

Integrative Local Wisdom-Based Islamic Education Curriculum for Intercultural Sensitivity Development in Tourism Vocational Schools

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ABSTRACT

This study aims to develop an Islamic Education (PAI) curriculum model grounded in Sasak local cultural values to enhance intercultural sensitivity among vocational high school students in the tourism sector within the Mandalika Special Economic Zone, Lombok. The study employs a Research and Development (R&D) approach by adapting the Borg and Gall model into five stages: needs analysis, initial model development, expert validation, limited trials, and field implementation. The research was conducted at Vocational High School (SMKN) 1 Pujut, a Center of Excellence vocational school situated in a multicultural environment with established tourism industry partnerships. Data were collected through interviews, observations, document analysis, and the Intercultural Sensitivity Scale (ISS) administered in pre- and post-tests, and analyzed using a mixed-methods approach. The findings indicate that the integration of Sasak cultural values such as *solah*, *lomboq*, *rema*, into the Islamic Religious Education (Ire) curriculum enhances students' empathy, respect for diversity, and openness in intercultural interactions. The developed model is found to be valid, contextually relevant, and effective for implementation in multicultural tourism-oriented vocational schools.

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INTRODUCTION

Globalization and the expansion of the international tourism industry have intensified cross-cultural interactions, thereby necessitating the strengthening of intercultural competence within vocational education (Kurniawati dan Arianti, 2025). In Lombok, the Mandalika Special Economic Zone (SEZ) represents a multicultural space where domestic and international tourists continuously interact (Ardian dan Zulian, 2023). Within this context, students of vocational tourism schools are required not only to master technical skills but also to develop cross-cultural communication abilities, inclusive attitudes, and sensitivity toward diversity. Consequently, Islamic Religious Education (Pendidikan Agama Islam/PAI) holds a strategic position not merely as a medium for transmitting theological values, but also as an instrument for fostering moderate character and intercultural competence.

However, a number of studies indicate that Islamic Religious Education (IRE) instruction in vocational schools remains dominated by normative approaches and lacks contextual relevance to multicultural realities (Fajrussalam dan Hasanah, 2018; Winoto, 2022). These studies emphasize the importance of strengthening social ethics and religious moderation, yet they do not specifically relate these aspects to the demands of the tourism sector, which requires intensive cross-cultural interaction. Empirical findings from Vocational High School (SMKN) 1 Pujut reinforce this argument, showing that students' intercultural sensitivity is at a moderate level (mean 2.95–3.09), with primary weaknesses in the dimensions of engagement and appreciation of cultural differences. This condition indicates a gap between the

competency demands of the tourism industry and the current Islamic Religious Education (IRE) curriculum design, which remains oriented toward knowledge transmission.

On the other hand, the literature suggests that the integration of local wisdom can enhance the relevance and effectiveness of education. Zhao (2024); Marques dan Oliveira (2023) demonstrate that local cultural values are capable of shaping social ethics and adaptive capacities within communities. However, these studies tend to be descriptive and have not developed operational curriculum models. In the context of Lombok, Sasak cultural values such as *lomboq*, *solah*, *rema*, and *rapah* have been identified as sources of social ethics (Habibudin, 2020), yet they have not been systematically integrated into the design of the Islamic Religious Education (IRE) curriculum. Thus, despite recognition of the potential of local wisdom, there remain limitations in transforming it into a structured pedagogical framework.

From a theoretical perspective, the development of an intercultural curriculum can refer to Banks' framework of multicultural education, which emphasizes content integration, knowledge construction, and transformative learning (Rianto, Jasfar, & Arafah 2021). Nevertheless, most studies adopt this framework only at a conceptual level without operationalizing it within locally grounded curriculum design. Furthermore, the concept of intercultural sensitivity (Chen & Starosta, 2000) has been widely used to measure cross-cultural competence, yet its implementation remains largely confined to higher education and has not been adequately applied to secondary vocational education. These limitations highlight the need for a model that integrates multicultural education theory, Islamic values, and local wisdom within a practical and applicable framework.

Based on this review, several research gaps can be identified: (1) the absence of a Islamic Religious Education (IRE) curriculum model specifically designed for vocational tourism schools; (2) limited integration of Sasak cultural values into Islamic Religious Education (IRE) curriculum design; (3) insufficient interventions aimed at strengthening intercultural sensitivity in secondary vocational education; and (4) weak linkage between multicultural education theory and the implementation of locally contextualized curricula. Therefore, a new approach is required one that is not only normative-theological but also contextual, intercultural, and grounded in local cultural values.

This study proposes a solution in the form of developing a Islamic Religious Education (IRE) curriculum model based on Sasak cultural values, integrated with principles of multicultural education and the needs of the tourism industry. The model is designed with reference to: (1) value integration (content integration) within Banks' framework; (2) the internalization of Islamic ethical principles such as moderation (*tawassuth*, *tasamuh*, *tawazun*, and *i'tidal*); (3) an experiential learning approach to strengthen cross-cultural experiences; and (4) the reinforcement of intercultural sensitivity indicators as learning outcomes. In this way, the relationship between theory and model design becomes explicit and measurable.

The research questions are formulated as follows: (1) What is the initial level of intercultural sensitivity among vocational tourism students in the Mandalika SEZ? (2) Which Sasak cultural values are relevant for integration into the Islamic Religious Education (IRE) curriculum? (3) How can a Sasak culture-based Islamic Religious Education (IRE) curriculum model be developed? (4) To what extent is the model effective in enhancing students' intercultural sensitivity as measured by the Intercultural Sensitivity Scale (ISS)?

In line with these questions, the objectives of this study are: (1) to identify students' initial level of intercultural sensitivity; (2) to formulate relevant Sasak cultural values as a basis for the curriculum; (3) to develop a local culture-based Islamic Religious Education (IRE) curriculum model; and (4) to examine the effectiveness of the model in improving students' intercultural sensitivity as indicated by changes in ISS scores. Through this approach, the study is expected to contribute theoretically to the development of intercultural-based Islamic Religious Education (IRE) curricula and practically to vocational tourism education in fostering human resources who are religious, inclusive, and adaptive to cultural diversity.

RESEARCH METHODOLOGY

This study employed a Research and Development (R&D) approach to develop an Islamic Religious Education (Pendidikan Agama Islam/PAI) curriculum model based on Sasak local cultural values aimed at enhancing students' intercultural sensitivity. This approach was selected as it enables the systematic integration of needs analysis, model design, validation, implementation, and evaluation. The development design adapts the model proposed by Gall dan Borg (2003), simplified into five main stages: (1) needs analysis, (2) initial model development, (3) expert validation, (4) limited trial, and (5) field implementation and effectiveness evaluation.

The study was conducted at Vocational High School (SMKN) 1 Pujut, Central Lombok, a tourism-focused Center of Excellence vocational school located within the Mandalika Special Economic Zone (SEZ). The population comprised all tenth-grade students enrolled in the tourism study program. The sample consisted of approximately 60 students selected through purposive sampling, based on their direct involvement in Islamic Religious Education (IRE) learning and tourism service interactions. Key informants included two Islamic Religious Education (IRE) teachers, one school principal, two Sasak cultural figures, and three expert validators representing the fields of curriculum studies, Islamic education, and local culture.

Both qualitative and quantitative data were collected. Qualitative data were obtained through in-depth interviews, participant observation, and document analysis to identify curriculum needs, relevant local cultural values, and the context of instructional implementation. Interviews were conducted in a semi-structured format using guidelines developed in accordance with the research focus. Observations were carried out during Islamic Religious Education (IRE) learning processes and multicultural school activities. Document analysis covered the curriculum, teaching modules, and instructional materials.

Quantitative data were collected using the Intercultural Sensitivity Scale (ISS) developed by Chen and Starosta (2000), which comprises five dimensions: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness. The instrument was administered in the form of pre-test and post-test to measure changes in students' intercultural sensitivity following the implementation of the developed model.

Instrument validity was established through expert judgment, while reliability was assessed using Cronbach's Alpha, with $\alpha > 0.70$ indicating acceptable reliability. The curriculum model was validated by experts using a Likert scale covering aspects of relevance, consistency, integration of local cultural values, and applicability within the context of vocational tourism education. Data analysis employed a mixed-methods approach with a convergent design. Qualitative data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), involving data reduction, data display, and conclusion drawing. This analysis informed the formulation of curriculum needs and the construction of a model grounded in local cultural values.

Meanwhile, quantitative data were analyzed using: (1) descriptive statistics to examine the distribution of intercultural sensitivity scores; (2) a paired-sample t-test to determine significant differences between pre-test and post-test scores; and (3) N-gain analysis to measure the effectiveness of improvements in students' intercultural sensitivity. The N-gain criteria were classified into three categories: high ($g > 0.7$), moderate ($0.3 \leq g \leq 0.7$), and low ($g < 0.3$). The integration of qualitative and quantitative findings enabled a comprehensive evaluation of the effectiveness of the developed curriculum model. The development procedure ensures that the resulting product is not only theoretically valid but also practically effective and contextually relevant in enhancing students' intercultural sensitivity within vocational tourism education.

RESULTS AND DISCUSSION

Analysis of Problems and Gaps in the Existing Curriculum

The current condition of the Islamic Religious Education (IRE) curriculum in tourism vocational schools within the Mandalika Special Economic Zone (SEZ) indicates that the development of students'

intercultural sensitivity remains at an early stage and has not been optimally implemented. An analysis of curriculum practices at Vocational High School (SMKN) 1 Pujut reveals that the integration of Sasak local cultural values is still incidental and has not been systematically embedded across curricular components, including objectives, content, instructional strategies, and assessment. As a result, local values such as *ajinang*, *lõmbõq*, and *solah perateq* have not been internalized in a structured manner, despite their strong relevance to the formation of social character and intercultural awareness among students.

The dominance of assignment-based and independent learning methods further limits the emergence of dialogical and reflective interactions, which are fundamental to the development of intercultural sensitivity. This suggests that the learning process has not yet fulfilled the principles of experiential learning, which has been identified as a key factor in fostering empathy and cross-cultural engagement (Hansen, 2020; Zhou, Liu, & Guo, 2023). In addition, the reliance on textbooks and student worksheets as primary learning resources reinforces this gap, as the socio-cultural context of Mandalika has not been effectively utilized as an authentic learning environment.

These conditions indicate that the Islamic Religious Education (IRE) curriculum still operates within a *connected model* (Saputra & Syakir, 2024), in which cultural elements are only superficially linked to the content, rather than progressing toward an integrated or immersive intercultural curriculum required to develop complex cross-cultural competencies (Mostafaei Alaei & Nosrati, 2018). From Banks' (2001) perspective, the dimensions of content integration and equity pedagogy have not been fully optimized. Meanwhile, Álvarez Valencia and Michelson (2023) emphasize that systematic integration of local contexts into instructional materials significantly enhances cultural empathy and student engagement. Therefore, the limitations of the curriculum lie not only in its content but also in its pedagogical approach, which does not yet adequately support deep intercultural learning.

As an international tourism destination, Mandalika requires a Islamic Religious Education (IRE) curriculum that is adaptive to cultural diversity and responsive to potential social tensions. Mogeia (2023) and Hafizin et al. (2026) highlight the importance of religion-based curricula oriented toward peacebuilding in multicultural regions such as tourism destinations. However, the current Islamic Religious Education (IRE) curriculum has not incorporated Mandalika's socio-cultural realities into its instructional design, limiting its contribution to peace education. This reflects a clear gap between contextual demands and curriculum responsiveness.

At the same time, ethnopedagogical studies (Chotimah et al., 2018; Parhanudin, 2022) demonstrate that local values are not only compatible with Islamic teachings but are also effective in strengthening students' social character and tolerance. This aligns with Yunus (2023), who argues that the flexibility of local wisdom supports social sustainability when systematically integrated into education. However, most of these studies remain descriptive and have not progressed toward the development of operational curriculum models, resulting in limited application within tourism vocational education.

Similarly, Nugroho (2021) notes that Islamic curricula responsive to social issues possess transformative potential in fostering just and compassionate societies. The findings in Mandalika reflect broader global challenges in Islamic Religious Education (IRE) curriculum development (Sakti et al., 2024; El-Mubarak & Hassan, 2021), particularly its limited responsiveness to diversity and 21st-century demands. Therefore, transforming the Islamic Religious Education (IRE) curriculum into a contextual and multicultural-oriented framework is essential.

In summary, the Islamic Religious Education (IRE) curriculum in tourism vocational schools within the Mandalika SEZ has not yet functioned optimally as an instrument for developing intercultural sensitivity. It remains largely normative, lacks systematic integration of local culture, and does not fully utilize the multicultural environment of Mandalika as an authentic learning space. This condition necessitates a shift toward a curriculum model that is not only integrative in content but also transformative in pedagogy.

Relevant Local Cultural Values for Curriculum Integration

Findings from quantitative surveys, qualitative interviews with Sasak cultural leaders, and expert validation indicate that Sasak local cultural values possess high relevance and strong pedagogical urgency for integration into the Islamic Religious Education (IRE) curriculum in tourism vocational schools. Data show that 79.6% of students perceive local cultural integration as important, while 67.1% report encountering it only occasionally, indicating the absence of a systematic curricular design. This suggests a gap between students' cultural readiness and the structural limitations of the curriculum.

Qualitative findings further reinforce this gap. Values such as *lõmbõq* (honesty), *pacu* (hard work), *solah* (kindness), *rema* (care), and *soloh* (tolerance) are deeply embedded in students' daily lives but are not explicitly represented in the formal curriculum (Asrin, 2025). Teachers tend to use these values as spontaneous illustrations rather than as structured pedagogical content. Given that tourism vocational students interact regularly with diverse visitors in Mandalika, these values function as an ethnopedagogical foundation linking Islamic ethics with multicultural social realities (Habibudin, 2020).

Expert validation confirms the philosophical alignment between Sasak cultural values and universal Islamic ethics, particularly in the domains of morality, empathy, social harmony, and respect for diversity. Values such as *lõmbõq* (honesty), *soloh* (tolerance), *besemeton* (unity), and *onyak* (prudence) strongly support the dimensions of intercultural sensitivity (Chen, Starosta, & Chen, 2000). This provides theoretical legitimacy for integrating local culture into Islamic Religious Education (IRE) not only as a moral strategy but also as a means of developing intercultural competence.

Survey data further identify five values with recognition levels above 80%: *rapah/besemeton*, *onyak*, *saling saduq*, *solah*, and *tertib-terpi*. Based on the principle of learner readiness (Stone & Tyler, 1949; Läänemets, 1962), this indicates strong psychological and cultural preparedness for curricular integration. These findings are consistent with studies linking local wisdom to successful character education and value internalization (Winarni et al., 2020; 2021).

Through triangulation, twelve core Sasak cultural values were identified as most relevant: (1) Personal values: *lõmbõq* (honesty), *pacu* (hard work), *paut* (humility); (2) Social values: *solah* (kindness), *rema* (care), *onyak* (prudence), *kupu'* (egalitarianism), *gerasaq* (hospitality); and (3) Spiritual–ethical values: *solõh* (piety), *patut* (courtesy), *soloh* (tolerance), *besemeton* (solidarity).

These values correspond directly with dimensions of intercultural sensitivity, including respect for cultural differences, interaction engagement, confidence, and enjoyment. Their integration fulfills key components of multicultural curriculum theory (Banks, 2001) and contextual learning (Tilaar, 2012), while strengthening three main competency clusters required in the Mandalika tourism context: (1) spiritual–moral competence, (2) social–intercultural competence, and (3) personal–professional competence.

Thus, Sasak cultural values are not merely local content but represent a theoretically coherent and pedagogically relevant foundation for intercultural curriculum development.

Formulation of a Local Wisdom-Based Islamic Religious Education (IRE) Curriculum Model for Intercultural Sensitivity

An effective Islamic Religious Education (IRE) curriculum model for fostering intercultural sensitivity in tourism vocational students must systematically connect universal Islamic teachings with local cultural wisdom in a contextual and competency-oriented framework. The findings reveal a curriculum–context gap (Hafizin et al., 2026), where normative ISLAMIC Religious Education (IRE) content fails to reflect the multicultural realities of vocational education. Therefore, a responsive curriculum model must be grounded in cultural integration, intercultural dialogue, and learner empowerment.

The proposed Islamic Religious Education (IRE) Local Cultural Integration System (PKLS Model) addresses this need by integrating universal Islamic values such as *ta'aruf*, *tasamuh*, and *tawazun* with Sasak cultural values including *lõmbõq*, *pacu*, *soloh*, *rema*, and *gerasaq*. This approach aligns with studies

emphasizing local wisdom as a pedagogical resource for social character formation (Dumiyati et al., 2023; Zubaidi et al., 2024).

Theoretically, the model is grounded in progressive curriculum theory (Melesse & Belay, 2022) and Banks' multicultural education framework (2001), particularly in content integration and equity pedagogy. It develops three core competency domains: religiosity, intercultural sensitivity, and social ethics based on local wisdom. Intercultural sensitivity is structured around the framework of Chen and Starosta (2000), incorporating dimensions such as interaction engagement, respect, confidence, and enjoyment, supported by local cultural values as *cultural scaffolding*.

At the instructional level, the curriculum is operationalized through syllabi, teaching modules, lesson plans, cultural projects, and evaluation instruments that integrate religious values, local culture, and intercultural indicators. Pedagogically, the model employs three main strategies: (1) contextual cultural learning, linking Islamic Religious Education (IRE) content with local cultural practices; (2) cooperative learning, enhancing intercultural communication and solidarity; (3) project-based learning (PjBL), including tourism service simulations, cultural dialogues, village observations, and projects on Islamic and culturally responsive tourism ethics.

Assessment is conducted authentically through cognitive, performative, and reflective evaluation. Performative assessment measures students' ability to navigate real intercultural situations, while reflective tools such as learning journals foster cultural awareness. Expert validation scores (86–92%) confirm that the PKLS Model is feasible, comprehensive, and applicable. Trial results demonstrate significant improvements in intercultural sensitivity, particularly in engagement, respect for differences, and interaction confidence.

These findings are consistent with previous studies highlighting the effectiveness of contextual-dialogical approaches in fostering multicultural identity (Asikin, 2025) and the adaptive potential of local wisdom in responding to social change (Chotimah et al., 2018). Furthermore, the integration of Islamic ethics and local values has been shown to strengthen inclusive social character (Ibrahim et al., 2024; Fajrussalam & Hasanah, 2018).

Statistical analysis of pre-test and post-test results confirms a significant increase in intercultural sensitivity. This effectiveness can be explained by the integration of three key elements of intercultural learning: contextualization, experiential engagement, and social reflection. Specifically: (1) contextual learning enhances meaning-making; (2) cultural scaffolding facilitates understanding of differences; (3) experiential learning strengthens intercultural competence (Qin, 2024; Zhou, Liu, & Guo, 2023). Thus, the effectiveness of the PKLS Model is supported not only by empirical evidence but also by its consistency with intercultural learning theory and multicultural curriculum frameworks.

CONCLUSION

This study concludes that the development of an Islamic Religious Education (PAI) curriculum model based on Sasak local cultural values is relevant, feasible, and effective in enhancing students' intercultural sensitivity within tourism vocational schools. Through a Research and Development (R&D) approach comprising five core stages needs analysis, initial model design, expert validation, limited trials, and field implementation the resulting curriculum model successfully addresses the real needs of learners situated in the multicultural context of the Mandalika Special Economic Zone (SEZ). The integration of Sasak cultural values such as *solah*, *lomboq*, *rema*, and *rapah* has enriched the content, instructional strategies, and learning experiences of PAI, thereby fostering students' empathy, respect for diversity, and openness in engaging with different cultural backgrounds. Pre–post test results using the Intercultural Sensitivity Scale (ISS) demonstrate a significant increase in students' intercultural sensitivity scores, providing strong empirical support for the effectiveness of the model. Accordingly, this curriculum model offers a viable contextual alternative that is adaptive to the needs of tourism-oriented vocational education. Several recommendations emerge from this study:

First, School Implementation; Tourism-based vocational schools should systematically adopt a local wisdom-based Islamic Religious Education (IRE) curriculum by integrating it into lesson planning, *Projek Penguatan Profil Pelajar Pancasila (P5)* activities, and co-curricular programs, ensuring the continuous development of character and intercultural sensitivity. **Second**, Enhancement of Teacher Competence; Islamic Religious Education (IRE) teachers require advanced training in contextual curriculum development, multicultural pedagogy, and the integration of local cultural values to ensure optimal implementation and meaningful learning outcomes. **Third**, Strengthening Collaboration with Local Communities; Schools are encouraged to build stronger partnerships with cultural leaders, local practitioners, and the tourism industry to ensure that Sasak cultural values are implemented authentically and aligned with real-world demands. **Fourth**, Model Replication and Further Testing; Future research should be conducted in vocational schools across different cultural contexts to examine the replicability, adaptability, and generalizability of the proposed curriculum model. **Fifth**, Regional Curriculum Policy; Local governments and education authorities may consider this model as a reference for developing local content curricula or culture-based character education programs in vocational schools within tourism regions.

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