

RECONSTRUCTING MULTICULTURAL EDUCATION FOR ISLAMIC EDUCATION: A CRITICAL CONCEPTUAL ANALYSIS OF JAMES A. BANKS' FIVE DIMENSIONS IN INDONESIA

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Abstract

Multicultural education is increasingly expected to address cultural, religious, linguistic, and social diversity without reducing difference to a problem of classroom management. In Islamic education, however, importing a Western multicultural framework without examining its epistemological assumptions risks producing a superficial form of compatibility. This article critically reconstructs James A. Banks' five dimensions of multicultural education—content integration, the knowledge construction process, prejudice reduction, equity pedagogy, and an empowering school culture and social structure—through the normative and pedagogical resources of Islamic education in Indonesia. The study uses a critical conceptual literature review based on Banks' primary theoretical writings and selected peer-reviewed scholarship on multicultural education, Islamic education, interculturality, social justice, and religious moderation. The analysis treats the relationship between the two traditions as one of selective consonance and productive tension rather than equivalence. The synthesis identifies five functional correspondences: content integration can be oriented toward ta'āruf and the recognition of diversity; knowledge construction can be connected to ijtihād, tafakkur, and contextual interpretation; prejudice reduction can be supported by tasāmuḥ and ukhūwah insāniyyah; equity pedagogy can be grounded in al-'adl and educational fairness; and an empowering school culture can be strengthened through shūrā, karāmah al-insān, and rahmah. The article's central contribution is a reconstruction model that moves beyond value matching toward pedagogical translation: each Banksian dimension is reformulated as a set of educational practices while remaining accountable to Islamic epistemological commitments. The model provides a theoretically bounded framework for developing inclusive Islamic education in Indonesia and identifies propositions that require empirical testing in madrasahs, Islamic schools, and pesantren.

Keywords: Banks, multicultural education, Islamic education, religious moderation, interculturality, Indonesia

Abstrak

Pendidikan multikultural semakin diharapkan mampu menangani keragaman budaya, agama, bahasa, dan sosial tanpa mereduksi perbedaan tersebut menjadi sekadar masalah manajemen kelas. Namun, dalam pendidikan Islam, mengadopsi kerangka kerja multikultural Barat tanpa mengkaji asumsi-asumsi epistemologisnya berisiko menghasilkan bentuk kesesuaian yang dangkal. Artikel ini secara kritis merekonstruksi lima dimensi pendidikan multikultural James A. Banks—integrasi konten, proses

konstruksi pengetahuan, pengurangan prasangka, pedagogi keadilan, serta budaya sekolah dan struktur sosial yang memberdayakan—melalui sumber daya normatif dan pedagogis pendidikan Islam di Indonesia. Penelitian ini menggunakan tinjauan pustaka konseptual kritis berdasarkan tulisan-tulisan teoretis utama Banks dan karya ilmiah terpilih yang telah ditelaah sejawat mengenai pendidikan multikultural, pendidikan Islam, antarbudaya, keadilan sosial, dan moderasi agama. Analisis ini memandang hubungan antara kedua tradisi tersebut sebagai hubungan yang bersifat selektif dan penuh ketegangan produktif, bukan kesetaraan. Sintesis ini mengidentifikasi lima kesesuaian fungsional: integrasi konten dapat diarahkan pada ta'āruf dan pengakuan terhadap keragaman; konstruksi pengetahuan dapat dikaitkan dengan ijtihād, tafakkur, dan interpretasi kontekstual; pengurangan prasangka dapat didukung oleh tasāmuh dan ukhūwah insāniyyah; pedagogi keadilan dapat didasarkan pada al-'adl dan keadilan pendidikan; serta budaya sekolah yang memberdayakan dapat diperkuat melalui shūrā, karāmah al-insān, dan rahmah. Kontribusi utama artikel ini adalah model rekonstruksi yang melampaui pencocokan nilai menuju terjemahan pedagogis: setiap dimensi Banksian dirumuskan ulang sebagai serangkaian praktik pendidikan sambil tetap bertanggung jawab terhadap komitmen epistemologis Islam. Model ini menyediakan kerangka kerja yang dibatasi secara teoretis untuk mengembangkan pendidikan Islam inklusif di Indonesia dan mengidentifikasi proposisi yang memerlukan pengujian empiris di madrasah, sekolah Islam, dan pesantren.

Kata kunci: Banks, pendidikan multikultural, pendidikan Islam, moderasi agama, antarbudaya, Indonesia

INTRODUCTION

Educational diversity is no longer a peripheral issue in contemporary schooling. Classrooms increasingly bring together learners with different cultural identities, languages, religious commitments, social positions, and experiences of belonging. The central challenge is therefore not simply whether diversity is represented in educational materials, but whether educational institutions redistribute opportunities to participate, question dominant knowledge, develop cross-group understanding, and exercise agency. Multicultural education emerged precisely from this broader concern with educational equity and the transformation of institutional practices. Banks' work is particularly influential because it conceptualizes multicultural education as a comprehensive reform agenda rather than as the addition of culturally diverse content to an otherwise unchanged curriculum (Banks, 1993, 2008, 2020).

Banks' framework identifies five interrelated dimensions: content integration, the knowledge construction process, prejudice reduction, equity pedagogy, and an empowering school culture and social structure. The first concerns the use of content and examples from diverse cultural groups; the second asks learners to examine how disciplinary knowledge is produced and how assumptions and perspectives shape it; the third addresses the reduction of racial and cultural prejudice; the fourth concerns pedagogical adaptations that enable learners from diverse groups to achieve; and the fifth extends the analysis to institutional structures, participation, grouping, resources, and school culture. The five dimensions are therefore mutually reinforcing rather than five independent classroom techniques.

Indonesia provides a theoretically important setting for examining this framework because multiculturalism is embedded in the country's social and educational reality. Research on Indonesian multicultural education identifies unity in diversity, equality, cultural identity, and social justice as recurring normative themes (Jayadi et al., 2022). Islamic education adds another layer of complexity. It is not simply an educational sector serving a Muslim-majority population; it is also an epistemic and ethical tradition whose pedagogical purposes are linked to revelation, moral formation, human dignity, justice, and the cultivation of responsible social relations. Consequently, the question is not whether Banks' theory can be imported into Islamic education unchanged, but how its propositions can be interpreted, delimited, and translated within an Islamic educational worldview.

Recent scholarship has begun to move in this direction. R'boul (2021), for example, argues that Islamic ethics can contribute an alternative basis for theorizing multicultural education around interculturality and social justice. Research on Muslim educational contexts also indicates that educational integration may involve movement across different epistemic horizons rather than simple assimilation to a dominant framework. In Indonesia, multicultural education has likewise been discussed in relation to religious moderation, pluralism, and institutional practice. These developments suggest that a productive research agenda should examine not only whether multicultural and Islamic values overlap, but also where their assumptions differ and what those differences mean pedagogically.

The existing literature nevertheless leaves a conceptual gap. First, studies of Banks in Islamic educational contexts frequently emphasize normative similarity—justice, tolerance, equality, and respect—without specifying how each dimension changes when interpreted within Islamic education. Second, discussions of Islamic multicultural education may invoke Islamic values without distinguishing between theological principles, ethical orientations, pedagogical strategies, and institutional arrangements. Third, the relationship between Banks' five dimensions and Islamic education is often treated as a one-to-one correspondence, which can obscure epistemological differences between a framework shaped by democratic multicultural reform and an educational tradition grounded in Qur'anic and Prophetic sources.

This article addresses that gap through a critical reconstruction rather than a simple comparison. Reconstruction here means a process of identifying functional consonances, recognizing conceptual tensions, and translating selected Banksian propositions into pedagogical principles that can be justified within Islamic education. The aim is not to claim that Banks' framework is intrinsically Islamic, nor that Islamic education is equivalent to multicultural education. Instead, the article asks what can be productively retained, what requires reinterpretation, and what must remain bounded by Islamic epistemological commitments.

The study addresses two research questions: (1) How can Banks' concept of multicultural education be critically interpreted from the perspective of Islamic education? and (2) How can the five dimensions of Banks' framework be pedagogically reconstructed for inclusive, equitable, and contextually responsive Islamic education in Indonesia?

The article makes three contributions. First, it provides an epistemically cautious account of the relationship between Banksian multicultural education and Islamic education. Second, it develops a five-dimension reconstruction matrix that links each Banksian dimension to Islamic ethical resources, pedagogical translations, and boundary conditions. Third, it advances a conceptual model in which multicultural Islamic education is understood not as the addition of "diversity content," but as a coordinated transformation of curriculum, knowledge practices, classroom interaction, assessment, and institutional culture.

Conceptual Framework

Banks' Multicultural Education as a Whole-School Reform Framework

Banks' contribution is most useful when the five dimensions are read as a system. Content integration addresses what counts as legitimate curricular representation; knowledge construction addresses how knowledge is interpreted and whose assumptions shape it; prejudice reduction addresses attitudes and intergroup relations; equity pedagogy addresses the instructional conditions of achievement; and empowering school culture and social structure addresses institutional arrangements that distribute participation and opportunity (Banks, 1993, 2008). A school can therefore include diverse examples in textbooks while remaining inequitable in its grouping practices or classroom participation. Conversely, a school may promote tolerance while leaving the curriculum epistemically narrow. The framework's strength lies in treating these dimensions as mutually dependent.

This systemic character also prevents multicultural education from being reduced to celebrations of cultural difference. The objective is educational equity and meaningful participation. Empirical scholarship has reported beneficial associations between multicultural practices and student outcomes and intergroup relations, although the strength of evidence varies by dimension and implementation context (Zirkel, 2008). More recent work continues to treat Banks' framework as a useful architecture for examining classroom and institutional responses to diversity, while also calling for contextual adaptation.

Islamic Education as an Ethical and Epistemic Tradition

Islamic education cannot be reduced to religious instruction. Its purposes include the development of knowledge, character, moral agency, and responsible participation in social life. The Qur'anic recognition of human diversity as a basis for mutual knowing (ta'āruf) provides an important normative resource for intercultural education (Qur'an, 49:13). The obligation to uphold justice even when confronted with difference or conflict

is likewise articulated in Qur'anic ethics (Qur'an, 5:8). These principles can support an educational orientation in which difference is acknowledged without turning difference into a hierarchy of human worth.

At the same time, Islamic education has an epistemological structure that cannot simply be collapsed into secular democratic multiculturalism. Qur'an and Sunnah constitute foundational sources, while traditions of interpretation, reasoning, jurisprudence, and scholarship mediate their educational application. Concepts such as *ijtihad* and *tafakkur* therefore provide resources for intellectual inquiry, but they should not be treated as exact equivalents of Banks' theory of knowledge construction. The relationship is functional rather than identical: both can support reflective examination of how knowledge is interpreted, while Islamic educational reasoning remains accountable to its own normative sources.

This distinction is central to the present reconstruction. Islamic education should neither reject multicultural theory merely because it originated outside the Islamic tradition nor accept it uncritically. A more defensible position is selective appropriation: pedagogical insights may be adopted where they are consonant with Islamic ethical commitments, while their epistemological assumptions and practical limits remain explicit. This position is consistent with scholarship that treats Islamic ethics as a potential alternative or complementary basis for theorizing interculturality and social justice (R'boul, 2021).

METHOD

This study employed a critical conceptual literature review with qualitative document analysis. The design was selected because the purpose was not to estimate an intervention effect or synthesize a fixed body of empirical studies statistically, but to reconstruct the conceptual relationship between Banks' multicultural education framework and Islamic educational thought. The review therefore does not claim to be an exhaustive systematic review or meta-analysis.

The source base comprised two layers. The primary conceptual layer consisted of James A. Banks' major theoretical writings on multicultural education, diversity, citizenship education, and knowledge construction. The secondary layer comprised peer-reviewed scholarship addressing multicultural education, Islamic education, interculturality, social justice, religious moderation, and Indonesian educational contexts. Sources were retained when they contributed directly to defining a concept, documenting its educational application, or critically interpreting the relationship between multicultural and Islamic educational perspectives.

Analysis proceeded in four stages. First, conceptual units were extracted from the literature concerning the purpose, assumptions, and pedagogical meaning of each Banksian dimension. Second, Islamic educational concepts relevant to diversity, justice, knowledge, interpersonal relations, and institutional ethics were identified. Third, the two conceptual sets were compared using a functional correspondence test: the analysis asked whether an Islamic concept could support a similar educational function without

assuming that the concepts were epistemically identical. Fourth, each correspondence was examined for boundary conditions and translated into pedagogical implications.

The analytical product was therefore not a list of similarities but a reconstruction matrix consisting of four elements: (a) Banksian dimension; (b) Islamic ethical or epistemic resource; (c) pedagogical translation; and (d) boundary or tension. This procedure was used to reduce confirmation bias in conceptual comparison, because each proposed correspondence had to be accompanied by an explanation of what could not be transferred unchanged.

Trustworthiness was strengthened through source triangulation across primary theoretical writings and independent scholarship on multicultural and Islamic education. Claims about Banks’ framework were anchored primarily in Banks’ own publications, while claims about Indonesian multicultural education and Islamic educational debates were cross-checked against peer-reviewed studies. Because the study is conceptual, its credibility depends on transparency of interpretation rather than participant validation or inter-rater reliability.

RESULTS AND DISCUSSION

From Compatibility to Critical Reconstruction

The analysis indicates substantial ethical consonance between Banks’ multicultural education and Islamic educational principles, but not complete conceptual equivalence. Both frameworks challenge educational arrangements that marginalize learners on the basis of identity and both assign importance to justice, dignity, participation, and social responsibility. However, they emerge from different intellectual histories. Banks’ framework developed through debates about race, civil rights, democratic citizenship, and educational equality, whereas Islamic education derives its ultimate normative authority from revelation and a long tradition of Islamic scholarship. The appropriate relationship is therefore best described as critical reconstruction.

This distinction changes the analytical question. Instead of asking, “Which Islamic value equals each Banksian dimension?”, the more useful question is, “What educational function does each dimension perform, and which Islamic principles can legitimately support that function?” This shift produces a more rigorous conceptual model because it preserves both the usefulness of Banks’ framework and the distinctiveness of Islamic educational epistemology.

Five-Dimension Reconstruction Matrix

BANKSIAN DIMENSION	ISLAMIC RESOURCE	PEDAGOGICAL TRANSLATION	BOUNDARY / TENSION
CONTENT INTEGRATION	Ta‘āruf; recognition of human diversity; historical	Curriculum represents diverse Muslim histories, cultures, schools of	Representation must not be reduced to essentialized

	plurality of Muslim societies	of thought, regions, and encounters with other communities; diversity is used to illuminate disciplinary concepts rather than as token celebration.	genders, and curricular inclusion should remain academically and theologically responsible.
KNOWLEDGE CONSTRUCTION PROCESS	Ijtihād; tafakkur; contextual interpretation; scholarly disagreement	Students examine how historical context, interpretive assumptions, disciplinary conventions, and evidence shape knowledge; disagreement is studied as an intellectual resource.	Ijtihād is not identical to relativism. Critical inquiry remains accountable to authoritative Islamic sources and legitimate scholarly reasoning.
PREJUDICE REDUCTION	Tasāmuḥ; ukhūwah insāniyyah; karāmah al-insān; prohibition of injustice	Case discussion, structured dialogue, cooperative learning, perspective-taking, and conflict-resolution activities address stereotypes and discriminatory practices.	Tolerance should not mean suppressing principled disagreement; the pedagogical target is unjust dehumanization and exclusion, not doctrinal uniformity.
EQUITY PEDAGOGY	Al-‘adl; al-musāwah; responsibility to support learner potential	Teachers adapt participation structures, examples, assessment, scaffolding, and learning opportunities to diverse learner needs while	Equality of dignity does not require identical treatment. Equity requires justified responsiveness to different educational needs.

		maintaining high expectations.
EMPOWERING SCHOOL CULTURE AND SOCIAL STRUCTURE	Shūrā; rahmah; karāmah al-insān; social responsibility	Participation in Institutional decision-making, empowerment fair rules, non-discriminatory evidence; requires structural symbolic tolerance or curriculum revision alone is insufficient. collaborative school-community relations.

The matrix demonstrates that the most important contribution of the reconstruction is not the identification of shared vocabulary. It is the specification of educational functions. For example, content integration is not equivalent to “including Islamic culture”; it requires curricular representation that changes what students can recognize as relevant knowledge. Likewise, equity pedagogy is not satisfied by treating all students identically. Its Islamic reconstruction is better understood as justice-oriented responsiveness to different learning conditions while preserving equal human dignity.

Content Integration: From Representation to Ta‘āruf

In Banks’ framework, content integration concerns the meaningful use of cultural groups and perspectives in teaching. Within Islamic education, this dimension can be reconstructed through ta‘āruf—the Qur’anic orientation toward knowing one another across human difference. The pedagogical implication is broader than adding examples of local culture. Curriculum materials can present the historical diversity of Muslim societies, regional intellectual traditions, women’s contributions to scholarship, interactions between Muslim and non-Muslim communities, and different trajectories of Islamic civilization.

The key analytical condition is non-tokenism. If diversity is presented only during special events or as decorative examples, content integration does not alter the knowledge structure of the curriculum. A reconstructed approach instead asks whether diverse experiences illuminate the concepts students are expected to learn. This is particularly relevant in Indonesia, where multicultural education is associated with equality, cultural identity, and social justice (Jayadi et al., 2022).

Knowledge Construction: From Critical Inquiry to Contextualized Reasoning

The knowledge construction dimension is the most epistemologically sensitive point of contact. Banks emphasizes that knowledge is shaped by perspectives, disciplinary assumptions, and social histories. Islamic intellectual traditions likewise contain extensive practices of interpretation, debate, and reasoning. Ijtihād and tafakkur can

therefore support educational practices that teach students to distinguish textual sources, historical contexts, interpretive positions, and evidentiary arguments.

The reconstruction must nevertheless avoid equating Islamic reasoning with unrestricted epistemic relativism. The pedagogical objective is not to tell students that all interpretations are equally valid, but to develop the capacity to understand why interpretations differ, what evidence they use, what assumptions they make, and how scholarly disagreement is managed. This distinction provides a stronger basis for critical religious literacy than either rote transmission or undifferentiated relativism.

Prejudice Reduction: From Tolerance to Relational Justice

Prejudice reduction is directly relevant to multicultural Islamic education because stereotypes can be reproduced through peer relations, institutional practices, curriculum omissions, and everyday language. Islamic concepts of *tasāmuḥ*, *ukhūwah insāniyyah*, and *karāmah al-insān* provide ethical resources for rejecting dehumanization and unjust exclusion. The pedagogical translation involves structured intercultural dialogue, cooperative learning, case-based analysis of discrimination, perspective-taking, and peaceful conflict resolution.

The reconstruction also clarifies the limits of “tolerance.” A school can tolerate difference while retaining unequal participation or exclusionary institutional norms. A stronger concept is relational justice: learners are not merely permitted to coexist but are expected to interact under norms of dignity, fairness, and non-humiliation. This aligns with the wider multicultural education literature while allowing Islamic education to articulate the moral basis of such relations.

Equity Pedagogy: From Equal Treatment to Just Responsiveness

Equity pedagogy concerns the adaptation of teaching so that learners from diverse backgrounds can achieve. Its Islamic reconstruction is grounded in *al-‘adl* and the recognition of human dignity. Importantly, justice should not be interpreted as identical treatment. Learners may require different forms of scaffolding, examples, language support, participation structures, or assessment opportunities while remaining equally valued.

This dimension has direct implications for teacher practice. Islamic Religious Education teachers can use cooperative learning, differentiated instruction, problem-based learning, and dialogic approaches to create meaningful participation. The theoretical contribution lies in linking these pedagogies to a justice principle rather than presenting them merely as technical methods. Equity becomes an ethical obligation embedded in instructional design.

Empowering School Culture: From Classroom Practice to Institutional Justice

The fifth dimension extends multicultural education beyond the classroom. An empowering school culture requires attention to rules, leadership, participation, resource distribution, grouping, disciplinary practices, and relationships among staff, students,

families, and communities. Islamic concepts such as *shūrā*, *rahmah*, *karāmah al-insān*, and social responsibility provide a normative vocabulary for this institutional dimension.

This is also where the reconstruction becomes most consequential. A school cannot credibly claim multicultural Islamic education if its curriculum celebrates diversity while students experience discriminatory discipline, unequal access to leadership opportunities, exclusionary grouping, or ineffective mechanisms for reporting harm. The institutional dimension therefore functions as a coherence test: the values taught in Islamic education should be visible in how the institution itself distributes voice, dignity, and opportunity.

DISCUSSION

The central finding is that Banks' framework is most productively incorporated into Islamic education through functional reconstruction rather than direct equivalence. This conclusion extends previous scholarship that identifies a relationship between Islamic ethics, interculturality, and social justice (R'boul, 2021). It also complements Indonesian research showing that multicultural education is associated with equality, cultural identity, unity in diversity, and social justice (Jayadi et al., 2022). The present analysis adds a more fine-grained mechanism: it specifies how these broad values can be translated into curriculum, knowledge practices, pedagogy, intergroup relations, and institutional structures.

The first theoretical implication concerns epistemic positioning. A simplistic "Western theory plus Islamic values" model risks treating Islamic concepts as decorative legitimating devices. The reconstruction developed here instead places the two traditions in dialogue. Banks provides an analytically developed account of educational structures that reproduce or reduce inequality; Islamic education contributes a distinct ethical and epistemological horizon through which those structures can be interpreted. The resulting framework is therefore neither assimilation of Islamic education into Banksian multiculturalism nor rejection of Banks on cultural-origin grounds.

The second implication concerns the meaning of multicultural Islamic education. The analysis suggests that multiculturalism should not be conceptualized merely as the inclusion of diverse cultural content. Its stronger form is institutional and relational. Content integration without knowledge critique can reproduce dominant narratives; prejudice reduction without equity pedagogy can leave achievement inequalities untouched; and classroom inclusion without institutional empowerment can leave structural exclusion intact. The five dimensions should therefore be implemented as an interconnected reform architecture.

The third implication concerns religious moderation. Moderation is often operationalized as a set of attitudes or behavioral indicators. The present framework suggests a complementary educational interpretation: moderation can be cultivated through repeated institutional and pedagogical experiences in which learners encounter legitimate difference, examine competing interpretations, participate in dialogue, and experience fair treatment. This interpretation is consistent with scholarship showing that moderate

Muslim identity has multidimensional characteristics and that moderation is linked to social relations and educational formation (Ab Rashid et al., 2020).

The fourth implication concerns the Indonesian context. Indonesia should not be treated merely as a site in which a Western theory is tested. Its plural social structure and Islamic educational traditions provide a setting in which multicultural theory can itself be theoretically refined. The reconstruction demonstrates how a globally influential framework can be re-specified through a different normative tradition. This is particularly relevant to current scholarship that calls for more context-sensitive approaches to multicultural and intercultural education rather than universalizing a single historical model.

At the same time, the proposed model should not be interpreted as evidence that Banks' dimensions automatically improve Islamic education. The present study is conceptual. It establishes theoretical plausibility and pedagogical propositions, not empirical effectiveness. For example, the claim that knowledge construction through contextual reasoning will reduce intolerance requires empirical testing. Likewise, the proposed relationship between shūrā-based school culture and student belonging needs evidence from actual Islamic schools. These boundaries are essential to prevent conceptual work from becoming causal overclaiming.

Proposed Conceptual Model

The reconstructed model can be represented as a sequence of mutually reinforcing layers rather than a linear causal chain:

Islamic epistemological foundation (Qur'an, Sunnah, legitimate scholarly reasoning)

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Normative orientation: ta'āruf + al-'adl + karāmah al-insān + tasāmuḥ + rahmah

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Five reconstructed Banksian dimensions:

1. Content integration → diverse and non-tokenistic curriculum
2. Knowledge construction → contextual, critical, and evidence-sensitive reasoning
3. Prejudice reduction → dialogue, empathy, and relational justice
4. Equity pedagogy → differentiated and fair participation
5. Empowering school culture → shūrā, participation, fair structures, and accountability

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Proximal educational conditions: belonging, voice, participation, critical intercultural literacy, and perceived fairness

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Expected educational outcomes: inclusive learning climate, stronger social cohesion, religious moderation, and responsible pluralistic citizenship

The arrows should be interpreted as a conceptual logic of implementation, not as empirically established causal pathways. The model proposes that normative foundations shape pedagogical principles, which are operationalized through the five dimensions,

which in turn are expected to create proximal educational conditions associated with more inclusive forms of learning and social participation.

Practical Implications

For curriculum developers, the model implies that multicultural content should be integrated into ordinary subject learning rather than isolated in special programs. Curriculum review can ask whose histories, interpretations, and social experiences are represented and whether students are invited to examine diversity critically.

For teachers, professional development should address not only culturally responsive teaching techniques but also the epistemic and ethical assumptions behind them. Teachers need practical strategies for facilitating disagreement, preventing identity-based exclusion, adapting instruction, and using classroom interaction to build respectful participation.

For school leaders, multicultural Islamic education requires organizational indicators. These may include student participation in decision-making, transparent disciplinary procedures, equitable access to school resources and activities, mechanisms for reporting discrimination, and collaboration with families and communities.

For policymakers and Islamic education providers, the model suggests that religious moderation should be linked to institutional practice rather than treated solely as an additional curriculum topic. Policies should support teacher preparation, curriculum resources, school leadership, and monitoring systems that make inclusion observable in everyday educational practice.

Limitations and Future Research

This study has four principal limitations. First, it is a conceptual literature review rather than an empirical study; therefore, the proposed correspondences cannot be interpreted as evidence of educational effectiveness. Second, the analysis is centered on Banks' framework and selected Islamic educational concepts, so other multicultural and decolonial traditions may yield different reconstructions. Third, the Islamic educational tradition is internally diverse across theological, legal, cultural, and institutional contexts; the model should therefore not be treated as a single definitive Islamic position. Fourth, the Indonesian context is emphasized conceptually, but the model has not yet been tested across different types of Islamic educational institutions.

Future research should proceed in three directions. First, qualitative studies can examine how teachers and students interpret the five reconstructed dimensions in madrasahs, Islamic schools, and pesantren. Second, instrument-development studies can operationalize constructs such as multicultural pedagogical practice, perceived institutional fairness, intercultural dialogue, and student belonging. Third, comparative or mixed-methods studies can test whether schools implementing multiple dimensions of the model demonstrate different patterns of student participation, prejudice, belonging, and religious moderation than schools using more conventional approaches.

CONCLUSION

This study argues that the relationship between James A. Banks' multicultural education and Islamic education is best understood as a process of critical reconstruction rather than direct compatibility. Banks' five dimensions provide a useful architecture for examining curriculum, knowledge, intergroup relations, pedagogy, and institutional culture, while Islamic education contributes a distinct ethical and epistemological foundation through concepts such as ta'āruf, al-'adl, tasāmuḥ, karāmah al-insān, shūrā, and rahmah.

The conceptual contribution is a five-dimension reconstruction model that translates Banksian principles into pedagogical and institutional propositions while explicitly preserving their boundaries. The model shifts multicultural Islamic education from symbolic representation toward a whole-school approach in which curriculum, knowledge construction, classroom practice, relationships, and institutional structures are mutually aligned. The framework is theoretically plausible but remains an empirical proposition. Its next scholarly step is therefore not further normative affirmation, but rigorous testing across Indonesia's diverse Islamic educational settings.

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