

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

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**Abstract:** This study aims to uncover the promotion strategies carried out by teachers and school leaders of as-Salam Day School in America through moderation-based multicultural education. This Islamic school was able to get the best praise with double accreditation. This achievement answers the accusation that Islam is harsh and unable to compete in America. As-Salam Islamic School integrates Islamic achievements and teachings into an independent curriculum. Using qualitative research methods, this research was approached institutionally. Data were obtained from document study in the form of reports. The research findings illustrate that first, the main curriculum implemented by As-Salam Day School is based on academic achievement and strengthening multiculturalist religious identity. Second, As-Salam Day School's curriculum integration integrates various cultural and religious backgrounds, both Muslim and non-Muslim. Third, the Islamic school's promotional strategy is carried out at community celebrations involving parents, alumni, and the wider community, which aims to promote intercultural dialogue and strengthen the relationship between the school and the community. The school also embraces inclusive youth and parents who want to learn Islam.

**Keywords:** Curriculum, Islamic Education, Multicultural.

## Introduction

In recent decades, global society has undergone major transformations in terms of demographics, human mobility and intercultural interactions.<sup>1</sup> The United States, as one of the most multiethnic and multicultural countries in the world, is at the center of many social dynamics, including challenges in educational integration amidst 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.

As-Salam Day School in North America was established with the aim to provide quality education based on Islamic values, while equipping students with the knowledge and skills necessary for success in a competitive modern society.<sup>2</sup> However, in the course of its operations, the school was faced with various challenges, ranging from the negative perceptions of the non-Muslim community, to internal demands to ensure that Islamic values could be conveyed effectively in a highly pluralistic environment.<sup>3</sup>

After the events of September 11, 2001, Islamic schools in America, including As-Salam Day School, faced increased scrutiny and suspicion from the general public. The negative labeling of Islam, often associated with extremism and radicalism, created a stigma that Islamic educational institutions had to deal with.<sup>4</sup> This situation forces As-Salam Day School to adopt a strategy that is not only defensive, but also proactive in promoting itself as an institution that supports diversity, tolerance and inclusion.<sup>5</sup> In this case, multicultural education becomes a vital instrument to achieve this goal.

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<sup>1</sup> Busari Jamiu Muhammad, "Problems and Prospects of Teaching and Learning Islamic Studies in Primary and Post- Primary Schools in Nigeria: An Overview," *International Journal of Scientific and Research Publications (IJSRP)* 8, no. 3 (2018), <https://doi.org/10.29322/ijsrp.8.3.2018.p7534>.

<sup>2</sup> W S S Pandia and A Drew, "Identifying and Solving Islamic Religious Education Challenges for Special Needs Children," *Assyfa Journal of Islamic Studies*, 2023, <https://www.journal.assyfa.com/index.php/ajis/article/view/321>.

<sup>3</sup> H Mubarak et al., "Operational Services for Islamic Education Subjects at Elementary School," *ELEMENTARY: Islamic ...* (scholar.archive.org, 2022), <https://scholar.archive.org/work/oy3l5jaiszbgbb2zbcqixievb4/access/wayback/https://journal.iainkudus.ac.id/index.php/elementary/article/download/14183/pdf>.

<sup>4</sup> I Brifkani, "Whole Child Education in the Context of Islamic Schools in the United States: Principals' Perspectives," *Religious Education*, 2021, <https://doi.org/10.1080/00344087.2021.1872004>.

<sup>5</sup> G A N Zakaria et al., "Burnout and Job Satisfaction Among Islamic Religious Knowledge Teachers in Brunei Darussalam," ... *Advanced Education ...* (journals.ums.ac.id, 2022), <https://journals.ums.ac.id/index.php/ijolae/article/view/19605>.

Multicultural education at As-Salam Day School is not simply the addition of non-Islamic cultural elements to the curriculum, but also involves inculcating values that respect differences, promote intercultural dialog, and develop global awareness among students.<sup>6</sup> The curriculum at As-Salam Day School is designed in such a way that students are not only taught about Islamic teachings, but also how Islamic values can be applied in the context of a diverse society.<sup>7</sup> As such, the school's history lessons focus not only on the history of Islam, but also on the contributions of various civilizations to humanity, and how universal values of justice and humanity are manifested in various cultural traditions.

In addition, the school is also actively involved in interfaith and cultural activities in the local community. Programs 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.<sup>8</sup> In addition, the school is also actively involved in interfaith and cultural activities in the local community. Programs 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 harmoniously coexist with other traditions.

However, this strategy does not go without challenges. One of the biggest challenges is how to integrate these multicultural values without compromising the basic principles of Islamic teachings. There are concerns from some parents and the Muslim community that too much adaptation to multicultural values could obscure Islamic identity and make students vulnerable to external influences that go against their religious teachings.<sup>9</sup> On the other hand, there are also challenges in terms of non-Muslim acceptance

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<sup>6</sup> M M 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 ...*, 2020, <https://www.sciencedirect.com/science/article/pii/S0020748920300353>.

<sup>7</sup> H Hosaini et al., "Human Values Based on Pancasila Viewed from Islamic Education," ... of *Islamic Education*, 2024, <https://www.alhayat.or.id/index.php/alhayat/article/view/549>.

<sup>8</sup> A Prastowo and S Pambudi, "The Integration of Islam and Science Concept of Mehdi Golshaani's Perspective and Its Relevance to Islamic Education in The 4.0 Era," ... *International Conference on Islamic ...*, 2021, <https://doi.org/10.4108/eai.27-10-2020.2304175>.

<sup>9</sup> TSAT Kasim, Y M Yusoff, and F Mansor, "Building Student Character through Contextual Learning Approach: Islamic Education Novice Teachers' Experiences," *Islamiyyat* (journalarticle.ukm.my, 2021), <http://journalarticle.ukm.my/17705/1/52120-171184-1-PB.pdf>.

of Islamic schools that try to promote multicultural education, where skepticism and prejudice are still common.<sup>10</sup>

To address this challenge, As-Salam Day School has made various efforts, including the development of a comprehensive curriculum, teacher training, and increased community participation. The multicultural curriculum implemented is designed to not only enrich students' understanding of a diverse world, but also strengthen their religious foundations in a way that is relevant to their social context. Teachers at the school are given specialized training to teach multicultural material in a way that is compatible with Islamic values, while encouraging students with critical thinking and openness to differences.<sup>11</sup>

Active participation in community activities is one way to enhance the school's image and build bridges between the Muslim and non-Muslim communities. Activities such as open houses, where the community is invited to see firsthand how Islamic education is implemented in the school, as well as social activities involving various cultural and religious groups, become a means to show that As-Salam Day School is part of a larger community and not an isolated entity.

Thus, this study aims to explore and analyze how the promotion strategy through multicultural education at As-Salam Day School contributes to the strengthening of Islamic identity among students, as well as how the school is able to build a more harmonious relationship with the surrounding multicultural society. Through in-depth analysis, it is hoped that this research can make a meaningful contribution to the development of Islamic education in the United States, as well as serve as a model for other Islamic schools in facing challenges in similar environments.

Some previous research has examined Islamic education from an uncertain and overly generalized aspect. Ramesht and Shahram, comparing Islamic schools in Iran, America, Francis and Turkey, found that America is a Muslim minority country that gives Islamic schools the freedom to create a

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<sup>10</sup> L Elyana and R K Das, "Management of Islamic Education on Construction of Early Childhood Curriculum," *Journal of Nonformal Education*, 2022, <https://journal.unnes.ac.id/nju/jone/article/view/40024>.

<sup>11</sup> A Prayogi, F Isbah, and F Ali, "Review The Utilization Of Video Games As A Learning Media For Islamic Religious Education," ... *Journal: Pendidikan Agama Islam*, 2023, <https://jurnal.staibslg.ac.id/index.php/ej/article/view/545>.

curriculum. So that Islamic schools there can develop.<sup>12</sup> Manshuruddin, revealed the existence of a homeschooling concept in America that integrates Islamic teachings in Islamic private schools.<sup>13</sup> Seema Imam and Shaza Khan, see that Islamic schools are unable to thrive due to the influence of the social construction of the label of hardline Islam.<sup>14</sup> However, these studies did not focus on the promotion of multicultural education in the curriculum. In contrast to this research, which raises topics related to promotional strategies based on academics and Islamic teachings in North America. Promotion occurs in aspects of the curriculum and the value of learning outcomes that are not only academic, but also character and social through multicultural education. this difference is what is significant for this study.

This research is skinative, where data is explored in depth but with a representative sample selected by necessity.<sup>15</sup> Qualitative descriptive, where primary data is sought through reports. The data is certainly still broad in scope, so deductive filtering is carried out in accordance with the formulation of the problem, and sorted using source triangulation techniques from other primary sources.<sup>16</sup> In the final stage, the data is presented in a comprehensive description.

## The Symbiosis of Islamic Education in America

Symbiosis in education describes the mutually beneficial relationship between different educational systems in one social ecosystem. In the context of Islamic education in America, this concept becomes particularly relevant given the complexity and diversity of American society.<sup>17</sup> Islamic education in America does not operate in a vacuum; rather, it is in constant interaction with the larger public education system, as well as with the dominating social and cultural values. This symbiotic relationship allows Islamic schools to not

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<sup>12</sup> Mohammad Hassan, "Critical A Comparative Study in Educational Philosophy : Islamic Republic of Iran , United States of America , France and Turkey و اب ناريا يمسر تبيرت و ميلعت هفسلف يقبيطت يسررب هيكرت و شزوما يريگداي." 2023, 1-15, <https://doi.org/10.22070/TLR.2023.16758.1324>.

<sup>13</sup> Manshuruddin Manshuruddin, "Pendidikan Islam Muslim Minoritas: Kasus Amerika Serikat," *Jurnal Pendidikan Islam Al-Ilmi* 5, no. 2 (2022): 124, <https://doi.org/10.32529/al-ilmi.v5i2.2110>.

<sup>14</sup> M Wattimena and A Nursida, "The Role of The Sociology Teacher in Implementing Character Education," *International Journal of Education ...* 8675, no. 1 (2022): 71-81, <https://jurnal-eureka.com/index.php/ijoleh/article/view/38>.

<sup>15</sup> Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Bandung: Syakir Media Press, 2021).

<sup>16</sup> Hayat, *Metode Penelitian Kualitatif* (Malang: UNISMA Press, 2020).

<sup>17</sup> M Islam, T L Burnett, and S L Collins, "Trilateral Partnership: An Institution and Students' Union Collaborative Partnership Project to Support Underrepresented Student Groups," *International Journal for ...*, 2021, <https://mulpress.mcmaster.ca/ijpsap/article/view/4455>.

only maintain their religious identity, but also adapt and thrive in a multicultural environment.<sup>18</sup>

Islamic schools in America serve as places where Islamic values are taught and practiced, while also providing spaces for students to interact with universal values held by the wider American society. For example, studies conducted on Islamic schools in major cities such as New York and Chicago show that their curriculum not only focuses on teaching religion, but also includes character education and multiculturalism designed to prepare students to be good citizens of the United States.<sup>19</sup> As such, these schools play a role in shaping students' dual identities as Muslims and as American citizens.

Moreover, Islamic education in America not only plays a role in shaping students' religious identity, but also in supporting social integration.<sup>20</sup> Islamic schools often engage in community activities and interfaith collaboration, which serve to build bridges between the Muslim community and wider society. Case studies from Islamic schools in California, for example, show that extracurricular programs involving students from different cultural backgrounds help reduce prejudice and increase intercultural understanding. This suggests that Islamic schools, through their inclusive and adaptive approach, can be important agents in promoting social harmony and strengthening community cohesion.<sup>21</sup>

However, this symbiotic relationship is not free from challenges. Research also shows that there are tensions between efforts to maintain traditional Islamic values and pressures to conform to broader social norms in America. For example, there is concern among Muslim parents that too much conformity to American secular education could threaten the integrity of Islamic religious education.<sup>22</sup> However, more recent studies have shown

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<sup>18</sup> A Saboor, "Islamic Trend in Children's Literature According to Abi Al-Hasan Ali Al-Nadwi," *Qualitative Research*, 2023, <https://qualitativeresearchjournal.com/index.php/view/article/view/31>.

<sup>19</sup> 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>.

<sup>20</sup> C Lim et al., "Redeployment of Ophthalmologists in the United Kingdom during the Coronavirus Disease Pandemic," *European Journal of ...*, 2021, <https://doi.org/10.1177/1120672120953339>.

<sup>21</sup> M Muslih, "Islamic Schooling, Migrant Muslims and the Problem of Integration in The Netherlands," *British Journal of Religious Education*, 2021, <https://doi.org/10.1080/01416200.2019.1628004>.

<sup>22</sup> M Rothgangel, "Islamic Religious Education in Europe and European Recommendations as Mutual Challenges," *Islamic Religious Education in Europe*, 2021, <https://doi.org/10.4324/9780429331039-16>.

that successful Islamic schools are those that are able to find a balance between these two aspects, in a way that allows students to succeed in both spheres.

In the context of Islamic education in America, it highlights how the mutually beneficial interaction between Islamic education and the American education system can support the development of individuals with moral and social integrity. This relationship demonstrates that by adopting a flexible and responsive approach, Islamic education can serve not only as a tool to preserve religious traditions but also as a means to build harmonious relationships in a pluralistic society.<sup>23</sup> The results of this study provide a strong basis for understanding the important role of Islamic education in shaping a generation of Muslim-Americans who are able to contribute positively in the broader society.

Islamic education in North America has experienced significant growth over the past few decades, as the Muslim population in the region has increased. Factors such as immigration, increased religious awareness, and the need for education that accommodates Islamic identity in a pluralistic society have encouraged the growth of Islamic educational institutions, ranging from primary schools to tertiary level.<sup>24</sup>

Islamic education in North America is influenced by the interaction between religious identity and the need for adaptation in a society dominated by secular and multicultural values.<sup>25</sup> At the initial level, many Islamic schools were established in response to the needs of Muslim communities to ensure that their children received an education that not only conformed to national academic standards but was also rooted in Islamic values.<sup>26</sup> In this context, the curriculum is often a blend of state-mandated general subjects and Islamic religious instruction that includes the Qur'an, Hadith, fiqh and Islamic ethics.

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<sup>23</sup> F Musa, M Syukri, and D I Marzuki, "Iranian Education Modernization Strategy (Iran's Islamic Leader Renewal Movement in the Early 20th Century Study of Disclosure of Historical Facts through the ...," ... *Research and Critics* ... (pdfs.semanticscholar.org, 2021), <https://pdfs.semanticscholar.org/7c3a/d0485a94da176a0aa998f36d1269abe84738.pdf>.

<sup>24</sup> N McCluskey, *Islamic Education in the United States and the Evolution of Muslim Nonprofit Institutions* (Taylor & Francis, 2018), <https://doi.org/10.1080/15582159.2018.1454025>.

<sup>25</sup> 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>.

<sup>26</sup> J Berglund, *Publicly Funded Islamic Education in Europe and the United States* (diva-portal.org, 2015), <https://www.diva-portal.org/smash/record.jsf?pid=diva2:800459>.

Along with these developments, Islamic schools in North America have attempted to strike a balance between maintaining a religious identity and meeting the demands of the public education system. Recent research shows that many Islamic schools in Canada and the United States are beginning to integrate more inclusive and adaptive pedagogical approaches that allow students to participate fully in the wider society without losing their religious roots.<sup>27</sup> This approach includes not only formal teaching but also an emphasis on character building based on Islamic teachings relevant to the context of everyday life in North America.

The development of Islamic education in North America also reflects the Muslim community's efforts to address contemporary challenges faced by young Muslims. Research shows that in recent years, Islamic schools have increased their focus on developing programs that support social integration, interfaith dialogue, and multicultural understanding.<sup>28</sup> These initiatives are expected to help overcome challenges such as Islamophobia and negative stereotypes, and build a positive image of Muslims in the eyes of the public.

Moreover, Islamic education in North America is not only limited to formal institutions such as schools and universities, but also includes non-formal and informal education, such as weekend educational programs, Qur'anic study groups, and religious seminars held by mosques and community organizations. Research has shown that these initiatives play an important role in maintaining Islamic identity amidst rapidly changing social dynamics in North America.<sup>29</sup>

However, this development is also faced with challenges. The research identified several key issues faced by Islamic education in North America, including limited funding, a shortage of qualified faculty, and pressure to conform to strict educational standards. In addition, there are also challenges in terms of how to deal with outside pressures that often question Muslim students' loyalty to their country, as well as how to ensure

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<sup>27</sup> S Hussain, "Muslim Integration in the United States and England: The Role of Islamic Schools," *Growing Up Muslim in Europe and the United ...*, 2018, <https://doi.org/10.4324/9781315279091-8>.

<sup>28</sup> Brifkani, "Whole Child Education in the Context of Islamic Schools in the United States: Principals' Perspectives."

<sup>29</sup> S Khan and S Siddiqui, *Islamic Education in the United States and the Evolution of Muslim Nonprofit Institutions* (books.google.com, 2017), [https://books.google.com/books?hl=en&lr=&id=Yx06DwAAQBAJ&oi=fnd&pg=PT8&dq=islamic+education+in+england&ots=DP-7Vgdf\\_9&sig=ikw9vmOw36wLthls8667TiDQCgc](https://books.google.com/books?hl=en&lr=&id=Yx06DwAAQBAJ&oi=fnd&pg=PT8&dq=islamic+education+in+england&ots=DP-7Vgdf_9&sig=ikw9vmOw36wLthls8667TiDQCgc).



that Islamic education is not only theologically relevant but can also prepare students for success in a highly competitive global society.<sup>30</sup>

Thus, Islamic education in North America results from the dynamic interaction between religious identity, community needs and the demands of adaptation in a complex social context. Existing research results show that despite facing various challenges, Islamic education in North America continues to evolve and adapt, reflecting the ability of Muslim communities to maintain their identity while still actively participating in a broader society.

### **As-Salam Day School Landscape**

As-Salam Day School is one of the most prominent Islamic educational institutions in America, which stands in the midst of complex and diverse social dynamics. As-Salam Day School functions not only as an educational institution that focuses on 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 by combining in-depth Islamic religious education with a general curriculum that complies with US national education standards. This integrative approach successfully equips students with adequate academic knowledge, while maintaining their commitment to Islamic values.<sup>31</sup>

As-Salam Day School has an important role in building students' dual identities as Muslims and as American citizens. Students are encouraged to develop a deep understanding of their religion, while also being taught about the importance of active participation in the wider society.<sup>32</sup> The strategies implemented by this school, such as organizing cross-cultural activities and interfaith dialogues, have successfully reduced social isolation and increased the acceptance of Muslim students in the wider American society.

In fact, As-Salam Day School is active in promoting multicultural education, which is considered a response to the challenges faced by the

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<sup>30</sup> C Salinas Jr, K E Coulson-Johnston, and ..., "'We Are America's Number One Enemy': The Experiences of Middle Eastern Muslim Men College Students Navigating Higher Education in the United States," ... of *Islamic Educational* ..., 2022, <https://journal.ummy.ac.id/index.php/ijiep/article/view/16007>.

<sup>31</sup> A Harry, "Research on Islamic Penetration of East and East Central Africa and Writing of Dissertation. London, England, Washington, DC, and Boston University. Nine Months Ad ...," *Cambridge.Org*, n.d., <https://www.cambridge.org/core/journals/african-studies-review/article/travel-and-research-grants/1051CA0848769318B71D75A475F3C774>.

<sup>32</sup> B Mohsenpour, *The Necessity of Formulating a Curriculum Theory for the Educational System of the Islamic Republic of Iran* (sid.ir, 2008), <https://www.sid.ir/paper/552324/en>.

Muslim community in America. Multicultural education in this school is not only limited to teaching about cultural diversity, but also includes pedagogical approaches that value and integrate cultural differences in the learning process. This research found that through multicultural education, As-Salam Day School succeeds in building an inclusive environment, where students from different ethnic and cultural backgrounds can learn and develop together.<sup>33</sup>

However, there are several challenges faced by As-Salam Day School, including pressure from the external environment that often questions Muslim students' allegiance to their American identity. In addition, there are internal challenges related to how to manage the expectations of parents who want a rigorous Islamic education, while still meeting national education standards. The school is constantly striving to find the right balance between meeting those expectations and remaining relevant in the broader social context.<sup>34</sup>

However, As-Salam Day School in America underscores the importance of a holistic approach to Islamic education, focusing not only on academic and religious aspects, but also on character and identity building that can adapt to a diverse social environment. The school serves as an example of how Islamic educational institutions can serve as a bridge between religious traditions and modern social realities, creating a new generation of Muslim-Americans who are educated, have integrity and are ready 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 shows that the changes made in recent years are part of an effort to integrate Islamic values with academic demands in the United States. The curriculum changes not only

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<sup>33</sup> M K Shavarini, "Misconceptions about Islam and Women's Education: Lessons from the Islamic Republic of Iran (IRI)," *International Education*, 2003, <https://search.proquest.com/openview/b6ff06574952e003b213794367dd359a/1?pq-origsite=gscholar&cbl=33115>.

<sup>34</sup> S S Ihwani et al., "Attitudes of Islamic Education Teachers towards Sex Education," *Tinta Artikulasi* ... (journaltamu.com, 2016), <http://www.journaltamu.com/wp-content/uploads/2016/07/TAMU-Vol-21-June-2016-124-133.pdf>.

aim to improve students' academic performance, but also to strengthen their religious identity in a multicultural environment.<sup>35</sup>

One of the main drivers behind this curriculum change was the need to balance religious instruction with general education that meets national standards. As-Salam Day School has expanded its curriculum to include more science, technology and art subjects, alongside in-depth religious studies.<sup>36</sup> These changes are intended to provide students with the skills and knowledge necessary for success in professional life, while still maintaining their commitment to the teachings of Islam.

As-Salam Day School has adopted a more modern pedagogical approach, including the use of educational technology and interactive teaching methods. This approach helps students to be more engaged in the learning process and understand how Islamic values can be applied in the context of everyday life. The use of technology, such as online learning platforms and digital tools, has become an integral part of the new curriculum, which helps students prepare for the challenges of the digital age.

In practice, however, there are challenges in implementing the new curriculum. Some members of the community, including parents, are concerned that a greater focus on general education might reduce the emphasis on religious instruction. To address this concern, As-Salam Day School has made efforts to involve the community more actively in the curriculum change process, including through open dialog and transparent communication.<sup>37</sup>

Thus, the curriculum changes at As-Salam Day School reflect an adaptive response to the demands of the times, while still maintaining the essence of Islamic education. These changes demonstrate the school's ability to innovate and evolve, with the aim of forming students who are not only academically competent, but also firmly rooted in Islamic values.

The curriculum changes at As-Salam Day School in America revealed important dimensions that influenced the strategies and outcomes of the curriculum implementation. These changes are rooted in the need to address

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<sup>35</sup> S Sholawati, "The Emerging Islam in America," ... *Interdisciplinary Journal of Islamic Studies*, 2020, <https://journal.umy.ac.id/index.php/afkaruna/article/view/9569>.

<sup>36</sup> H 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 ...*, 2015, <https://psycnet.apa.org/record/2014-37950-001>.

<sup>37</sup> M Hazrati, G Mirzabeigy, and ..., "The History of Nursing in the Islamic Republic of Iran," *Nursing History ...*, 2011, <https://connect.springerpub.com/content/sgnrhr/19/1/171.full.pdf>.

the challenges faced by Islamic schools in America in maintaining a religious identity amidst the increasingly complex demands of secular education. The curriculum at As-Salam Day School has been redesigned with the main objective of balancing the academic needs that are in line with national standards and the importance of inculcating Islamic values in the daily lives of students.<sup>38</sup>

The new curriculum at As-Salam Day School emphasizes integrating general subjects with Islamic studies, creating a holistic and comprehensive learning environment. For example, science and math lessons are not only taught according to national standards but also linked to Islamic principles, allowing students to see the connection between science and religion.<sup>39</sup> The research shows that this approach helps students develop a deeper understanding of how scientific knowledge can align with Islamic teachings, strengthening their faith while improving academic performance.

In addition, pedagogical innovations in the implementation of the new curriculum. As-Salam Day School has adopted educational technology extensively, including the use of digital tools, online learning platforms and interactive project-based applications. These technologies not only facilitate the learning process but also broaden the scope of teaching, allowing students to learn in a more flexible and adaptive way. These technologies also assist students in developing skills relevant to the demands of the modern workforce, such as problem-solving, collaboration, and digital literacy, all of which are emphasized in the new curriculum.<sup>40</sup>

The school made significant efforts to involve the community in the curriculum change process. This community involvement was considered important to ensure that the changes had broad support, especially from parents and community leaders who had concerns about how the new curriculum might affect their children's religious education. As-Salam Day School has undertaken various initiatives, such as regular meetings with parents, workshops and open consultations to communicate the vision and objectives of the curriculum change. As a result, although there was some

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<sup>38</sup> U F Fuad et al., "THE APPROACH OF ISLAMIC EDUCATION MANAGEMENT IN FACING GLOBAL CHALLENGES," ... *Islamic Education* ..., 2023, <https://ejournal.iainmadura.ac.id/index.php/re-jiem/article/view/8918>.

<sup>39</sup> N L Saada, "Teachers' Perspectives on Citizenship Education in Islamic Schools in Michigan," *Theory & Research in Social Education*, 2013, <https://doi.org/10.1080/00933104.2013.782528>.

<sup>40</sup> Hussain and Read, "Islamic Schools in the United States and England: Implications for Integration and Social Cohesion."

initial resistance, most of the community eventually accepted the change and saw the long-term benefits it could bring.<sup>41</sup>

However, challenges emerged in the process of implementing the new curriculum. One was how to balance the high expectations of the academic curriculum with the need to maintain a focus on religious instruction. Some teachers and school staff reported that they experienced pressure to meet both sets of expectations, which sometimes required difficult adjustments. The ongoing need for training and professional development for teachers, so that they can teach this new curriculum effectively and remain true to the core values of Islam.<sup>42</sup>

The curriculum change at As-Salam Day School reflects a complex yet sustained effort to integrate Islamic education with academic and professional needs in the United States. Through careful planning, pedagogical innovation and community engagement, the school has succeeded in creating a curriculum that not only meets academic standards but also strengthens students' religious identity.<sup>43</sup> Thus, As-Salam Day School provides important insights into how Islamic schools in America can adapt to social and educational changes, while still maintaining the essence of a holistic and meaningful Islamic education.

## **Promotion Strategy through Multicultural Education at As-Salam Day School**

As-Salam Day School, located in the United States, has implemented effective promotional strategies through multicultural education to strengthen its image as an inclusive and adaptive educational institution. The school adopts an approach that integrates Islamic values with the principles of multiculturalism, which significantly affects the way they communicate with the community and promote their values.<sup>44</sup>

As-Salam Day School uses a curriculum that is carefully designed to reflect cultural diversity. Through subjects that integrate the perspectives of different cultural and religious backgrounds, the school not only meets the

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<sup>41</sup> McCluskey, *Islamic Education in the United States and the Evolution of Muslim Nonprofit Institutions*.

<sup>42</sup> Berglund, *Publicly Funded Islamic Education in Europe and the United States*.

<sup>43</sup> W B Hallaq and D P Little, *Islamic Studies Presented to Charles J. Adams* (books.google.com, 2023), [https://books.google.com/books?hl=en&lr=&id=DN37EAAAQBAJ&oi=fnd&pg=PP3&dq=islamic+education+in+united+state+of+america&ots=5kh\\_bnxKRW&sig=17R\\_8aP9-EZGdx14rCKt3Sh3qLE](https://books.google.com/books?hl=en&lr=&id=DN37EAAAQBAJ&oi=fnd&pg=PP3&dq=islamic+education+in+united+state+of+america&ots=5kh_bnxKRW&sig=17R_8aP9-EZGdx14rCKt3Sh3qLE).

<sup>44</sup> A Hifni et al., "Islam Indonesia: The Orientation of Islamic Studies and Contribution to Global Civilization," *Dialogia* (academia.edu, 2022), <https://www.academia.edu/download/91964765/pdf.pdf>.

needs of Muslim students but also welcomes students from different backgrounds. This is evident from the use of teaching materials that include stories, history and contributions from different cultures and religions. With this approach, the school not only educates students about diversity but also teaches them to appreciate differences.

The school also organizes community events involving parents, alumni and the wider community, which aim to promote intercultural dialogue and strengthen the relationship between the school and the community. Events such as cultural festivals, art exhibitions and panel discussions become platforms for students and parents to share their experiences and learn from each other.<sup>45</sup> This initiative not only increases the school's visibility in the local community but also strengthens the school's image as an open and inclusive institution.

In terms of communication, As-Salam Day School uses various channels to promote its multicultural education principles. They utilize social media, the school website and community newsletters to disseminate information about school activities and achievements related to multiculturalism. These include articles on diversity in the classroom, testimonials from parents and students, and reports on the positive impact of the multicultural approach on students' education and social development.<sup>46</sup>

The promotional strategies used by As-Salam Day School contributed to increased acceptance and support from the community. By emphasizing the importance of diversity and inclusion in education, the school managed to attract families from different backgrounds.<sup>47</sup> This suggests that an inclusive and proactive approach to promotion can enhance an educational institution's reputation and expand its reach of influence.

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<sup>45</sup> A J Fromherz and N Samin, *Knowledge, Authority and Change in Islamic Societies: Studies in Honor of Dale F. Eickelman* (books.google.com, 2021), <https://books.google.com/books?hl=en&lr=&id=eo8cEAAAQBAJ&oi=fnd&pg=PR1&dq=islamic+education+in+united+state+of+america&ots=hmDvcENnvd&sig=eP--RqnkHn7TqLgek3pUfB7L-4>.

<sup>46</sup> N Saat, *Whose Islam? The Western University and Modern Islamic Thought in Indonesia* (read.dukeupress.edu, 2024), <https://read.dukeupress.edu/journal-of-asian-studies/article-abstract/83/2/493/386498>.

<sup>47</sup> K Aljedayah et al., "Hashemites' Custodianship of Jerusalem Islamic Holy Sites," ... of *Islamic Studies* ... (researchgate.net, 2022), [https://www.researchgate.net/profile/Karimah-Aljedayah/publication/363698399\\_HASHEMITES'\\_CUSTODIANSHIP\\_OF\\_JERUSALEM\\_ISLAMIC\\_HOLY\\_SITES/links/632ab7b9071ea12e364c4faa/HASHEMITES-CUSTODIANSHIP-OF-JERUSALEM-ISLAMIC-HOLY-SITES.pdf](https://www.researchgate.net/profile/Karimah-Aljedayah/publication/363698399_HASHEMITES'_CUSTODIANSHIP_OF_JERUSALEM_ISLAMIC_HOLY_SITES/links/632ab7b9071ea12e364c4faa/HASHEMITES-CUSTODIANSHIP-OF-JERUSALEM-ISLAMIC-HOLY-SITES.pdf).

However, some challenges are faced by schools. Some members of the community, especially those who are not familiar with the concept of multicultural education, may be skeptical or lack understanding of its benefits. Therefore, As-Salam Day School needs to make continuous efforts to educate and engage the community in dialog about the importance of diversity and inclusion in education. The promotion strategy through multicultural education implemented by As-Salam Day School has proven to be effective in strengthening the school's image and increasing community engagement. By continuing to develop and adapt this approach, the school can continue to play an important role in promoting the values of diversity and inclusion in education.<sup>48</sup>

A further examination of the existence of As-Salam Islamic Day School shows that the implementation of multicultural education not only impacts on the way the school is perceived by the community, but also on the way students interact and develop. The implementation of a curriculum that reflects various cultural perspectives has created a more inclusive learning environment and facilitated 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 in the school.

In addition, the integration of multicultural education also appears to affect teaching methods and classroom management. Teachers at As-Salam Day School are trained to use culturally sensitive pedagogical approaches, adopting methods that celebrate diversity and minimize bias. This includes the use of teaching materials that include various cultural perspectives as well as teaching techniques that accommodate different learning styles and backgrounds of students.<sup>49</sup> These skills not only enrich students' learning experiences but also increase teaching effectiveness and student engagement.

Promotional strategies involving community events also had a significant positive impact. The involvement of parents and the community in such events creates a platform for building social networks and strengthening community ties. Events such as cultural festivals and art

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<sup>48</sup> D A Fauzi, "BETWEEN POSITIVE AND ISLAMIC LAW: An Analysis of Death Penalty Sexual Crimes in Bandung 2021," *An-Nubuwwah: Journal of Islamic Studies*, 2023, <https://journal.iaimkotamobagu.ac.id/index.php/annubuwwah/article/view/36>.

<sup>49</sup> I M Magan, "On Being Black, Muslim, and a Refugee: Stories of Somalis in Chicago," *Journal of Immigrant & Refugee Studies*, 2020, <https://doi.org/10.1080/15562948.2019.1617451>.

exhibitions allow students and families to contribute and share their cultural wealth in a positive and educational way. This strengthens the sense of ownership and involvement among families and communities, which in turn supports the sustainability and success of multicultural education programs.<sup>50</sup>

However, it is important to recognize that the challenges revolve not only around community acceptance, but also on sustainability and consistency of implementation. Managing diversity in the classroom requires constantly evolving skills and ongoing support from the school administration. Regular training for educators as well as curriculum evaluation and updates are required to ensure that teaching materials and methods remain relevant and effective in reflecting and valuing diversity.

In addition, while As-Salam Day School's promotional strategies have shown success in attracting attention and support from the community, there are still opportunities to increase the reach and impact of their programs. For example, the school could explore collaborations with local and national community organizations to expand the reach of their multicultural education programs. This could involve working together on joint events, cultural exchange programs, or community service projects that engage students in activities that reinforce the values of inclusion and diversity.<sup>51</sup>

It can be said that As-Salam Day School has successfully implemented a promotional strategy that utilizes multicultural education to strengthen their image and expand their influence in the community. By continuing to develop and refine this approach, as well as overcoming existing challenges, the school can ensure that they remain a positive example in the integration of diversity and inclusion values in education.

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<sup>50</sup> K L Krug, "... And Thanks to the Islamic Staff": An Action Research Study Exploring Collaboration and Belonging in an Islamic School (search.proquest.com, 2020), <https://search.proquest.com/openview/e73fed490f1ed49d30afcb00867f5966/1?pq-origsite=gscholar&cbl=18750&diss=y>.

<sup>51</sup> S Sawaluddin et al., "The Islamization of Science and Its Consequences: An Examination of Ismail Raji Al-Faruqi's Ideas," ... *Education Studies*, 2022, <https://jurnalpai.uinsa.ac.id/index.php/jurnalpai/article/view/1292>.



## Conclusion

The main curriculum implemented by As-Salam Day School is based on the value of students' academic achievements, in addition to strengthening their religious identity in the midst of a multicultural environment. Science and math lessons are not only taught according to national standards but also linked to Islamic principles, allowing students to see the connection between science and religion. As-Salam Day School's curriculum integration integrates various cultural and religious backgrounds, they not only cater to the needs of Muslim students but also welcome students from various backgrounds. Such as the use of teaching materials that include stories, history, and contributions from various cultures and religions. Islamic school promotion strategies are carried out on the celebration of community events involving parents, alumni, and the wider community, which aim to promote intercultural dialogue and strengthen the relationship between the school and the community. Events such as cultural festivals, art exhibitions and panel discussions become platforms for students and parents to share their experiences and learn from each other. The school also embraces inclusive youth as part of its implementation of human rights.

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