

Management Strategies of Non-Formal Islamic Education Institutions in Promoting Multicultural Islamic Values Among Muslim Minorities

Ramdanil Mubarak*, Satriah, Abdul Kadir

STAI Sangatta, East Kutai, Indonesia

*Corresponding Author

DOI: <https://doi.org/10.47772/IJRISS.2026.1026EDU0657>

Received: 03 October 2026; Accepted: 08 October 2026; Published: 22 October 2026

ABSTRACT

The promotion of multicultural Islamic values in Islamic non-formal educational institutions is pivotal in fostering inclusivity and harmony, particularly in minority Muslim communities. However, limited research has examined the specific strategies institutions use in regions characterized by religious and cultural diversity, such as Kampung Tanah Toraja in East Kutai. This study aims to describe, analyze, and interpret the core multicultural Islamic values promoted and the strategic management approaches utilized by non-formal Islamic educational institutions in this setting. Using a qualitative case study approach, this study was conducted at selected non-formal Islamic educational institutions in Kampung Tanah Toraja. The findings reveal five core multicultural Islamic values emphasized: tolerance, justice, cooperation, equality, and interfaith dialogue. These values underpin local policies and daily practices, fostering inclusivity and societal harmony. Moreover, the study identifies five key strategic approaches: interfaith and intercultural dialogues, communal social activities, dissemination of positive information, cultural events, and collaborations with local institutions. By consistently implementing and adapting these strategies, minority Muslim communities can cultivate inclusive attitudes and contribute positively to building a harmonious and diverse society. This research enriches the literature on non-formal Islamic education management and multicultural education, providing practical guidelines for similar institutions to navigate challenges in diverse educational settings.

Keywords: Management Strategy, Non-Formal Islamic Educational Institutions, Educational Values, Multicultural Islam.

INTRODUCTION

Education plays a fundamental role in shaping individual character and building inclusive understanding, especially in multicultural societies (Desrani, 2024). In the Indonesian context, non-formal Islamic educational institutions have a strategic role in instilling inclusive Islamic values and respecting cultural diversity (Zubaidi, 2024). Non-formal educational institutions, such as Al-Qur'an Education Parks, Islamic study groups, short-term Islamic boarding schools, and Salafiyah Islamic boarding schools, are important means for the Muslim community to deepen religious teachings and build the morals of the nation's generation

These institutions offer a variety of educational programs tailored to students' needs, such as learning to read and memorize the Quran, studying Islamic texts, and intensive training in Islamic values. Furthermore, non-formal Islamic educational institutions also serve as social agents, fostering character traits such as tolerance, harmony, and cross-cultural understanding, particularly in diverse communities (Suherman et al., 2024).

In Tanah Toraja Hamlet, Singa Gembara Village, East Kutai Regency, non-formal Islamic educational institutions are crucial, as the Muslim community in this region is a minority within a predominantly non-Muslim society. This diversity creates unique social dynamics, requiring educational strategies that bridge cultural and religious differences. These institutions serve not only as a means of religious education but also as a platform for building social harmony and strengthening multicultural Islamic values. However, non-formal Islamic

educational institutions in minority areas face challenges such as limited resources, modernization pressures, and complex social dynamics. Therefore, an effective management strategy, involving planning, organizing, implementing, and controlling, is needed to ensure the continued role of these institutions. This strategy must consider the local context, such as culture and socio-economic challenges, and capitalize on existing opportunities to promote multicultural Islamic values.

Previous relevant research has been conducted by Yanto (2022); Altinyelken (2021); Djollong et al. (2023); Nadlir et al. (2026); Supriadi et al. (2026); Hossain (2023) each researchers represent different religious orientations that also reflect different phases in the evolution of modern Islamic discourse, where researchers map the trajectory of modern Islam from pre-Islamic liberal hopes to current post- and neo-Islamist efforts to navigate between Western-dominated globalization and Islamic jihadism.

The six literature reviews outlined above indicate that educational institutions have generally been well-managed, although challenges remain. Meanwhile, Islamic education, from the perspective of Dutch youth and research on learning problems in minority Muslim communities, places greater emphasis on memorization, attitudes toward others, and critical thinking. Collaboration and cooperation among Muslims are key pillars of the development process. In addition to educational activities, Islamic empowerment programs within Islamic boarding schools (*pesantren*) reflect values also taught in Islam, such as tolerance, mutual assistance, brotherhood, and deliberation.

Thus, none of the studies conducted have specifically addressed management strategies for non-formal Islamic educational institutions within Muslim minority communities. Most other researchers have focused on learning aspects or addressed Muslims as a minority, which are discussed separately. This makes this study novel in integrating educational management science, multicultural Islamic education science, and management strategies for Islamic educational institutions with multicultural Islamic values.

This study aims to identify the management strategies implemented by non-formal Islamic educational institutions in Tanah Toraja Village to promote multicultural Islamic values. Furthermore, this study seeks to describe the Islamic educational values promoted, how these institutions implement them, and the obstacles they face. The results are expected to identify best practices that can be applied in other regions with similar conditions, supporting the development of a tolerant and harmonious society in the era of globalization. This approach is crucial not only for preserving Islamic values among minority Muslim communities but also for creating an inclusive educational model that is relevant to the needs of multicultural communities like those in Tanah Toraja Village.

METHODS

Research Design and Setting

This study used a qualitative case study approach to examine the management strategies non-formal Islamic educational institutions use to promote multicultural Islamic values within a Muslim minority community. A qualitative case study was considered appropriate because the research focused on understanding institutional practices, management processes, and their relationship with the surrounding social context.

The study was conducted from January to June 2024 in Tana Toraja Village, Desa Singa Gembara, East Kutai Regency, East Kalimantan, Indonesia. The location was selected because of its multicultural social context and the presence of Muslim minority communities. The study focused on four non-formal Islamic educational institutions: (1) TK Islam Al-Ittiba, located on Melon street, RT 13; (2) TK/TPQ Islam Al-Muhajirin, located on Tongkonan Ranu street; (3) TPQ Ulil Albab Singa Gembara; and (4) TPA/TPQ Masjid Raudhatul Jannah in the Singa Gembara area.

Participants and Sampling

The study involved 13 informants selected through purposive sampling. We recruited informants based on their institutional roles, knowledge of educational activities, and relevance to the research objectives. The participants

comprised four institutional heads or administrators, four staff members, four teachers, and one local community leader. The study selected one administrator, one staff member, and one teacher from each of the four institutions. The community leader also provided context on local social relations and community life. The researchers made initial contact and conducted recruitment through communication and coordination with the institutions' administrators. We considered prospective informants eligible when their roles or experiences enabled them to provide relevant information about institutional management, educational practices, or the social context in which the institutions operated.

Table 1. Informant Profile

Informant category	Number	Main information sought
Institutional heads or administrators	4	Institutional management, planning, and coordination
Staff members	4	Administrative and organizational practices
Teachers	4	Educational activities and the promotion of multicultural values
Local community leader	1	Community context and relationships between social groups
Total	13	

Data Collection

The researchers collected data through observation, semi-structured interviews, and documentation. These three techniques enabled the researchers to examine the research focus from different perspectives and compare participants' information with evidence from institutional activities and records.

The researchers used observation to examine the institutional environment, educational activities, social interactions, and practices relevant to promoting multicultural Islamic values. The observations focused on tolerance, justice, cooperation, equality, dialogue, and interactions between educational institutions and the surrounding community.

The study conducted semi-structured interviews with 13 informants to explore their experiences, perceptions, and accounts of institutional management and educational practices. The interview topics covered institutional roles, activity planning and implementation, the promotion of multicultural Islamic values, community involvement, and challenges encountered. The interview questions followed the research objectives while allowing informants to elaborate on relevant experiences and issues.

The researchers examined written materials relevant to the study, including institutional letters, reports, activity records, policies, and other supporting documents available to them. The researchers considered these documents alongside interview and observation data to clarify institutional practices and identify consistencies or differences across sources.

Data Analysis

The researchers analyzed the data using the interactive qualitative analysis framework of Miles et al. (2014), comprising data condensation, data display, and conclusion drawing and verification. Data collection and analysis were considered interconnected throughout the research process.

First, the researchers organized the information obtained from interviews, observations, and documents. Second, they selected, condensed, and categorized relevant data according to the research focus, particularly institutional management practices, multicultural Islamic values, implementation strategies, stakeholder involvement, and reported challenges. Third, the study presented the categorized information in narrative descriptions and comparative summaries to identify patterns and relationships across the four institutions and among informant groups. Finally, the team developed conclusions by examining recurring patterns, comparing evidence across data sources, and reviewing whether the collected data adequately supported the interpretations.

Trustworthiness of the Data

The study addressed the credibility of the findings through source and method triangulation. Source triangulation involved comparing information provided by institutional heads or administrators, staff members, teachers, and the local community leader. Method triangulation involved comparing interview accounts with observation findings and relevant documentary evidence. These comparisons aimed to identify converging information and discrepancies that required further examination.

Data adequacy was assessed based on the relevance, depth, and consistency of the information available to address the research questions. Interpretations were developed using evidence from different sources rather than relying solely on individual accounts. Claims in the findings were therefore expected to remain proportionate to the scope and strength of the available evidence.

Research Ethics

The study involved interviews with institutional personnel and a local community representative. Report ethical procedures for informed consent, voluntary participation, confidentiality, and institutional permission in accordance with those actually followed during the research. Protect participants' identities in the manuscript through role-based descriptions or pseudonyms, where appropriate. Identify any formal ethics approval or institutional authorization accurately; do not claim approval or procedures unless you obtained or implemented them.

RESULT

The Values of Multicultural Islamic Education Promoted

Research data reveal the values of multicultural Islamic education promoted in Tana Toraja Hamlet, Singa Gembara Village, East Kutai, through five main dimensions: tolerance, justice, cooperation, equality, and dialogue. Tolerance is reflected in respect for differences in religion, culture, and local traditions, as well as cross-community collaboration for humanitarian purposes. The value of justice is realized through equal access to education, employment, and legal justice without discrimination, strengthening societal inclusivity. The value of cooperation is evident in interfaith social activities initiated by the FKUB, such as cleanup actions and peace declarations, which strengthen harmony. The value of equality is realized through women's empowerment, quality education, and promoting inclusive attitudes in formal and non-formal educational institutions. Meanwhile, the value of dialogue is strengthened through interfaith discussion forums organized by the FKUB to promote religious moderation and conflict resolution. Together, these values create a harmonious, inclusive society that values diversity as a shared strength.

Table 2. Values of Multicultural Islamic Education Promoted

No.	Multicultural Islamic Values	Form of Value
1	Tolerance Value (<i>Tasammuh</i>)	<ul style="list-style-type: none"> a. Tolerance is not only in religion and belief, but also culture, ethnicity, and language. b. Interfaith dialogue is conducted to understand differences in religious and cultural practices. c. Avoid prejudice and discrimination, and work together for the common good. d. Respect places of worship and comply with traditional and religious rules.
2	Value of Justice (<i>Ta'adul</i>)	<ul style="list-style-type: none"> a. Social justice in economic, legal and human rights aspects. b. Economic well-being is accessed equally regardless of religion, ethnicity, or culture. c. The implementation of the law is carried out in a fair and equal For all.
3	Value of Cooperation (<i>Ta'awwun</i>)	<ul style="list-style-type: none"> a. Joint social activities such as charity events and environmental cleanups to strengthen social relationships.

		<ul style="list-style-type: none"> b. Participation in interfaith social, religious and cultural activities. c. Prioritizing togetherness and maintaining mutual tolerance.
4	Equality Value (<i>Musawa</i>)	<ul style="list-style-type: none"> a. Access to quality education for minority Muslim children. b. Empowering women through various social activities and village policies that support gender equality. c. Educational infrastructure and facilities are considered to support inclusivity.
5	Dialogue Values (<i>Mudzakarah</i>)	<ul style="list-style-type: none"> a. Interfaith dialogue to build understanding and cooperation between communities. b. Dialogue in various life contexts such as education, work environment, and social activities.

This research data shows that in Tana Toraja Village, the values of multicultural Islamic education are implemented through various activities and policies that promote tolerance, justice, cooperation, equality, and interfaith dialogue. This creates an inclusive, just, and harmonious environment within a diverse community.

Management Strategy of Non-Formal Islamic Educational Institutions in Promoting Multicultural Islamic Values

Multicultural Islamic values teach equality, mutual respect, and respect for differences as part of God's will, which are very relevant in minority Muslim communities in multicultural environments. To promote these values, Islamic religious leaders living among non-Muslim majorities can take several steps, such as: (1) Interfaith and Intercultural Dialogue, which regularly holds dialogues with religious leaders and communities from various backgrounds, (2) Joint Social Activities, by organizing social activities involving Muslim and non-Muslim communities, (3) Dissemination of Positive Information, using social media to disseminate information about inclusive Islamic teachings, (4) Cultural Events, holding cultural festivals that involve traditions from various cultures, and (5) Collaboration with Local Institutions, working with educational institutions and community organizations to hold cross-cultural programs. Non-formal Islamic educational institutions, with their flexible curricula and teaching methods, can promote multicultural Islamic values through programs that focus on intercultural dialogue, introduce the history and contributions of various cultures to Islam, and encourage students to understand differences. The management strategies implemented include: (1) Multicultural Curriculum Development, (2) Teacher Training for inclusive teaching, (3) Extracurricular Activities, (4) Collaboration with Local Communities, and (5) Evaluation and Feedback to ensure effectiveness. Long-term evaluation can be seen from increased intercultural understanding and tolerance, community participation, and positive changes in inclusive attitudes among students.

Table 3. Management strategies of non-formal Islamic educational institutions

No.	Formulate a Strategy	Strategy Implementation
1	Interfaith and Intercultural Dialogue	<ul style="list-style-type: none"> a. Holding regular dialogues with religious and community leaders from various backgrounds to discuss universal human values in Islam. b. Inviting leaders of other faiths to speak at Muslim community events and vice versa.
2	Joint Social Activities	<ul style="list-style-type: none"> a. Organizing social activities involving Muslim and non-Muslim communities such as community service, humanitarian aid, and charity activities. b. Forming working groups or committees consisting of members of various communities for joint social projects.
3	Spreading Positive Information	<ul style="list-style-type: none"> a. Using social media and digital platforms to disseminate information about Islamic teachings that emphasize diversity and inclusion. b. Writing opinion articles, stories on social media, about life experiences as a Muslim in a multicultural environment.
4	Cultural Events	<ul style="list-style-type: none"> a. Holding cultural festivals or exhibitions that showcase art, food, and traditions from various cultures, including Muslim culture.

		b. Inviting non-Muslim communities to participate in the celebration of Islamic holidays such as Eid al-Fitr and Eid al-Adha.
5	Collaboration with Local Institutions	a. Collaborate with community organizations, Majelis Taklim, PKK, and Karang Taruna Youth to organize programs that promote cross-cultural understanding. b. Encourage Muslim involvement in wider community activities to demonstrate positive contributions

The long-term impact of this strategy can be measured by increased intercultural understanding and tolerance among students, increased community participation in school activities, and positive changes in more inclusive attitudes and behaviors. Regular monitoring and evaluation are essential to ensure the strategy's success and allow for adjustments.

DISCUSSION

The Values of Multicultural Islamic Education Promoted

Tolerance Value (*Tasamuh*)

The value of tolerance is a major component in multicultural Islamic education, especially in minority Muslim communities living in heterogeneous societies (Suryani & Muslim, 2024). In Tana Toraja Village in East Kutai, which includes various cultures, religions, and ethnicities, tolerance plays an important role in creating harmony between communities (Gede Agung et al., 2024). Tolerance involves not only religious differences but also differences in ethnicity, culture, and language (Verkuyten & Kollar, 2021). The concept of *tasammuh* (tolerance) teaches mutual respect between humans, both in individual and group life (Velthuis et al., 2021).

Tolerance in Tana Toraja Village is well established, as shown by the recognition of religious, cultural, and ethnic diversity. The Muslim minority can live side by side with other communities without barriers (Chin, 2022). In social interactions, the people of Tana Toraja Village often engage in interfaith dialogue to understand cultural differences and religious rituals, further strengthening relationships between communities. This tolerance is also reflected in their collaboration in carrying out customs, religion, and culture (Aderibigbe, et al. 2023). Thus, tolerance in Tana Toraja Village, East Kutai, reflects the integration of Islamic values into daily life, building a peaceful and understanding society.

Value of Justice (*Ta'adul*)

Social justice in minority Muslim communities encompasses several key aspects that ensure the rights of every individual, including minority groups, are respected and that they have equal access across areas of life such as economics, law, education, health, and political participation (McCandless et al., 2022). This principle, as reflected in the Fifth Principle of Pancasila, prioritizes justice for all people (Asmal, 2026). John Rawls' theory states that justice must be applied comprehensively, emphasizing equal rights and benefits for all members of society, especially the less fortunate (Wu, 2024). In the minority Muslim community in Tana Toraja Village, East Kutai, social justice is implemented by ensuring equal access to economic opportunities, education, and training, regardless of religion or ethnicity. This approach is based on inclusivity, where all individuals have equal opportunities to participate in and benefit from sustainable economic activities (Moysidou & Fotaki, 2024).

According to John Rawls' theory, the principle of justice requires that every individual have equal rights to basic liberties that are compatible with the same liberties for others (Cass, 2021). Social and economic inequality is only justified if it benefits the least fortunate in society (Olivos & Lattz, 2026). Samuel Fan's theory of distributive justice also emphasizes restoring rights and equality in the distribution of resources (Leng et al., 2026). Thus, justice in the minority Muslim community in Tana Toraja Village, East Kutai, encompasses freedom of religion, culture, and social interaction. Social and economic inequality is not justified, and the community continually fosters fairness in accessing benefits from government and social systems.

According to John Rawls's theory, the principle of justice requires that every individual have an equal right to basic liberties compatible with others' similar liberties. Social and economic inequalities are justified only if they benefit society's least advantaged members. Samuel Fan's theory of distributive justice also emphasizes restoring rights and equality in resource distribution. Thus, justice in the Muslim minority community in Kampung Tana Toraja, East Kutai, encompasses freedom of religion, culture, and social interaction. The community does not condone social and economic inequalities, and it continues to foster fairness in accessing the benefits of governmental and social systems.

Value of Cooperation (*Ta'awwun*)

The value of togetherness, or *ta'awwun*, in Islam refers to the importance of brotherhood, harmony, and cooperation between religious communities, especially in situations where Muslims are a minority (Kruja, 2022). This value teaches tolerance, mutual respect, and mutual assistance, which are crucial for maintaining harmony among religious communities (Jayadi, 2025; Zhao, 2026). In the context of Muslim minorities, Islam emphasizes the importance of maintaining brotherhood, harmony, and protecting the rights of non-Muslim minorities, and respecting differences in belief.

Collaboration between institutions such as the Indonesian Ministry of Religious Affairs and the FKUB through joint activities, such as healthy walks and peace declarations, strengthens this sense of togetherness. Furthermore, frequent social activities in the Tana Toraja Village of East Kutai, such as charity events and environmental cleanups, also strengthen interfaith ties. Historically, Islam teaches the importance of maintaining harmony, whether Muslims are in the majority or the minority (Hidayatullah et al., 2026).

The theory regarding the value of togetherness among Muslim minorities explains the conflict between majority and minority groups who have different characteristics in terms of religion, ethnicity, and culture (Itoh et al., 2024). Several studies conducted in areas with minority Muslim communities show differences in customs, habits, and relationships with the majority community, which often create challenges (Kallis et al., 2021). In education, understanding these values is important for creating a harmonious and inclusive learning environment.

The approach proposed by Heyne et al. (2025) emphasizes the importance of communication and tolerance between religious communities to achieve mutual understanding. While this theory highlights the value of togetherness, conflict is complex. Further research is needed to develop solutions that create a more inclusive and harmonious society, especially in education and daily life. Therefore, the value of togetherness in the context of Muslim minorities demands protection, tolerance, and harmony between religious communities in accordance with Islamic teachings, to ensure a peaceful and just life for all groups, including Muslim minorities.

Equality Values (*Musawa*)

Equality is a basic principle that emphasizes fair, equal, and equitable treatment of all individuals, with respect for human rights, diversity, and social justice (McCandless et al., 2022). In the context of education, research findings demonstrate the importance of providing equal access to quality education, including in areas with minority Muslim populations. This includes efforts to build equitable educational infrastructure and train kindergarten teachers to better understand cultural and religious diversity. Equality is also reflected in women's empowerment, where women in Tana Toraja Village, East Kutai, are empowered to play an active role in decision-making and community activities.

Relevant theories of equality include nurture, nature, and equilibrium, which promote equal rights between women and men (McLafferty Charles L., 2024). In addition Dworkin (2020), theory of resource equality proposes equality in the distribution of resources, not welfare, as part of distributive justice (Van Hootegeem et al., 2020). In Islam, gender equality is highly emphasized, with a focus on justice and eliminating discrimination against both men and women, in accordance with the teachings of the Qur'an, which supports equality in various aspects of life.

Based on this theory, data from Tana Toraja Village show that equality is linked to women's empowerment, improved competence among religious teachers, and equality for youth. This equality helps overcome gender stereotypes and creates a society that better values the contributions of all individuals, regardless of gender. Furthermore, in the context of Muslim minorities, the value of equality emphasizes the protection of minority rights, particularly in religious freedom and fair treatment. Islam teaches the importance of respecting differences and maintaining equality for both Muslims and non-Muslims, through an inclusive and dialogical approach. Thus, applying the value of equality in everyday life, both in education and in interactions between religious communities, is essential to creating a just, inclusive, and harmonious society.

Dialogue Values (*Mudzakarah*)

Dialogue in education is an important tool for developing critical thinking skills and supporting learning. In Islam, interfaith dialogue has a broad meaning, serving as a means to achieve world peace and increase understanding between religious communities (Hamdani, 2024). In a multicultural context, dialogue helps people appreciate and respect differences in culture, religion, and social background, and promotes understanding and tolerance (Singha & Singha, 2023).

In practice, interfaith dialogue has been implemented in various settings, such as education, work, and social activities. This dialogue plays a crucial role in resolving interfaith conflict and building harmony among religious communities, particularly within minority Muslim communities. The Forum for Interfaith Harmony (FKUB) in East Kutai, for example, actively organizes interfaith dialogue to foster harmony and tolerance among religious communities. The theory of multicultural dialogue emphasizes building understanding, respect, and harmony through open and inclusive interactions between different cultural and religious groups (Craig & Xiong, 2022). Steps to initiate interfaith dialogue include strengthening a culture of peace, engaging in discussion, and building interfaith tolerance.

Thus, dialogue is a crucial value in multicultural Islamic education that must be maintained to create a harmonious life. Interfaith dialogue can help foster greater understanding and cooperation between minority Muslims and the rest of society, strengthen social ties, and foster harmony in diversity.

Management Strategy of Non-Formal Islamic Educational Institutions in Promoting Multicultural Islamic Values

Multicultural Islamic education emphasizes respect for and understanding of cultural and religious diversity. Non-formal Islamic educational institutions in Tana Toraja Village, East Kutai Regency, implement various strategies to promote these values, including interfaith and intercultural dialogue, joint social activities, and collaboration with local institutions.

Interfaith and Intercultural Dialogue

One main strategy is interfaith and intercultural dialogue, which aims to increase understanding and tolerance among students from diverse backgrounds. The institution participates in forums such as the Interfaith Communication Forum (FKUB) and the Interfaith Youth Forum, which provide a space to discuss and understand differences. Through this dialogue, the community is encouraged to appreciate religious and cultural diversity and build an inclusive, harmonious environment.

Interfaith and cultural dialogue at non-formal Islamic educational institutions in Tana Toraja Village is expected to deepen understanding of Islam's multicultural values. Students are taught to practice tolerance and cooperation between religious communities in their daily lives, which is expected to create an inclusive and harmonious environment in a diverse society. A Total Quality Management (TQM) strategy focuses on improving quality comprehensively and involves all members of the organization in continuous efforts to improve the quality of education and services. In addition, Total Quality Management (TQM) is implemented to improve the quality of education. In this context, management involves all members of the institution participating in continuous improvement of the educational process. (Yirga & Beshir, 2025). Referring to Juran's theory, quality control is carried out through planning, controlling, and improving quality (Al Faruq et al., 2023). In addition, Crosby's

theory emphasizes the importance of policy legitimacy and monitoring the impact of changes in educational management (Nashihin et al., 2021).

The implementation of these strategies is expected to: 1) Increase students' understanding and tolerance of cultural and religious diversity, 2) Improve the quality of education through the application of TQM, and 3) Create an inclusive environment in society. This research shows that interfaith dialogue can reduce prejudice and deepen understanding of Islamic values and other cultures, leading to greater social harmony.

Activity Social Together

Joint social activities such as community service, charity work, and community projects in Tana Toraja Village are effective strategies used by non-formal Islamic educational institutions to promote the values of multicultural Islamic education. These activities aim to strengthen intergroup relations and increase tolerance, mutual understanding, and cooperation among diverse groups, particularly within the Muslim minority community. Through active community participation, these social activities also strengthen minorities' Islamic identity and broaden their understanding of an inclusive Islam. Activities such as cooperation (gotong royong) and inclusive religious discussions can help create a peaceful and tolerant environment where every individual feels valued.

Non-formal Islamic educational institutions implement a Balanced Scorecard strategy to align institutional performance, internal processes, and organizational members' perspectives (Leger et al., 2025). Granovetter's social network theory emphasizes the importance of cooperation between actors in achieving common goals (Granovetter, 1983). Allport's contact theory, as discussed in Berger et al., states that positive interactions between groups can reduce stereotypes and prejudice (Berger et al., 2018). Joint social activities have been shown to increase solidarity and collaboration between groups and reduce conflict.

The study also found that collaboration with local institutions broadens programs' reach and effectiveness and increases community support and participation. Programs implemented in partnership with local institutions are more sustainable and have long-term impacts. This collaboration also strengthens government-community relationships, accelerates sustainable development, and enhances community involvement in development decision-making.

Spread Information Positive

Disseminating positive information about the values of multicultural Islamic education through print, electronic, and digital media is an effective way to influence public perception. Non-formal Islamic educational institutions use media to promote these values within minority Muslim communities, hoping to foster a greater appreciation for diversity in Islamic education.

Print media such as brochures, magazines, and books provide a clear platform for conveying messages about the importance of multicultural Islamic education. Electronic media, such as radio, and digital media, including websites and social media, are also effective in reaching a wider audience, especially the younger generation who actively use technology. Through these platforms, messages about inclusivity and respect for differences can strengthen tolerance and harmony between religious communities. Collaboration between Islamic educational institutions and the mass media can strengthen the positive image of Islam, which respects diversity and promotes peace (Afifatun et al., 2026).

According to agenda-setting theory, put forward by McCombs & Shaw, the media can shape the public agenda and influence public perceptions of certain issues (Maurer, 2022). The media not only presents information but also highlights issues deemed important. In this context, the media can play a key role in building the image of Islam as an inclusive religion that values cultural diversity. Positive information regarding the success of multicultural integration in Islamic education can change negative attitudes toward pluralism and increase public acceptance of diversity (Siddik et al., 2025).

This study shows that media promotion highlighting multicultural integration in Islamic education can change negative public perceptions and increase acceptance of pluralism. After information about multicultural

initiatives in Islamic schools was disseminated, many individuals who were initially skeptical of Islamic education showed more positive attitudes. Disseminating information emphasizing the importance of multicultural values in Islam and how they are applied in everyday practice through mass media and social media can help create a more tolerant and open society.

Thus, promoting multicultural values through print, electronic, and digital media is a strategic step to introduce and strengthen the concept of pluralism in Islamic education, as well as increase public awareness and acceptance of cultural diversity.

Cultural Events

Cultural events, such as arts festivals, exhibitions, and musical performances, effectively promote multicultural Islamic values in non-formal Islamic educational institutions in Tana Toraja Village, East Kutai. These activities aim to increase understanding and appreciation of cultural diversity and strengthen interfaith solidarity. The annual arts and cultural festival serves as a platform to celebrate diversity and strengthen unity among residents of various ethnic and religious backgrounds.

From the perspective of Empowerment theory, non-formal Islamic educational institutions give teachers and staff the freedom to take initiative and take responsibility for decisions within the organization (Edwards, 2019). Meanwhile, Rogers' theory of innovation diffusion explains that cultural events function as effective channels for introducing and spreading multicultural values (Menzli et al., 2022). As a result, this cultural event successfully attracted widespread participation and increased appreciation for cultural diversity, while also improving public perceptions of pluralism.

This study demonstrates that, through appropriate communication strategies, the media can play a significant role in promoting multicultural values, increasing acceptance of cultural diversity, and building an inclusive and tolerant image of Islam. Thus, cultural events at non-formal Islamic educational institutions in Kampung Tana Toraja help create a harmonious, inclusive, and culturally diverse environment.

Collaboration with Local Institutions

Collaborating with local institutions such as schools, community organizations, and local governments is an effective strategy for promoting the values of multicultural Islamic education. These institutions play a crucial role in building and managing communities at both the village and district levels. Through interfaith dialogue forums involving interfaith organizations such as FKUB, PERLITA, PELITA, and others, communities can share their religious views, understandings, and values, strengthening understanding of interfaith harmony.

Collaboration between the government and local institutions can create a conducive environment for multicultural Islamic education. In this regard, Granovetter's social network theory explains the importance of relationships among actors in a social network in achieving common goals (Granovetter, 1983). Interreligious dialogue, according to Habermas, allows consensus to be achieved through communication free from domination, encouraging a deeper understanding of harmony between religious communities.

An inclusive and collaborative approach involving various elements of society, such as discussions, seminars, and social activities, can raise awareness of the importance of interfaith harmony. In this context Huxham et al. (2000) collaborative theory is useful. emphasizes the importance of active participation by all parties to achieve common goals. Collaborative management involving the planning, implementation, and monitoring of educational programs is key to ensuring program effectiveness.

Thus, collaboration with local institutions and interfaith organizations is expected to create an inclusive and harmonious environment, strengthening understanding of the values of multicultural Islamic education. This approach not only improves educational quality but also strengthens interfaith harmony, making an important contribution to the literature on multicultural education.

Drawing on management strategy theory in educational institutions, non-formal Islamic educational institutions among the Muslim minority in Tana Toraja village, East Kutai, implement the balanced scorecard approach,

total quality management, empowerment theory, and collaborative theory. This indicates that the strategies implemented to promote the values of multicultural Islamic education, including interfaith and intercultural dialogue, joint social activities, dissemination of positive information, cultural events, and collaboration with local institutions, have successfully increased understanding, tolerance, and social harmony among diverse communities. To strengthen these results, it is important to continue reviewing and developing these approaches by involving more parties and expanding the program's reach. This study makes a significant contribution to the literature on multicultural education and can serve as a reference for implementing similar programs in other contexts.

Limitations and Directions for Further Research

This study focuses on four non-formal Islamic educational institutions in one local setting. Its qualitative case study design supports a contextual understanding of institutional practices but does not establish that the same strategies will produce similar outcomes in other communities. In addition, claims about changes in tolerance, intercultural understanding, or community harmony require direct evidence of participants' experiences or changes over time.

Future research could examine how institutional planning, teacher practices, stakeholder collaboration, and evaluation influence the implementation of multicultural Islamic education across different minority and majority settings. Longitudinal studies, multiple stakeholder perspectives, and explicit assessments of educational experiences could further clarify the relationship between management strategies and the development of multicultural values. Such research would help determine which practices are context-dependent and which may be adaptable to other non-formal educational institutions.

CONCLUSION

This study reveals that the values of multicultural Islamic education implemented in Tana Toraja Village refer to five core values: tolerance, justice, cooperation, equality, and interfaith dialogue. These values not only form the foundation of community social life but also appear in local policies and daily practices that support inclusivity and harmony. Specifically, tolerance (*tasammuh*) is promoted through respect for religious, cultural, ethnic, and linguistic differences, as well as through dialogue that strengthens interfaith understanding. Justice (*ta'adul*) is realized in economic, legal, and human rights aspects to ensure that all citizens have equitable access to resources and opportunities. Cooperation (*ta'awwun*) is actualized through participation in joint social activities that strengthen interfaith social relations. Furthermore, the value of equality (*musawa*) is reflected in support for access to education and women's empowerment through village policies that support gender equality. Finally, the value of dialogue (*mudzakarah*) is promoted in various life contexts to build better understanding and cooperation between religious communities. Based on the implementation of management strategies in non-formal Islamic educational institutions in Tanah Toraja Village, East Kutai Regency, this approach effectively promotes multicultural Islamic values among minority Muslim communities. Researchers identified five strategies used to promote multicultural Islamic educational values among minority Muslims: interfaith and intercultural dialogue, joint social activities, dissemination of positive information, cultural events, and collaboration with local institutions.

BIBLIOGRAPHY

1. Aderibigbe, Semiyu, Mesut Idriz, Khadeegha Alzouebi, Hussain AlOthman, Wafa Barhoumi Hamdi, A. A. C. (2023). Fostering Tolerance and Respect for Diversity Through the Fundamentals of Islamic Education. *Religions*, 14(2). <https://doi.org/10.3390/rel14020212>
2. Afifatun, S., Ali, M. M., Isa, K., Sajadah, M., Hariyati, T., & Mulyani, D. K. (2026). Transforming Islamic Education to Promote Religious Moderation and Prevent Radicalism. <https://doi.org/10.37680/scaffolding.v8i2.9687>
3. Al Faruq, M. S. S., Rozi, M. A. F., & Sunoko, A. (2023). Implementation of the Juran Trilogy in Improving the Quality of Islamic Higher Education. *Al-Hayat: Journal of Islamic Education*, 7(2), 668–680. <https://doi.org/10.35723/ajie.v8i1.420>
4. Altinyelken, H. K. (2021). Critical thinking and non-formal Islamic education: Perspectives from young

- Muslims in the Netherlands. *Contemporary Islam*, 15(3), 267–285. <https://doi.org/10.1007/s11562-021-00470-6>
5. Asmal, I. (2026). Cultural identity and millennials' housing transition in Indonesia. *Journal of Housing and the Built Environment*, 41(2), 745–783. <https://doi.org/10.1007/s10901-025-10245-7>
6. Berger, R., Brenick, A., Lawrence, S. E., Coco, L., & Abu-Raiya, H. (2018). Comparing the Effectiveness and Durability of Contact- and Skills-Based Prejudice Reduction Approaches. *Journal of Applied Developmental Psychology*, 59, 46–53. <https://doi.org/10.1016/j.appdev.2018.04.002>
7. Cass, D. (2021). The Priority of Liberty: An Argument from Social Equality. *Law and Philosophy*, 40(2), 129–161. <https://doi.org/10.1007/s10982-020-09393-4>
8. Chin, J. (2022). Racism Towards the Chinese Minority in Malaysia: Political Islam and Institutional Barriers. *The Political Quarterly*, 93(3), 451–459. <https://doi.org/10.1111/1467-923X.13145>
9. Craig, R. T., & Xiong, B. (2022). Traditions of Communication Theory and the Potential for Multicultural Dialogue. *Journal of Multicultural Discourses*, 17(1), 1–25. <https://doi.org/10.1080/17447143.2021.2009487>
10. Desrani, A. (2024). The Role of Character Education in Shaping the Young Generation with Pancasila Character. *International Journal of Ulul Albab: Education and Social Review*, 1(1), 74–91. <https://doi.org/10.70691/ululalbab.v1i1.5>
11. Djollong, A. F., Makki, K. K., & Risquallah, N. A. (2023). Problems of Learning Islamic Religious Education in Muslim Minority Environments (Case Study of SDN 4 Awan Rantekarua) North Toraja. *International Conference on Actual Islamic Studies*, 2(1).
12. Dworkin, R. (2020). 3 Equality of Resources. *Distributive Justice and Taxation*.
13. Edwards, D. B. (2019). Shifting the perspective on community-based management of education: From systems theory to social capital and community empowerment. *International Journal of Educational Development*, 64, 17–26. <https://doi.org/10.1016/j.ijedudev.2018.11.004>
14. Gede Agung, D. A., Nasih, A. M., Sumarmi, Idris, & Kurniawan, B. (2024). Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia. *Social Sciences & Humanities Open*, 9, 100827. <https://doi.org/10.1016/j.ssaho.2024.100827>
15. Granovetter, M. (1983). The strength of weak ties: A network theory revisited. *Sociological Theory*, 201–233.
16. Hamdani, F. (2024). Interfaith Dialogue in Islam. *International Journal of Multidisciplinary Approach Sciences and Technologies*, 1(1), 37–44. <https://doi.org/10.62207/c6ahas14>
17. Heyne, S., Kuhlemann, J., & Kogan, I. (2025). Partnership Preferences in Modern Migration Societies: Religious Homophily Among Young Muslims and Christians in Germany. *European Journal of Population*, 41(1), 4. <https://doi.org/10.1007/s10680-024-09728-0>
18. Hidayatullah, M. F., Nasih, A. M., Sultoni, A., Ismail, Z., Gümrükçüoğlu, S., & Syamsu, A. (2026). Fostering Dialogue, Tolerance, and Religious Harmony in Indonesia through the Local Tradition of 'Bersih Desa.' *Journal of Al-Tamaddun*, 21(1), 301–316. <https://doi.org/10.22452/JAT.vol21no1.18>
19. Hossain, A. N. M. Z. (2023). Educational Crisis of Rohingya Refugee Children in Bangladesh: Access, Obstacles, and Prospects to Formal and Non-Formal Education. *Heliyon*, 9(7). <https://doi.org/10.1016/j.heliyon.2023.e18346>
20. Huxham, C., Vangen, S., Huxham, C., & Eden, C. (2000). The Challenge of Collaborative Governance. *Public Management: An International Journal of Research and Theory*, 2(3), 337–358. <https://doi.org/10.1080/14719030000000021>
21. Itoh, R., Sato, Y., & Zenou, Y. (2024). Intergenerational Assimilation of minorities: The Role of the Majority Group. *European Economic Review*, 164, 104722. <https://doi.org/10.1016/j.euroecorev.2024.104722>
22. Jayadi, S. (2025). Harmony in Diversity: Exploring Religiosity Cohesion Among Muslim, Hindu, and Buddhist Communities in North Lombok, Indonesia. *Journal of Islamic Thought and Civilization*, 15(1 SE-Articles). <https://doi.org/10.32350/jitc.151.15>
23. Kallis, G., Stephanides, P., Bailey, E., Devine-Wright, P., Chalvatzis, K., & Bailey, I. (2021). The Challenges of Engaging Island Communities: Lessons on Renewable Energy from a Review of 17 Case Studies. *Energy Research & Social Science*, 81, 102257. <https://doi.org/10.1016/j.erss.2021.102257>
24. Kruja, G. (2022). Interfaith Harmony through Education System of Religious Communities. *Religion & Education*, 49(1), 104–117. <https://doi.org/10.1080/15507394.2021.2009305>

25. Leger, M., Arsenijevic, J., & Bosma, N. (2025). The role and effectiveness of non-formal training programmes for entrepreneurship in sub-Saharan Africa: a systematic literature review. *Entrepreneurship & Regional Development*, 37(1–2), 214–247. <https://doi.org/10.1080/08985626.2024.2348046>
26. Leng, X., Feng, X., Qiu, J., Wang, J., Zhang, X., Feng, Y., & Fu, B. (2026). Ecological restoration strategies towards environmental suitability and social equity on the Qinghai-Tibetan Plateau. *Environmental Impact Assessment Review*, 117, 108228. <https://doi.org/https://doi.org/10.1016/j.eiar.2025.108228>
27. Maurer, M. (2022). The Agenda-Setting Function of Mass Media BT - Schlüsselwerke: Theorien (in) der Kommunikationswissenschaft (R. Spiller, C. Rudeloff, & T. Döbler (eds.); pp. 187–199). Springer Fachmedien Wiesbaden. https://doi.org/10.1007/978-3-658-37354-2_12
28. McCandless, S., Bishu, S. G., Gómez Hernández, M., Paredes Eraso, É., Sabharwal, M., Santis, E. L., & Yates, S. (2022). A long Road: Patterns and Prospects for Social Equity, Diversity, and inclusion in Public Administration. *Public Administration*, 100(1), 129–148. <https://doi.org/10.1111/padm.12830>
29. McLafferty Charles L. (2024). Nature, Nurture, and the Noëtic: Addressing Flawed Assumptions of Galton's Paradigm BT - Logotherapy and Existential Analysis (J. McLafferty Charles L. & J. Levinson (eds.); pp. 371–377). Springer International Publishing. https://doi.org/10.1007/978-3-031-48922-8_27
30. Menzli, L. J., Smirani, L. K., Boulahia, J. A., & Hadjouni, M. (2022). Investigation of Open Educational Resources Adoption in Higher Education Using Rogers' Diffusion of Innovation Theory. *Heliyon*, 8(7). <https://doi.org/10.1016/j.heliyon.2022.e09885>
31. Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. Sage publications.
32. Moysidou, K., & Fotaki, M. (2024). The Ethicality of Welfare Crowdfunding in the Context of the Neoliberal Welfare State: A Rawlsian Perspective. *Business Ethics Quarterly*, 1–32. <https://doi.org/10.1017/beq.2024.15>
33. Nadlir, N., Muhammad Fahmi, Alfiyah, H. Y., Syaifuddin, S., Mas'ud, A., Sudirman, S., & Ibrahim, A. M. (2026). Building Harmony through a Local Wisdom-Based Curriculum at a Madrasah in a Muslim Minority Setting. *Nazhruna: Jurnal Pendidikan Islam*, 9(2 SE-Articles), 387–405. <https://doi.org/10.31538/nzh.v9i2.322>
34. Nashihin, H., Mafaza, N., & Haryana, M. O. (2021). Implementasi Total Quality Management (TQM) Perspektif Teori Edward Deming, Juran, dan Crosby. *At Turots: Jurnal Pendidikan Islam*, 3(1), 41–49. <https://doi.org/10.51468/jpi.v3i1.60>
35. Olivos, F., & Lattz, M. (2026). Attitudes Toward Income Inequality in China: Revisiting the Concern About Inequality from a Comparative Perspective. *Journal of Contemporary China*, 35(157), 1200–1221. <https://doi.org/10.1080/10670564.2024.2445544>
36. Siddik, M. F., Qorib, M., & Lubis, R. R. (2025). Integration of Multicultural Values in Islamic Education Learning at Schools. *Jurnal Pendidikan Islam*, 15(1 SE-Articles), 89–105. <https://doi.org/10.38073/jpi.v15i1.2646>
37. Singha, R., & Singha, S. (2023). Faith and Culture in Education: Fostering Inclusive Environments. In *The Role of Faith and Religious Diversity in Educational Practices* (pp. 149–172). IGI Global. <https://doi.org/10.4018/978-1-6684-9184-3.ch007>
38. Suherman, R., Bakhtiar, M., & Hariyanto, B. (2024). Construction of Tasamuh Concept into Islamic Education Curriculum at Islamic College of Melbourne Australia. *Didaktika Religia*, 12(1), 121–140. <https://doi.org/10.30762/didaktika.v12i1.3482>
39. Supriadi, D., Sanusi, A., Reslawati, R., Burhanudin, D., & Pinem, M. (2026). Religious Traditions and Cultural Integration: Pathways to Harmonization and the Promotion of Moderation in Contemporary Muslim Societies. *Journal of Islamic Thought and Civilization*, 16(1 SE-Articles), 110–126. <https://doi.org/10.32350/jitc.161.07>
40. Suryani, A., & Muslim, A. B. (2024). Religious Tolerance at School and Democratic Education BT - Embracing Diversity: Preparing Future Teachers to Foster Religious Tolerance (A. Suryani & A. B. Muslim (eds.); pp. 81–99). Springer Nature Singapore. https://doi.org/10.1007/978-981-97-1616-6_5
41. Van Hootegeem, A., Abts, K., & Meuleman, B. (2020). Differentiated Distributive Justice Preferences? Configurations of Preferences for Equality, Equity and Need in Three Welfare Domains. *Social Justice Research*, 33(3), 257–283. <https://doi.org/10.1007/s11211-020-00354-9>
42. Velthuis, E., Verkuyten, M., & Smeekes, A. (2021). The Different Faces of Social Tolerance:

- Conceptualizing and Measuring Respect and Coexistence Tolerance. *Social Indicators Research*, 158(3), 1105–1125. <https://doi.org/10.1007/s11205-021-02724-5>
43. Verkuyten, M., & Kollar, R. (2021). Tolerance and Intolerance: Cultural Meanings and Discursive Usage. *Culture & Psychology*, 27(1), 172–186. <https://doi.org/10.1177/1354067X20984356>
 44. Wu, Z. (2024). An Overview of Social Justice BT - Why is Social Justice Possible? *Social Justice Issues during China's Period of Transition* (Z. Wu (ed.); pp. 11–61). Springer Nature Singapore. https://doi.org/10.1007/978-981-97-5380-2_2
 45. Yanto, M. (2022). Non-Formal Education Management for The Residents of The Rejang Lebong Development Institution. *Nazhruna: Jurnal Pendidikan Islam*, 5(1), 311–326. <https://doi.org/10.31538/nzh.v5i1.2118>
 46. Yirga, S. A., & Beshir, M. A. (2025). The effect of total quality management practices on innovation: evidence from selected agricultural technical and vocational education training colleges in Ethiopia. *Journal of Innovation and Entrepreneurship*, 14(1), 21. <https://doi.org/10.1186/s13731-024-00460-x>
 47. Zhao, M. Y. (2026). Harmony: towards a unified conceptual framework. *The Journal of Positive Psychology*, 21(2), 241–254. <https://doi.org/10.1080/17439760.2025.2500564>
 48. Zubaidi, A. (2024). Multicultural Insight In Promoting Tolerance Movement; Lesson Learned From Islamic Religious Education In The Rural Side. *PEDAGOGIK: Jurnal Pendidikan*, 11(1), 19–35. <https://doi.org/10.33650/pjp.v11i1.7537>