

Integrating Islamic Epistemology, Cultural Context, And Deep Learning for Multicultural Islamic Education

Mo'tasim

STIT AL-Ibrohimy Bangkalan
billahmutasim73@yahoo.com

Sahidi Mustafa

STAI Sepakat Segenep Kutacane Aceh Tenggara
sahidimustafa86@gmail.com

Maksum

Universitas Bina Sarana Informatika Jakarta
maksum.mak@bsi.ac.id

Amar Ma'ruf

Universitas Bina Sarana Informatika
amar.axm@bsi.ac.id

Ellya Verawati

Universitas Bina Sarana Informatika
ellya.evy@bsi.ac.id

Corresponding Author: Mo'tasim

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Abstract

This study explores the integration of Islamic epistemology into multicultural education as a means to balance Western approaches with the philosophical foundations and values of Islam. By employing a qualitative research design using a thematic literature review, the study systematically analyzes and synthesizes findings from recent scholarly works. The research identifies three interconnected domains: (1) aligning multiculturalism with Islamic principles such as justice, equality, tolerance, and respect for diversity through content integration across disciplines; (2) constructing Islamic knowledge within historical, cultural, and global contexts to ensure adaptive reinterpretation of traditions, strengthen local identity, and enhance institutional adaptability in the digital era; and (3) developing a deep learning-based model for Multicultural Islamic Religious Education that personalizes learning, addresses content bias, and fosters inclusive, empathetic classrooms. The methodological approach enables a comprehensive synthesis of theoretical and empirical perspectives to propose an adaptive model bridging tradition, culture, and technological innovation. The findings suggest that combining Islamic epistemology, historical-cultural awareness, and deep learning technology can create sustainable, contextually relevant Islamic education, thereby contributing to a harmonious and moderate society capable of engaging with global diversity.

Keywords: *Islamic epistemology, multicultural education, deep learning, historical cultural integration, inclusive pedagogy*

Introduction

Ideally, education in Indonesia has already embraced a diversity-based approach,¹ enabling the development of critical awareness so that students can appreciate differences and eliminate discrimination.² However, in Indonesia's social reality, cases of intolerance, intergroup stereotypes, and unequal access to education persist whether based on region, economic status, or gender. The application of Banks' model can serve as a solution to strengthen social cohesion, reduce prejudice, and ensure educational equity for all.³ Intolerance also stems from religious understanding,⁴ The paradigm of multicultural education in Indonesia is also reflected in the values of *Bhinneka Tunggal Ika* (Unity in Diversity), equality, cultural identity, and social justice, which are embedded in the constitution, laws, and social norms. Although studies on the roots of multicultural education in Indonesia remain limited, strengthening the understanding and application of multicultural values among educators, students, policymakers, and the community is essential to fostering a peaceful and harmonious life.⁵

Islamic ethics offer a system of justice and behavioral norms that align with the principles of multicultural education.⁶ The implementation of such education should be straightforward when grounded in Abdurrahman's concept of Islamic universalism, cosmopolitanism, and indigenization, which Abdurrahman Wahid further reinforced.⁷

¹ Karta Jayadi, Amirullah Abduh, and Muhammad Basri, "A Meta-Analysis of Multicultural Education Paradigm in Indonesia," *Heliyon* 8, no. 1 (January 2022), <https://doi.org/10.1016/j.heliyon.2022.e08828>.

² Peni Kunthi Hermawati, Heru Sujaryanto, and Muhammad Hendri Nuryadi, "Strategi Resolusi Konflik Sosial Melalui Pendidikan Toleransi: Studi Kasus Intoleransi Antar Umat Beragama," *Integrative Perspectives of Social and Science Journal* 2, no. 03 Juni (June 2025): 4056–65.

³ Rejeki Lensa, Muhammad Jufni, and Yusuf Hadijaya, "Community Engagement Dalam Pendidikan Multikultural," *ALACRITY: Journal of Education*, January 27, 2025, 288–301, <https://doi.org/10.52121/alacrity.v5i1.646>.

⁴ Dr Bilal Ahmed, "The History of Religious Intolerance and Its Modern-Day Consequences," *The Study of Religion and History* 3, no. 1 (June 2025): 40–48.

⁵ Jayadi, Abduh, and Basri, "A Meta-Analysis of Multicultural Education Paradigm in Indonesia."

⁶ Hamza R'boul, "Alternative Theorizing of Multicultural Education: An Islamic Perspective on Interculturality and Social Justice," *Journal for Multicultural Education* 15, no. 2 (July 2021): 213–24, <https://doi.org/10.1108/JME-07-2020-0073>.

⁷ Mujiburrahman, "Islam and Politics in Indonesia: The Political Thought of Abdurrahman Wahid," *Islam and Christian-Muslim Relations* 10, no. 3 (October 1999): 339–52, <https://doi.org/10.1080/09596419908721191>.

Values such as tolerance, openness, and respect for differences are central to his vision,⁸ and these values should be integrated into various school subjects.⁹

The challenges lie in, first, the limited availability of human resources, which makes it challenging to develop education that is relevant to contemporary needs.¹⁰ Second, the education system and curriculum remain insufficiently adaptive to global developments. Third, there is a lack of innovation in utilizing the potential and resources of pesantren.¹¹ The implementation of multicultural education in Indonesia still faces various obstacles, despite being carried out through two approaches specialized content and integration into existing subjects.¹² These barriers include limited teacher understanding, insufficient learning materials, and teaching methods that are inconsistent or ineffective.

Jasmansyah argues that deep learning can be enriched through a synthesis of Islamic and Western educational approaches. Islamic education provides a holistic spiritual, moral, and intellectual foundation, while Western education offers 21st-century skill frameworks such as critical thinking, collaboration, and creativity. Integrating both can lead to more contextual, reflective, and transformative learning, shaping students who possess strong character, are intelligent, and adaptable to change.¹³

Hidayani demonstrates that deep learning is effectively applied through the integration of religious activities and pesantren programs, which also strengthen

⁸ Aisyah Nur Hidayatur Rohmah, Imam Bahrozi, and Saed M. Adam, "Rethinking Religious Pluralism in Islamic Education: A Study on KH. Abdurrahman Wahid's Perspective in Islamku, Islam Anda, Islam Kita," *Interdisciplinary Journal of Social Sciences* 2, no. 1 (July 2025): 35–49.

⁹ Shely Cathrin and Reno Wikandaru, "Establishing Multicultural Society: Problems and Issues of Multicultural Education in Indonesia," *Jurnal Civics: Media Kajian Kewarganegaraan* 20, no. 1 (December 2023): 145–55, <https://doi.org/10.21831/jc.v20i1.59744>.

¹⁰ Fitri Nur Rohmah and Akhamad Fauzi Sayuti, "EVALUATION OF TEACHER WELFARE IMPROVEMENT PROGRAM THROUGH PESANTREN HEALTH INSURANCE CIPP MODEL," *Jurnal Kajian Pendidikan Dan Psikologi* 2, no. 2 (2024): 37–47.

¹¹ Qolbi Khoiri and Ani Aryati, "The Problems of Pesantren Education in Improving Human Academic Quality in the Global-Multicultural Era," *Didaktika Religia* 9, no. 1 (June 2021): 165–86, <https://doi.org/10.30762/didaktika.v9i1.3277>.

¹² Cathrin and Wikandaru, "Establishing Multicultural Society."

¹³ Jasmansyah Jasmansyah et al., "A Study of Deep Learning Approach in Islamic Education and Western Education Perspective: A Literature Review," Atlantis Press, July 28, 2025, 93–108, https://doi.org/10.2991/978-2-38476-450-1_7.

intrapersonal and interpersonal skills in line with the values of the Pancasila Student Profile.¹⁴

The use of deep learning in Islamic Religious Education addresses challenges of effectiveness, adaptability, and relevance in the digital era. This technology enables personalized, interactive, and efficient learning through the analysis of student learning data, automated assessments, and AI-powered chatbots or intelligent assistants for Islamic guidance.¹⁵

Deep learning has had a significant impact on modern education.¹⁶ Meanwhile, Islamic Religious Education faces the challenge of maintaining relevance in an increasingly multicultural digital age. James A. Banks, a leading figure in multicultural education.¹⁷ Offers a framework for building a just, equitable, and diversity-respecting society. Integrating Banks' multicultural education model with a deep learning approach is a strategic step to strengthen Islamic Religious Education's ability to instill values of tolerance, moderation, and inclusivity within a diverse society.

Integrating James Banks' multicultural education model into Islamic Religious Education in Indonesia through a deep learning approach aims to encourage students not only to know, but also to understand, analyze, and reflect on the meaning of diversity.¹⁸ Through deep learning, students are guided to connect multicultural concepts with their life experiences, so that differences are understood as assets that enrich faith and communal life, rather than as threats. This process facilitates the authentic and sustainable internalization of Islamic values, such as *taqwa* (piety), *taqwa* (tolerance), *ukhuwah* (brotherhood), and *adl* (justice).¹⁹

The deep learning aspect is also evident in efforts to counter radicalism. Eka Yanuarti and Amal Fathullah, through in-depth discussions, case studies, and critical

¹⁴ Erda Farid Hidayani, Harun Joko Prayitno, and Trisakti Handayani, "Deep Learning: Implementation and Impact in Islamic Junior High Schools," *Journal of Deep Learning*, June 16, 2025, 25–36.

¹⁵ Mundofi, "Integration of Deep Learning Approach in Transforming Islamic Religious Education Learning in Schools."

¹⁶ Nick Craswell et al., "Overview of the TREC 2022 Deep Learning Track," arXiv:2507.10865, preprint, arXiv, July 10, 2025, <https://doi.org/10.48550/arXiv.2507.10865>.

¹⁷ Dharma Ratna Purwasari, Waston Waston, and Muh Nur Rochim Maksum, "Konsep Pendidikan Multikultural Dalam Pandangan James a Banks," *MODELING: Jurnal Program Studi PGMI* 10, no. 2 (June 2023): 249–58, <https://doi.org/10.69896/modeling.v10i2.1746>.

¹⁸ Mundofi, "Integration of Deep Learning Approach in Transforming Islamic Religious Education Learning in Schools."

¹⁹ Sonny Eli Zaluchu, Priyantoro Widodo, and Agus Kriswanto, "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis," *Social Sciences & Humanities Open* 11 (January 2025): 101552, <https://doi.org/10.1016/j.ssaho.2025.101552>.

analyses of religious texts, help students distinguish between contextual interpretations and narrow exegesis that incite intolerance. This approach fosters an inclusive mindset, encourages empathy, and opens spaces for interfaith and inter-sect dialogue.

In line with the principles of the Unity of Indonesia and Just and Civilized Humanity,²⁰ Multicultural education based on deep learning not only strengthens national identity and faith but also equips the Muslim generation with critical thinking skills, cross-cultural communication abilities, and the capacity to live harmoniously in a pluralistic society, without compromising their religious identity.²¹

Research Methods

This study employs a qualitative approach using a library research design and thematic analysis.²² This approach was chosen to explore and synthesize various previous studies related to the integration of Islamic epistemology in multicultural education, the construction of Islamic knowledge through historical, cultural, and global realities, and the development of a multicultural Islamic Religious Education learning model based on deep learning.

The design enables the researcher to map key concepts.²³ Identify integration patterns and formulate an evidence-based conceptual model. The primary data sources consist of peer-reviewed scientific articles, conference proceedings, academic books, and relevant research reports.

Inclusion criteria encompass publications from 2016 to 2025 that focus on multicultural education, Islamic epistemology, history and culture in education, or the application of deep learning/AI in religious education, with a contextually relevant connection to Indonesia and/or the Muslim world. The databases used include Scopus, Web of Science, Google Scholar, and DOAJ, with keywords such as *Islamic*

²⁰ Ni Made Trisna Dewi, "Reaktualisasi Nilai Pancasila Dalam Pembangunan Hukum Nasional Di Era Globalisasi," *IJOLARES: Indonesian Journal of Law Research* 3, no. 1 (March 2025): 1–10, <https://doi.org/10.60153/ijolares.v3i1.95>.

²¹ Muhammad Reza Ahadi and Fitrah Sugiarto, "PENGEMBANGAN KESADARAN MULTIKULTURAL PENDIDIKAN AGAMA ISLAM: PERSPEKTIF MEMBENTUK GENERASI TANGGUH DI ERA SOCIETY 5.0," *Indonesian Society and Religion Research* 2, no. 2 (2025), <https://doi.org/10.61798/isah.v1i2.162>.

²² Zeinab Jokar, Mostafa Bijani, and Hajar Haghshenas, "Explaining the Challenges Faced by Nursing Students in Clinical Learning Environments during the Post-COVID Era: A Qualitative Content Analysis," *BMC Research Notes* 18, no. 1 (July 2025): 320, <https://doi.org/10.1186/s13104-025-07396-9>.

²³ Heting Chu, "Research Methods in Library and Information Science: A Content Analysis," *Library & Information Science Research* 37, no. 1 (January 2015): 36–41, <https://doi.org/10.1016/j.lisr.2014.09.003>.

epistemology in multicultural education, Multicultural, Deep learning in religious education, Islamic historiography and education, and Local culture integration in Islamic education.

Data collection was conducted through a systematic literature review (SLR), which involved four stages: identification, selection, extraction, and initial coding. Data analysis employed a thematic analysis approach, involving familiarization, code grouping, and thematic synthesis. Data validity was maintained through theoretical triangulation by linking the analysis results with the theoretical frameworks of multicultural education and Islamic epistemology.

Results and Discussion

a. Integration of Islamic Epistemology in Multicultural Education

In the realm of content integration, it is essential to emphasize the integration of Islamic epistemology into multicultural education, thereby balancing the adoption of Western approaches with philosophical foundations and values rooted in the Islamic tradition. This includes aligning the concept of multiculturalism with Islamic ethical principles such as justice, equality, and respect for diversity. The goal is to build contextual relevance so that multicultural education is not perceived as a foreign idea but as an inherent part of Islamic teachings, thereby providing theological legitimacy to the notions of tolerance, cross-cultural dialogue, and respect for differences.

In Indonesia, non-religious universities primarily use reason, experience, and intuition as sources of knowledge, whereas religious universities integrate revealed texts alongside these three sources. This indicates that, philosophically, the integration of multicultural education has already been implemented in Islamic universities. Multicultural education in Indonesia is not a new concept; instead, it has evolved in tandem with the development of the national education system.²⁴ Both Islamic education and multicultural education share aligned objectives to shape students into devout Muslims and responsible citizens. In this context, teachers play a crucial role in socializing and instilling both Islamic and multicultural values from an early stage,

²⁴ Fitri Nur Rohmah and Akhmad Fauzi Sayuti, "INTEGRATION OF ECOLOGICAL PRINCIPLES IN THE PESANTREN SYSTEM: A STUDY OF SUSTAINABILITY AND ENVIRONMENTAL CONSERVATION PRACTICES IN ISLAMIC EDUCATION," *Molang: Journal Islamic Education* 2, no. 2 (2024): 49–60.

beginning in elementary school and continuing through junior high school and senior high school.²⁵

The aspect of content integration can be implemented in history subjects. Islamic history contains teachings that encourage tolerance and openness toward differences in race, ethnicity, tribe, and culture. History learning that incorporates religious practices can create a peaceful and harmonious environment by applying the principles of mutual respect, equality, and togetherness.²⁶

In addition to history, knowledge in the fields of information technology and education is also essential. The integration of knowledge, science, technology, and pedagogy content is a necessary component for students in their learning process. From the perspective of Islam, education (pedagogy), science, and technology are continuously evolving aspects that facilitate a believer in living their life.²⁷

Then, the integration of Islamic Religious Education and local culture can deepen students' understanding of religion in a more contextual way, aligning it with local values while also encouraging the preservation of traditional culture. Emphasizing the universal values of Islam that harmonize with local wisdom can also strengthen mutual respect and tolerance within society.²⁸ This includes integrating local cultural values into Islamic Religious Education and examining their impact on character formation,²⁹ In addition to integrating hadith values into the educational curriculum.³⁰

Lindra Darnela et al conducted research using an empirical approach, applying Ralph W. Tyler's curriculum theory and James A. Banks' multicultural education theory as the analytical framework. Data were collected through a survey of 104 alums. The findings revealed that courses such as Fiqh Studies, Sharia Sciences, and Islamic

²⁵ Ali Miftakhu Rosyad, "THE INTEGRATION OF ISLAMIC EDUCATION AND MULTICULTURAL EDUCATION IN INDONESIA," *Al-Afkar, Journal For Islamic Studies*, January 30, 2020, 164–81, https://doi.org/10.31943/afkar_journal.v3i1.

²⁶ Khalimatus Sa'diyah Asfar and Muhammad Miftah, "ANALISIS INTEGRASI MATERI SEJARAH DAN KEBERAGAMAAN DALAM PRAKTIK PENDIDIKAN DI INDONESIA," *Al Ulum Jurnal Pendidikan Islam*, September 16, 2024, 203–13, <https://doi.org/10.54090/alulum.520>.

²⁷ Pandu Jati Laksono and Muhammad Isnaini, "Integrasi Technological Pedagogical Science Knowledge Pada Nilai-Nilai Islam," *Bestari* 19, no. 1 (August 2022): 1, <https://doi.org/10.36667/bestari.v19i1.1157>.

²⁸ Walina Syifa, "Integrasi Pendidikan Agama Islam Dan Budaya Lokal Sebagai Pendekatan Strategis Untuk Meningkatkan Relevansi Dan Efektivitas Pendidikan Agama Di Masyarakat," *Al-Ijtima'i : Jurnal Pengabdian Masyarakat* 1, no. 2 (December 2024): 149–72.

²⁹ Amir Hamzah and Iksan Iksan, "Integrasi Nilai-Nilai Budaya Lokal Dalam Pendidikan Agama Islam," *Indonesian Research Journal on Education* 5, no. 3 (May 2025): 07–12, <https://doi.org/10.31004/irje.v5i3.2563>.

³⁰ Rosyad, "THE INTEGRATION OF ISLAMIC EDUCATION AND MULTICULTURAL EDUCATION IN INDONESIA."

Family Law in Indonesia are considered highly relevant and suitable for further development within the framework of multicultural education.³¹

The study of multicultural content is crucial for bringing it into public discourse, as ongoing research in Indonesia highlights the need for curriculum reform, enhanced teacher training, and community involvement. However, institutional barriers and socio-cultural prejudices continue to hinder the optimal implementation of multicultural education.³²

Diversity in the classroom demands the integration of curriculum content that supports this aspect. Teachers should adapt their strategies and teaching practices to intercultural needs, which means that teacher education must be evaluated and enriched. This ensures that students are confident in facing the challenges of learning in multilingual and multicultural environments. Additionally, there must be training methods and the provision of intercultural competencies in teacher education to strengthen their ability to navigate the increasingly diverse classroom dynamics.³³

Based on the discussion, the implementation of multicultural education in Indonesia is carried out in two ways: content-based and learning method-based. This approach utilizes deep learning to convey multicultural values directly through specific materials that address the topic. In contrast, the method-based approach integrates multicultural life values into various subjects, making them an integral part of the learning process.³⁴

The flowchart below illustrates the process of integrating Islamic epistemology into multicultural education, beginning with Islamic philosophical foundations, aligning multicultural values with Islamic ethics, incorporating historical, scientific, technological, and local cultural content, and applying *deep learning* methods to embed these values effectively across the curriculum.

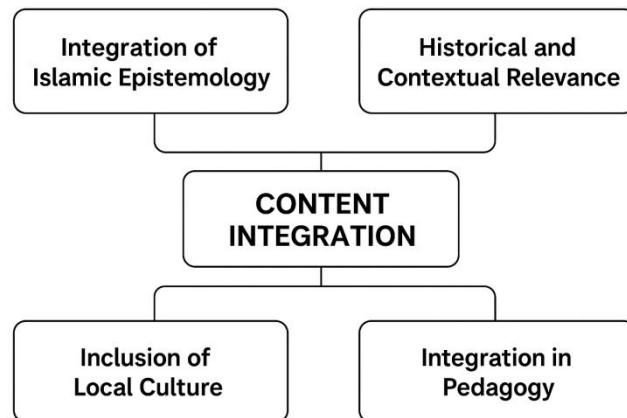
³¹ Lindra Darnela, Arif Sugitanata, and Abdul Mughits, “Integrating Tyler and Banks’ Theories in Curriculum Development: A Tracer Study Approach at UIN Sunan Kalijaga,” *Kawanua International Journal of Multicultural Studies* 5, no. 1 (June 2024): 86–102, <https://doi.org/10.30984/kijms.v5i1.765>.

³² Orhan Agirdag, Michael S. Merry, and Mieke Van Houtte, “Teachers’ Understanding of Multicultural Education and the Correlates of Multicultural Content Integration in Flanders,” *Education and Urban Society* 48, no. 6 (July 2016): 556–82, <https://doi.org/10.1177/0013124514536610>.

³³ Konstantina Papadopoulou, Nektaria Palaiologou, and Zoe Karanikola, “Insights into Teachers’ Intercultural and Global Competence within Multicultural Educational Settings,” *Education Sciences* 12, no. 8 (August 2022): 502, <https://doi.org/10.3390/educsci12080502>.

³⁴ Cathrin and Wikandaru, “Establishing Multicultural Society.”

Flowchart 1. Islamic Epistemology Integration in Multicultural Education"



b. How is Islamic knowledge shaped by historical context, culture, and global realities?

Islamic knowledge should be understood within its historical context.³⁵ Islamic history can significantly influence the relationship between Islamic philosophy and modernity, encompassing educational reform, interdisciplinary dialogue, and the revitalization of legal interpretation.³⁶ Challenges such as global secular modernism and identity crises necessitate policies grounded in Islamic epistemology, fostering community-based cultural renewal. Constructive engagement with modernity necessitates an adaptive reinterpretation of Islamic traditions, making them a foundation for innovation that addresses contemporary challenges while preserving their historical roots.³⁷

³⁵ Mahmudulhassan et al., "The Integration of Islamic Epistemology in Ethical and Multicultural Education."

³⁶ Dr Dwi Mariyono MOS S. Ag , M. Pd, *SEJARAH KEBUDAYAAN ISLAM: Masa Lalu, Kini dan yang Akan Datang* (Nas Media Pustaka, 2024).

³⁷ Gohar Rahman, "Reconstructing Islamic Identity in Modern Times: A Narrative Review of Educational Reform and Intellectual Responses," *Sinergi International Journal of Islamic Studies* 3, no. 1 (February 2025): 29–43, <https://doi.org/10.61194/ijis.v3i1.708>.

Islamic history is not merely a chronological sequence of events but a dynamic network of ideas, institutions, and identities that continuously evolve. Historical awareness is crucial for addressing contemporary challenges and proposing a model of Islamic civilization revival grounded in ethics, knowledge, and justice.³⁸ Therefore, the discussion on constructing knowledge about multicultural Islamic education should be situated within a historical framework.

Strengthening the academic foundations of Islamic historiography also provides practical implications for education, public policy, and cultural discourse, emphasizing the role of historiographical synthesis in understanding the evolution of Islamic thought. This demonstrates how methodological plurality enriches analytical depth. By adopting diverse historiographical frameworks and integrating historical narratives with contemporary scientific developments, a comprehensive approach to the study of Islamic historiography is created in the modern academic realm.³⁹

The integration of cultural perspectives into the educational landscape promotes Indonesia's diverse cultural identity while fostering academic excellence and social cohesion.⁴⁰ Accordingly, the study by Baderiah et al concluded that a textbook integrating Islamic education and local culture is needed as teaching material for courses on Islamic education and local culture. In the context of Indonesia,⁴¹ It is noted as one of the countries with the highest publication contributions on the theme of integrating Islamic education with local culture.⁴²

c. Multicultural Islamic Education (PAI) Learning Model Based on Deep Learning.

³⁸ Dr Abdul Ghaffar and Hafiz Muhammad Usman, "ISLAMIC HISTORY IN MOTION: AN ANALYTICAL STUDY OF THE FORCES SHAPING MUSLIM SOCIETIES FROM THE PAST TO THE PRESENT," *Al-Aasar* 2, no. 2 (June 2025): 1206–14, <https://doi.org/10.63878/aaaj454>.

³⁹ Hussein Raja Al-Shuqairat, Abd-Al Razzak Mahmoud Al-Maani, and Mohanad Nayef Aldajah, "Islamic Historiography and Modernity: A Systematic Literature Review on the Evolution of Muslim Societies in the Postcolonial Era," *Journal of Islamic Thought and Civilization* 15, no. 1 (April 2025): 240–60, <https://doi.org/10.32350/jitc.151.14>.

⁴⁰ Fitriadi Fitriadi, Risma Magaretha Sinaga, and Rosida Rakhmawati Muhammad, "A Literature Review on the Cultural Perspective Study in Elementary School Education in Indonesia," *Journal of Innovation in Educational and Cultural Research* 5, no. 1 (February 2024): 51–61, <https://doi.org/10.46843/jiecr.v5i1.848>.

⁴¹ Baderiah Baderiah, Ahmad Munawir, and Firman Firman, "Developing Islamic Education and Local Culture Textbooks," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 3 (July 2022): 3149–58, <https://doi.org/10.35445/alishlah.v14i3.1487>.

⁴² Mariam Elbanna and Muthoifin, "Islamic Education Models: A Bibliometric Analysis of Challenges and Prospects," *Solo Universal Journal of Islamic Education and Multiculturalism* 3, no. 01 (2025): 11–26, <https://doi.org/10.61455/sujiem.v3i01.231>.

To build an inclusive, empathetic educational environment that promotes mutual understanding amid societal diversity, approaches such as deep learning or machine learning can be applied in multicultural education. Machine learning has the potential to enhance multicultural education by providing personalized learning experiences and adapting materials to students' diverse backgrounds. However, its implementation still faces challenges, including algorithmic bias, limited teacher training, and resource constraints. This study emphasizes the importance of planned integration of machine learning to enhance inclusivity and ensure equity in diverse educational settings, thereby promoting sustainable educational development⁴³. It can also improve intercultural dialogue, cultivate tolerance, and contribute to global stability.⁴⁴

The Multicultural Education Management Model was developed in the study by Ramdaniza,⁴⁵ It can be applied to Islamic religious education. Its stages include planning, implementation, evaluation, and the strengthening of multicultural culture. This model showcases the school's commitment to developing policies that promote diversity, incorporating multicultural values into the curriculum, and fostering an inclusive learning environment.

Deep learning as an approach in Multicultural Islamic Religious Education represents a response to the rapid development of information and communication technology, presenting new growth opportunities.⁴⁶ According to Arif et al,⁴⁷ In addition to mastering four main competencies (pedagogical, professional, personal, and social), Islamic Religious Education's teachers are also required to develop skills in the technological (digital) domain. This demand arises alongside the need for collaborative, creative, and innovative learning, which becomes a major attraction for students. Mastery of digital competencies is increasingly relevant in the context of 21st-century

⁴³ Qingna Pan et al., "Mapping Knowledge Domain Analysis in Deep Learning Research of Global Education," *Sustainability* 15, no. 4 (January 2023): 3097, <https://doi.org/10.3390/su15043097>.

⁴⁴ Sunaji Sunaji, "Multicultural Education as a Tool for Transforming Power and Knowledge Towards Global Civilization," *Proceedings of International Conference on Research and Community Services* 4, no. 1 (April 2025): 302–13.

⁴⁵ Ramdaniza, Suryadi, and Mohammad Sofwan Effendi, "Development of Multicultural Education Management Model (MMPM) in International Primary School," *Journal of Lifestyle and SDGs Review* 5, no. 1 (February 2025): e05043 e05043, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe05043>.

⁴⁶ Muhamad Arif, Mohd Kasturi Nor Abd Aziz, and Muhammad Anas Ma' Arif, "A Recent Study on Islamic Religious Education Teachers' Competencies in the Digital Age: A Systematic Literature Review," *Journal of Education and Learning (EduLearn)* 19, no. 2 (2025): 587–96.

⁴⁷ Arif, Aziz, and Arif, "A Recent Study on Islamic Religious Education Teachers' Competencies in the Digital Age."

learning, which tends to place students at the center of the learning process, rather than focusing solely on the teacher's role.

The implementation of a deep learning approach drives a paradigm shift in Islamic Religious Education's learning, moving from a model focused solely on information delivery to a process that emphasizes the development of applicable character and spiritual intelligence. This transformation is achieved through the design of an adaptive curriculum, the enhancement of Islamic Religious Education teachers' capabilities in utilizing technology, and the development of an ethical framework for the application of AI in the context of religious education.⁴⁸

Conclusion

This study confirms that integrating Islamic epistemology into multicultural education is a vital strategy for balancing the dominance of Western approaches with Islamic philosophical foundations and values. Such integration aligns multiculturalism with the principles of justice, equality, tolerance, and respect for diversity, enabling it to be perceived not as a foreign concept but as an inherent part of Islamic teachings. In practice, this can be implemented through the integration of content across various subjects, such as history, science, technology, and religious education, with an emphasis on contextual relevance and the preservation of local wisdom.

The construction of Islamic knowledge should be grounded in historical, cultural, and global contexts. Historical awareness provides the basis for an adaptive reinterpretation of Islamic traditions, enabling them to remain relevant in the face of modern challenges while preserving their historical roots. Incorporating cultural perspectives strengthens local identity and social cohesion, while integrating global competencies with Islamic values enhances the adaptability of educational institutions in the digital era. This requires supportive policies, digital literacy, and interdisciplinary collaboration to ensure the sustainability and inclusivity of Islamic education.

The multicultural Islamic Religious Education learning model based on deep learning offers a transformative approach to building inclusive, empathetic, and interactive learning environments. This model combines adaptive curriculum planning with the strengthening of teachers' competencies, including digital literacy, to

⁴⁸ Mundofi, "Integration of Deep Learning Approach in Transforming Islamic Religious Education Learning in Schools."

personalize learning according to students' cultural backgrounds, detect and correct content bias, and leverage technology for meaningful learning. Such an approach not only deepens subject matter understanding but also nurtures spiritual intelligence, 21st-century skills, and an attitude of tolerance and openness toward diversity.

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Agirdag, Orhan, Michael S. Merry, and Mieke Van Houtte. "Teachers' Understanding of Multicultural Education and the Correlates of Multicultural Content Integration in Flanders." *Education and Urban Society* 48, no. 6 (July 2016): 556–82. <https://doi.org/10.1177/0013124514536610>.

Ahadi, Muhammad Reza, and Fitrah Sugiarto. "PENGEMBANGAN KESADARAN MULTIKULRAL PENDIDIKAN AGAMA ISLAM: PERSPEKTIF MEMBENTUK GENERASI TANGGUH DI ERA SOCIETY 5.0." *Indonesian Society and Religion Research* 2, no. 2 (2025). <https://doi.org/10.61798/isah.v1i2.162>.

Ahmed, Dr Bilal. "The History of Religious Intolerance and Its Modern-Day Consequences." *The Study of Religion and History* 3, no. 1 (June 2025): 40–48.

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