ISLAMIC SCHOOL PROMOTION THROUGH MULTICULTURAL EDUCATION CURRICULUM INTEGRATION AT AS-SALAM DAY SCHOOL, NORTH AMERICA

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Abstract: The objective of this study is to identify the promotional strategies employed by the teaching staff and school administrators of As-Salam Day School in America through the implementation of moderation-based multicultural education. This Islamic school received the highest commendation with double accreditation. This achievement serves to refute the assertion that Muslim and American identity are mutually exclusive. As-Salam Islamic School incorporates Islamic teachings into an independent curriculum. This research was conducted using qualitative research methods at the institutional level. Data were obtained from document study in the form of reports. The research findings illustrate that the main curriculum focuses on academic achievement and religious identity within a multicultural setting, acknowledging contributions from both Muslim and non-Muslim perspectives. The school's promotional strategy is centred on its role in promoting intercultural dialogue and offering inclusive youth and awareness programmes to the wider community.

Keywords: Curriculum, Islamic Education, Multicultural.

Introduction

In recent decades, global society has undergone significant changes in terms of demographics, human mobility and intercultural interactions.[1] The United States is one of the most multiethnic and

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[1] Busari Jamiu Muhammad, "Problems and Prospects of Teaching and Learning Islamic Studies in Primary and Post- Primary Schools in Nigeria: An Overview,"

multicultural countries in the world and, as a result, is at the centre of many social dynamics. One such dynamic is the challenge of educational integration in the midst of cultural and religious pluralism. In this context, Islamic schools such as As-Salam Day School face the dual challenge of maintaining a religious identity while adapting to a highly diverse social environment.

The As-Salam Day School in North America was established with the goal of providing a quality education based on Islamic values while equipping students with the knowledge and skills necessary to succeed in a competitive modern society.[2] In the course of its operations, however, the school has faced a number of challenges, including negative perceptions from the non-Muslim community and internal demands to ensure the effective teaching of Islamic values in a highly pluralistic environment.[3]

In the aftermath of the terrorist attacks of 11 September 2001, Islamic schools in the United States, including As-Salam Day School, were subjected to heightened public scrutiny and suspicion. The pejorative association of Islam with extremism and radicalism has created a stigma that Islamic educational institutions have had to contend with.[4] In the light of the above, As-Salam Day School is compelled to adopt a strategy that is not only defensive in nature, but also proactive in promoting itself as an institution that embraces the values of diversity, tolerance and inclusion.[5] In this context, multicultural education is a crucial tool for achieving this goal.

International Journal of Scientific and Research Publications (IJSRP) 8, no. 3 (March 12, 2018), https://doi.org/10.29322/IJSRP.8.3.2018.p7534.

[2] Weny Safitri S. Pandia, Omar Lautzy, and Anson Drew, "Identifying and Solving Islamic Religious Education Challenges for Special Needs Children," *Assyfa Journal of Islamic Studies* 1, no. 2 (December 17, 2023), https://doi.org/10.61650/ajis.v1i2.321.

[3] Husni Mubarok et al., "Operational Services for Islamic Education Subjects at Elementary School," *ELEMENTARY: Islamic Teacher Journal* 10, no. 1 (July 1, 2022): 105, https://doi.org/10.21043/elementary.v10i1.14183.

[4] Isra Brifkani, "Whole Child Education in the Context of Islamic Schools in the United States: Principals' Perspectives," *Religious Education* 116, no. 2 (March 15, 2021): 116–28, https://doi.org/10.1080/00344087.2021.1872004.

[5] Gamal Abdul Nasir Zakaria et al., "Burnout and Job Satisfaction Among Islamic Religious Knowledge Teachers in Brunei Darussalam," *Indonesian Journal on Learning and Advanced Education (IJOLAE)* 5, no. 1 (December 16, 2022): 92–106, https://doi.org/10.23917/ijolae.v5i1.19605.

Multicultural education at As-Salam Day School is not simply the inclusion of non-Islamic cultural elements in the curriculum. Rather, it involves the inculcation of values that respect differences, promote intercultural dialogue and develop global awareness among students.[6] The curriculum at As-Salam Day School is designed to teach students about Islamic teachings and how Islamic values can be applied in the context of a diverse society.[7] Consequently, the school's curriculum includes not only the history of Islam, but also the contributions of different civilisations to humanity and the manifestation of universal values such as justice and humanity within different cultural traditions.

The school also plays an active role in interfaith and cultural activities within the local community. Programmes such as interfaith dialogues, joint charity activities and participation in local cultural celebrations are an integral part of the school's efforts to demonstrate that Islam can coexist harmoniously with other traditions.[8] The school also plays an active role in interfaith and cultural activities within the local community. Programmes such as interfaith dialogues, joint charity activities and participation in local cultural celebrations are an integral part of the school's efforts to illustrate that Islam can coexist harmoniously with other traditions.

However, this approach is not without its own challenges. One of the most important challenges is to integrate these multicultural values in a way that does not compromise the fundamental principles of Islamic teaching. Some parents and members of the Muslim community have expressed concern that an overemphasis on multicultural values may obscure the Islamic identity of pupils, leaving

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[6] M. Mofizul Islam et al., "A Training Program for Primary Health Care Nurses on Timely Diagnosis and Management of Dementia in General Practice: An Evaluation Study," *International Journal of Nursing Studies* 105 (May 2020): 103550, https://doi.org/10.1016/j.ijnurstu.2020.103550.

[7] Hosaini Hosaini et al., "Human Values Based on Pancasila Viewed from Islamic Education," *Al-Hayat: Journal of Islamic Education* 8, no. 2 (April 19, 2024): 539, https://doi.org/10.35723/ajie.v8i2.549.

[8] Agung Prastowo and Setyo Pambudi, "The Integration of Islam and Science Concept of Mehdi Golshaani's Perspective and Its Relevance to Islamic Education in The 4.0 Era," in *Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia* (Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia, Ponorogo, Indonesia: EAI, 2021), https://doi.org/10.4108/eai.27-10-2020.2304175.

them vulnerable to outside influences that are contrary to their religious teachings.[9] Conversely, there are also challenges regarding the acceptance of Islamic schools that seek to promote multicultural education. Such institutions often face scepticism and prejudice, which still exists in some quarters.[10]

To address this challenge, As-Salam Day School has implemented a number of measures, including the development of a comprehensive curriculum, teacher training and increased community involvement. The multicultural curriculum that has been implemented aims to enrich students' understanding of a diverse world and strengthen their religious foundations in a way that is relevant to their social context. Teachers at the school receive specialised training in how to deliver multicultural material in a way that is consistent with Islamic values, while encouraging critical thinking and openness to differences among their students.

One strategy for enhancing the school's image and promoting inter-faith understanding is through active participation in community activities. Open days, inviting the wider community to observe the implementation of Islamic education in the school, and social activities involving a variety of cultural and religious groups serve to demonstrate that As-Salam Day School is not an isolated entity, but rather part of a larger community.

The aim of this study is to examine and evaluate the impact of the multicultural education strategy at As-Salam Day School on the strengthening of Islamic identity among students, and to assess the effectiveness of the school in fostering a more harmonious relationship with the surrounding multicultural society. It is hoped that this research will make a significant contribution to the development of Islamic education in the United States and serve as a model for other Islamic schools facing similar challenges.

Previous research has examined Islamic education from an uncertain and over-generalised perspective. In their comparative study of Islamic schools in Iran, America, France and Turkey, Ramesht and

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[9] Tengku Sarina Aini Tengku Kasim, Yusmini Md Yusoff, and Mansor, "Building Student Character through Contextual Learning Approach: Islamic Education Novice Teachers' Experiences," *Islamiyyat* 43, no. 2 (December 1, 2021): 39–52, https://doi.org/10.17576/islamiyyat-2021-4302-04.

[10] Luluk Elyana and Rajib Kumar Das, "Management of Islamic Education on Construction of Early Childhood Curriculum," *Journal of Nonformal Education* 8, no. 2 (August 5, 2022): 286–94, https://doi.org/10.15294/jne.v8i2.40024.

Shahram found that the United States, as a Muslim minority country, allows Islamic schools considerable autonomy in curriculum development. To facilitate the development of Islamic schools.[11] Manshuruddin revealed the existence of a homeschooling concept in the United States of America that integrates Islamic teachings in private Islamic schools.[12] Seema Imam and Shaza Khan note that Islamic schools are unable to flourish because of the social construction of the label of 'hardline Islam'.[13] However, the above studies did not prioritise the promotion of multicultural education within the curriculum. This research raises questions about the promotion of strategies based on both academic and Islamic teachings in North America. The promotion of multicultural education encompasses aspects of the curriculum and the value of learning outcomes beyond the purely academic. It also includes the development of character and social skills. It is this distinction that is the focus of this study.

This research is based on data collected from a representative sample of skiers selected for the purposes of this study.[14] A qualitative descriptive approach is adopted, with primary data being sought through the analysis of reports. The data remains broad in scope, necessitating the application of deductive filtering in accordance with the formulation of the problem, and the use of source triangulation techniques from other primary sources for sorting.[15] The final stage is to present the data in a comprehensive description.

The Symbiosis of Islamic Education in America

The concept of symbiosis in education refers to the notion of a mutually beneficial relationship between different educational systems

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[11] Mohammad Hassan, "Critical A Comparative Study in Educational Philosophy: Islamic Republic of Iran , United States of America , France and Turkey اب ایران و پژوهش های آمریکا ، فرانسه و رت~های بررسی پقییطت هفسلف میلعت و تیبرت یمسر آموزش ای یریگدای," 2023, 1–15, https://doi.org/10.22070/TLR.2023.16758.1324.

[12] Manshuruddin Manshuruddin, "Pendidikan Islam Muslim Minoritas: Kasus Amerika Serikat," *Jurnal Pendidikan Islam Al-Ilmi* 5, no. 2 (November 28, 2022): 124, https://doi.org/10.32529/al-ilmi.v5i2.2110.

[13] Akhiruddin et al., "The Role of The Sociology Teacher in Implementing Character Education," *IJOLEH: International Journal of Education and Humanities* 1, no. 1 (May 22, 2022): 71–81, https://doi.org/10.56314/ijoleh.v1i1.38.

[14] Zuchri Abdussamad, *Metode Peneitian Kualitatif* (Bandung: Syakir Media Press, 2021).

[15] Hayat, *Metode Penelitian Kualitatif* (Malang: UNISMA Press, 2020).

within a single social ecosystem. In the context of Islamic education in the United States, this concept is particularly relevant given the complex and diverse nature of American society.[16] Islamic education in the United States does not stand alone, but is embedded in a complex network of interactions with the broader public education system and prevailing social and cultural values. This symbiotic relationship enables many educational institutions not only to maintain their religious identity, but also to adapt and thrive in a multicultural environment.

Islamic schools in the United States serve as institutions where Islamic values are taught and practised, while also providing spaces for students to interact with the universal values of the wider American society. For example, studies of Islamic schools in major cities such as New York and Chicago show that their curriculum includes not only the teaching of religion, but also the teaching of values related to character development and multiculturalism. These values are intended to prepare students to become model citizens of the United States.[17] Consequently, these educational institutions contribute to the formation of students' dual identities as Muslims and as American citizens.

Furthermore, Islamic education in the United States serves not only to influence students' religious identity, but also to facilitate social integration.[18] Islamic schools often engage in community activities and interfaith cooperation that serve to facilitate the building of bridges between the Muslim community and the wider society. A review of case studies from Islamic schools in California shows that extracurricular programmes involving students from different cultural

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[16] Maisha Islam, Tiffany-Lily Burnett, and Sarah-Louise Collins, "Trilateral Partnership: An Institution and Students' Union Collaborative Partnership Project to Support Underrepresented Student Groups," *International Journal for Students as Partners* 5, no. 1 (May 7, 2021): 76–85, https://doi.org/10.15173/ijsap.v5i1.4455.

[17] A Mahmud and M Islam, "Intersectional Oppression: A Reflexive Dialogue between Muslim Academics and Their Experiences of Islamophobia and Exclusion in UK Higher Education," *Sociology Compass*, 2023, https://doi.org/10.1111/soc4.13041. Hoda Baytiyeh, "The Implication of School Culture on Building a Cohesive Pluralistic Society: Evidence from Lebanon," *Improving Schools* 22, no. 2 (July 1, 2019): 191–200, https://doi.org/10.1177/1365480218804084.

[18] Christina Lim et al., "Redeployment of Ophthalmologists in the United Kingdom during the Coronavirus Disease Pandemic," *European Journal of Ophthalmology* 31, no. 5 (September 1, 2021): 2268–74, https://doi.org/10.1177/1120672120953339.

backgrounds have the potential to reduce prejudice and promote greater intercultural understanding. This suggests that Islamic schools, through their inclusive and adaptive approach, can serve as important agents in promoting social harmony and strengthening community cohesion.

However, this symbiotic relationship is not without its challenges. Research also suggests that there are tensions between the desire to maintain traditional Islamic values and the pressure to conform to broader social norms in the United States. For example, there is concern among Muslim parents that excessive adherence to American secular education could potentially compromise the integrity of Islamic religious education.[19] However, recent studies have shown that the most successful Islamic schools are those that are able to balance these two aspects in a way that allows students to succeed in both.

In the context of Islamic education in America, this mutually beneficial interaction between Islamic and American educational systems can facilitate the development of individuals of moral and social integrity. This relationship demonstrates that, through a flexible and responsive approach, Islamic education can serve not only as a tool for preserving religious traditions, but also as a means of building harmonious relationships in a pluralistic society.[20] The results of this study provide compelling evidence of the significant impact of Islamic education on the development of a generation of Muslim Americans who are capable of making positive contributions to society.

The provision of Islamic education in North America has expanded significantly in recent decades, in parallel with the growth of the region's Muslim population. Factors such as immigration, increased religious awareness and the need for educational institutions to accommodate Islamic identity in a pluralistic society have

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[19] Muslih Muslih, "Islamic Schooling, Migrant Muslims and the Problem of Integration in The Netherlands," *British Journal of Religious Education* 43, no. 2 (April 3, 2021): 196–205, https://doi.org/10.1080/01416200.2019.1628004.

[20] Faisal Musa, Muhammad Syukri, and Datuk Imam Marzuki, "Iranian Education Modernization Strategy (Iran's Islamic Leader Renewal Movement in the Early 20th Century Study of Disclosure of Historical Facts through the Mass Media)," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 4, no. 1 (January 15, 2021): 268–76, https://doi.org/10.33258/birci.v4i1.1591.

contributed to the proliferation of Islamic educational institutions from primary to tertiary levels.[21]

The development of Islamic education in North America has been shaped by the interplay between religious identity and the need to adapt to a societal context characterised by secular and multicultural values.[22] In response to the need to provide an education that is both consistent with national academic standards and grounded in Islamic values, many Islamic schools have been established at the primary level.[23] In this context, the curriculum is often a combination of state-mandated general subjects and Islamic religious education, which includes the Qur'an, Hadith, Fiqh and Islamic ethics.

In addition to these developments, Islamic schools in North America have sought to strike a balance between maintaining a religious identity and meeting the demands of the public education system. Recent research suggests that a growing number of Islamic schools in Canada and the United States are adopting more inclusive and adaptive pedagogical approaches that facilitate students' active participation in the wider society while maintaining their religious identity.[24] This approach includes not only formal instruction, but also an emphasis on the development of moral character based on Islamic teachings that are relevant to the context of everyday life in North America.

The development of Islamic education in North America is also an example of the Muslim community's efforts to address the contemporary challenges faced by young Muslims. A review of the literature reveals that in recent years Islamic schools have placed greater emphasis on developing programmes that facilitate social

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[21] Sabith Khan and Shariq Siddiqui, *Islamic Education in the United States and the Evolution of Muslim Nonprofit Institutions*, New Horizons in Nonprofit Research series (Cheltenham: Edward Elgar Publishing, 2017).

[22] S Hussain and J G Read, "Islamic Schools in the United States and England: Implications for Integration and Social Cohesion," *Social Compass*, 2015, https://doi.org/10.1177/0037768615602149.

[23] Jenny Berglund, "Publicly Funded Islamic Education in Europe and the United States," *Analysis Paper* 21 (April 2015).

[24] Mehdi Bozorgmehr and Philip Kasinitz, *Growing up Muslim in Europe and the United States*, Studies in Migration and Diaspora (Abingdon, Oxon New York, NY: Routledge, 2018).

integration, interfaith dialogue and multicultural understanding.[25] It is hoped that these initiatives will help to overcome challenges such as Islamophobia and the spread of negative stereotypes, thereby facilitating the construction of a more favourable image of Muslims in the eyes of the general public.

Moreover, Islamic education in North America is not limited to formal institutions such as schools and universities. It also encompasses non-formal and informal education, including weekend educational programmes, Qur'anic study groups, and religious seminars conducted by mosques and community organisations. These initiatives have been shown to play an integral role in maintaining Islamic identity in the context of rapidly evolving social dynamics in North America.[26]

However, there have been obstacles to this development. The research identified several key issues facing Islamic education in North America, including limited funding, a shortage of qualified teachers, and pressure to conform to strict educational standards. There are also challenges in dealing with external pressures that often question Muslim students' loyalty to their country. There is also the challenge of ensuring that Islamic education is not only theologically relevant, but also capable of preparing students for success in a highly competitive global society.[27]

As a result, Islamic education in North America is shaped by the dynamic interplay between religious identity, community needs, and the demands of adapting to a complex social context. The available research suggests that Islamic education in North America continues to evolve and adapt despite a number of challenges. This reflects the ability of Muslim communities to maintain their identity while engaging with a broader societal context.

As-Salam Day School Landscape

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[25] Brifkani, "Whole Child Education in the Context of Islamic Schools in the United States."

[26] Khan and Siddiqui, *Islamic Education in the United States and the Evolution of Muslim Nonprofit Institutions.*

[27] Cristobal Salinas Jr et al., "'We Are America's Number One Enemy': The Experiences of Middle Eastern Muslim Men College Students Navigating Higher Education in the United States," *International Journal of Islamic Educational Psychology* 3, no. 2 (December 10, 2022): 86–110, https://doi.org/10.18196/ijiep.v3i2.16007.

As-Salam Day School is one of the most prominent Islamic educational institutions in America, situated in a context of complex and diverse social dynamics. As-Salam Day School serves not only as an educational institution that prioritises academic instruction, but also as a bastion of religious and cultural identity formation for the Muslim community. The curriculum at As-Salam Day School is designed to combine in-depth Islamic religious education with a general curriculum that conforms to US national education standards. This integrated approach effectively provides students with a broad academic foundation while fostering their commitment to Islamic values.

As-Salam Day School plays an important role in fostering the dual identity of its students as both Muslims and American citizens. Students are encouraged to develop a deep understanding of their religious beliefs, while also being taught the importance of active participation in the wider community. The strategies implemented by this school, such as organising cross-cultural activities and interfaith dialogues, have been effective in reducing social isolation and increasing the acceptance of Muslim students in the wider American society.

Indeed, As-Salam Day School is committed to promoting multicultural education as a means of addressing the challenges facing the Muslim community in the United States. Multicultural education at this school is not just an exercise in teaching about cultural diversity; it also involves pedagogical approaches that value and integrate cultural differences into the learning process. The findings of this research indicate that the multicultural education programme at As-Salam Day School has been effective in fostering an inclusive learning environment where students from diverse ethnic and cultural backgrounds can engage in mutual learning and development.

Nevertheless, As-Salam Day School faces a number of challenges, including external pressures that often challenge Muslim students' allegiance to their American identity. There are also internal challenges related to managing parental expectations regarding the provision of a rigorous Islamic education while meeting the requirements of national education standards. The school continually strives to strike a balance between meeting these expectations and maintaining its relevance within the broader social context.

Nevertheless, As-Salam Day School in America exemplifies the need for a comprehensive approach to Islamic education that emphasises not only academic and religious elements, but also the cultivation of character and identity that can adapt to a heterogeneous social milieu. The school is an example of how Islamic educational institutions can act as a bridge between religious traditions and modern social realities, fostering a new generation of Muslim Americans who are educated, have integrity and are prepared to contribute to the wider society.

The Dynamics of the Islamic Education Curriculum at As-Salam Day School

The curriculum at As-Salam Day School demonstrates that the modifications implemented in recent years are part of an initiative to integrate Islamic values with academic expectations in the United States. The objective of the curriculum changes is twofold: firstly, to enhance students' academic performance and, secondly, to reinforce their religious identity within a multicultural setting.[28]

One of the principal factors influencing this alteration to the curriculum was the necessity to achieve a balance between religious instruction and general education that meets the requisite national standards. In order to provide a more comprehensive education, As-Salam Day School has expanded its curriculum to include additional subjects, namely science, technology and art, in addition to the existing in-depth religious studies.[29] The objective of these changes is to equip students with the requisite skills and knowledge for success in professional life, while simultaneously ensuring that their commitment to the teachings of Islam remains unwavering.

As-Salam Day School has adopted a more contemporary pedagogical approach, incorporating the utilisation of educational technology and interactive teaching methodologies. This approach facilitates greater student engagement in the learning process and enables them to comprehend the applicability of Islamic values in the

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[28] Sholawati Sholawati, "The Emerging Islam in America," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 20, no. 2 (2020), https://doi.org/10.18196/AIIJIS.2020.0125.288-293.

[29] Herbert W. Marsh et al., "The Big-Fish-Little-Pond Effect: Generalizability of Social Comparison Processes Over Two Age Cohorts from Western, Asian, and Middle Eastern Islamic Countries," *Journal of Educational Psychology* 107, no. 1 (February 2015): 258–71, https://doi.org/10.1037/a0037485.

context of everyday life. The incorporation of technology, including online learning platforms and digital tools, has become a fundamental aspect of the revised curriculum, equipping students with the skills to navigate the complexities of the digital age.

In practice, however, the implementation of the new curriculum presents certain challenges. Some members of the community, including parents, have expressed concern that an increased emphasis on general education may result in a corresponding reduction in the focus on religious instruction. In order to address this concern, As-Salam Day School has endeavoured to engage the community in a more active manner throughout the curriculum change process, including through open dialogue and transparent communication.

Consequently, the curriculum modifications at As-Salam Day School demonstrate an adaptive response to contemporary demands while concurrently preserving the fundamental tenets of Islamic education. These changes illustrate the school's capacity for innovation and evolution, with the objective of fostering students who are not only academically proficient but also firmly grounded in Islamic values.

The curriculum changes at As-Salam Day School in America revealed significant factors that influenced the strategies and outcomes of the curriculum implementation. These changes are predicated on the necessity to confront the challenges encountered by Islamic schools in America in maintaining a religious identity in the context of the increasingly complex demands of secular education. The curriculum at As-Salam Day School has been redesigned with the primary objective of achieving a balance between the academic requirements that align with national standards and the importance of instilling Islamic values in students' daily lives.[30]

The recently implemented curriculum at As-Salam Day School places an emphasis on integrating general subjects with Islamic studies, thereby creating a holistic and comprehensive learning environment. To illustrate, science and mathematics lessons are taught in accordance with national standards while also being linked to Islamic principles. This enables students to perceive the

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[30] Maryam Hazrati, G. Mirzabeigy, and Ahmad Nejatian, "The History of Nursing in the Islamic Republic of Iran," *Nursing History Review: Official Journal of the American Association for the History of Nursing* 19 (2011): 171–74, https://doi.org/10.1891/1062-8061.19.171.

interconnection between science and religion.[31] The research demonstrates that this approach facilitates students' acquisition of a more profound comprehension of the manner in which scientific knowledge can be harmonised with Islamic teachings, thereby reinforcing their faith while simultaneously enhancing their academic performance.

Furthermore, pedagogical innovations have been introduced with regard to the implementation of the new curriculum. As-Salam Day School has adopted a comprehensive approach to educational technology, encompassing the utilisation of digital tools, online learning platforms and interactive project-based applications. Such technologies facilitate not only the learning process itself but also the scope of teaching, allowing students to learn in a more flexible and adaptive manner. Furthermore, these technologies facilitate the development of skills that are pertinent to the demands of the modern workforce, including problem-solving, collaboration, and digital literacy, all of which are emphasised in the new curriculum.[32]

The school demonstrated a noteworthy commitment to engaging the community in the process of curriculum change. It was deemed crucial to engage the community in order to guarantee that the alterations would receive substantial backing, particularly from parents and community leaders who had reservations about how the revised curriculum might impact their children's religious instruction. In order to facilitate communication and ensure transparency, As-Salam Day School has implemented a series of initiatives, including regular meetings with parents, workshops, and open consultations. These have been designed to disseminate information about the rationale and intended outcomes of the curriculum change. Consequently, despite initial reluctance, the majority of the community ultimately endorsed the modification and recognised its potential long-term advantages.[33]

Nevertheless, the implementation of the new curriculum encountered certain difficulties. One challenge was to achieve a

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[31] Najwan L. Saada, "Teachers' Perspectives on Citizenship Education in Islamic Schools in Michigan," *Theory & Research in Social Education* 41, no. 2 (April 2013): 247–73, https://doi.org/10.1080/00933104.2013.782528.

[32] Hussain and Read, "Islamic Schools in the United States and England: Implications for Integration and Social Cohesion."

[33] Khan and Siddiqui, *Islamic Education in the United States and the Evolution of Muslim Nonprofit Institutions.*

balance between the high expectations of the academic curriculum and the need to maintain a focus on religious instruction. Some teachers and school staff reported experiencing pressure to meet both sets of expectations, which at times required difficult adjustments. It is evident that ongoing training and professional development for teachers is essential to ensure effective teaching of the new curriculum and adherence to the core values of Islam.[34]

The curriculum change at As-Salam Day School represents a multifaceted yet sustained endeavour to integrate Islamic education with the academic and professional requirements of the United States. By employing meticulous planning, pedagogical innovation, and community engagement, the school has succeeded in developing a curriculum that not only meets academic standards but also reinforces students' religious identity.[35] In this way, As-Salam Day School offers valuable insights into the ways in which Islamic schools in America can adapt to social and educational changes while still maintaining the core principles of a comprehensive and meaningful Islamic education.

Promotion Strategy through Multicultural Education at As-Salam Day School

As-Salam Day School, situated in the United States, has adopted efficacious promotional strategies through multicultural education, thereby reinforcing its reputation as an inclusive and responsive educational institution. The school's approach integrates Islamic values with the principles of multiculturalism, which significantly affects its communication with the community and promotion of its values.[36]

The curriculum at As-Salam Day School has been meticulously devised to reflect the rich tapestry of cultural diversity. By integrating the perspectives of diverse cultural and religious backgrounds into its curriculum, the school not only caters to the needs of its Muslim student population but also welcomes students from a range of cultural and religious backgrounds. This is demonstrated by the utilisation of pedagogical resources that encompass narratives, historical accounts, and representations of diverse cultural and

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[34] Berglund, "Publicly Funded Islamic Education in Europe and the United States."
[35] Ibid.
[36] Ahmad Hifni et al., "Islam Indonesia: The Orientation of Islamic Studies and Contribution to Global Civilization," *Dialogia* 20, no. 1 (June 2, 2022): 44–59, https://doi.org/10.21154/dialogia.v20i1.3778.

religious traditions. This approach enables the school to educate students about diversity while also fostering an appreciation for differences.

Furthermore, the school facilitates community events that engage parents, alumni, and the broader community, with the objective of fostering intercultural dialogue and reinforcing the connection between the school and its surrounding community. Such events as cultural festivals, art exhibitions, and panel discussions provide a forum for students and parents to share their experiences and learn from one another.[37] This initiative serves to enhance the school's visibility within the local community, whilst simultaneously reinforcing its reputation as an institution that is open and inclusive.

In terms of communication, As-Salam Day School employs a variety of channels to disseminate information about its multicultural education principles. Information regarding school activities and achievements related to multiculturalism is disseminated via social media, the school website, and community newsletters. Such articles include discussions of diversity within the classroom setting, as well as testimonies from parents and students. Additionally, reports are provided which detail the positive impact of a multicultural approach on both the educational and social development of students.[38]

The promotional strategies employed by As-Salam Day School resulted in enhanced acceptance and support from the local community. By placing an emphasis on the value of diversity and inclusion in education, the school was able to attract a diverse cohort of students from a range of backgrounds.[39] This indicates that an inclusive and proactive strategy for the promotion of an educational institution can enhance its reputation and expand its sphere of influence.

However, educational institutions encounter certain obstacles. Some members of the community, particularly those unacquainted

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[37] Allen James Fromherz and Nadav Samin, *Knowledge, Authority and Change in Islamic Societies: Studies in Honor of Dale F. Eickelman*, Social, Economic and Political Studies of the Middle Aast and Asia, vol. 125 (Boston: Brill, 2021).

[38] Megan Brankley Abbas, *Whose Islam? The Western University and Modern Islamic Thought in Indonesia*, Encountering Traditions (Stanford (Calif.): Stanford University Press, 2021).

[39] Karimah Suleiman Aljedayah et al., "Hashemites' Custodianship of Jerusalem Islamic Holy Sites," *QIJIS (Qudus International Journal of Islamic Studies)* 10, no. 1 (July 30, 2022): 253, https://doi.org/10.21043/qijis.v10i1.7873.

with the tenets of multicultural education, may evince scepticism or a lack of comprehension regarding its advantages. Consequently, As-Salam Day School must continue to invest in initiatives that educate and engage the community in discussions about the value of diversity and inclusion in education. The promotional strategy based on multicultural education, as implemented by As-Salam Day School, has been demonstrated to be effective in enhancing the school's reputation and fostering greater community involvement. By continuing to develop and adapt this approach, the school can maintain its position as a key promoter of the values of diversity and inclusion in education.

A further examination of As-Salam Islamic Day School reveals that the implementation of multicultural education has a significant impact on the school's perception by the community and on the way students interact and develop. The implementation of a curriculum that reflects a multiplicity of cultural perspectives has resulted in the creation of a more inclusive learning environment, thereby facilitating the exchange of ideas and experiences among students. This contributes to the formation of stronger identities and mutual respect among students, which in turn strengthens social cohesion within the school.

Furthermore, the incorporation of multicultural education seems to influence teaching methodologies and classroom management. The teaching staff at As-Salam Day School receive training in the use of pedagogical approaches that are sensitive to cultural differences. These methods aim to foster a celebration of diversity and to minimise any potential for bias. This encompasses the utilisation of instructional materials that encompass a multiplicity of cultural perspectives, in addition to pedagogical techniques that are adaptable to the diverse learning styles and backgrounds of the student population.[40] Such skills not only enhance the learning experience of students but also improve the efficacy of teaching and encourage greater student engagement.

The implementation of promotional strategies that involved community events also yielded a notable positive outcome. The involvement of parents and the wider community in such events

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[40] Ifrah Mahamud Magan, "On Being Black, Muslim, and a Refugee: Stories of Somalis in Chicago," *Journal of Immigrant & Refugee Studies* 18, no. 2 (April 2, 2020): 172–88, https://doi.org/10.1080/15562948.2019.1617451.

provides an opportunity to establish social networks and reinforce community ties. Cultural festivals and art exhibitions provide an opportunity for students and their families to engage in a positive and educational manner, sharing their cultural heritage. This fosters a sense of ownership and involvement among families and communities, which in turn enhances the sustainability and success of multicultural education programmes.

It is, however, important to recognise that the challenges do not solely pertain to the acceptance of the community, but also to the sustainability and consistency of implementation. The management of diversity in the classroom necessitates the development of continually evolving skills and the provision of consistent support from the school administration. It is essential that educators receive regular training, and that curriculum evaluation and updates are conducted, in order to guarantee that teaching materials and methods remain pertinent and efficacious in reflecting and valuing diversity.

Furthermore, while As-Salam Day School has been successful in attracting attention and support from the community, there are still opportunities to increase the reach and impact of their programmes. For instance, the school could consider forming alliances with local and national community organisations with a view to extending the scope of its multicultural education programmes. Such collaboration could manifest in joint events, cultural exchange programmes, or community service projects that engage students in activities that reinforce the values of inclusion and diversity.[41]

It can be argued that As-Salam Day School has effectively employed a promotional strategy that incorporates multicultural education in order to enhance its reputation and expand its influence within the community. By pursuing further development and refinement of this approach, in addition to addressing existing challenges, the school can ensure its continued status as a positive exemplar in the integration of diversity and inclusion values in education.

Conclusion

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[41] Sawaluddin Sawaluddin et al., "The Islamization of Science and Its Consequences: An Examination of Ismail Raji Al-Faruqi's Ideas," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 10, no. 2 (December 30, 2022): 115–28, https://doi.org/10.15642/jpai.2022.10.2.115-128.

The overarching curriculum at As-Salam Day School is predicated on the twin pillars of academic excellence and the nurturing of students' religious identity within the context of a multicultural environment. The science and mathematics curricula are not only aligned with national standards but also connected to Islamic principles, enabling students to perceive the interrelationship between science and religion. The curriculum integration at As-Salam Day School encompasses a multitude of cultural and religious backgrounds. It is not solely tailored to the needs of Muslim students; rather, it welcomes students from a diverse array of backgrounds. This is evident in the utilisation of teaching materials that encompass narratives, historical accounts, and contributions from various cultures and religions. The promotion of Islamic schools is achieved through the celebration of community events that engage parents, alumni, and the wider community. These events are designed to facilitate intercultural dialogue and reinforce the relationship between the school and the community. Such events as cultural festivals, art exhibitions, and panel discussions provide opportunities for students and parents to share their experiences and learn from one another. Furthermore, the school espouses an inclusive approach to youth, which is integral to its commitment to human rights.

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