 5).

Table 5. Cross Loadings

Items	Multicultural Attitude	Multicultural Personality	Multicultural School Leadership	Multicultural Teacher Culture
MA1	0.92	0.858	0.805	0.727
MA2	0.903	0.845	0.798	0.731
MA3	0.895	0.836	0.843	0.718
MA4	0.9	0.839	0.882	0.737
MA5	0.912	0.867	0.884	0.727
MP1	0.832	0.897	0.817	0.779
MP2	0.838	0.897	0.792	0.709
MP3	0.822	0.904	0.829	0.697
MP4	0.81	0.882	0.827	0.736
MP5	0.865	0.871	0.812	0.763
MSL1	0.854	0.831	0.904	0.723
MSL2	0.787	0.809	0.876	0.693
MSL3	0.824	0.815	0.925	0.683
MSL4	0.819	0.817	0.9	0.697
MSL5	0.893	0.846	0.894	0.743
MTC1	0.83	0.818	0.817	0.818
MTC2	0.797	0.806	0.802	0.808
MTC3	0.571	0.607	0.549	0.831
MTC4	0.584	0.62	0.573	0.856
MTC5	0.543	0.578	0.528	0.83
MTC6	0.551	0.597	0.523	0.838

PLS "structural model" is employed for the study's results. The threshold for significant outcomes "t > 1.96 and p < 0.05" demonstrated by Ringle et al. (2015). The findings reveal H1 is accepted "β = 0.602, t = 5.726 and p = 0" and the impact of multicultural personality is remarkable on multicultural teacher culture. Furthermore, the results reveal H2 is accepted "β = 0.146, t = 6.083 and p = 0" and the impact of multicultural attitude is remarkable on multicultural teacher culture. The results are available in "Figure 3 and Table 6."
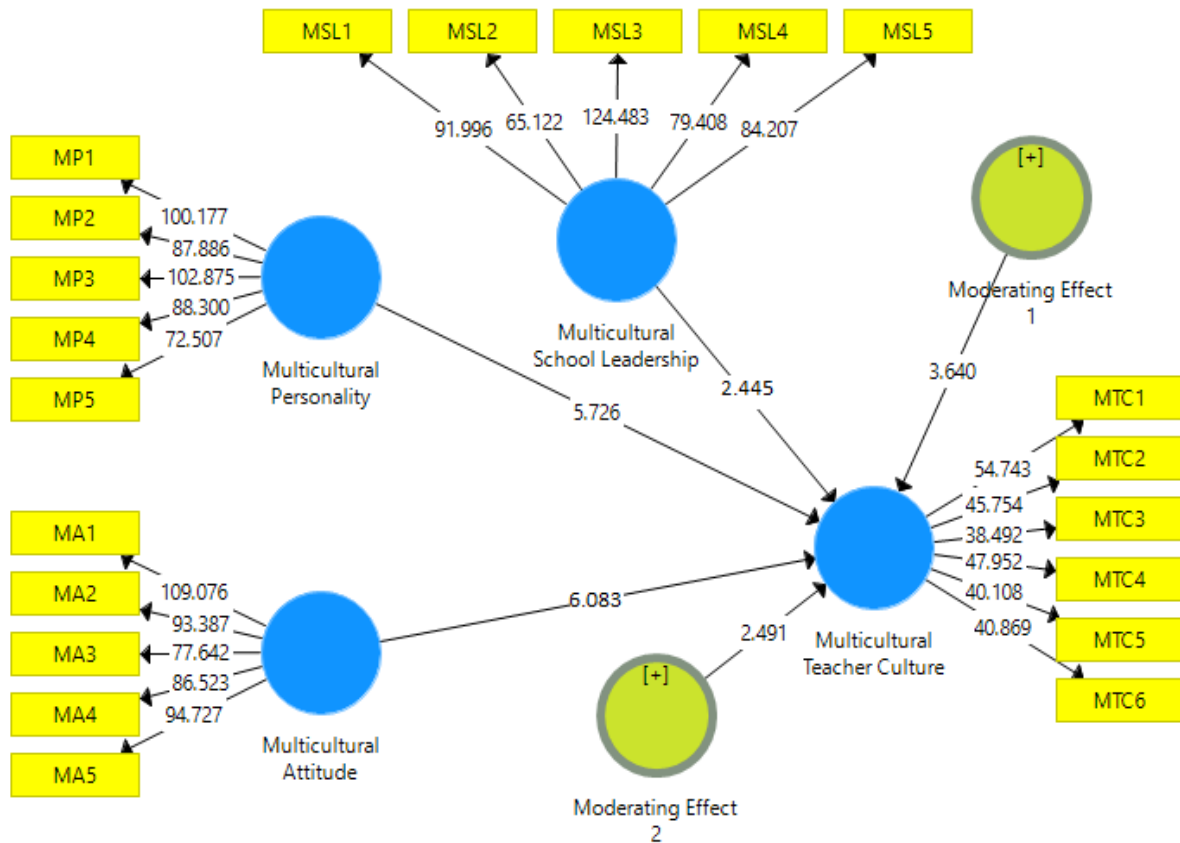
Figure 3. Measurement Model

Table 6. Hypotheses Results

Hypotheses	Beta	SD	T	P
Multicultural Personality -> Multicultural Teacher Culture	0.602	0.105	5.726	0.000
Multicultural Attitude -> Multicultural Teacher Culture	0.146	0.024	6.083	0.000
Moderating Effect 1 -> Multicultural Teacher Culture	0.370	0.102	3.640	0.000
Moderating Effect 2 -> Multicultural Teacher Culture	0.237	0.095	2.491	0.013

Thirdly, H3 is accepted as "β = 0.370, t = 3.640 and p = 0" and the moderating impact of multicultural school leadership is substantial for the relationship of multicultural personality and multicultural teacher culture. This moderation is positive and it strengthens the connection between both variables (see Figure 4).
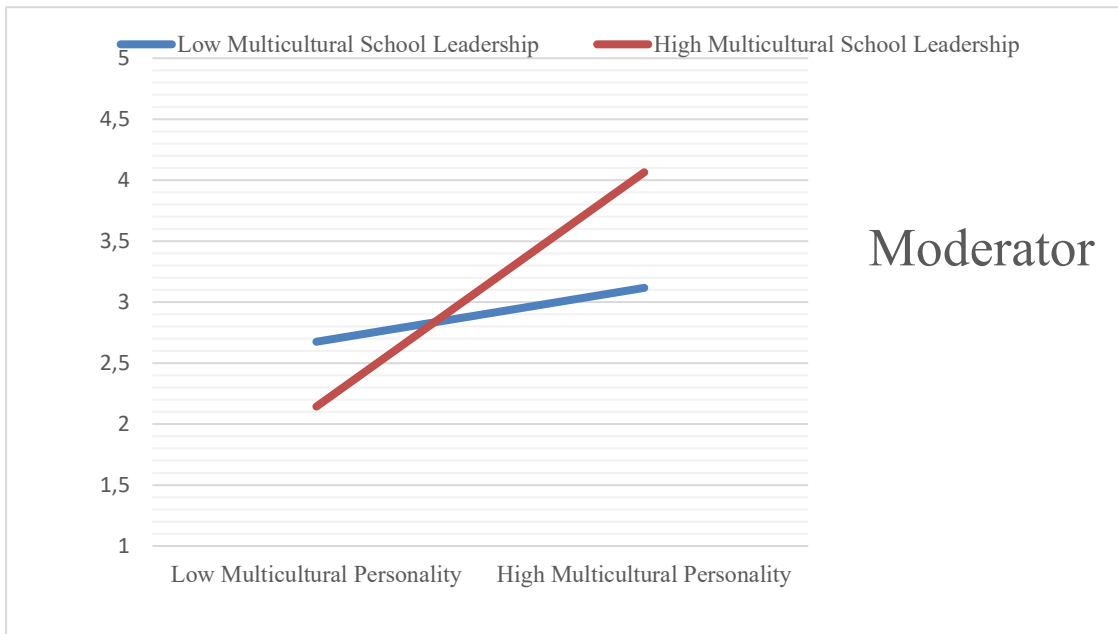
Figure 4. Moderation 1

Lastly, H4 is accepted as " β = 0.237, t = 2.491 and p = 0.013" and the moderating impact of multicultural school leadership is substantial for the relationship between multicultural attitude and multicultural teacher culture. This moderation is positive and it strengthens the connection between both variables (see Figure 5).
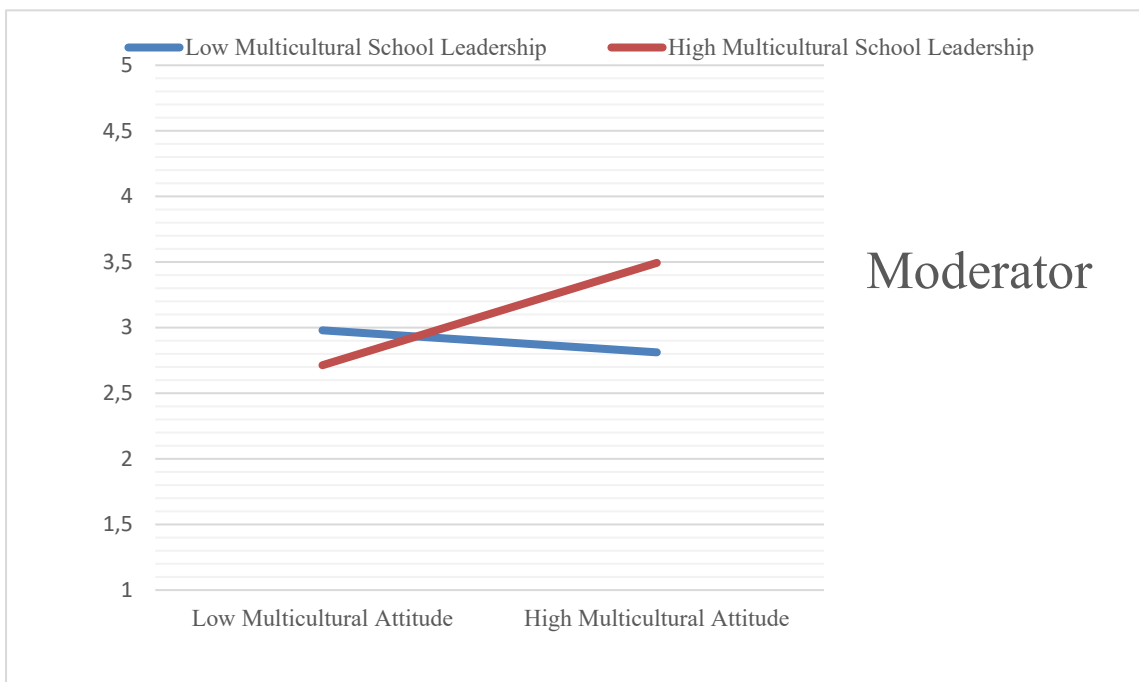
Figure 5. Moderation 2

Finally, "PLS Blindfolding" calculations were used for the predictive relevance test recommended by Ringle et al. (2015) see "Figure 6". According to Hair, Ringle, and Sarstedt (2013), "the value of Q^2 must not be below 0 for predictive relevance." Thus, the study has "strong predictive relevance" based on Table 7 results.
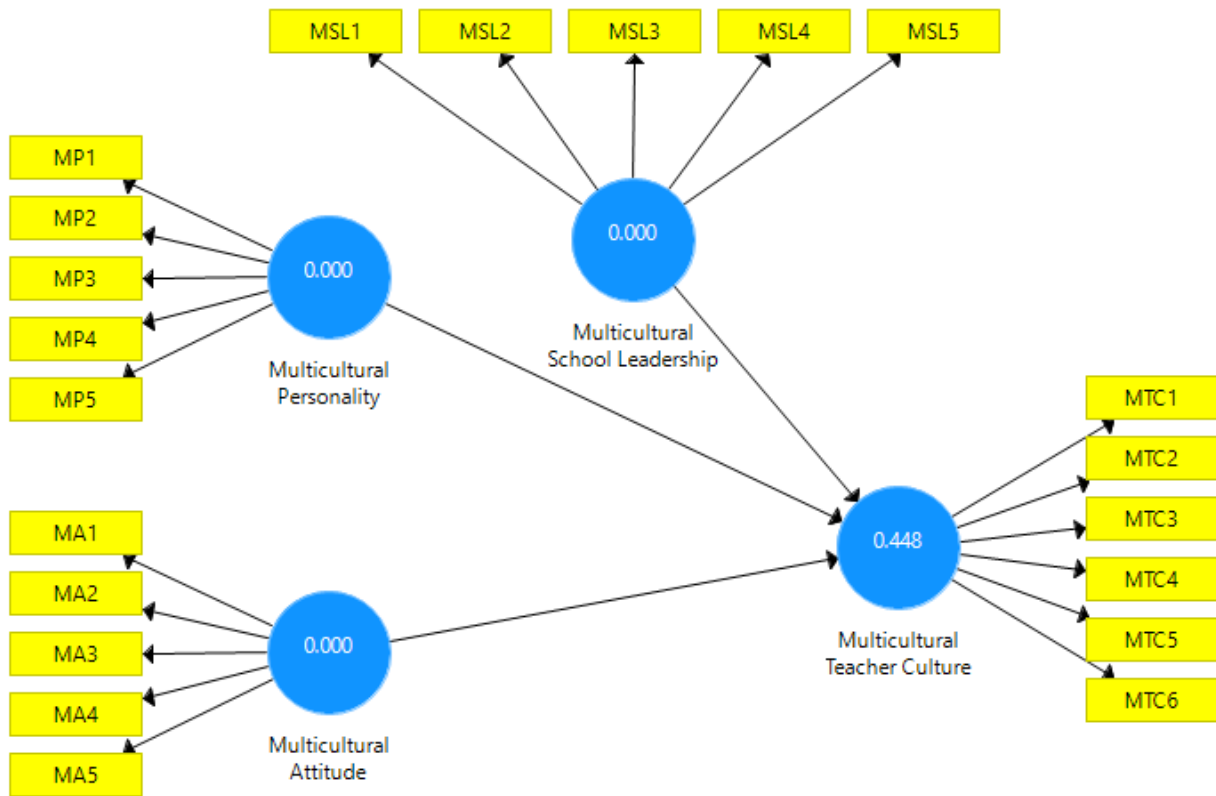
Figure 6. Predictive Relevance

Table 7. Predictive Relevance

Construct	SSO	SSE	Q² (=1-SSE/SSO)
Multicultural Teacher Culture	1614	891.128	0.448

Discussion

Bohatyryova et al. (2021) demonstrated that the personality of any teacher influences his culture and values. Gagarina (2021) reported the same findings that the diverse personality of the students can change their behavior and influence the personality of the students. Karpushina et al. (2020) concluded that the multicultural personality can provide a way for accepting cultural differences and respecting people belonging to different cultures. Debbag and Fidan (2020) also enriched the literature with substantial findings explaining the impact of personality on the culture of teachers.

Aslan and Aybek (2020) highlighted that the attitude of management in schools influences the personalites and cultural acceptance beliefs of the teachers. Ridel, Kyrychenko, and Poliakova (2019) furthermore, added that the teacher who is excepting the best attitude of their students are the best learners according to their personalites and advancement of working. Vasilyeva and Nurutdinova (2018) reported that learning is a continuous process and teachers should learn the cultural values of the students and develop their attitude to accept these cultural differences without any bias.

Chen and Wong (2022) reported that cultural differences are common in educational institutes, but these differences can be managed easily if the top management of the schools has a multicultural perspective. Kalinina and Gubina (2019) also emphasized the importance of cultural values managed by the leadership. Bhatti et al. (2018) asserted that the leadership acceptance of culture can motivate employees to accept the cultural differences that are reasonable for learning. Grishaeva et al. (2020) also revealed the same results that multicultural leadership has critical importance to avoid bias in cultural differences in educational institutes.

Korol et al. (2018) pointed out that the attitude to cultural diversity can be managed

effectively if the routine work of the teachers is supervised by the school management. Furthermore, Vallone et al. (2022) reported that school management is to facilitate the teachers' in classroom activities by focusing on their values and understanding of cultural differences. Therefore, the outcomes of this research are necessary as the relationship between latent variables was found significant in the values. Also, the research has significant findings that are necessary for Islamic education management in China.

Conclusion

Summing up, this research has significant findings based on the results of data analysis. Therefore, all the hypotheses are significant in their findings. At first, H1 is a significant and multicultural personality that has an impact on multicultural teacher culture. The results of these hypotheses are lined up and validated by the findings of earlier studies. Similarly, the findings of the second hypothesis (H2) disclosed that the impact of multicultural attitudes on multicultural teacher culture is significant. Similarly, this relationship is also valued by the findings of existing studies in the body of knowledge. Thirdly, H3 demonstrated that multicultural school leadership has a significant moderating impact between multicultural personality and multicultural teacher culture. Meanwhile, the existing studies in the body of knowledge explained the same results. Finally, the fourth and final hypothesis (H4) demonstrated that multicultural school leadership has a significant moderating impact between multicultural attitudes and multicultural teacher culture. Although this relationship is newly developed in the literature, it has some support from the existing research on education management systems with cultural values.

Implications

The current research is contributing practically and theoretically to the body of knowledge. Theoretically, the model developed by this research is appropriate for Islamic education management as this was not discussed by the earlier research. The study has introduced new direct and moderating relationships in literature. The study has presented multicultural personality as a significant factor for multicultural teacher culture that was not explored in the existing studies. Also, this research has presented multicultural attitudes as a significant factor for multicultural teacher culture that was not explored in the existing studies. Furthermore, the moderating influence on multicultural school management is also explained in this research. On the one hand, this study added a new moderating relationship of multicultural school management in the relationship between multicultural personality and multicultural teacher culture. On the other hand, current research contributed a new moderating relationship of multicultural school management in the relationship between multicultural attitude and multicultural teacher culture. This addition to the literature is significant. In addition, the study's theoretical framework is also a remarkable contribution to the body of knowledge that was also not discussed by the existing studies in the literature. Thus, theoretically, this research is significant in its contribution to knowledge and literature.

Practically, the findings of the research explored a new way the management of Islamic education from a multicultural perspective. The study demonstrated that the management of schools should be highlighted and motivated to accept cultural diversity because globalization requires cultural acceptance to deal with everyone fairly. Furthermore, the study rightly highlighted that the culture and values of the teachers can be modified according to the growth and learning of personality. In addition, the study clearly emphasized that the multicultural teachers' perspective should be considered in an advanced way by developing the positive attitude of the teachers. The teachers should be self-motivated and they must have a positive attitude toward their students to facilitate their learning. The study demonstrated that the practical cultural acceptance of the multicultural personality of the teachers would be possible when they are honestly supervised by their multicultural school management. For the advancement of cultural personality and Islamic education management, tolerance for the people of the other culture is necessary. Also, the study highlighted that the cultural values of teachers can facilitate them better when they are in Islamic schools because they have to tolerate people belonging to

other cultures and personalities. In addition, the coordination between the teachers and school management is important when there is any kind of deadlock related to cultural values and cultural acceptance. The study further demonstrates that Islamic education centers can be managed properly in any country if there are clear goals to accept the cultural differences of others. Hence, the theoretical, as well as practical implications of this research, are solving the practical problems that are a hurdle in the way of Islamic education management. In addition, the practical outcomes of current research are reasonable for Islamic education management by multicultural teacher culture.

Limitations

The findings reveal the impact of multicultural attitude, multicultural attitude on multicultural teacher culture with moderating impact of multicultural school leadership is remarkable. Also, the research is significant because of its theoretical as well as practical implications based on its findings. However, the research has some limitations that are required to be addressed by future studies. The scholars may focus on the factors that are impacting multicultural personality such as interaction with students and information about other cultures because this research has not explored these factors which are its limitation. Secondly, the scholars may focus on the factors that are impacting multicultural attitudes such as cultural bias and relationships with people of other cultures, as this research has not explored these factors which is its limitation. Finally, the scholars may focus on other factors that are impacting multicultural teacher culture because this research has not explored these factors which is its limitation. Therefore, scholars need to explore further variables that have a significant impact on the personality of teachers.

References

Abbasnasab, S., Mohd Saad, M. R., & Boroomand, R. (2012). Self-regulated learning strategies (SRLS) and academic achievement in pre-university EFL learners. *California Linguistic Notes*, *37*(1), 1-35.

Abbaszadeh, M., & Sardoie, G. (2016). Compare academic self-efficacy and self-regulation among students with learning disorder and without learning disorder in normal elementary schools (fourth and fifth grade) of Kerman. *Biomedical and Pharmacology Journal*, 9(2), 751-759.

Alismail, H. A. (2016). Multicultural Education: Teachers' Perceptions and Preparation. *Journal of education and Practice, 7*, 139-146.

Aslan, S., & Aybek, B. (2020). Testing the Effectiveness of Interdisciplinary Curriculum-Based Multicultural Education on Tolerance and Critical Thinking Skill. *International Journal of Educational Methodology, 6*(1), 43-55.

Astashova, N., Bondyreva, S., & Zhuk, O. (2019). Resources of interactive educational space as a basis for the organisation of multicultural education. *The Education and science journal, 21*(3), 29-49.

Ayuningtyas, F., Sevilla, V., & Uljanatunnisa, U. (2022). How to Manage Distance Learning for Children with Autism during the COVID-19 Pandemic at Rumah Autis Depok, Indonesia? *International Journal of Multicultural and Multireligious Understanding, 9*(1), 304-315.

Bhatti, M. A., Alshagawi, M., Zakariya, A., & Juhari, A. S. (2018). Do multicultural faculty members perform well in higher educational institutions? Examining the roles of psychological diversity climate, HRM practices and personality traits (big five). *European Journal of Training and Development,43*(1/2), 166-187.

Bohatyryova, G., Barabanova, V., & Udovichenko, H. (2021). Training Bachelor of Tourism to the Profession in Terms of Multicultural Educational Space. *Revista Romaneasca pentru Educatie Multidimensionala, 13*(1), 144-161.

Burdine, K., & Koch, J. M. (2021). Multicultural competence and Big Five personality as predictors of instructor effectiveness in counseling and psychology faculty. *Scholarship of Teaching and Learning in Psychology, 7*(2), 81.

Chen, S., & Wong, K. Y. (2022). Assessment of Preservice Music Teachers' Multicultural Personality: Multicultural Music Education Perspective. *Frontiers in Psychology*, 2096.

Debbag, M., & Fidan, M. (2020). Relationships between Prospective Teachers' Multicultural Education Attitudes and Classroom Management Styles. *International Journal of Progressive Education, 16*(2), 111-122.

Eskici, M., & Çayak, S. (2018). Teachers' Personal Characteristics and Metaphorical Perceptions to Multicultural Education. *Journal of Education and Training Studies, 6*(n3a), 98-108.

Firdaus, F., Anggreta, D. K., & Yasin, F. (2020). Internalizing multiculturalism values through education: Anticipatory strategies for multicultural problems and intolerance in Indonesia. *Jurnal Antropologi: Isu-Isu Sosial Budaya, 22*(1), 131-141.

Gagarina, E. Y. (2021). To the question of the problem of communicative behavior of the multicultural personality of a foreign student. *Лингвистика и образование, 1*(1), 31-38.

Garifullina, A. M., Zakirova, V. G., Bashinova, S. N., Pomortseva, N., & Garifullina, A. M. (2019). Self-actualization of a young teacher's personality in multicultural child educational environment. *Almira M. Garifullina//Proseedings*, 102-111.

Gold, A. H., Malhotra, A., & Segars, A. H. (2001). Knowledge management: An organizational capabilities perspective. *Journal of management information systems, 18*(1), 185-214.

Grigoryeva, S. G., & Grigoryeva, L. G. (2020). Formation of tolerance among young people through multicultural education as a preventive factor of countering extremism and terrorism. *Systematic Reviews in Pharmacy, 11*(12), 1434-1438.

Grishaeva, Y. M., Vagner, I., Gagarin, A., & Spirin, I. (2020). Educator training for ecological education of students in a multicultural environment. In *European Proceedings of Social and Behavioural Sciences EpSBS* (pp. 359-371).

Hair, J. F., Ringle, C. M., & Sarstedt, M. (2013). Partial least squares structural equation modeling: Rigorous applications, better results and higher acceptance. *Long range planning, 46*(1-2), 1-12.

Hair, J. F., Sarstedt, M., Pieper, T. M., & Ringle, C. M. (2012). The use of partial least squares structural equation modeling in strategic management research: a review of past practices and recommendations for future applications. *Long range planning, 45*(5-6), 320-340.

Henseler, J., Ringle, C. M., & Sinkovics, R. R. (2009). The use of partial least squares path modeling in international marketing. In *New challenges to international marketing*. Bingley, UK: Emerald Group Publishing Limited.

Hofhuis, J., Jongerling, J., & Jansz, J. (2022). Who benefits from the international classroom? A longitudinal examination of multicultural personality development during one year of international higher education. https://doi.org/10.31234/osf.io/93fq7

Kalinina, E., & Gubina, S. (2019, November). Audiovisual Sources of Developing an Authentic Personality in Multicultural Environment. In *International Conference on European Multilingualism: Shaping Sustainable Educational and Social Environment (EMSSESE 2019)* (pp. 127-132). Dordrecht, The Netherlands: Atlantis Press.

Karpushina, L. P., Kozlova, T. A., Asatryan, O. F., Parshina, L. G., & Militsina, O. V. (2020). Theoretical and Methodical Foundations of Supplementary Education for Children by Means of Art in the Multicultural Region. *International Journal of Applied Exercise Physiology, 9*(2), 134-141.

Kholis, N., & Mufidah, N. (2020). Community Multicultural Integration Pattern in Environment-Based Learning. *International Journal of Instruction, 13*(1), 101-124.

Korol, L., Fietzer, A. W., & Ponterotto, J. G. (2018). The relationship between multicultural personality, intergroup contact, and positive outgroup attitudes toward Asian Americans. *Asian American Journal of Psychology, 9*(3), 200.

Markova, N. G., Yakovleva, E. V., Krasnova, E. L., & Gerasimova, O. Y. (2021). Forming conflictological competence of a would-be teacher in the multicultural educational space of a university. *Ilkogretim Online, 20*(4), 139-148.

Munroe, A., & Pearson, C. (2006). The Munroe multicultural attitude scale questionnaire: A new instrument for multicultural studies. *Educational and Psychological Measurement, 66*(5), 819-834.

Rahman, F., Ruswandi, U., & Erihadiana, M. (2021). The Strategy of Developing Multicultural Education. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan, 19*(2), 373-387.

Poliakova, O., Ridel, T., & Kyrychenko, T. (2019). Multicultural Competence of University Students in Ukraine: Reality and Perspectives. *Romanian Journal for Multidimensional Education/Revista Romaneasca pentru Educatie Multidimensionala, 11*(4), 221-247.

Ringle, C., Da Silva, D., & Bido, D. (2015). Structural equation modeling with the SmartPLS. Bido, D., da Silva, D., & Ringle, C.(2014). Structural Equation Modeling with the Smartpls. *Brazilian Journal Of Marketing, 13*(2), 56-73.

Scharoun, L., & Liu, J. H. (2020). Design for Healthy Ageing in Multicultural Societies: Approaching Issues Associated with Ageing in Singapore and Australia through Cross-Cultural and Multidisciplinary Workshops. *Cross-Cultural Design for Healthy Ageing*, 121-163.

Shen, X., Hao, C., & Peng, J.-E. (2022). Promoting EFL learners' willingness to communicate through transmediation in a digital storytelling workshop. *Journal of Multilingual and Multicultural Development*, 1-18.

Smolyaninova, O. G. (2020). Conflicts and Mediation in a Multicultural Society: Psychological, Pedagogical and Sociological Aspects. *Journal of Siberian Federal University, 13*(9), 1428-1434.

Sulistyarini, O. E., Joyoatmojo, S., & Kristiani, K. (2022). A Review Correlations between TPACK of Teacher towards Learning and Innovation Skills of Students. *International Journal of Multicultural and Multireligious Understanding, 9*(2), 507-516.

Summerfield, L. P., Prado-Gascó, V., Giménez-Espert, M. d. C., & Mesa-Gresa, P. (2021). The Multicultural Personality Questionnaire (SF-40): Adaptation and Validation of the Spanish Version. *International Journal of Environmental Research and Public Health, 18*(5), 2426.

Suvorova, S., Khilchenko, T., Ponomareva, L., Gan, N., & Obukhova, K. (2019). Cross-cultural training programs integration within the model of multicultural personality development. In *EDULEARN19 Proceedings 11th International Conference on Education and New Learning Technologies: Palma, Spain. 1-3 July, 2019* (pp. 798-803). Valencia, Spain: IATED Academy.

Vallone, F., Dell'Aquila, E., Dolce, P., Marocco, D., & Zurlo, M. C. (2022). Teachers' multicultural personality traits as predictors of intercultural conflict management styles: Evidence from five European countries. *International Journal of Intercultural Relations, 87*, 51-64.

Vasilyeva, E. R., & Nurutdinova, A. R. (2018). Vasilyeva, E. R., & Nurutdinova, A. R. (2018). The academic model of managing integration processes: study case of the multicultural educational space. In *SHS Web of Conferences* (Vol. 50, p. 01223). Les Ulis, France: EDP Sciences.

Velarde, J. M., Adams, D., & Ghani, M. F. A. (2020). School Leadership in Multicultural Secondary Schools: Using Cultural Intelligence in Leading Culturally Diverse Learning Organisations. *International Online Journal of Educational Leadership, 4*(2), 4-17.

Zimmermann, J., Greischel, H., & Jonkmann, K. (2021). The development of multicultural effectiveness in international student mobility. *Higher Education, 82*(6), 1071-1092.

Amiruddin Siahaan <amiruddinsiahaan@uinsu.ac.id>

Fwd: [kuey] Editor Decision

1 pesan

Dari: **admin_kuey admin_kuey** <editor@kuey.net>
To: Amiruddin Siahaan Siahaan <amiruddinsiahaan@uinsu.ac.id>, Candra Wijaya <candrawijaya@uinsu.ac.id>, Rusydi Ananda <rusydiananda@uinsu.ac.id>, Fatkhur Rohman <fatkhurrohman@uinsu.ac.id>, Ojak Manurung <ojakmrg@gmail.com>

Thu, Jan 5, 2023 at 10:31 PM

Amiruddin Siahaan Siahaan, Candra Wijaya , Rusydi Ananda , Fatkhur Rohman , Ojak Manurung :

The editing of your submission, "Islamic Education Management: A Study of Multiculture Paradigm," is complete. We are now sending it to production.

Submission URL: https://kuey.net/menuscript/index.php/kuey/authorDashboard/submission/585

_____

Kuram ve Uygulamada Egitim Yönetimi Dergisi