

Marketing Islamic Education in a Multicultural Society: Challenges and Inclusive Strategies

Rintan Arikda Dwi Afida

Universitas KH Mukhtar Syafaat Blokagung

Rintanafida6@gmail.Com

Siti Aimah

Universitas KH Mukhtar Syafaat Blokagung

Sitiaimah1@iaida.ac.id

Fathiyah Mohd. Fakhruddin

Universiti Putra Malaysia

fathi@upm.edu.my

Abstract: This study examines the marketing strategy MTS Generasi Emas Denpasar Bali applied to promote Islamic education amid a multicultural society with a majority of non-Muslims. With a descriptive qualitative approach and case study, data were obtained through interviews, observations, and documentation. The sampling technique used was purposive sampling to ensure the participation of relevant informants. Data analysis techniques were carried out interactively according to Miles et al., including data collection, reduction, presentation, and conclusion drawing. Triangulation of sources, methods, and theories was used to test the validity of the data. The results showed three main strategies: internal strengthening Islamic values, adaptive communication with multicultural communities, and inclusive branding. These strategies reflect efforts to maintain Islamic identity while building social harmony and cross-cultural understanding. This research contributes a contextual model of inclusive Islamic education marketing that can be applied in plural societies, emphasising the importance of balance between preserving religious identity and social integration.

Keywords: Islamic Education Marketing, Multicultural Society, Challenges, Inclusive Strategy

Abstrak: Penelitian ini mengkaji strategi pemasaran yang diterapkan oleh MTs Generasi Emas Denpasar Bali dalam mempromosikan pendidikan Islam di tengah lingkungan masyarakat multikultural yang mayoritas non-Muslim. Dengan pendekatan kualitatif deskriptif dan studi kasus, data diperoleh melalui wawancara, observasi, dan dokumentasi. Teknik pengambilan sampel yang digunakan adalah purposive sampling untuk memastikan partisipasi informan yang relevan. Teknik analisis data dilakukan secara interaktif menurut Miles, dkk., yang mencakup pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan secara simultan. Adapun Triangulasi sumber, metode dan teori digunakan untuk menguji keabsahan data. Hasil penelitian menunjukkan tiga strategi utama yang diterapkan, yaitu: penguatan internal nilai-nilai keislaman, komunikasi adaptif dengan masyarakat multikultural, serta pencitraan yang inklusif. Strategi-strategi ini mencerminkan upaya menjaga identitas keislaman sekaligus membangun harmoni sosial dan pemahaman lintas budaya. Penelitian ini memberikan kontribusi berupa model kontekstual pemasaran pendidikan Islam yang inklusif dan dapat diterapkan dalam masyarakat plural, dengan menekankan pentingnya keseimbangan antara pelestarian identitas agama dan integrasi sosial.

Kata Kunci: Pemasaran Pendidikan Islam, Masyarakat Multikultural, Tantangan, Strategi inklusif

INTRODUCTION

In a pluralistic society like Indonesia, Islamic education marketing faces complex challenges. These challenges include maintaining religious identity while adjusting to diverse cultures and beliefs. This issue is increasingly relevant in the era of globalisation, where interactions between groups are intensifying.¹ Islamic education is not only a means to convey religious values, but also a tool to promote social harmony.²

Islamic educational institutions are often perceived as less inclusive by non-Muslim communities. For example, research on the relationship between Islamic education and plural societies shows that gaps in understanding usually create negative stereotypes of pesantren.³ Therefore, it is essential to explore the marketing strategy of Islamic education in a heterogeneous society to build inclusion without losing identity. This research is critical because it can bridge the need for religious identity with the reality of existing diversity.

Heterogeneity refers to diversity in society, whether in terms of religion, culture, language, or socio-economic background.⁴ In Indonesia, this heterogeneity is evident in the existence of various ethnic and religious groups. Plurality, on the other hand, emphasises accepting diversity as part of a society's identity.⁵ In this context, the main challenge is how Islamic educational

¹ Keng Hang Frankie Fan, "An Inter-Ethnic Interpretation of Tourism Conflicts and Collaboration," *Tourism Management* 103 (2024): 104891; Shoaib Ul Haq and Ray Yiu-keung Kwok, "Encountering 'the Other' in Religious Social Media: A Cross-Cultural Analysis," *Social Media+ Society* 10, no. 4 (2024): 20563051241303364.

² Abd. Warits, "The Implementation of the Doblin Innovation Model in Strengthening Competitive Advantage at Islamic Religious Higher Education Institutions in Madura," *Belajea: Jurnal Pendidikan Islam* 9, no. 2 (2024): 69–86; Genti Kruja, "Interfaith Harmony through Education System of Religious Communities," *Religion & Education* 49, no. 1 (2022): 104–17.

³ Siti Aimah et al., "Engaging Generation Z: Marketing Innovations in Islamic Boarding Schools for Sustainability," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 8, no. 3 (2024): 874–88; Melanie C Brooks et al., "Principals as Socio-Religious Curators: Progressive and Conservative Approaches in Islamic Schools," *Journal of Educational Administration* 58, no. 6 (2020): 677–95, <https://doi.org/10.1108/JEA-01-2020-0004>; Dedi Sahputra Napitupulu and Syawal Fahmi, "Pendidikan Islam Muslim Minoritas (Kasus Di Eropa Barat)," *Belajea: Jurnal Pendidikan Islam* 5, no. 1 (May 22, 2020): 37–50, <https://doi.org/10.29240/belajea.v5i1.938>.

⁴ Tomáš Evan and Vladimír Holý, "Cultural Diversity and Its Impact on Governance," *Socio-Economic Planning Sciences* 89 (2023): 101681; Maria Schiller et al., "Vielfalt and Diversité: How Local Actors in France and Germany Evaluate Immigration and Socio-Cultural Heterogeneity," *Comparative Migration Studies* 8 (2020): 1–17; Kai Liu, Jidong Yang, and Hongwei Zou, "Cultural Heterogeneity, Social Policy, and Economic Growth in China," *China Economic Review* 62 (2020): 101501.

⁵ Musawir Baihaqi, "Implementation of Multicultural Education in Indonesia," *EDUTEC: Journal of Education and Technology* 4, no. 3 (2021): 504–26; Martin Ubani et al., "Dialogue, Worldview Inclusivity, and Intra-Religious Diversity: Addressing Diversity through

institutions can adapt to these conditions without sacrificing the basic principles of their teachings.

Some previous studies highlight the importance of communication strategies in Islamic education, but their focus tends to be limited to homogeneous contexts. For example, research on Islamic education management emphasised the effectiveness of community-based approaches in strengthening student identity.⁶ On the other hand, research explores the relevance of Islamic education in building multicultural character, but does not explicitly discuss marketing aspects in the context of plurality.⁷ Most of the existing literature has not addressed marketing strategies in the context of a heterogeneous society. This shortcoming creates a critical knowledge gap, particularly in understanding how Islamic education institutions can appeal to non-Muslim communities without compromising their core values. Therefore, this study aims to complement the existing literature and fill this gap, especially regarding how to market Islamic education in heterogeneous societies to remain attractive, including offering inclusive Islamic education.

This research examines the challenges and opportunities in marketing Islamic education in a heterogeneous society. The main question is how Islamic education institutions can navigate between maintaining their religious identity and adjusting to the plurality of society. The research also examines strategies that can be implemented to build inclusive relationships between Islamic education institutions and diverse communities. As such, this research contributes to understanding marketing strategies and provides insights into how Islamic education institutions can be agents of change in a plural society.

Religious Education in the Finnish Basic Education Curriculum,” *Religions* 11, no. 11 (2020): 581.

⁶ Mollie Dollinger et al., “Participatory Design for Community-Based Research: A Study on Regional Student Higher Education Pathways,” *The Australian Educational Researcher* 48, no. 4 (2021): 739–55; Mariah Kornbluh et al., “Learning and Doing Together: Student Outcomes from an Interdisciplinary, Community-Based Research Course on Homelessness in a Local Community,” *Journal of Community Engagement and Scholarship* 13, no. 1 (2022); Haydn Morgan, Andrew Parker, and Naomi Marturano, “Community-Based Intervention and Marginalised Youth: Inclusion, Social Mobility and Life-Course Transition,” *Journal of Education and Work* 33, no. 5–6 (2020): 327–42.

⁷ Semiyu Adejare Aderibigbe et al., “Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education,” *Religions* 14, no. 2 (2023): 212; Made Saihu et al., “Multicultural Education Based on Religiosity to Enhance Social Harmonization within Students: A Study in Public Senior High School,” *Pegem Eğitim ve Öğretim Dergisi* 12, no. 3 (2022): 265–74, <https://doi.org/10.47750/pegegog.12.03.28>; Dharlinda Suri and Dharmita Chandra, “Teacher’s Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education,” *Journal of Ethnic and Cultural Studies* 8, no. 4 (2021): 271–85.

The results of this study are expected to offer practical recommendations for Islamic education stakeholders.

This research argues that the successful marketing of Islamic education in heterogeneous societies depends on the institution's ability to integrate universal Islamic values with local cultural approaches. For example, successful interfaith dialogue-based programmes in other countries show that community collaboration can increase mutual trust.⁸ In addition, value-based marketing approaches, such as emphasising educational quality and social contributions, can be an effective strategy. This approach allows Islamic education institutions to build an inclusive narrative without compromising their religious identity. Thus, this study proposes a marketing strategy model that can be tested and further developed to strengthen the role of Islamic education in building social cohesion in plural societies.

LITERATUR REVIEW

Islamic Education Marketing in Multicultural Societies

The marketing of Islamic education involves more than just promotional techniques; it includes value-based strategies that aim to communicate the mission and vision of Islamic educational institutions to a broader audience.⁹ Islamic marketing emphasises ethical principles, transparency, and social responsibility, which align with the core teachings of Islam.¹⁰ In the context of education, marketing is not only about increasing student enrollment but also about shaping perceptions, building trust, and establishing identity in the public eye.¹¹

This marketing approach must be adapted in multicultural societies to include intercultural and interfaith sensitivity. Studies by Ambarwati and Sari (2024) highlight the importance of Islamic branding that resonates with Muslim

⁸ Idi Warsah et al., "Applying Positive Psychology Principles in Islamic Education: A Conceptual Review," *Belajea: Jurnal Pendidikan Islam* 9, no. 2 (2024): 87–118; Yudai Ishii and Keiichi Ogawa, "An Analysis of School-Based Management on Learning Achievement in Senegal Primary Education," *Educational Process: International Journal* 13, no. 2 (2024): 72–89, <https://doi.org/10.22521/edupij.2024.132.5>; Camilla Ojala, "Youth-Led Interfaith Dialogue in Building Positive Peace: Case Study of Together for Finland," *Social Justice* 1 (2021): 2.

⁹ Ayesha Latif Shaikh and Syed Hasnain Alam Kazmi, "Exploring Marketing Orientation in Integrated Islamic Schools," *Journal of Islamic Marketing* 13, no. 8 (2022): 1609–38.

¹⁰ Kausar Yasmeen, "Framework for Islamic Social Entrepreneurship," *Journal of Islamic Accounting and Business Research*, 2024.

¹¹ Surej P John and Rouxelle De Villiers, "Factors Affecting the Success of Marketing in Higher Education: A Relationship Marketing Perspective," *Journal of Marketing for Higher Education* 34, no. 2 (2024): 875–94.

and non-Muslim communities.¹² This aligns with Afida et al. (2024), who argue that inclusive Islamic education marketing can facilitate social harmony and dialogue in diverse environments.¹³

Multiculturalism and Islamic Education

Multicultural education promotes recognising and respecting cultural, religious, and ethnic diversity in the educational environment. Multicultural education in Indonesia should embrace pluralism as a foundational societal value.¹⁴ Islamic education can also build dialogue and inclusivity through a curriculum accommodating multiple perspectives.¹⁵

However, Islamic educational institutions in predominantly non-Muslim areas often face prejudice and misunderstanding.¹⁶ These challenges call for adaptive strategies that preserve Islamic identity while encouraging openness to other communities. Research by Saihu et al. supports the need for religiosity-based multicultural education that fosters tolerance without diluting religious commitment.¹⁷

Existing Gaps in the Literature

While many studies explore Islamic education and multiculturalism, most focus on curriculum development or interfaith dialogue within Muslim-majority settings. For example, Morgan et al. and Kornbluh et al. examined community-based approaches to education in culturally homogenous contexts. Research specifically addressing marketing strategies for Islamic education in heterogeneous societies remains limited.¹⁸

¹² Dwi Suhartanto et al., “The Art of Inclusivity: How Sense of Community Shapes Muslim Journeys across Islamic and Non-Islamic Destinations,” *Journal of Islamic Marketing*, 2025.

¹³ Rintan Arikda Dwi Afida, Siti Aimah, and Bannaga Taha Elzubair Hussen, “Building Harmony in Diversity: Pesantren Strategies to Resolve Cultural Conflicts in Non-Muslim Communities,” *Journal of Islamic Education Research* 5, no. 3 (2024): 265–80.

¹⁴ Baihaqi, “Implementation of Multicultural Education in Indonesia.”

¹⁵ Raqib Moslimany, Anzar Otaibi, and Frugo Shaikh, “Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education,” *Journal on Islamic Studies* 1, no. 1 (2024): 52–73.

¹⁶ Made Made Saihu and Abdul Aziz, “Implementasi Metode Pendidikan Pluralisme Dalam Mata Pelajaran Pendidikan Agama Islam,” *Belajea: Jurnal Pendidikan Islam* 5, no. 1 (2020): 131–50.

¹⁷ Saihu et al., “Multicultural Education Based on Religiosity to Enhance Social Harmonization within Students: A Study in Public Senior High School.”

¹⁸ Morgan, Parker, and Marturano, “Community-Based Intervention and Marginalised Youth: Inclusion, Social Mobility and Life-Course Transition”; Kornbluh et al., “Learning and Doing Together: Student Outcomes from an Interdisciplinary, Community-Based Research Course on Homelessness in a Local Community.”

Furthermore, while the inclusion of non-Muslim teachers and collaborations with non-Islamic institutions have been discussed in policy studies, few have analysed how these practices serve as deliberate marketing strategies. This study addresses that gap by examining how MTS Generasi Emas in Denpasar, Bali—a city known for its religious and cultural diversity—uses inclusive, dialogic, and digital strategies to promote Islamic education without compromising its identity.

RESEARCH METHOD

The object of this research is located in the Islamic educational institution MTS Generasi Emas Denpasar, which operates in the middle of a non-Muslim community. The selection of the research object at this academic institution is based on several strong reasons. First, MTS Generasi Emas Denpasar is in the middle of a non-Muslim community, thus facing unique challenges in marketing the institution to the surrounding community. The existence of an Islamic school in a non-Muslim majority environment provides a rich context for researching how the school's marketing strategy is designed and implemented. Secondly, controversy often arises regarding the community's acceptance of Islamic educational institutions, so that this study can identify and analyse the various conflicts and solutions implemented. Finally, from an academic perspective, the selection of this school is also based on the need to understand how Islamic education marketing strategies can be adapted in a multicultural environment, which can serve as a model for similar institutions in Indonesia.

This research uses a qualitative approach with a case study design to explore marketing strategies for Islamic education in non-Muslim communities.¹⁹ This approach was chosen because it allows an in-depth understanding of complex phenomena within a specific social and cultural context. The sampling technique used was purposive sampling, where informants were selected based on their relevance and involvement in the school's marketing strategy. The informants consisted of principals, teachers, parents, and community leaders. Principals and teachers were selected to plan and implement the marketing strategy. At the same time, parents and community leaders provided perspectives on accepting Islamic education in a non-Muslim environment. The criteria for selecting informants included a minimum of two years' experience in their roles, active involvement in school

¹⁹ P Dr Sugiyono, "Metode Penelitian Kuantitatif Kualitatif Dan R&D (M. Dr. Ir. Sutopo. S. Pd," *ALFABETA, Cg*, 2019.

activities, and willingness to provide in-depth information related to the research topic.

Table 1. Sumber Informan

No	Source of Informants	Code	Gender		Number
			Male	Female	
1	Headmaster	Hm	1	-	1
2	Teacher	Tea	5	4	9
3	Student parents	Par	3	5	8
4	Public Figure	Pf	2	6	8
Total					26

The data collection techniques were in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted using a semi-structured interview guide to explore information related to marketing strategies, challenges faced, and community acceptance. Participatory observation was performed by following various school activities to understand how the interaction between the school and the community occurs in daily practice. Documentation included analyses of the school's promotional materials, annual reports, and marketing-related policies. The data obtained was analysed using interactive analysis techniques, providing data reduction, data presentation, and conclusion drawing.²⁰

Data validity and reliability were ensured through triangulation of sources, methods, and theories. Source triangulation was conducted by comparing data from various informants to ensure the consistency and credibility of information. Method triangulation was conducted by combining interviews, observation, and documentation to understand the phenomenon under study. Theoretical triangulation was used to analyse the data using relevant theories to strengthen the validity of the research findings. To support validity, comparative quotes between informants and concrete examples from the interviews will be used to show various perspectives. Data analysis was conducted using NVivo software to assist in coding and categorising the data, which was then grouped into significant emerging themes. With this approach, it is hoped that this research can make a strong academic contribution to

²⁰ M B Miles, A M Huberman, and J Saldana, *Qualitative Data Analysis* (SAGE Publications, 2014), <https://books.google.co.id/books?id=3CNrUbTu6CsC>; Anthony J Onwuegbuzie and Rebecca K Weinbaum, "Mapping Miles and Huberman's Within-Case and Cross-Case Analysis Methods onto the Literature Review Process.," *Journal of Educational Issues* 2, no. 1 (2016): 265–88.

understanding the marketing strategies of Islamic education and provide a clearer picture of how such methods are implemented in a pluralistic society.

RESULTS AND DISCUSSIONS

Utilisation of Digital Media to Balance Plurality and Identity

The use of social media by MTs Generasi Emas stems from the need to promote inclusive values relevant to the context of Denpasar's multicultural society. The digital strategy implemented by this institution aims not only for promotion but also to build a narrative that supports intercultural harmony. Social media serves as a tool to deliver inclusive messages consistently. Some social media platforms the school uses include Instagram, YouTube, Facebook, and the official website, allowing them to reach a wider audience, including non-Muslim communities.

In the image below, one can see the various social media platforms utilised by MTs Generasi Emas:

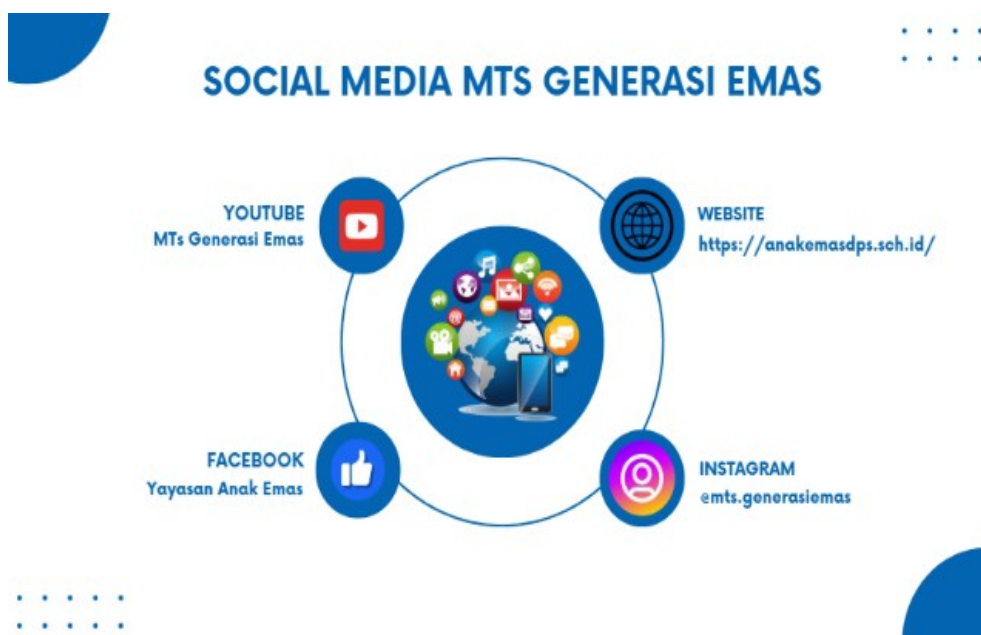


Figure 1. Social Media MTs Generasi Emas

Apart from being a promotional tool, social media is also used to build harmonious cultural relationships. By showcasing the collaboration of students from different backgrounds, the school can demonstrate the message of diversity, which is its core value. This aligns with research showing that social

media improves parents' perceptions through reviews and recommendations.²¹ One parent said:

"I use social media because getting the latest information is easier and faster. I can read other parents' reviews on social media and see their recommendations. This helps me in choosing the right school for my child." (Par)

These findings support research showing that inclusive visual content can increase intercultural awareness.²² In addition, the use of digital media in education marketing has also been successfully implemented in multicultural countries such as Canada, where strategies based on cultural diversity have attracted students from different ethnicities. Thus, the strategy implemented by MTS Generasi Emas contributes to cultural harmony and diversity and serves as an inclusive education marketing model.

Inclusion of Non-Muslim Teachers in Islamic Education in Multicultural Societies

The involvement of non-Muslim teachers in teaching Islamic education at MTS Generasi Emas has a significant impact in shaping a more inclusive and tolerant society. The experience shared by the principal shows that non-Muslim teachers' presence helps strengthen relationships between communities and provides a tangible example of the importance of understanding diversity. The principal stated:

²¹ Mersine A Bryan et al., "Parental Perceptions of the Internet and Social Media as a Source of Pediatric Health Information," *Academic Pediatrics* 20, no. 1 (2020): 31–38; Beatriz Feijoo et al., "Parents' and Children's Perception on Social Media Advertising," *Comunicar: Media Education Research Journal* 29, no. 67 (2021): 93–103; Erika Frey et al., "Parents' Use of Social Media as a Health Information Source for Their Children: A Scoping Review," *Academic Pediatrics* 22, no. 4 (2022): 526–39; Meyfi Wowor, Khusnul Khuluq, and Sigit Priyono Sembodo, "Optimization of Teaching Skills for Islamic Religious Education Teachers Web/Blog-Based in Improving Student Intelligence," *Belajea: Jurnal Pendidikan Islam* 6, no. 1 (June 21, 2021): 93, <https://doi.org/10.29240/belajea.v6i1.2071>.

²² Mian Asim, Azmat Rasul, and Donghee Shin, "Effective Cross-Cultural Advertising: Moderating Roles of Ethnic Identity and Religiosity in Pitching Controversial vs. Non-Controversial Products to Diasporic Communities," *Journal of Intercultural Communication Research* 51, no. 1 (2022): 22–41; Muh Syauqi Malik and Maslahah Maslahah, "Revitalization of the Concept of Educational Axiology: Perspectives of Islamic Philosophy," *Belajea: Jurnal Pendidikan Islam* 6, no. 2 (November 30, 2021): 121, <https://doi.org/10.29240/belajea.v6i2.2590>; Sushil K Oswal, Zsuzsanna B Palmer, and Rita Koris, "Designing Virtual Team Projects with Accessibility in Mind: An Illustrative Example of Cross-cultural Student Collaboration," *Journal of Virtual Exchange* 4 (2021): 1–27; Lai-Wan Wong et al., "Mobile Social Media Marketing: A New Marketing Channel among Digital Natives in Higher Education?," *Journal of Marketing for Higher Education* 32, no. 1 (2022): 113–37.

“When we involve non-Muslim teachers, the impact is very positive. They help to strengthen inter-community relations and provide real examples to students of the importance of understanding diversity. It’s not just about teaching the material, but also building tolerance and mutual respect within the school.” (Hm)

The presence of non-Muslim teachers not only helps with inter-community relations but also provides an example of how all levels of society can accept Islamic education without compromising the fundamental values of Islamic teachings. Non-Muslim teachers at the Golden Generation MTS are involved in teaching character and ethics, which are universal values that all parties can accept. This inclusive approach aligns with previous research, which shows that inclusive religious education can increase non-Muslim acceptance of Islamic educational institutions.²³

The decision to involve non-Muslim teachers at MTS Generasi Emas is based on the effort to build interfaith harmony. This approach aligns with practices in multicultural countries, such as Spain and Australia, where involving teachers from different religious backgrounds can enrich students’ understanding and enhance interfaith dialogue.²⁴ This finding also contradicts some research that suggests that acceptance of non-Muslim teachers in religious education can face challenges due to differences in religious views and interpretations.²⁵ However, this study shows that an inclusive dialogical

²³ Afida, Aimah, and Hussen, “Building Harmony in Diversity: Pesantren Strategies to Resolve Cultural Conflicts in Non-Muslim Communities”; Hülya Kosar Altinyelken, “Critical Thinking and Non-Formal Islamic Education: Perspectives from Young Muslims in the Netherlands,” *Contemporary Islam* 15, no. 3 (2021): 267–85; Rita Ambarwati and Dewi Komala Sari, “Experiential Marketing and Islamic Branding: A New Perspective on College Decision in Islamic Higher Education,” *Journal of Islamic Marketing* 15, no. 3 (2024): 745–76; Md Abdullah Al Mamun, Carolyn A Strong, and Md Abul Kalam Azad, “Islamic Marketing: A Literature Review and Research Agenda,” *International Journal of Consumer Studies* 45, no. 5 (2021): 964–84; Rizal Fathurrohman et al., “Innovation Transformation of the Islamic Religious Education Curriculum at MAS Al-Islamiyah Bebidas, East Lombok,” *Belajea: Jurnal Pendidikan Islam* 9, no. 2 (2024): 55–68.

²⁴ Abd. Warits, “The Implementation of the Doblin Innovation Model in Strengthening Competitive Advantage at Islamic Religious Higher Education Institutions in Madura”; Miquel Àngel Essomba, Maria Nadeu, and Anna Tarrés Vallespi, “Young Educators’ Voices on Interfaith Dialogue and Religious Diversity in Leisure Time Education: Towards an Effective Policy Framework and Training,” *Religions* 14, no. 11 (2023): 1378; Daniel San Martín-Cantero, Jessica Navarro-Navarrete, and Efraín Sáez-Montero, “Pedagogical Guidelines for School Religious Education in the Context of Rural Education,” *Religious Education*, 2024, 1–20, <https://doi.org/10.1080/00344087.2024.2398353>.

²⁵ Mohamad Iwan Fitriani, “Islamic Religious Education and Interreligious Tolerance in a Multi-Religious Country: Challenges, Typological Implications, and the Proposed Strategy,” *Ulumuna* 27, no. 1 (2023): 416–48; Muhaemin Muhaemin et al., “Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational

approach can overcome such barriers and transform non-Muslim teachers into an essential asset in strengthening interfaith understanding.

Collaboration Expands Network with Non-Islamic Institutions

The collaboration between MTS Generasi Emas and non-Islamic institutions has strategically expanded social networks and improved the positive image in a multicultural society. Various forms of collaborative activities, such as joint training programmes, interfaith seminars, institutional visits, and health education, demonstrate the importance of inter-institutional collaboration in building community relations. For example, a joint programme with the Denpasar Police entitled ‘Police and Students Together Building a Safe Community’ aimed to raise students’ awareness about the importance of security and social harmony.



Figure 2. Forms of collaboration of MTS Generasi Emas Denpasar with non-Muslim institutions

The collaboration also involves the West Denpasar Health Centre in providing counselling on preventing adolescent anaemia, directly supporting student wellbeing. The following table illustrates the findings of the partnership:

Institutions,” *Journal of Social Studies Education Research* 14, no. 2 (2023): 253–74; Muhammad Muslih, “The Efforts of Islamic Religious Education Teachers in Fostering Student Morals,” *Belajea: Jurnal Pendidikan Islam* 6, no. 1 (June 21, 2021): 27, <https://doi.org/10.29240/belajea.v6i1.2114>; Anne Suryani and A Bukhori Muslim, “Religious Tolerance, Intellectual Humility, and Democratic Education,” in *Embracing Diversity: Preparing Future Teachers to Foster Religious Tolerance* (Springer, 2024), 13–34.

Table 2. Findings of Collaboration with Non-Islamic Institutions to Expand Networks

No	Point	Description
1	Purpose of Collaboration	Expanding networks, building tolerance, and enhancing institutional capacity
2	Form of Collaboration	Joint training programmes, interfaith seminars, and institutional visits
3	Non-Islamic Partners	Public schools, interfaith communities, and social organisations
4	Impact on Islamic Institutions	Improved image, increased relationships, and strengthened internal capabilities
5	Challenges in Collaboration	Cultural differences, religious sensitivity issues, and a lack of effective communication
6	Strategies for Overcoming Challenges	Establishment of specialised teams, cross-cultural communication training, and regular meetings
7	Recommendations for Development	Adding partners, expanding the scope of collaboration, and improving programme evaluation

This finding aligns with research showing that inter-agency collaboration can reduce stereotypes and increase social harmony through constructive interactions.²⁶ Other research has also highlighted the importance of strategic approaches in creating intercultural dialogue that supports social cohesion.²⁷

²⁶ Moh Harun Al Rosid and M Syahrul Munir, "Peran Public Relations (Hubungan Masyarakat) Dalam Meningkatkan Reputasi MAN 1 Banyuwangi," *Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)* 2, no. 1 (2020): 1–23; Olena Budnyk et al., "Formation of Tolerance in the Inclusive Environment of an Educational Institution," *Amazonia Investiga* 11, no. 56 (2022): 305–19; Harriet Dunbar-Morris et al., "Exploring (in) Dependent Learning in a Cross-Institutional Project about Perceptions of Learning," *Distance Education* 44, no. 2 (2023): 380–400; Aditi Gupta et al., "Listening to Diverse Voices: Inclusive Pedagogy and Culturally Responsive Teaching for Library Interactions," *Reference Services Review* 52, no. 1 (2024): 66–85; Hambali Alman Nasution, "Implementation of Islamic Religious Education Curriculum," *Belajea: Jurnal Pendidikan Islam* 6, no. 1 (June 21, 2021): 1, <https://doi.org/10.29240/belajea.v6i1.1815>.

²⁷ Iryna Demchenko et al., "Training Future Physical Education Teachers for Professional Activities under the Conditions of Inclusive Education," *BRAIN. Broad Research in Artificial Intelligence and Neuroscience* 12, no. 3 (2021): 191–213; Wiwik Wida Farwati, "Strategic Approaches to Islamic School Marketing in Predominantly Non-Muslim Regions," *Journal of Educational Management Research* 3, no. 2 (2024): 71–85; Sissil Lea Heggernes, "A Critical Review of the Role of Texts in Fostering Intercultural Communicative Competence in the English

This collaboration also aligns with practices in different countries, such as the UK, where co-operation between faith-based and mainstream schools can enhance intercultural understanding.²⁸ However, this research also shows that cultural differences and religious sensitivities can become obstacles if collaboration is not managed well. Nonetheless, inclusive value-based dialogical approaches can overcome such barriers, and inter-institutional collaboration can be a strategic tool in building mutually beneficial interfaith relations.

CONCLUSION

This research shows that the strategy of MTS Generasi Emas Denpasar Bali in utilising digital media, involving non-Muslim teachers, and establishing cross-institutional collaboration has proven effective in building cultural harmony and strengthening the positive image of Islamic education institutions in a multicultural society. The inclusive value-based digital strategy can reach a wider audience, while the involvement of interfaith teachers provides a concrete example of tolerance and cross-cultural understanding. Collaboration with non-Muslim institutions also expands social networks and supports the creation of an open and respectful learning space.

Academically, this research updates perspectives on Islamic education marketing strategies in pluralistic contexts, emphasising the importance of dialogic, representative, and collaborative approaches. The active participatory method enabled the researcher to explore the first-hand experiences of educational actors and institutional partners. It highlighted the critical contributions of visual storytelling, cross-cultural communication, and interfaith educational practices in shaping more inclusive and adaptive educational management.

Language Classroom,” *Educational Research Review* 33 (2021): 100390; Joyce Pittman et al., “An Action Research Case Study: Digital Equity and Educational Inclusion during an Emergent COVID-19 Divide,” *Journal for Multicultural Education* 15, no. 1 (2021): 68–84; Shah Sahin Qadri, Nasir Shaheen Hussin, and Mezirow Mursaleen Dar, “Countering Extremism through Islamic Education: Curriculum and Pedagogical Approaches,” *Journal on Islamic Studies* 1, no. 1 (2024): 74–89.

²⁸ Wahiba Abu-Ras et al., “Mosques and Public Health Promotion: A Scoping Review of Faith-Driven Health Interventions,” *Health Education & Behavior* 51, no. 5 (2024): 677–90; Jianwei Dong et al., “Impact on Social Capital and Learning Engagement Due to Social Media Usage among the International Students in the US,” *Education and Information Technologies* 28, no. 7 (2023): 8027–50; Onum Friday Okoh et al., “The Influence of Digital Health Literacy Education on Adolescent Risk Behaviors: A Cross-Cultural Study of Japan and Uruguay,” *International Journal of Advance Research Publication and Reviews* 2, no. 1 (2025): 49–66; Chris Seiple and Dennis R Hoover, “A Case for Cross-Cultural Religious Literacy,” *The Review of Faith & International Affairs* 19, no. 1 (2021): 1–13.

However, this research has limitations in the scope of a single case study and a qualitative approach that cannot represent quantitative data widely. In addition, the local context of Denpasar as a city with a relatively high tolerance level also influenced the findings. Therefore, further research is recommended to be conducted in areas with different social characteristics, as well as utilising quantitative approaches and new educational technologies to enrich the understanding of the effectiveness of inclusive strategies in multicultural Islamic education.

REFERENCES

- Abd. Warits. "The Implementation of the Doblin Innovation Model in Strengthening Competitive Advantage at Islamic Religious Higher Education Institutions in Madura." *Belajea: Jurnal Pendidikan Islam* 9, no. 2 (2024): 69–86.
- Abu-Ras, Wahiba, Basil H Aboul-Enein, Fatmah Almoayad, Nada Benajiba, and Elizabeth Dodge. "Mosques and Public Health Promotion: A Scoping Review of Faith-Driven Health Interventions." *Health Education & Behaviour* 51, no. 5 (2024): 677–90.
- Aderibigbe, Semiyu Adejare, Mesut Idriz, Khadeegha Alzouebi, Hussain AlOthman, Wafa Barhoumi Hamdi, and Assad Asil Companioni. "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education." *Religions* 14, no. 2 (2023): 212.
- Afida, Rintan Arikda Dwi, Siti Aimah, and Bannaga Taha Elzubair Hussen. "Building Harmony in Diversity: Pesantren Strategies to Resolve Cultural Conflicts in Non-Muslim Communities." *Journal of Islamic Education Research* 5, no. 3 (2024): 265–80.
- Aimah, Siti, Muhammad Nasih, Nihayatul Wafiroh, and Fathiyah Mohd Fakhruddin. "Engaging Generation Z: Marketing Innovations in Islamic Boarding Schools for Sustainability." *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 8, no. 3 (2024): 874–88.
- Altinyelken, Hülya Kosar. "Critical Thinking and Non-Formal Islamic Education: Perspectives from Young Muslims in the Netherlands." *Contemporary Islam* 15, no. 3 (2021): 267–85.
- Ambarwati, Rita, and Dewi Komala Sari. "Experiential Marketing and Islamic Branding: A New Perspective on College Decision in Islamic Higher Education." *Journal of Islamic Marketing* 15, no. 3 (2024): 745–76.

- Asim, Mian, Azmat Rasul, and Donghee Shin. "Effective Cross-Cultural Advertising: Moderating Roles of Ethnic Identity and Religiosity in Pitching Controversial vs. Non-Controversial Products to Diasporic Communities." *Journal of Intercultural Communication Research* 51, no. 1 (2022): 22–41.
- Baihaqi, Musawir. "Implementation of Multicultural Education in Indonesia." *EDUTEC: Journal of Education and Technology* 4, no. 3 (2021): 504–26.
- Brooks, Melanie C, Jeffrey S Brooks, Agus Mutohar, and Imam Taufiq. "Principals as Socio-Religious Curators: Progressive and Conservative Approaches in Islamic Schools." *Journal of Educational Administration* 58, no. 6 (2020): 677–95. <https://doi.org/10.1108/JEA-01-2020-0004>.
- Bryan, Mersine A, Yolanda Evans, Carlie Morishita, Nikita Midamba, and Megan Moreno. "Parental Perceptions of the Internet and Social Media as a Source of Pediatric Health Information." *Academic Paediatrics* 20, no. 1 (2020): 31–38.
- Budnyk, Olena, Marek Rembierz, Tanya Fernanda Arbeláez-Encarnación, Magda Julissa Rojas-Bahamón, Diego Felipe Arbeláez-Campillo, Alexander Chinchoy, and Natalia Matveieva. "Formation of Tolerance in the Inclusive Environment of an Educational Institution." *Amazonia Investiga* 11, no. 56 (2022): 305–19.
- Demchenko, Iryna, Borys Maksymchuk, Valentyna Bilan, Iryna Maksymchuk, and Iryna Kalynovska. "Training Future Physical Education Teachers for Professional Activities under the Conditions of Inclusive Education." *BRAIN. Broad Research in Artificial Intelligence and Neuroscience* 12, no. 3 (2021): 191–213.
- Dollinger, Mollie, Belinda D'Angelo, Ryan Naylor, Andrew Harvey, and Marian Mahat. "Participatory Design for Community-Based Research: A Study on Regional Student Higher Education Pathways." *The Australian Educational Researcher* 48, no. 4 (2021): 739–55.
- Dong, Jianwei, Sangah Lee, Chih-hsuan Wang, and David M Shannon. "Impact on Social Capital and Learning Engagement Due to Social Media Usage among the International Students in the US." *Education and Information Technologies* 28, no. 7 (2023): 8027–50.
- Dunbar-Morris, Harriet, Chrissi Nerantzi, Melita Panagiota Sidiropoulou, and Lucy Sharp. "Exploring (in) Dependent Learning in a Cross-Institutional Project about Perceptions of Learning." *Distance Education* 44, no. 2 (2023): 380–400.

- Essomba, Miquel Àngel, Maria Nadeu, and Anna Tarrés Vallespí. "Young Educators' Voices on Interfaith Dialogue and Religious Diversity in Leisure Time Education: Towards an Effective Policy Framework and Training." *Religions* 14, no. 11 (2023): 1378.
- Evan, Tomáš, and Vladimír Holý. "Cultural Diversity and Its Impact on Governance." *Socio-Economic Planning Sciences* 89 (2023): 101681.
- Fan, Keng Hang Frankie. "An Inter-Ethnic Interpretation of Tourism Conflicts and Collaboration." *Tourism Management* 103 (2024): 104891.
- Farwati, Wiwik Wida. "Strategic Approaches to Islamic School Marketing in Predominantly Non-Muslim Regions." *Journal of Educational Management Research* 3, no. 2 (2024): 71–85.
- Feijoo, Beatriz, Simón Bugueño, Charo Sádaba, and Aurora García-González. "Parents' and Children's Perception of Social Media Advertising." *Comunicar: Media Education Research Journal* 29, no. 67 (2021): 93–103.
- Fitriani, Mohamad Iwan. "Islamic Religious Education and Interreligious Tolerance in a Multi-Religious Country: Challenges, Typological Implications, and the Proposed Strategy." *Ulumuna* 27, no. 1 (2023): 416–48.
- Frey, Erika, Catriona Bonfiglioli, Melissa Brunner, and Jane Frawley. "Parents' Use of Social Media as a Health Information Source for Their Children: A Scoping Review." *Academic Paediatrics* 22, no. 4 (2022): 526–39.
- Gupta, Aditi, Ying Liu, Tsung-Cheng Lin, Qichen Zhong, and Tad Suzuki. "Listening to Diverse Voices: Inclusive Pedagogy and Culturally Responsive Teaching for Library Interactions." *Reference Services Review* 52, no. 1 (2024): 66–85.
- Haq, Shoaib Ul, and Ray Yiu-keung Kwok. "Encountering 'the Other' in Religious Social Media: A Cross-Cultural Analysis." *Social Media+ Society* 10, no. 4 (2024): 20563051241303364.
- Heggernes, Sissil Lea. "A Critical Review of the Role of Texts in Fostering Intercultural Communicative Competence in the English Language Classroom." *Educational Research Review* 33 (2021): 100390.
- Idi Warsah, Ruly Morganna, Berliani Aslam Alkiromah Warsah, and Bizikrika Hably Hudaya Warsah. "Applying Positive Psychology Principles in Islamic Education: A Conceptual Review." *Belajea: Jurnal Pendidikan Islam* 9, no. 2 (2024): 87–118.

- Ishii, Yudai, and Keiichi Ogawa. "An Analysis of School-Based Management on Learning Achievement in Senegal Primary Education." *Educational Process: International Journal* 13, no. 2 (2024): 72–89. <https://doi.org/10.22521/edupij.2024.132.5>.
- John, Surej P, and Rouxelle De Villiers. "Factors Affecting the Success of Marketing in Higher Education: A Relationship Marketing Perspective." *Journal of Marketing for Higher Education* 34, no. 2 (2024): 875–94.
- Kornbluh, Mariah, Jennifer Wilking, Susan Roll, Lindsay Banks, Haley Stone, and Jessica Candela. "Learning and Doing Together: Student Outcomes from an Interdisciplinary, Community-Based Research Course on Homelessness in a Local Community." *Journal of Community Engagement and Scholarship* 13, no. 1 (2022).
- Kruja, Genti. "Interfaith Harmony through Education System of Religious Communities." *Religion & Education* 49, no. 1 (2022): 104–17.
- Liu, Kai, Jidong Yang, and Hongwei Zou. "Cultural Heterogeneity, Social Policy, and Economic Growth in China." *China Economic Review* 62 (2020): 101501.
- Made Made Saihu and Abdul Aziz. "Implementasi Metode Pendidikan Pluralisme Dalam Mata Pelajaran Pendidikan Agama Islam." *Belajea: Jurnal Pendidikan Islam* 5, no. 1 (2020): 131–50.
- Malik, Muh Syauqi, and Maslahah Maslahah. "Revitalisation of the Concept of Educational Axiology: Perspectives of Islamic Philosophy." *Belajea: Jurnal Pendidikan Islam* 6, no. 2 (November 30, 2021): 121. <https://doi.org/10.29240/belajea.v6i2.2590>.
- Mamun, Md Abdullah Al, Carolyn A Strong, and Md Abul Kalam Azad. "Islamic Marketing: A Literature Review and Research Agenda." *International Journal of Consumer Studies* 45, no. 5 (2021): 964–84.
- Miles, M B, A M Huberman, and J Saldana. *Qualitative Data Analysis*. SAGE Publications, 2014. <https://books.google.co.id/books?id=3CNrUbTu6CsC>.
- Morgan, Haydn, Andrew Parker, and Naomi Marturano. "Community-Based Intervention and Marginalised Youth: Inclusion, Social Mobility and Life-Course Transition." *Journal of Education and Work* 33, no. 5–6 (2020): 327–42.

- Muslimany, Raqib, Anzar Otaibi, and Frugo Shaikh. "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education." *Journal on Islamic Studies* 1, no. 1 (2024): 52–73.
- Muhaemin, Muhaemin, Rusdiansyah Rusdiansyah, Mustaqim Pabbajah, and Hasbi Hasbi. "Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions." *Journal of Social Studies Education Research* 14, no. 2 (2023): 253–74.
- Muslih, Muhammad. "The Efforts of Islamic Religious Education Teachers in Fostering Student Morals." *Belajea: Jurnal Pendidikan Islam* 6, no. 1 (June 21, 2021): 27. <https://doi.org/10.29240/belajea.v6i1.2114>.
- Napitupulu, Dedi Sahputra, and Syawal Fahmi. "Pendidikan Islam Muslim Minoritas (Kasus Di Eropa Barat)." *Belajea: Jurnal Pendidikan Islam* 5, no. 1 (May 22, 2020): 37–50. <https://doi.org/10.29240/belajea.v5i1.938>.
- Nasution, Hambali Alman. "Implementation of Islamic Religious Education Curriculum." *Belajea: Jurnal Pendidikan Islam* 6, no. 1 (June 21, 2021): 1. <https://doi.org/10.29240/belajea.v6i1.1815>.
- Ojala, Camilla. "Youth-Led Interfaith Dialogue in Building Positive Peace: Case Study of Together for Finland." *Social Justice* 1 (2021): 2.
- Okoh, Onum Friday, David Sehemba Batur, Angelina Okewu Ogwuche, Afolayan Ayokunle Fadeke, and Yewande Adeyeye. "The Influence of Digital Health Literacy Education on Adolescent Risk Behaviours: A Cross-Cultural Study of Japan and Uruguay." *International Journal of Advanced Research Publication and Reviews* 2, no. 1 (2025): 49–66.
- Onwuegbuzie, Anthony J, and Rebecca K Weinbaum. "Mapping Miles and Huberman's Within-Case and Cross-Case Analysis Methods onto the Literature Review Process." *Journal of Educational Issues* 2, no. 1 (2016): 265–88.
- Oswal, Sushil K, Zsuzsanna B Palmer, and Rita Koris. "Designing Virtual Team Projects with Accessibility in Mind: An Illustrative Example of Cross-cultural Student Collaboration." *Journal of Virtual Exchange* 4 (2021): 1–27.
- Pittman, Joyce, Lori Severino, Mary Jean DeCarlo-Tecce, and Cameron Kiosoglous. "An Action Research Case Study: Digital Equity and Educational Inclusion during an Emergent COVID-19 Divide." *Journal for Multicultural Education* 15, no. 1 (2021): 68–84.

- Qadri, Shah Sahin, Nasir Shaheen Hussin, and Mezirow Mursaleen Dar. "Countering Extremism through Islamic Education: Curriculum and Pedagogical Approaches." *Journal on Islamic Studies* 1, no. 1 (2024): 74–89.
- Rizal Fathurrohman, Muhammad Gafarurrozi, Izattul Isnaini, and Moh. Fatkur Rohman. "Innovation Transformation of the Islamic Religious Education Curriculum at MAS Al-Islamiyah Bebidas, East Lombok." *Belajea: Jurnal Pendidikan Islam* 9, no. 2 (2024): 55–68.
- Rosid, Moh Harun Al, and M Syahrul Munir. "Peran Public Relations (Hubungan Masyarakat) Dalam Meningkatkan Reputasi MAN 1 Banyuwangi." *Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)* 2, no. 1 (2020): 1–23.
- Saihu, Made, Nasaruddin Umar, Ahmad T. Raya, and Akhmad Shunhaji. "Multicultural Education Based on Religiosity to Enhance Social Harmonisation within Students: A Study in Public Senior High School." *Pegem Egitim ve Ogretim Dergisi* 12, no. 3 (2022): 265–74. <https://doi.org/10.47750/pegegog.12.03.28>.
- San Martín-Cantero, Daniel, Jessica Navarro-Navarrete, and Efraín Sáez-Montero. "Pedagogical Guidelines for School Religious Education in the Context of Rural Education." *Religious Education*, 2024, 1–20. <https://doi.org/10.1080/00344087.2024.2398353>.
- Schiller, Maria, Christine Lang, Karen Schönwälder, and Michalis Moutselos. "Vielfalt and Diversité: How Local Actors in France and Germany Evaluate Immigration and Socio-Cultural Heterogeneity." *Comparative Migration Studies* 8 (2020): 1–17.
- Seiple, Chris, and Dennis R Hoover. "A Case for Cross-Cultural Religious Literacy." *The Review of Faith & International Affairs* 19, no. 1 (2021): 1–13.
- Shaikh, Ayesha Latif, and Syed Hasnain Alam Kazmi. "Exploring Marketing Orientation in Integrated Islamic Schools." *Journal of Islamic Marketing* 13, no. 8 (2022): 1609–38.
- Sugiyono, P Dr. "Metode Penelitian Kuantitatif Kualitatif Dan R&D (M. Dr. Ir. Sutopo. S. Pd)." *ALFABETA, Cv*, 2019.
- Suhartanto, Dwi, Fatya Alty Amalia, Norzuwana Sumarjan, Carol Yirong Lu, and Muhamad Nova. "The Art of Inclusivity: How Sense of Community Shapes Muslim Journeys across Islamic and Non-Islamic Destinations." *Journal of Islamic Marketing*, 2025.

- Suri, Dharlinda, and Dharnita Chandra. "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education." *Journal of Ethnic and Cultural Studies* 8, no. 4 (2021): 271–85.
- Suryani, Anne, and A Bukhori Muslim. "Religious Tolerance, Intellectual Humility, and Democratic Education." In *Embracing Diversity: Preparing Future Teachers to Foster Religious Tolerance*, 13–34. Springer, 2024.
- Ubani, Martin, Elisa Hyvärinen, Jenni Lemettinen, and Elina Hirvonen. "Dialogue, Worldview Inclusivity, and Intra-Religious Diversity: Addressing Diversity through Religious Education in the Finnish Basic Education Curriculum." *Religions* 11, no. 11 (2020): 581.
- Wong, Lai-Wan, Garry Wei-Han Tan, Jun-Jie Hew, Keng-Boon Ooi, and Lai-Ying Leong. "Mobile Social Media Marketing: A New Marketing Channel among Digital Natives in Higher Education?" *Journal of Marketing for Higher Education* 32, no. 1 (2022): 113–37.
- Wowor, Meyfi, Khusnul Khuluq, and Sigit Priyono Sembodo. "Optimisation of Teaching Skills for Islamic Religious Education Teachers Web/Blog-Based in Improving Student Intelligence." *Belajea: Jurnal Pendidikan Islam* 6, no. 1 (June 21, 2021): 93. <https://doi.org/10.29240/belajea.v6i1.2071>.
- Yasmeen, Kausar. "Framework for Islamic Social Entrepreneurship." *Journal of Islamic Accounting and Business Research*, 2024.