

Transformative Islamic Religious Education Model for Muslim Student Minorities at Madrasah Aliyah in Bali

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Abstract. *The transformative Islamic religious education model for Muslim minorities in Bali plays a strategic role in fostering social harmony within a multicultural society. However, studies on Islamic education in Indonesia have predominantly focused on Muslim-majority contexts, leaving limited attention to how Islamic education functions within Muslim minority communities. This gap necessitates a deeper exploration of educational models that enable Muslims to sustain their faith while engaging harmoniously in plural societies. Muslim minorities in Bali live in a complex religious environment, thus requiring an educational approach that not only focuses on the transfer of religious knowledge but also emphasizes the development of tolerant, inclusive, and adaptive attitudes. This study aims to analyze the implementation of the transformative Islamic education model at MA Khalifa Nusantara Denpasar as a means of strengthening Islamic identity while maintaining harmony with the Hindu majority community. The research employed a qualitative approach with a descriptive-analytical method. Data were collected through in-depth interviews with teachers and students, observation of learning activities, and literature review related to Islamic education and Muslim minorities. Content analysis was conducted to identify key themes, while data validity was ensured through source triangulation. The findings reveal that teachers serve as the main actors in implementing transformative education. They act not only as instructors but also as role models of patience, sincerity, creativity, and emotional management. The madrasah also fosters learning communities that promote solidarity, collective spirit, and spaces for interreligious dialogue. As a result, Muslim minority students develop pride in their Islamic identity while maintaining harmonious relationships with non-Muslim peers. This study affirms that transformative Islamic education contributes to shaping a generation of Muslim minorities who are religious, tolerant, and globally competitive.*

Keywords. *Transformative Islamic education; Muslim minorities; Balinese society; tolerance; multicultural.*

Abstrak. Model pendidikan agama Islam transformatif bagi minoritas Muslim di Bali memiliki peran strategis dalam membina keharmonisan sosial di tengah masyarakat multikultural. Namun, kajian tentang pendidikan Islam di Indonesia selama ini lebih banyak berfokus pada konteks masyarakat mayoritas Muslim, sehingga perhatian terhadap bagaimana pendidikan Islam berfungsi dalam komunitas Muslim minoritas masih terbatas. Kesenjangan ini menunjukkan perlunya eksplorasi yang lebih mendalam

terhadap model pendidikan yang mampu membantu umat Islam mempertahankan keimanan mereka sekaligus berinteraksi secara harmonis dalam masyarakat yang plural. Minoritas Muslim di Bali hidup dalam lingkungan keagamaan yang kompleks, sehingga memerlukan pendekatan pendidikan yang tidak hanya menekankan pada transfer pengetahuan keagamaan, tetapi juga pada pengembangan sikap toleran, inklusif, dan adaptif. Penelitian ini bertujuan untuk menganalisis penerapan model pendidikan Islam transformatif di MA Khalifa Nusantara Denpasar sebagai upaya memperkuat identitas keislaman sekaligus menjaga keharmonisan dengan komunitas mayoritas Hindu. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Data dikumpulkan melalui wawancara mendalam dengan guru dan siswa, observasi kegiatan pembelajaran, serta kajian pustaka yang berkaitan dengan pendidikan Islam dan komunitas Muslim minoritas. Analisis isi dilakukan untuk mengidentifikasi tema-tema kunci, sementara validitas data dijaga melalui triangulasi sumber. Hasil penelitian menunjukkan bahwa guru berperan sebagai aktor utama dalam penerapan pendidikan transformatif. Mereka tidak hanya bertindak sebagai pengajar, tetapi juga sebagai teladan kesabaran, ketulusan, kreativitas, dan pengelolaan emosi. Madrasah juga mengembangkan komunitas belajar yang menumbuhkan solidaritas, semangat kolektif, serta ruang untuk dialog antaragama. Akibatnya, siswa minoritas Muslim mengembangkan kebanggaan terhadap identitas keislaman mereka sekaligus mampu menjaga hubungan harmonis dengan rekan non-Muslim. Penelitian ini menegaskan bahwa pendidikan Islam transformatif berkontribusi dalam membentuk generasi minoritas Muslim yang religius, toleran, dan berdaya saing global.

Kata Kunci. Pendidikan Islam transformatif; muslim minoritas; masyarakat Bali; toleransi; multikultural

A. INTRODUCTION

The absence of an Islamic religious education model for Muslim minority students has created three major challenges to be faced: the limited and unsustainable access to learning for Muslim minorities (Sejuk.org, 2024), the lack of professional Islamic teachers who serve as role models (Times Indonesia, 2025), and the absence of best practices that can serve as examples for inspirational learning (Tirto.id, 2019). This indicates that the applied learning model, together with the social environment in which students live, has a significant influence in shaping their worldview toward themselves and others (Khairunnisa & Rigianti, 2023). Thus, the entire learning experience of Muslim students cultivates a critical awareness that tolerance and intolerance are realities that consistently appear in daily life, especially in Bali, which is widely recognized as a multicultural social space with diverse religions, ethnicities, and cultures from both within and outside the country. Therefore, the Islamic religious education model for Muslim minorities must be seriously developed, as it not only enriches religious knowledge but also strengthens the struggle for equality and diversity.

The Islamic religious education model for Muslim minorities in Bali urgently requires more contextual development, since the existing models tend to oversimplify the issues of minority–majority relations and fail to address the root problems. In this context, at least three key needs must be mapped. First, there is a need for an educational model that emphasizes the strengthening of tolerance values as a foundation for building harmonious social life in Bali’s multicultural society (Amalia et al., 2019). Second, there is a need for education that instills strong Islamic character, so that Muslim minorities can maintain a clear religious identity without being alienated from their social environment (Lasmawan et al., 2024). Third, an educational approach is required that is more contextual and adaptive to Bali’s socio-cultural dynamics, so that Islamic education is not merely normatively oriented but also relevant to everyday realities (Raya et al., 2023). Thus, developing an Islamic education model that fulfills

these needs is a strategic step to shape Muslim minority generations who are characterized, tolerant, and able to contribute positively to communal life in Bali.

The Islamic religious education model for Muslim minorities in Bali still leaves significant educational issues unresolved, because the existing models tend to emphasize only one dimension without considering the reciprocal relationship between external challenges and internal responses of the Muslim minority (Fahmi et al., 2020). On the one hand, Islam and Muslim minorities face challenges in practicing religious life under the dominance of Bali's local culture, yet on the other hand, they also attempt to explore Islamic values and express them in Bali's unique social reality (Syahid et al., 2024). This complexity is further reinforced by a history of religion-related conflicts and the fact that most Muslim minorities are migrants from outside Bali, raising fundamental questions about what form of Islamic education is most appropriate in the Balinese context (Pulungan et al., 2022). From this mapping, at least three key issues emerge: first, the limited Islamic education models that have yet to integrate local tolerance values with religious identity; second, the lack of curricular response to historical conflicts and social dynamics experienced by Muslim minority communities; and third, the absence of a strong model that takes into account the demographic reality of Muslims in Bali as migrants. Therefore, deeper research is needed to formulate an Islamic religious education model that is not only oriented toward strengthening religious identity but also able to accommodate socio-cultural pluralism, thereby creating an inclusive Islamic education pattern enriched with values of tolerance and sustainability in Bali.

A specifically designed model of Islamic religious education is urgently needed for Muslim minority communities, as in various parts of the world they face diverse challenges depending on the social, political, and cultural context of each country. The fundamental question that must be answered is to what extent Muslims are able to formulate an educational model that not only provides religious knowledge but also empowers Muslim minority communities to remain resilient in facing the dynamics of the times, while also engaging in re-empowerment to respond to new challenges that arise daily. Reality shows that although the number of Muslim minorities reaches hundreds of millions with extraordinary capacity, qualifications, and potential, these assets are often poorly managed and even overlooked (Wekke, 2017). In fact, within the context of a non-Muslim majority society such as in Bali, the space of freedom that exists can actually serve as a major opportunity to strengthen identity while contributing positively to social life (Shodiq, 2024). Therefore, the model of Islamic religious education for Muslim minorities is crucial, not only as a means of safeguarding Islamic identity but also as an educational framework aimed at building a generation that is empowered, inclusive, and actively engaged in multicultural society.

The trends in studies of Islamic religious education models in the context of Muslim minorities can be categorized into three areas. First, research on Islamic religious education models has emerged as a response to efforts toward social integration, ensuring that Muslim minorities have equal rights and access in various forms of educational provision within institutions (Ismunadi et al., 2024; Shofiatin & Rosodor, 2024; Wala & Misliani, 2025). Second, studies have examined Islamic education models as a means of strengthening identity and representing Muslims in minority settings (Setiadi et al., 2024; Sevgi, 2023; Zulkifli et al., 2014). Third, there is research viewing Islamic education models as a lifestyle and as a mechanism for maintaining tolerance in minority areas, so that the existence of Muslims is respected in multicultural societies (Aderibigbe et al., 2023; Lahmar, 2020; Mutaqin, 2024). However, these three strands of study have rarely explored how Islamic religious education models are truly internalized in practice within Muslim minority settings. Hence, a reinterpretation of Islamic education models that is more systematic, up-to-date, and relevant is required, in order to strengthen harmony and a climate of tolerance in the relations between Muslim minorities and the Hindu majority in Bali. In this way, Islamic religious education prevents Islam from being a marginalized minority and instead positions Muslims as a community actively engaging with

other religious groups, thereby realizing the potential of Islamic education as a tool for strengthening tolerance and peace rather than as a source of division in minority contexts.

The urgency of this study lies in the importance of formulating an Islamic religious education model for Muslim minorities in Bali as a strategy for building tolerance based on human rights, which is the main foundation of national and state life. In the Indonesian context, issues of diversity and tolerance are not new, but rather everyday challenges that are often politicized, both at the national and local levels (Velthuis et al., 2022). Social realities also show that intolerance can emerge on various scales—from within the family, to communities, and even among nations—as seen in numerous global and national events triggered by differences in belief. Therefore, Islamic religious education in Bali cannot stop at merely transmitting normative values but must also equip Muslim minority students with tolerant characters that are responsive to socio-religious issues. In Bali's social reality, tolerance is not a passive acceptance of difference but an active capacity to respect the rights of others and maintain social harmony (Beemsterboer, 2022). Thus, the model of Islamic education in Bali must be positioned as a vehicle for strengthening character that not only affirms the faith of Muslim minority students but also builds an applied tolerance attitude within the Hindu-majority society.

B. RESEARCH METHODS

The research method employed in this study is a qualitative approach with a descriptive-analytical method, aimed at understanding and analyzing the transformative Islamic education model in depth. The research employed a qualitative approach with a descriptive-analytical method, framed within a case study design. This approach was chosen to enable an in-depth and contextualized exploration of the transformative Islamic education model as implemented at MA Khalifa Nusantara Denpasar, Bali. The case study design allows the researcher to understand complex social and educational phenomena within their real-life context (Yin, 1984), while maintaining flexibility in interpreting meanings and practices. Data were collected through in-depth interviews with teachers and students, observation of classroom and extracurricular learning activities, and documentation analysis. The data were then analyzed using content analysis to identify key themes related to transformative learning processes and interreligious harmony. This approach was chosen because it is considered relevant for exploring the transformative Islamic religious education model from the perspective of Muslim minorities in detail. The data sources consist of both primary and secondary data, including documentation studies, activity photographs, interviews with teachers and students, as well as direct observations conducted from July 14 to July 22, 2023, at MA Khalifa Nusantara Denpasar, Bali.

This approach was chosen because it is considered relevant for exploring the transformative Islamic religious education model from the perspective of Muslim minorities in depth. The data sources consisted of both primary and secondary data. Primary data were obtained through documentation studies, activity photographs, in-depth interviews, and direct observations conducted from July 14 to July 22, 2023, at MA Khalifa Nusantara Denpasar, Bali. The documentation studies included an analysis of the school profile, vision and mission statements, and reports of student religious activities. Activity photographs captured visual documentation of classroom learning processes and religious extracurricular programs. Interviews were conducted with three Islamic education teachers and three students who were purposively selected based on their active participation in transformative learning programs. Observations focused on classroom teaching dynamics, patterns of teacher-student interaction, and school activities that promote tolerant and inclusive attitudes. Meanwhile, secondary data were obtained from Islamic education literature and academic reviews relevant to the development of transformative Islamic education models and education for Muslim minority communities.

Secondary data include Islamic education literature collected through academic reviews and books that provide insights into the development of transformative Islamic religious

education models and education for Muslim minorities. Thus, this research method systematically provides a strong foundation for gaining a comprehensive understanding of the practices and development of transformative Islamic education models within Muslim minority communities.

Data collection techniques include literature review and in-depth interviews. Furthermore, data analysis employs content analysis by identifying and categorizing key concepts related to transformative Islamic education models and Muslim minority education, as well as examining recurring themes from both primary and secondary data. To ensure data validity, this study applies triangulation by comparing and confirming data from literature and interview findings, thereby guaranteeing the accuracy, relevance, and comprehensiveness of the results. The analysis aims to evaluate the existing practices of transformative Islamic education models and to provide recommendations for their application among Muslim minorities in Bali. Thus, the research methodology is systematically designed to generate valid findings that are beneficial for the development of transformative Islamic education.

C. RESULTS AND DISCUSSION

1. The Significance of the Transformative Islamic Education Model

The transformative Islamic education model for Muslim minorities in Bali holds strategic significance, as the Muslim community in this region lives within a social context deeply marked by religious diversity, both from within and outside Indonesia. Such conditions demand the preservation of harmony to prevent the rise of Islamophobia, stereotypes, or excessive suspicion. Therefore, it is essential to implement an Islamic education model that is both practical and transformative as an effort to maintain social harmony. Evidence shows that although Muslim minorities have long settled and integrated into Balinese society, the practice of tolerance in interfaith interactions has been preserved until today and has had a significant impact—namely, the emergence of a Muslim minority generation that takes pride in its Islamic identity while also maintaining harmony with non-Muslim students. In this context, the Islamic education model at MA Khalifa Nusantara Denpasar plays an important role in nurturing tolerance, as values of mutual respect are consistently instilled to strengthen relations between the Muslim minority and the Hindu majority in Bali. Furthermore, through the learning process, students are introduced to figures of tolerance depicted as friendly, respectful of differences, courteous, and inclusive in character. Thus, the transformative Islamic education model not only shapes individual awareness but also constructs a collective perspective on the beauty of tolerance within Bali's multicultural society.

The transformative Islamic education model for Muslim minorities in Bali holds strategic significance, as the Muslim community in this region lives within a highly diverse social context, both internally and externally. Such conditions require continuous efforts to preserve social harmony and prevent the emergence of Islamophobia, stereotypes, or excessive suspicion. Therefore, implementing a practical and transformative Islamic education model becomes essential for maintaining interreligious harmony. Drawing on Jack Mezirow's Transformative Learning Theory (Dirkx dkk., 2006; Mezirow, 1994, 2018) transformative learning occurs when learners critically reflect on their experiences, reinterpret their existing values, and internalize new perspectives that lead to behavioral change. In the context of Muslim minorities in Bali, this transformation process is evident through the integration of religious understanding and the ability to adapt socially within a plural environment.

Findings from documentation studies—including the school's profile documents, vision-mission statements, and reports on students' religious activities—show that MA Khalifa Nusantara emphasizes inclusivity and tolerance as core principles of its Islamic educational framework. Activity photographs depict students' involvement in interfaith dialogues and community service programs as tangible expressions of this transformative orientation. Interviews with teachers reveal that educators intentionally design classroom and extracurricular

activities to cultivate inclusive dialogue. As stated by one teacher, Arif Rahman: “We try to instill in our students that being a good Muslim also means being a good member of a diverse society.” Meanwhile, student interviews indicate that this approach helps them explore their Islamic identity in more open and contextual ways. Direct observations further confirm that teachers act as models of patience and inclusivity in both classroom and community interactions, reflecting Mezirow’s idea of transformative discourse—learning through reflective dialogue. These findings are consistent with previous studies emphasizing the importance of emotional engagement and critical reflection as the core of transformative Islamic education in multicultural contexts.

The key to producing a transformative Islamic education model for Muslim minorities in Bali lies in the figure of the teacher as the primary agent of learning. Lingga, one of the teachers at MA Khalifa Nusantara Denpasar, emphasized: “Being a pleasant teacher even when facing students who are sometimes less pleasant. The essence is that we must always be patient. What impressed me the most is how teachers are able to manage emotions. As educators, we must truly understand how to control emotions because we face students every day. Teachers must have a service orientation, be collaborative, adaptive, loyal, and competent. All of these qualities are necessary in the learning process.” Similarly, Akbar, another teacher at MA Khalifa Nusantara Denpasar, added that his childhood was filled with the example of his parents, who were also teachers. He stressed that Muslim minorities in Bali are the product of extraordinary teachers from elementary to high school. According to him, teachers not only teach but also build enthusiasm, instill mutual prayers for the best, and motivate students to pursue learning activities with full dedication. Through such exemplary guidance, students learn to emulate goodness, share smiles, maintain health, and seek blessings. Thus, it can be affirmed that the success of the transformative Islamic education model among Bali’s Muslim minorities depends greatly on the quality, integrity, and exemplary conduct of teachers.

Based on the analysis of photos and documentation, it is evident that teachers at MA Khalifa Nusantara actively participate in various workshops aimed at developing the Islamic education model for Muslim minorities. These workshops are designed to help teachers complete curriculum documents with proper guidance so that the entire curriculum, including the development of Islamic religious education materials, can be systematically arranged in accordance with the established rubric and instructions. The activities focus on instructional module development, which includes KSP analysis (needs, targets, and potential), school environment analysis, student analysis, lesson plan design, and classroom action research preparation. In this way, the workshops strengthen teachers’ understanding to ensure that the development of the Islamic education model for Muslim minorities is implemented optimally, playing an important role in enhancing both teacher capacity and the quality of instructional material development.

From the meeting minutes and activity photos, it is evident that MA Khalifa Nusantara Denpasar actively reviews the implementation of Islamic religious education materials by taking into account the character of students as well as the conditions and location of the madrasa within a minority community in Denpasar. On this basis, the development of Islamic education is directed toward a more contextual form, in accordance with the situation of the madrasa and the surrounding community. Its implementation is grounded in the principle of teacher autonomy in developing materials, allowing teachers the flexibility to determine learning models that are appropriate to the context of Muslim minorities in Bali, without neglecting the references of the national curriculum. In this way, the Islamic religious education materials developed become more relevant to the daily lives of Muslim minority students in Bali.

2. The Implementation of the Transformative Islamic Education Model

The implementation of the transformative Islamic education model for Muslim minority students is oriented as a means of instilling Islamic values that are both inclusive and contextual,

so that students not only understand religious teachings but are also able to live side by side within a multicultural society. Teacher Alfi provided an example of applying Islamic education learning materials in class, stating: “During the delivery of learning materials in class, students are taught to be tolerant even though they are in a minority position. I often give examples to students that intolerant people usually refuse to accept differences. They feel they are always right and expect others to be the same as them. That is impossible. Life is beautiful precisely because of diversity. A simple example is food: there are pecel, soto, and curry. If there were only one type, we would get bored. Similarly, a rainbow is beautiful because of its many colors. Diversity, then, is a blessing. Consequently, we must respect differences and opinions that are not the same as ours. That is the beauty of tolerance. We are also surrounded by non-Muslim friends, not only Muslims.” This statement emphasizes that the implementation of Islamic education among Muslim minorities does not only stress normative understanding of religious learning, but also builds social awareness so that students can grow with tolerant attitudes toward the Balinese community. Thus, the form of implementing the Islamic education model for Muslim minorities is to integrate religious teachings with values of tolerance, enabling students to become Muslims with tolerant character in the midst of Balinese society.

The implementation of the transformative Islamic education model for Muslim minorities in Bali is not only directed at mastering religious knowledge, but also at shaping attitudes of tolerance grounded in knowledge. Ahmad, a teacher at MA Khalifah, explained: “Students are taught how to respond to people who do not understand or find the religious practices of others strange. I tell my students that tolerance should not stop at attitude, but must also be supported by knowledge. We need openness, constantly updating our understanding. The stages are: first, we must be confident that our religion is good. Second, we must still respect others even though they are different. A tolerant person is characterized by feeling at ease and not disturbed when others worship in their own way. If we start to interfere, feel uncomfortable, or even obstruct them, it means we are not truly tolerant. I myself once felt sad when I saw a community worshipping but being disturbed. That is a real example of a lack of tolerance.” This explanation shows that Islamic education among Muslim minorities in Bali emphasizes strengthening self-confidence to respect diversity, so that students are able to become Muslims with openness in social life in Bali. Thus, the characteristic of egalitarian leadership is defined by combining the strengthening of faith with the practical application of tolerance in students’ daily lives in Bali.

The implementation of Islamic education for Muslim minorities in Bali is clearly reflected in the practices carried out at MA Khalifah, as explained by Arif Rahman, one of the teachers at MA Khalifa Nusantara Denpasar, who stated that “*the model of Islamic education highlights the importance of mutual acquaintance (ta’aruf). The main parameter in this relationship is not religious identity, but piety (taqwa).*” According to him, God emphasizes that the most noble in His sight is not someone with a particular religious identity, but those who are most pious. Several hadith also reinforce this, namely that a person’s honor is not determined by whether they are Arab, Chinese, or European, but by their piety. Even in QS. Al-Baqarah: 177, it is emphasized that righteousness is not merely turning one’s face to the east or the west (formal rituals), but faith in God, the angels, the scriptures, and the prophets, which must be manifested in concrete actions, such as giving some of one’s beloved wealth to relatives, orphans, the poor, travelers, those who ask, and even slaves. In other words, private faith must be translated into social actions such as caring for others, keeping promises, and being patient in hardship. From this explanation, it can be concluded that the model of Islamic education in Bali is directed not only at strengthening faith but also at shaping practical humanitarian attitudes as a form of tolerance in multicultural life.

The implementation of Islamic education for Muslim minorities in Bali is also an important part of preserving identity and shaping the Islamic character of the younger generation. Nurul, another teacher at MA Khalifah, said: “*Even though our madrasah is in a Hindu-majority environment and we are a minority, we should not feel inferior. Outsiders may*

not know much about us, but we must not lose spirit. We must continue to strive to show that this madrasah is capable of producing a generation of Muslims with strong character and Islamic morals.” She also reminded that in carrying out education, teachers should not harbor unrest or dissatisfaction without communication, because *“if there are things that feel inappropriate, please communicate them to others, whether personally or in various academic activities. Good communication is a hallmark of a professional Islamic education teacher.”* According to her, good communication between teachers and students helps resolve various problems while fostering creativity, self-confidence, and patience. Thus, the implementation of Islamic education among Muslim minorities in Bali emphasizes the spirit of perseverance, the strengthening of Islamic morals, and teacher professionalism through communication and creativity.

On the other hand, the implementation of Islamic education for Muslim minorities in Bali stresses the importance of creativity, self-confidence, and teacher discipline in shaping student character. Idris, a teacher at MA Khalifah, stated: *“I want to emphasize creativity. I see many teachers already teaching well, but some still need improvement, especially in creativity. An Islamic education teacher must ensure that students remain engaged in the classroom, because that way they can absorb the material more easily.”* He also added that self-confidence is an essential quality for teachers: *“A teacher must be able to show that they truly master the subject being taught. If the teacher is not confident, the students will think, ‘why is my teacher like this?’”* According to Idris, building confidence requires mastering the material before entering the classroom through thorough preparation. In addition, he emphasized that discipline is a major asset for Islamic education teachers, because even though all teachers may already have mastery of knowledge, soft skills such as discipline must still be exemplified so that students develop discipline both in learning and in worship. From this explanation, it can be concluded that the implementation of the Islamic education model among Muslim minorities in Bali does not only rely on the transfer of knowledge but also emphasizes teacher creativity, self-confidence, and discipline as the keys to educational success.

The implementation of Islamic education for Muslim minorities in Bali is not only directed at strengthening faith (*aqidah*), but also at cultivating wise tolerance in dealing with differences. This is reflected in the remarks of one student, Ali, who said: *“To maintain tolerance, the most important thing is to deepen our understanding of Islam. The more religious evidence (dalil) we know, the wiser our attitude will be. If we only know one dalil, we might think all other opinions are wrong. But if we know five, six, or seven dalil, we understand that there are many different opinions, all with valid foundations. That way, we can be more wise in responding to differences.”* This explanation shows that the model of Islamic education implemented does not stop at the mastery of Islamic education materials taught in class but emphasizes the importance of broadening religious knowledge so that students can develop tolerant attitudes within Balinese society. Thus, the implementation of Islamic education for Muslim minorities in Bali can be understood as a systematic effort to strengthen faith while fostering tolerance among students as they position themselves as a Muslim minority committed to preserving diversity.

The core values emphasized in the implementation of Islamic education for Muslim minorities in Bali lie in cultivating discipline and instilling sincerity (*ikhlas*) in both learning and worship. Arif Rahman, a teacher at MA Khalifa Nusantara Denpasar, said: *“Many madrasahs enforce strict discipline, such as locking the gates before a certain time or establishing rules that students must follow. We also have strengths in discipline, both in study and in worship, even as a Muslim minority in Bali. The key is how we interpret it: do we see discipline as punishment, or as a positive habit to educate children?”* He further stressed that the success of education is not only determined by technical aspects but is also supported by sincerity and prayer. As he expressed: *“With sincerity, we will attract extraordinary blessings. I believe it is not solely technical outcomes, but also the result of prayer, faith, and sincerity. Parents also support us with their willingness to contribute. This is proof that if we are sincere and content, Allah will*

open the way.” From this, it can be concluded that the implementation of Islamic education for Muslim minorities in Bali focuses on forming educational discipline and strengthening spirituality through sincerity, so that education not only produces students who obey rules but also those with strong Islamic character.

The development of a transformative model of Islamic education cannot be separated from the challenge of managing differences—religious, cultural, and traditional—so that they do not become sources of conflict, but rather serve as a foundation for creating a space of tolerance between the Hindu majority and the Muslim minority in Bali. Lingga, a teacher at MA Khalifa Nusantara Denpasar, emphasized: *“The basic principle underlying the development of an Islamic education model for Muslim minorities is found in Islam, particularly in the Qur’an, Surah Al-Hujurat verse 13, which affirms that humanity was created from male and female, then made into nations and tribes to know one another—not to negate one another. This universal principle affirms that even though we differ in religion, belief, school of thought, pesantren tradition, or organization, we are still human beings who must respect these differences. In Islam’s perspective, ‘the other’ should be approached through recognition and respect, not exclusion. Interpretations of difference influence how society perceives conflict. If differences are regarded as threats, they give rise to exclusivism and intolerance. However, through contextual Islamic education on tolerance, if differences are placed in the framework of mutual recognition, they become an entry point for building tolerance. Thus, religion can indeed become a source of tolerance as long as it is understood within a framework of tolerance: emphasizing shared human origins, recognizing difference as inevitable, and stressing the importance of mutual acquaintance as the path to peace.”* This statement underlines that the foundational value of developing an Islamic education model for Muslim minorities is tolerance, which positions difference as a path toward brotherhood and peace, rather than as the root of prolonged religious conflict.

3. Characteristics of the Implementation of the Transformative Islamic Education Model

The transformative model of Islamic education for Muslim minorities in Bali can be mapped into several key aspects emphasizing the role of teachers, curriculum development, as well as the cultivation of tolerance and Islamic ethics. To clarify this framework, the following classification table summarizes the forms of implementation, key actors, and values produced through the implementation of the transformative Islamic education model in Bali.

Table A.1: Transformative Islamic Education Model for Muslim Minorities in Bali

No	Key Aspect	Form of Implementation	Values/Outputs Produced
1	Teacher’s Role as Agents of Transformation	Teachers foster service orientation, manage emotions, collaborate, adapt, remain loyal, and competent in teaching	Teachers as role models; motivated students; formation of transformative Islamic character
2	Contextual Curriculum Development	Workshops, mentoring, and preparation of teaching modules based on needs analysis (KSP), environment, and minority student characteristics	Curriculum becomes more relevant, applicable, and suited to Bali’s multicultural context
3	Cultivation of Tolerance Values	Introducing tolerant figures; teaching through examples of diversity (rainbow, food variety, culture)	Students view tolerance as a blessing; ability to coexist with non-Muslims
4	Strengthening Islamic Identity and Morality	Teaching emphasizes faith, Islamic ethics, open communication, and teacher professionalism	Students avoid feelings of inferiority as minorities; strengthened confidence, ethics, and professionalism
5	Teacher’s Creativity,	Teachers prepare materials	Students more engaged in

	Confidence, and Discipline	thoroughly, teach creatively, and instill discipline	learning; culture of discipline and enthusiasm for study established
6	Enhancement of Religious Knowledge	Learning through multiple scriptural references (<i>dalil</i>), broadening perspectives on differing opinions	Students become wiser, more tolerant, and open-minded within diversity
7	Spiritual Habituation and Sincerity	Discipline in study and worship, supported by prayer and sincerity	Strong Islamic character formation; education rooted in spirituality
8	Qur'anic Values as the Foundation of Tolerance	Understanding QS. Al-Hujurat: 13 and QS. Al-Baqarah: 177 as the basis of brotherhood	Differences perceived as a gateway to fraternity; religion as a source of tolerance

Based on Table A.1 above, it can be concluded that the transformative model of Islamic education for Muslim minorities in Bali is not merely oriented toward the transfer of religious knowledge, but also toward the cultivation of tolerant character, the strengthening of morality, and the constructive management of differences. Thus, this model serves as a strategic instrument in safeguarding Islamic identity while simultaneously reinforcing social harmony within a multicultural society.

The Transformative Islamic Education Model for Muslim Minorities in Bali has shown increasingly significant development, particularly over the last two decades. Today, Islamic schools in Bali appear more professional compared to 20 years ago, as indicated by the growing number of educational institutions and the increasing trust of Muslim minority families in enrolling their children in Islamic schools. This phenomenon aligns with trends observed in other countries, where the majority of Muslim families still choose madrasahs as their primary educational institutions (Munawir Pohan & Nurzen, 2023). Furthermore, many madrasahs have achieved or are in the process of obtaining accreditation, while the number of educators with bachelor's degrees in Islamic education or other relevant disciplines continues to rise. This development contrasts with the past, when teachers in Islamic schools were mostly volunteers without formal educational backgrounds. Nevertheless, the main challenge for madrasahs remains the same as other educational institutions, namely the difficulty of recruiting and retaining qualified teachers, especially in the fields of science and general studies (Pratiwi & Malik, 2022). Thus, the Islamic education model for Muslim minorities in Bali can be seen as a system continuously growing toward professionalism, though it still faces serious obstacles in terms of human resources.

The main challenges faced by the transformative Islamic education model for Muslim minorities in Bali lie in financing and human resource management. Since madrasahs do not receive public funding, they are required to build sustainable financial models to support growth, provide adequate salaries, and offer proper benefits to teachers. This situation causes most schools to depend heavily on student fees and fundraising efforts, which often hinder attempts to attract and retain qualified educators (Refina & Madhakomala, 2024). Therefore, although madrasahs in Bali show significant progress, their long-term sustainability and educational quality largely depend on their ability to overcome financial challenges while strengthening teacher qualifications.

The implementation of the transformative Islamic education model for Muslim minorities in Bali is realized through efforts to maintain close engagement with students, one of which is by organizing various learning communities (Nurhadi & Rahmawati, 2021). These forums allow students to connect with each other, share experiences, learn from one another, and discuss challenges they face in school. Learning communities also serve as a medium for renewing commitment to discovering forms of Islamic education suitable to the context of Muslim minorities in Bali (Hasyim & Abdullah, 2023). As a result, students are encouraged to study

more diligently, move toward applying best practices, and provide real examples of Islamic conduct both as individuals and as a community within Balinese society, benefitting both Muslim families and surrounding non-Muslim communities (Abdullah & Aziz, 2020). This process demonstrates that the Islamic education model for Muslim minorities in Bali does not merely focus on contextual understanding of Islamic education but also on the holistic formation of Islamic character within students.

The application of the Islamic education model for Muslim minorities in Bali is also evident in efforts to shape students with stronger preparation for learning while consistently reminding them to practice Islamic values both inside and outside the classroom (Yusof & Omar, 2021). One highly influential factor is when students feel happy and satisfied learning in an Islamic environment, such as having breaks for prayer and consistently applying Islamic teachings in daily routines. Hence, building an Islamic learning environment becomes a key element in developing this education model, manifested in a learning atmosphere that values knowledge, fosters awe and admiration, and emphasizes social responsibility (Al Faruqi & Saeed, 2022). In this way, students not only acquire religious knowledge but also feel strong, comfortable, and confident in studying Islam even while living as a minority in Bali. This indicates that the Islamic education model for Muslim minorities in Bali emphasizes a balance in applying Islamic education across cognitive, affective, and psychomotor aspects, ultimately shaping a comprehensive Islamic character within students.

4. The Main Challenge of the Islamic Education Model for Muslim Minorities

The implementation of Islamic education for Muslim minorities in Bali positions madrasahs as both centers for strengthening religious identity and spaces for character formation. Four main standards applied in education include fostering harmonious relationships with students to build familiarity and mutual respect, maintaining intensive communication with teachers and parents, carrying out continuous improvement in learning, and cultivating an Islamic culture through habituation of positive behavior in the madrasah (Hassan & Ibrahim, 2020). However, at the heart of it all lies the teacher, who serves as both role model and leader of learning, as teachers are the very heart of the madrasah (Rahman & Susanto, 2025). The example and leadership of teachers determine the success of Islamic education; thus, while curriculum and administration are important, without teachers, the madrasah cannot function. The greatest challenge for Islamic madrasahs within minority communities is the limited resources available to recruit and retain qualified teachers. Ideally, teacher qualifications include academic degrees, certification, experience, and mastery of teaching materials, but more importantly, they require character, sincerity, and dedication in educating Muslim minority students in Bali. Therefore, the model of Islamic education in Balinese madrasahs is not solely based on institutional structures but, above all, on the exemplary role of teachers who are able to shape a minority Muslim generation that is resilient, religious, and character-driven within a multicultural society.

The Islamic education model for Muslim minority students in Bali aims to shape a generation with strong faith (*aqidah*) alongside ethical and integrative tolerance. The orientation of learning is directed toward persuasive *da'wah*: offering rather than forcing, embracing rather than striking, and delivering with love rather than insults (Hasan & Yusof, 2025). This attitude affirms the identity of Muslim minority students who are able to respect differences without losing their sense of self. With strong *aqidah*, they can invite others in an elegant and gentle manner, making Islamic education both a space for character development and a strengthening of human values. In the Balinese context, both teachers and students hold the responsibility to remain steadfast (*istikamah*), deepen their religious knowledge, and strengthen faith while respecting diversity. Forms of tolerance developed include interreligious relations—such as between Islam and Christianity or Buddhism—as well as within Islam itself, for instance, differences in practice between NU and Muhammadiyah, which are nonetheless grounded in mutual respect (Rahman & Abdullah, 2024). By fostering awareness that diversity is a blessing,

the Islamic education model for Muslim minorities not only builds a strong sense of religiosity but also cultivates wisdom in valuing tolerance within Bali's Hindu-majority society (Yamin & Astutik, 2023).

The main challenge of the Islamic education model for Muslim minorities in Bali lies in how to manage differences that arise in various forms, both within families and in the wider community. Differences may emerge from birth, even between siblings in the same family, who may have divergent ideologies or orientations (Karim & Santoso, 2023). If not managed properly, these differences have the potential to trigger conflict, particularly when related to beliefs and religious practices. A similar reality is also visible in society: there are simple communities, such as a small village in Mindanao, where differences are not a problem, while in other places, religious differences become a source of contention. From these experiences, it can be understood that tolerance and intolerance can appear at both micro and macro levels. Thus, Islamic education for Muslim minorities in Bali must instill values of respect for differences while simultaneously reinforcing *aqidah* to safeguard Islamic identity (Putra & Wahyuni, 2022). In this way, differences are no longer seen as threats but as valuable wealth and knowledge that strengthen tolerance without losing one's identity.

Madrasahs play an important role as centers for strengthening religious identity as well as agents of positive change within the Hindu-majority society of Bali. Through this role, madrasahs not only provide formal Islamic education but also serve as social spaces that reinforce the values of Islamic education and foster unity and diversity among interreligious communities in Bali (Mansur & Qodir, 2021). Thus, madrasahs facilitate the development of contextual and transformative Islamic educational practices in various institutions, allowing Islamic teachings to be internalized in ways relevant to the local social and cultural realities, even from the position of a minority community (Hakim & Yuliana, 2025). In this way, madrasahs not only preserve the existence of Islam but also present an adaptive and transformative educational model for Muslim minorities in Bali.

The Islamic education model for Muslim minorities in Bali possesses several strengths that deserve appreciation, as it has become a crucial foundation for building a harmonious life for the minority Muslim community. One of its main strengths is its ability to accommodate the internal diversity of the Muslim minority community, whether in terms of ethnicity, culture, or religious understanding, so that Islamic education is not exclusive but open to tolerance (Rasyid & Siregar, 2024). A second strength lies in the orientation of this educational model, which not only emphasizes strengthening religious identity but also seeks to foster tolerance with the local community through shared values contextualized within Balinese realities (Halim & Wibowo, 2024). A third strength is the strategic use of educational spaces, both in madrasahs and in general schools, as platforms to cultivate a culture of harmonious living. Education thus becomes a medium for shaping an inclusive and adaptive Muslim minority generation that can maintain social harmony (Naufal & Prameswari, 2023). Therefore, the development of the Islamic education model for Muslim minorities in Bali is not merely a practical necessity but also a transformative force in nurturing diversity and fostering social harmony in Balinese society (Nuha dkk., 2024).

The reinterpretation and contextualization of the Islamic education model practiced at MA Khalifah Denpasar have been able to address issues of tolerance in relevant ways, since Islamic education here is approached through recognition and appreciation rather than through hatred or neglect. Consequently, this approach produces perspectives that shape how students view religiosity and conflict in society (Syamsuddin & Kurniawati, 2022). If, in a particular context, difference is perceived as a threat, it will inevitably give rise to exclusivism and intolerance. However, if difference is placed within a framework of mutual recognition, it becomes a gateway for building tolerance. Thus, religion can indeed serve as a source of tolerance, provided it is understood within an inclusive framework: emphasizing the shared origin of humanity, acknowledging difference as an inevitability, and highlighting the

importance of mutual recognition as a path to peace, cooperation, and national unity (Aulia dkk., 2025).

The values of respect for religious differences embedded in this model of Islamic education can, in fact, serve as a source of tolerance, since the Islamic education model for Muslim minorities is designed to preserve and dignify human life, allowing individuals to embrace a religion without feeling threatened (Wardani & Hidayatullah, 2022). In this way, Islam in minority contexts no longer becomes a trigger for conflict but instead serves as an ethical foundation for the beginning of Islamic religious education, teaching students that the protection of fundamental human rights is a core principle (Fathoni & Maulana, 2021). The rights to life, family, thought, and private ownership are all affirmed in Islamic law, and these values align with universal principles also upheld in the national legal system, which places the protection of religious freedom as a priority.

D. CONCLUSION

Based on the findings, it can be concluded that the implementation of the transformative Islamic education model for Muslim minorities in Bali holds strategic significance in safeguarding Islamic identity while simultaneously strengthening tolerance in a multicultural society. The research reveals that the key factor behind the success of this model lies in the role of teachers as the primary agents of transformation, who function not only as instructors but also as role models in fostering religiosity, tolerance, and social integrity. At MA Khalifa Nusantara Denpasar, the application of this model is realized through contextual learning, the strengthening of Islamic character, and the integration of tolerance values, enabling minority Muslim students to grow as empowered, inclusive generations prepared to contribute to the social life of Balinese society.

Based on the findings, it can be concluded that the implementation of the transformative Islamic education model for Muslim minorities in Bali holds strategic significance in safeguarding Islamic identity while simultaneously strengthening tolerance in a multicultural society. The research reveals that the key factor behind the effectiveness of this model lies in the role of teachers as the primary agents of transformation, who function not only as instructors but also as role models in fostering religiosity, tolerance, and social integrity. At MA Khalifa Nusantara Denpasar, the application of this model is realized through contextual learning, the strengthening of Islamic character, and the integration of tolerance values, enabling minority Muslim students to grow as empowered and inclusive individuals prepared to contribute positively to Balinese social life. While these findings offer important insights into the potential of transformative Islamic education, they remain context-specific and should not be generalized beyond similar socio-cultural settings. Future research could further examine comparable cases to refine and extend the applicability of this model in other Muslim minority contexts.

More broadly, the existence of this transformative Islamic education model for Muslim minorities in Bali makes a tangible contribution to the development of Islamic education paradigms in multicultural settings. The generalization of these findings affirms that transformative Islamic education does not merely equip students with normative religious knowledge but also cultivates social capacities to coexist, respect differences, and prevent potential religion-based conflicts.

The implications of this study suggest that transformative Islamic education can serve as an effective model for strengthening religious identity and interfaith harmony in multicultural environments. It also provides practical insights for educators and policymakers to integrate transformative approaches in religious education curricula, especially in minority contexts. However, this study is limited by its qualitative and case-specific nature, focusing only on one institution—MA Khalifa Nusantara Denpasar—within a unique socio-religious setting. Therefore, further comparative or longitudinal research in other Muslim minority contexts is needed to enrich and validate the findings.

Recommendations:

1. For Muslim minorities in Bali – it is necessary to strengthen the role of learning communities and educational networks to support the internalization of contextual Islamic values while encouraging active participation in plural social life.
2. For MA Khalifa Nusantara Denpasar – it is recommended to continuously improve teachers' capacity through training, workshops, and classroom action research so that the transformative education model can become increasingly applicable and sustainable.
3. At the macro/global level – there is a need to develop transformative Islamic education models that can be adapted in various Muslim minority contexts around the world, so that Islamic education can serve as a strategic instrument in building a generation of Muslims who are moderate, tolerant, competitive, and contributive to global civilization.

Thus, the transformative Islamic education model is not only a local instrument to maintain interfaith harmony in Bali, but also offers a global perspective on how Islamic education can serve as a pillar for strengthening identity, tolerance, and civilization amid the dynamics of a multicultural world.

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