



Inclusion of Intercultural Competence in Integrated Islamic Curriculum for MTs Students in the Post-Pandemic

Krisna Sujaya

Universitas Pendidikan Indonesia, Bandung

e-mail: krisnasujaya@upi.edu

Abstract

The purpose of this study was to determine teacher perceptions in the application of an integrated Islamic curriculum based on post-pandemic intercultural competence in the city of Padang. This type of research is qualitative research with a descriptive approach. Data were collected through observation, interviews, and documentation. Techniques for ensuring the validity of the data were carried out through extension of participation, the persistence of observation, triangulation, and peer-checking through discussion. Data analysis techniques are carried out by conducting data reduction, data presentation, and drawing conclusions. The findings show that Islamic religious education teachers explain the subject matter by giving equal attention without discriminating even though students have language, culture, race, and ethnicity. This is in line with the application of the Islamic religious education curriculum in fostering learning to live in diversity in the various Primary schools (SD)/Madrasah Ibtidaiyah (MI) Padang City. Cooperative learning is another method used to teach students how to collaborate with one another and respect one another's points of view. Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City, the implementation of an Islamic religious education curriculum for mutual respect has developed well. Mutual respect is shown by giving everyone the opportunity to practice their religion according to their respective beliefs without demeaning each other but by encouraging each other, congratulating each other, shaking hands, and sincerely apologizing to each other while celebrating religion. Despite the differences that teachers and students may have, The implementation of the Islamic religious education curriculum in fostering open-mindedness has been well established. open-mindedness to refrain from criticizing, making fun of, or demeaning non-Muslim teachers and students.

Keywords: 2013 curriculum, intercultural competence, Islamic religious curriculum, post-covid-19 pandemic, teacher perceptions

A. Introduction

Periodically throughout Indonesia, a curriculum has been implemented which forms the basis for a national scale. Responding to changes in all aspects of life, the government as an official institution implements a new curriculum that takes into account the progress and demands of each of its citizens. Extensive analysis of changes occurring in the educational landscape led to the creation of the 2013 curriculum. The history of the curriculum began in 1974 with an emphasis on affective and psychomotor aspects, followed by the 1952 curriculum which emphasized the specificity of each subject, in 1964 which emphasized knowledge and activities. practical functional, and in 1968 which emphasized the formation of students from intellectual circles only.

In addition, the 1984 curriculum emphasizes active thinking of students, the 1994 curriculum emphasizes the amalgamation of the 1975 and 1984 curricula, the 2004 curriculum (KBK) emphasizes competency development, the education unit level curriculum (KTSP) emphasizes authority in its preparation, and the 1975 curriculum emphasizes the goal of making education more effective and efficient. Based on the literacy of the curriculum journey, it is clear that the adoption of progress at a certain point in time has carried out the purpose of curriculum adjustment (Arvisais & Guidère, 2020; Corden & Sainsbury, 2006; Demirel Ucan & Wright, 2019; McGrath et al., 2019).

Each curriculum implementation has a different meaning and tells a different story. One of them is the implementation of the 2013 Curriculum, which has now entered its eighth year since 2013. The development of equal distribution of education from west to east has been carried out regularly at the national level. In fact, the initial implementation of the 2013 Curriculum in each region resulted in advantages and disadvantages. For example, in the RI-Malaysia Entikong border area, Sanggau Regency, West Kalimantan. Schools in border areas need a long time to adapt, according to teachers at Public Elementary School 03 Santas. The Jember Teacher Communication Forum also questioned the combination of language and science. The 2013 curriculum was then questioned in the Bali area because it had not been funded by the Regional Revenue and Expenditure Budget (APBD), in Purbalingga, Central Java,

All schools should use the latest curriculum to produce and develop students who are fully competent and ready to compete with the life sciences in society (Jackson & Bahrissalim, 2007; Muhammad & Bakar, 2013). This is in accordance with the message conveyed by the Minister of Education and Culture which stated that the main goal is to improve the standard of education in the country. The main competencies are attitudes, knowledge, and skills with a balance between soft skills and hard skills (Chanifah et al., 2021; Fuess, 2007; Iddrisu, 2002).

In addition, due to the rapid advancement of information technology, the global community in the industrial revolution 4.0 has now developed into a world society that is no longer isolated and divided by space and time (Tamuri, 2007; Sözeri et al., 2022a; Thobani, 2007). Therefore, nowadays people need to be fluent in foreign languages, especially English, which will open the door for Indonesian people to be involved in global citizenship (Dhofier, 1990; Haji & Bakar, 2018). One of the main arguments in favor of

teaching English and other foreign languages in schools is this element. These two issues also appear in the justification for the development of the 2013 Curriculum, which is referred to as an external challenge.

Elementary Schools and Madrasah Ibtidaiyah are educational institutions that teach lessons at a basic level such as a basic process of knowing, reading and getting to know one's personality and abilities. Basic education as a foundation must be built slowly and painstakingly, so that the results of the foundation will be strong and able to face the swift rotation of the wheels of time (Muslih, 2021; Yu, 2012). However, sometimes the existing education is only a knowledge transfer process and has not touched the more basic roots, thus causing more and more educational problems (Liang & Schartner, 2020; Ter Avest & Rietveld-van Wingerden, 2017; Wangamati, 2020).

External challenges include those related to the flow of globalization and various issues related to environmental issues, advances in technology and information, the rise of the creative and cultural industries, as well as the development of education at the international level, as explained in the Attachment to the Copy of the Regulation of the Minister of Education and Culture Number 69 of 2013. Thus, it is clear that the basic competence of English subjects is an intercultural language of instruction. It was stated that one of the objectives of holding these subjects was for students to have an awareness of the nature and importance of English in order to improve the nation's competitiveness in society. The problem of globalization has actually been mentioned in the previous curriculum, which is contained in the Standard Content for English Subjects.

Implementation of the 2013 Curriculum, its implementation strategy, teacher challenges, and solutions, especially in the implementation of the Integrated Islamic Religion Curriculum Based on Intercultural Competence Post-Pandemic in Padang City, became the driving force behind this research. This is especially true. Many factors, including teachers, the learning process, and the curriculum used, drive the implementation of the goals to be achieved in the quality of education. The task of teaching teachers is always focused on the same goals, which have been determined in accordance with the relevant curriculum requirements. Teachers must have all abilities, including pedagogic competence, professional competence, social competence, and personality competence, to be able to apply the 2013 Curriculum as a teacher.

Those who administer or oversee the curriculum components, learning administration, and student learning outcomes evaluation systems play a key role in determining the position of teachers in the education system. Teachers must be able to adapt to changes in the environment. A teacher has a responsibility to educate, so they should not be irresponsible, waste time, relax, or ignore changes in their environment.

Based on the background explanation, this research focuses on Teacher Perceptions in the Implementation of an Integrated Islamic Religion Curriculum Based on Post-Pandemic Intercultural Competence in Padang. In this study, problems were formulated about Teacher Perceptions in the Implementation of Integrated Islamic Religious Curriculum Based on Post-Pandemic Intercultural Competence in Padang City. The formulation of the problem in this research are: What is the perception of teachers in

implementing Islamic religious education curriculum in internalizing learning to live in differences; What is the perception of teachers implementing the Islamic religious education curriculum in internalizing upholding mutual respect.

B. Literature Review

1. Intercultural Competence

Culture is a learned set of "shared interpretations" around "beliefs", "values", "norms" and "social practices" which "influence the behavior" of a relatively "large group of people" (Koester & Lustig, 2015). They further describe culture as learned through interactions with people while one is being socialized, and also as derived from explanations given for everyday events and generally accepted ideas (DeJaeghere & Zhang, 2008; Eko & Putranto, 2019; Huang, 2017). In terms of Common Interpretation, this part of the definition explains the fact that cultural roots arise from cognitive soil. From the interpretation of symbols and meanings of events and ideas emerge behaviors that represent a culture. This consensus on how to create and express these interpretations results in acceptable and effective communication within a culture (Stockwell, 2016).

Then the aspects of beliefs, values, norms, and social practices. All of these aspects of culture are combined to summarize what is generally accepted by a culture as right, good, bad, important, and appropriate. These abstract ideas manifest themselves in socially acceptable behavior and culminate in a general approach to life for members of the culture (Kechai & Pierrot, 2015). As such, they are 'affected behaviour', and this behavior forms the basis of stability in everyday life and in interpersonal exchanges. However, individuals retain free will and routinely make unconventional choices based on beliefs, values, and cultural norms (Malazonia et al., 2017) Then finally is the aspect of large groups of people, although close interpersonal relationships can certainly foster a different set of beliefs, values, norms, and social practices, a culture is best considered to include a high volume of people (Li, 2021).

According to Koester & Lustig (2015), cultures differ mainly due to six factors embedded in members of each culture: history, ecology, technology, biology, institutional networks, and patterns of interpersonal communication. The Historical Aspect reflects the amalgamation of ancestors, events, traditions, artifacts, and, perhaps most importantly, the consequences of each and the lessons learned (DeJaeghere & Zhang, 2008; Stockwell, 2016). Such things persist from generation to generation, creating collective knowledge in the process, as civilizations or cultures continue to develop and build upon their foundations. This knowledge is unique to certain groups of people and the different lands they inhabit (Portera, 2014).

The Ecology aspect covers all aspects of the physical environment in which a culture resides, including climate and weather patterns, topography, and the supply of natural resources. These ecological elements do affect the development of a culture, because they affect the prospects for expansion, industrialization, housing, and sustainability (Gregersen-Hermans, 2017). It also plays a role in determining whether cultures will

dominate useful resources and be able to control distribution, or whether they will depend on the provision of other nations or cultures (Odağ et al., 2015).

On the aspect of Technology is a broad term encompassing useful inventions of all kinds, whether they are electric or manual powered, single objects (refrigerators) or broad entities (supermarkets), or receptive or productive devices (Root & Ngapornchai, 2012). Recently, media and social networks have become a focal point of technological development, as they currently drive the ways in which information is disseminated and interpreted. A strong factor in intercultural communication, media technology provides a convenient lens through which culture can be observed and evaluated, for better or for worse (MD Barrett, 2011).

Furthermore the aspect of 'Biology,' refers mainly to the general genetic makeup commonly found among a culture. Traits that persist through generations have a relationship with the physical environment in which the culture inhabits, and are often indicative of or related to the culture that holds them (Peifer et al., 2021). Biological factors, however, are not identical with racial factors, because variations are common even among homogeneous groups and many lines of distinction between groups have blurred. Aspects Institutional networks are formal entities that provide services and places for citizens to participate in them (Jon, 2013). This includes, but is not limited to, regulatory bodies, places of worship and other religious activities, educational institutions, and professional organizations. Different cultures build and operate these networks in different ways, depending on people's needs and preferences (Prieto-Flores et al., 2016).

Then on the aspect of interpersonal communication patterns building a framework for how to communicate with people according to their roles and relationships with them (Tsareva et al., 2020). It also includes verbal and nonverbal forms of communication, which help define behavioral norms and distinguish insiders from outsiders. In addition, these patterns serve to determine the expected and reasonable responses of certain types of people, categorizing them based on importance and intimacy (M. Barrett, 2018; Deardorff, 2009).

Intercultural competence is the ability to communicate well and appropriately with other people from different cultures (Gertsen, 1990; Leung et al., 2014; Rathje, 2007). In everyday life, we always meet people who are different from us, both with differences in ethical values, culture, religion, language, history, different political views (Covert, 2013; de Hei et al., 2019; Deardorff, 2006, 2011; Tsareva et al., 2020; Yu, 2012).

Liddicoat in Madya (2013) offers elements of intercultural competence which are combined from the concept of the intercultural competence model of Byram and Zarate (1994), Byram (1997), and Sercu (2004), namely: 1. knowledge about self and others, about their products and practices and the general process of interaction (*savoir*), which is the body of knowledge on which other operations are based, known as *savoir etre*; 2. attitude disposition towards intercultural engagement which is manifested in ways of approaching intercultural learning with curiosity, openness and reflectivity (*savoir etre*); 3. Learning about ways to interpret and explain cultural practices or documents and compare them with aspects of one's own culture (*savoir comprendre*); 4. the ability to discover through

personal involvement in social interactions (savoir appendre) 5. the ability to conduct critical evaluations that adhere to aspects of one's own culture and the cultures of others (savoir's engager); and 6. self-regulating mechanisms that enable learners to plan, monitor and evaluate their own learning process (meta-cognitive dimension).

2. Integrated Curriculum Implementation

The curriculum is a language that is often used or known in the field of education. The term "curriculum" is often understood as a guideline or foundation for operating the wheels of education in accordance with government directives. There shouldn't be any need to talk about this. However, it should be remembered that in 1853, the term "curriculum" was used to refer to the basis. Then the term "curriculum" is then used in the context of sports, especially athletics.

The distance a runner must travel to reach the finish line is the activity in question. The term "curriculum" was first used in education in 1955, and refers to a number of disciplines that students must go through in order to graduate and receive a diploma (Al-Fartousi, 2016; Memon et al., 2021). The Law of the Republic of Indonesia Number 20 of 2003, Chapter 1, Article 1, Paragraph 19, defines the curriculum as a set of plans and arrangements that discuss the objectives, content, and learning materials as well as the methods used as a guide. This definition of curriculum is based on this law. practicing learning activities to meet certain educational goals.

The curriculum needs to be changed, revised and updated if it is to remain relevant in the face of changing requirements and circumstances. In Indonesia, education programs have undergone many changes. This shows that the government has appropriately responded to changing times. The reason for the existence of the school is to function as a producer for the community and collaborate with the community to carry out the role of education. The government is working hard to improve education because of how important and valuable it is.

Changes to the curriculum, the enactment of Law on Teachers and Lecturers no. 14 of 2005 which implies that a teacher is a profession that requires a minimum education of a bachelor's degree, the implementation of teacher certification as a professional response to the law on teachers and lecturers, as well as an effort to prepare quality teachers at the university level who have the field of education by making a one-year professional program. teacher (PPG). When the government's actions were translated, it became clear that the government was making significant efforts to develop education in accordance with the ideals of the fifth Pancasila, namely social justice for all Indonesians.

The government organizes education in both public and private schools at a level that is in line with the school level at the elementary school level. The government established Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA) which are Islamic-based schools. Islam-based schools are widespread in Indonesia, and their presence is recognized. Madrasah Ibtidaiyah is the name of the elementary school program offered at Islamic educational institutions Madrasah Ibtidaiyah (MI). The city on the island of Sumatra, which is in the west or commonly known as the capital city of

West Sumatra Province, Padang City, is home to one of the national Madrasah Ibtidaiyah (MI) distributions in Indonesia.

Implementation of the 2013 curriculum has also been carried out at Madrasah Ibtidaiyah (MI). Although institutionally every school has implemented the curriculum, and on average there are no problems, there are still problems with its implementation so far. The issues that arise are solely exclusive to one teacher at a time. The way each teacher communicates the problem is different. The first problem is that teachers find it difficult to translate from SK and KD to KD and KI. Second, there has been a change in standards, including for assessment, process, content, and graduation competencies. Third, teachers find it difficult to evaluate students because of the many instruments that need to be evaluated according to the quantity of students.

When there are many students and limited time available for assessment, teachers think they can no longer be objective. Fourth, there are still many instruments so that teachers have not been able to manage time to assess and educate. This causes teachers to be confused when deciding the priority of work. This is considered reasonable because there are still few teachers who know how the 2013 curriculum should be applied, and the last is the position of teachers who present the 2013 curriculum to students directly. This can be observed in action because, ultimately, how well teachers understand, use, and assess what has been done precedes the successful implementation of curriculum 2013. The issue of teachers' perspectives in implementing Curriculum 2013 is not only highlighted by this study.

The thing that characterizes the difference between this research and other research is the discussion of research related to an integrated Islamic religious curriculum based on intercultural competence. In addition, the subjects in this study were teachers from schools who came from religious institutions. For this reason, the research continued with a specific theme, namely Teacher Perceptions in the Implementation of Integrated Islamic Religion Curriculum Based on Post-Pandemic Intercultural Competence in Padang City. The benefits of this research can be used as a benchmark for the existence and application of the Islamic-based 2013 Curriculum throughout Indonesia. The implementation of the 2013 curriculum has been carried out simultaneously nationally. The understanding and perspective of teachers as implementers of the 2013 Curriculum are different.

3. Perception

The degree of understanding of an object affects a person's understanding of the object (Sözeri et al., 2022b). Opinions, attitudes, and judgments are terms that are often used to describe perceptions. An individual uses perception as a method for selecting, organizing, and evaluating information inputs to construct meaningful impressions about the external world (Alhashmi & Moussa-Inaty, 2021). An individual uses their unique perspective to analyze and solve challenges. One of the key psychological factors that influence how people react to the various symptoms they face is perception. Human senses play a role in perception, as does the brain's capacity to interpret various incoming data (Deardorff, 2011).

Before perception, there must be conditions. According to some theories, the prerequisites for perception are as follows: 1) the existence of the object being perceived; 2) the presence of sensory organs or receptors, namely tools to receive stimuli; 3) the presence of sensory nerves as a tool to send a stimulus to the brain, which then acts as a tool to respond; and 4) there is attention, which is the first step in preparing to make perceptions (Deardorff, 2006).

Therefore, the notion of perception is a psychological reaction to external stimuli recorded by the five senses. As a result, perception chooses a stimulus or message and ignores other messages (Thobani, 2007). Based on this point of view, it can be concluded that perception is described as an individual's personal experience in perceiving, drawing conclusions, and expressing ideas. Because the weight of each individual's opinion is different, it is impossible to control how those opinions are perceived (Liang & Schartner, 2020).

C. Research Methodology

This study uses a qualitative research design using field research (field research). According to Denzin & Lincoln (2011) states that qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods (Moleong, 2021). This approach is used to study and obtain in-depth data on Teacher Perceptions in the Implementation of Integrated Islamic Religion Curriculum Based on Post-Pandemic Intercultural Competence in Padang City. Data collection techniques used are interviews, observation, and documentation.

This research will take a locus in the city of Padang, by selecting a research unit at the elementary school/madrasah Ibtidaiyah education level. The consideration for focusing on Elementary School/Madrasah Ibtidaiyah is because Elementary School is an important level of education for students, where at this level students take the longest time, which is 6 years, which means this level has a high urgency to shape the character of a student and has a soul. Islamic tolerance. The city of Padang was chosen as the research locus because the position of the city of Padang as the capital of the province of West Sumatra can be used as a barometer of the implementation of a policy.

The targets/subjects of this research are principals and elementary school teachers in the city of Padang. All research targets/subjects were selected purposively and snowball sampling. In this study using purposive sampling and supported by snowball sampling so that the presence of researchers is a necessity for the data collection process through interviews, observations, and documentation (Bryman et al., 2008; Corden & Sainsbury, 2006; Korstjens & Moser, 2018; Manning & Freimund, 2004). Interviews were conducted using independent interviews with 7 informants, including the principal as a key informant, 9 teachers, 10 students.

The data collection technique was obtained by conducting in-depth interviews (Yin & K.Yin, 2011). Observations using anecdotes during the process of implementing the Integrated Islamic Religion Curriculum Based on Post-Pandemic Intercultural Competence in Padang City, researchers act only as observers and at the same time try to be part of the

group so that subjective impressions can be minimized. Technique triangulation and source triangulation were used as a technique for checking the validity of the data. The data collection instrument used observation sheets and interview guidelines.

D. Findings and Discussion

1. Teacher Perceptions in the Application of Islamic Religious Education Curriculum in Internalizing Learning to Live in Difference in Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City

In the learning process, the curriculum plays an important role in achieving learning objectives. The current Islamic religious education curriculum can be managed properly and efficiently. Islamic religious education teachers can direct and guide student learning to live in diversity with the use of a strong curriculum. Students in elementary schools and madrasah Ibtidaiyah come from various backgrounds in terms of socio-economic status, culture, ethnicity, and belief. Because of these differences, a broad curriculum is needed to address the ability to live with differences.

Based on the findings that children learn together, without compromising their differences. Through teaching that encourages students to be enthusiastic about learning, teachers carry out the learning process. According to the interview with the teacher revealed that, "students should not treat other students differently from other students while studying. The direction of education should be the same for all students, who should be treated equally. Although there are racial and socioeconomic variations among students, all students in a class should receive the same attention from the teacher."

Islamic religious educators treat all students equally, regardless of their ethnicity or cultural background. Islamic religious education teachers present the same content to students and explain it to them. The learning process will be safe, comfortable, effective, and efficient if equal attention is given to every student.

Another teacher interviewed by the researcher stated that "discrimination against students is prohibited, regardless of how they are treated in the classroom. As a result, Islamic religious education teachers carry out the teaching process while supervising every student in the class. Because separating students from other students will result in unfavorable student reactions, namely loud and disturbing other students.

Islamic religious education teachers have been fair in the classroom regardless of the racial, ethnic, or cultural diversity of students. The learning process cannot be carried out effectively by Islamic religious education teachers who struggle with the diversity of their students. This will trigger student fights, conflicts, and feelings of envy. When teaching Islamic religious education in the classroom, the teacher's perspective concentrates on paying attention and observing students' reactions as they learn. All students pay attention to the explanation of the material given by the PAI teacher, which does not distinguish students when teaching.

Another educator interviewed added that: "teachers advise children to be aware of differences during the learning process. Islamic religious education educators respond to these differences by emphasizing the value of tolerance between groups. Because humans

cannot survive alone and depend on the help of others, including fellow students and fellow educators, tolerance is very important to understand diversity. Mutual respect creates a strong brotherhood that is free from disputes and does not cause turmoil. Students at Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City are consistently taught to be tolerant, as are all their teachers”.

The spirit of tolerance has been applied to classmates who are diverse in terms of ethnicity, culture, race, and culture. The purpose of this tolerant attitude is to teach students to respect each other and their peers. The presence of this tolerant mindset helps children learn from each other's diversity.

The findings of the interviews with students indicated that: “Regarding the diversity that exists, there is no prejudice against those from other cultures, racial groups, or ethnicities. Diversity in the classroom is normal. According to one student, he ate at the table with students from various ethnic backgrounds. Getting to know students from other ethnic groups, according to him, makes no difference.”

Another child shared a similar perspective, saying that regardless of her nationality or culture, she had no trouble getting along with anyone in her class. Given that we are able to understand it and respond to it in a beautiful way, he believes that differences are beautiful. When in society, students are accustomed to living with other students, making language, ethnic, and cultural differences acceptable to both parties. Since the students had been friends since they were young, they no longer found it strange that other students had differences.

They differ in their understanding of each other. Students from various ethnicities sat at the same table with him, showing that diversity is not used as a dividing tool, but as a complementary tool. Researchers show that students are diverse in terms of language, ethnicity, culture, and religion, and they adapt well to this diversity. This is shown by the closeness between classmates when they go to the canteen together during breaks. This shows that the diversity that occurs is normal and that people can adapt to it effectively.

According to interviews with other students, “Primary School (SD) in Padang City consistently fosters tolerance both inside and outside the classroom. Because the existing gaps must be united, not eradicated. Mutual respect, understanding, and respect are practiced not only in the learning process but also outside it.

Difference is a gift that should be welcomed with gratitude, and appreciating it all together encourages a tolerant mindset. Observations made by Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City, it was found that although there are differences between teachers and students and differences between students and other students, everyone there feels safe, comfortable, and encourages brotherhood. This can be seen when the two teachers walk to the designated class. Both the student and the student desk who had problems with other students walked into the school.

There are students at Primary School (SD) in Padang City with high intelligence, students with average intelligence, and students with less intelligence, among other ranges of intelligence. Students differ in terms of socioeconomic status, culture, and ethnicity. Children are forced to eat at the same table as other students who are different

from them because of the variety they cannot avoid. Students will be taught to accept one another and value diversity as a result.

Another teacher interviewed concurred saying: "Student differences are unavoidable. Students are forced to learn in discussion through cooperative learning in class. Separating smart students from less intelligent students allows cooperative learning to occur through dialogue. Intelligent students are grouped together or in pairs with ". By ignoring the differences that cannot be erased but must be overcome with mutual respect, understanding, and respect, these guidelines will stop quarrels between students and inspire teachers to continue to be passionate about their work. The author believes that the diversity that exists in Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City has succeeded in overcoming the existing diversity. Islamic religious education teachers have been able to understand the differences between students.

When the educational process is carried out to encourage and direct students to cooperate with each other while also understanding the differences. Students instead see the astonishing difference as a daily occurrence that they cannot ignore and despise. The purpose of teaching given by Islamic religious education teachers is to encourage students to interact and communicate with each other. Students have the opportunity to embrace and appreciate the diversity that already exists. Students should be prepared and given more information about diversity education as they have a great urge to experiment and learn from their differences.

2. Teacher Perceptions in the Implementation of Islamic Religious Education Curriculum in Internalizing Upholding Mutual Respect in Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City

The diversity that exists in society can not be avoided and avoided is the most beautiful grace that humans have. Because humans are naturally diverse and therefore need to address diversity with a spirit of tolerance, diversity is something that absolutely happens. Likewise with the diversity that exists in the educational environment, especially in Primary School (SD)/Madrasah Ibtidaiyah (MI) in the city of Padang. There are benefits of diversity and diversity that all schools do not have.

To realize security, comfort, and beauty, diversity and differences that already exist must be united with mutual respect. "Appreciating the differences that exist in Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City both in terms of ethnicity, culture, race, and of course various beliefs," said the first teacher as quoted in the interview. When non-Muslim teachers and non-Muslim students celebrate their respective religious holidays, they always say congratulations and shake hands. Of course, teachers and students at Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City celebrate religious holidays together with others. Muslim teachers and students greet non-Muslim teachers and students with a handshake, which is a sign of appreciation.

Religious teachings need to be incorporated into schools to foster a sense of brotherhood between teachers and students. The researcher's interview with the second teacher yielded the following findings: "Educators in Primary School (SD)/Madrasah

Ibtidaiyah (MI) in Padang City adhere to various religious beliefs, including Islam, Christianity, and Catholicism. We don't blame people for their beliefs and we don't avoid them. We acknowledge and value their differences and think about their emotions. As every religion has its special day, we respect and appreciate it when non-Muslim teachers celebrate their religious holidays by shaking hands in appreciation."

Teachers and students at Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City come from various ethnic, cultural, linguistic and religious backgrounds. Differences that are owned are not up for grabs, debated, but understood, respected, and embraced to perfect each other. Mutual respect has become a part of everyday life. According to the findings of the third teacher interview, "Muslim teachers always respect our differences and don't offend us. Because of our diversity, our differences actually prove to be beneficial. Muslim educators shake hands and congratulate when non-Muslim holidays are commemorated, and vice versa when Muslim holidays are commemorated.

Eid al-Fitr, Eid al-Adha, and other religious holidays are also celebrated by Muslims. Non-Muslim educators and students celebrate and express remorse for one another for mistakes, both verbal and behavioral. Mutual respect has been fostered in a healthy way. Mutual respect has facilitated fun, kindness, and brotherhood, among other things. "Respect differences by giving non-Muslims the opportunity to celebrate their religious holidays, religious holidays are always red dates, showing mutual tolerance and respect for differences," said a third teacher in the interview. They are never instructed to go to school on non-Muslim religious holidays, but instead are given space and time to celebrate the good day in the eyes of non-Muslims with their non-Muslim teachers and students.

In commemorating important days of all recognized religions in Indonesia, mutual respect has been well developed. It had been decided to declare it a national holiday as a sign of respect for diversity, and schools were closed on that day. Giving pleasure and beauty in commemorating it by giving freedom for religious people to celebrate their beliefs on this great day with full of happiness. "We non-Muslims are always given the option to worship and celebrate religious holidays which are usually held in churches, and attended by non-Muslim students and non-Muslim communities according to where they live," said the fifth grader.

There should be the greatest possibility for people to practice their religion and worship as they see fit. For non-Muslim teachers and students to worship and pray to God in church. They should be allowed to worship as they wish because that is what they believe. Although our worship methods are different, we must uphold the sense of brotherhood so that we can continue to synergize in efforts to advance education. This is something that is clearly recognized by our mutual respect for differences.

A fifth grader who took part in an interview with the first student stated: "We non-Muslim children are never prohibited from celebrating religious holidays, but we are always given the opportunity to pray and celebrate in peace, comfort, and serenity. happiness. Several Muslim students gave us greetings and verbal handshakes when we celebrated religious holidays. We remained friends, got along at school without incident, and avoided getting into fights with students who didn't congratulate us.

Non-Muslim teachers and students have the freedom to choose how they want to dress, which is why they don't wear the hijab and instead wear short skirts and trousers. Their religious views support this choice of clothing. "I don't find it strange or surprising to see non-Muslim students and teachers see the clothes they wear to school and in society," the sixth grader said in an interview. It was normal for them to come into the neighborhood and hang out with each other. Despite their differences, they still respect each other and are aware of the circumstances.

Muslim students are not surprised by the way non-Muslim students dress because they have known them as friends since they were young when they lived in the neighborhood. Muslim children already know and understand the clothes of non-Muslim students. The realization of a sense of security and comfort prevents problems at Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City, because they are given the opportunity to study religion according to their beliefs and celebrate according to their religion, according to an interview with one teacher. All teachers and students can study religion freely according to their respective beliefs, which promotes equality and justice for all. Religious characters have been passed down from parents, so choosing one is not forced. To foster harmony and comfort, these differences need to be nurtured and respected.

Students at Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City are given the opportunity to study religion according to their personal beliefs. There is no difference in study time for Muslims, Catholics, or Protestants. Religious lessons are taught at the same time as classroom learning. Teachers are given classes to teach children for every belief that a student has. Respect has been fostered to create harmony between fields. The author concludes from the description above that Primary School (SD)/Madrasah Ibtidaiyah (MI) in the city of Padang has adopted an attitude of mutual respect.

Regardless of the many differences, people of different religions respect each other by congratulating and shaking hands with them, understanding how to dress, talking to each other, eating together, and walking together. At Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City, strong brotherhood is fostered through mutual respect. People complement each other's differences, learn from each other's differences, and realize that differences are a gift from God that must be respected. Good connections are built by not blaming differences, but by interpreting differences so that they can learn from each other and complement each other. understand the differences that exist through positive ideals.

3. Teacher Perceptions in the Implementation of Islamic Religious Education Curriculum in Internalizing Openness in Thinking in Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City

Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City are inhabited by a variety of teachers and students, so it is natural that this diversity should be acknowledged openly. Instead of discussing their differences or acknowledging the shortcomings of the other group, they work together to strengthen one another. It was noted that teachers

were open to expressing their point of view and asking questions during discussions held at school. Without asking questions or focusing on their disagreements, the teacher simply states his opinion and what's on his mind.

An interview with a teacher gave the following results: "When a meeting was held, all teachers at Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City were explained to think honestly in expressing their opinions without paying attention to differences. In addition, he advised all teachers that they have choices in life and must communicate openly. An open mind will produce good results that can be accepted by all educators. Conclusions from discussions can be used to inform, instruct, and guide children on how to accept their own differences".

In addition to being important to express each other's point of view during discussions, open-mindedness is very important for problem solving. Even though they have different views of religion, ethnicity, culture, and race, teachers in the city of Padang must work together to advance Primary School (SD)/Madrasah Ibtidaiyah (MI) education. Thinking openly will enable teachers to reach consensus and apply the results in the teaching and learning process for all students.

Other educators interviewed agreed that differences in terms of religion, ethnicity, and culture should not be contested or discussed. Diversity must be preserved in its integrity, and this can only be done by being open to all differences. To strengthen intimacy in Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City, to maintain the integrity of diversity, it is necessary to give openness to all educators in expressing opinions, without highlighting the opinions of some teachers.

The observation that teachers have accepted the diversity that exists has led to the development of intimacy, effective communication, and a sense of brotherhood among students. Differences of opinion of teachers should not be contested or contested; instead, they should be welcomed as opportunities for open discussion. Being open-minded has helped teachers at Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City become closer to each other and advance education.

According to one interviewee's response, "fellow teachers have been well educated by being open in expressing points of view and understanding one another's differences. Due to the diversity of students' religious, racial and ethnic backgrounds, this completeness must be taught to all children". Students are given the same opportunity to ask questions to the teacher and are answered in the same way without ignoring the views of some students to support the diversity that students have in the learning process. differences as indicated by the absence of hate statements made about each other among themselves.

Student diversity has been well nurtured by encouraging them to think critically and share their points of view without making fun of other students' differences. Students should also understand non-Muslim teachers and students who do not cover their aurat and know how to dress, because there is no problem and is allowed in non-Muslim religions. In this situation, each religion has its own set of laws which are carried out in accordance with the beliefs of its adherents. According to an interview with Samsidar

Galingging, "Open thinking is very important and should be used in an educational environment. Students are always reminded during the educational process to keep different ideas, ethnicities, races, and cultures to themselves. Turn differences into strengths to foster brotherhood, fill gaps, and collaborate while learning. "The economic conditions of rich and poor are not a measure of achievement, and the benchmark is the willingness and sincerity in learning to achieve success," said the teacher in the interview. It tries to encourage students not to separate themselves from other students who have a stable financial situation. Therefore, try not to criticize or criticize each other because rich kids may not always be more successful and successful than other students.

Teachers encourage students to embrace each other's differences without highlighting them, compete with each other in class, and help each other when needed. Students from different classes at Primary School (SD)/Madrasah Ibtidaiyah (MI) in the city of Padang mingle in terms of religious beliefs, ethnicity, and culture. Students of both religions sit at the same table. Classes like this are designed so that students can respect each other's differences, are willing to learn together, and help each other when needed. As a result, children are constantly considering how unique each of their friends is, and brotherhood is developed by balancing each other's shortcomings.

Openness in thinking in its diversity has been utilized in the author's study of the description above. Islamic religious teachers are open to non-Muslim educators, and non-Muslim educators are open to Muslim educators by not seeing differences as obstacles in Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City. Despite their differences, all teachers get along well and are interested in improving education. Students who already demonstrate diversity in terms of belief, race, language, and culture also benefit from this open-mindedness. The application of openness in thinking has made Primary School (SD)/Madrasah Ibtidaiyah (MI) in the city of Padang safe and friendly. The learning process is effective and efficient because there is no conflict. Diversity is seen as a unique gift that can unite different groups in Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City.

D. Conclusion

Implementation of an integrated Islamic religious curriculum based on post-pandemic Intercultural Competence in Padang City is considered feasible based on research findings. The findings show that Islamic religious education teachers explain the subject matter by giving equal attention without discriminating even though students have language, culture, race, and ethnicity. This is in line with the application of the Islamic religious education curriculum in fostering learning to live in diversity in the various Primary School (SD)/Madrasah Ibtidaiyah (MI) Padang City. Cooperative learning is another method used to teach students how to collaborate with one another and respect one another's point of view. Primary School (SD)/Madrasah Ibtidaiyah (MI) in Padang City, the implementation of Islamic religious education curriculum for mutual respect has developed well. Mutual respect is shown by giving everyone the opportunity to practice their religion according to their respective beliefs without demeaning each other but by encouraging each other, congratulating each other, shaking hands, and sincerely

apologizing to each other while celebrating religion. Regardless of the differences that teachers and students may have, the implementation of the Islamic religious education curriculum in fostering open-mindedness has been well established. open-mindedness to refrain from criticizing, making fun of, or demeaning non-Muslim teachers and students. Regardless of the differences that teachers and students may have, the implementation of the Islamic religious education curriculum in fostering open-mindedness has been well established. open-mindedness to refrain from criticizing, making fun of, or demeaning non-Muslim teachers and students. Regardless of the differences that teachers and students may have, the implementation of the Islamic religious education curriculum in fostering open-mindedness has been well established. open-mindedness to refrain from criticizing, making fun of, or demeaning non-Muslim teachers and students.

BIBLIOGRAPHY

- Al-Fartousi, M. (2016). Enhancing contextualized curriculum: integrated identity in young Shi'i Muslim Arabic-Canadian students' social worlds. *Journal of Curriculum Studies*, 48(2), 192–225. <https://doi.org/10.1080/00220272.2015.1027745>
- Alhashmi, M., & Moussa-Inaty, J. (2021). Professional learning for Islamic education teachers in the UAE. *British Journal of Religious Education*, 43(3), 278–287. <https://doi.org/10.1080/01416200.2020.1853046>
- Arvais, O., & Guidère, M. (2020). The Integration of Religious Elements into ISIS Textbooks. *Religion & Education*, 47(2), 188–203. <https://doi.org/10.1080/15507394.2020.1728027>
- Barrett, M. (2018). How schools can promote the intercultural competence of young people. *European Psychologist*, 23(1), 93. <https://doi.org/https://psycnet.apa.org/doi/10.1027/1016-9040/a000308>
- Barrett, MD (2011). Intercultural competence. *EWC Statement Series*, 2, 23–27.
- Bryman, A., Becker, S., & Sempik, J. (2008). Quality Criteria for Quantitative, Qualitative and Mixed Methods Research: A View from Social Policy. *International Journal of Social Research Methodology*, 11(4), 261–276. <https://doi.org/10.1080/13645570701401644>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young Muslim generations: a case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Corden, A., & Sainsbury, R. (2006). Exploring 'Quality': Research Participants' Perspectives on Verbatim Quotations. *International Journal of Social Research Methodology*, 9(2), 97–110. <https://doi.org/10.1080/13645570600595264>
- Covert, HH (2013). Stories of Personal Agency: Undergraduate Students' Perceptions of Developing Intercultural Competence During a Semester Abroad in Chile. *Journal of Studies in International Education*, 18(2), 162–179.

- <https://doi.org/10.1177/1028315313497590>
- de Hei, M., Tabacaru, C., Sjoer, E., Rippe, R., & Walenkamp, J. (2019). Developing Intercultural Competence Through Collaborative Learning in International Higher Education. *Journal of Studies in International Education*, 24(2), 190–211. <https://doi.org/10.1177/1028315319826226>
- Deardorff, DK (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://doi.org/10.1177/1028315306287002>
- Deardorff, DK (2009). Implementing intercultural competence assessment. *The SAGE Handbook of Intercultural Competence*, 477–491.
- Deardorff, DK (2011). Assessing intercultural competence. *New Directions for Institutional Research*, 2011(149), 65.
- DeJaeghere, JG, & Zhang, Y. (2008). Development of intercultural competence among US American teachers: professional development factors that enhance competence. *Intercultural Education*, 19(3), 255–268. <https://doi.org/10.1080/14675980802078624>
- Demirel Ucan, A., & Wright, A. (2019). Improving the pedagogy of Islamic religious education through an application of critical religious education, variation theory and the learning study model. *British Journal of Religious Education*, 41(2), 202–217. <https://doi.org/10.1080/01416200.2018.1484695>
- Denzin, NK, & Lincoln, YS (2011). *The Sage handbook of qualitative research*. sage.
- Dhofier, Z. (1990). Traditional Islamic education in the Malay Archipelago: Its contribution to the integration of the Malay world. *Indonesian Circle. School of Oriental & African Studies. Newsletter*, 19(53), 19–34. <https://doi.org/10.1080/03062849008729746>
- Eko, BS, & Putranto, H. (2019). The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-religious Tolerance. *Journal of Intercultural Communication Research*, 48(4), 341–369. <https://doi.org/10.1080/17475759.2019.1639535>
- Fuess, A. (2007). Islamic Religious Education in Western Europe: Models of Integration and the German Approach. *Journal of Muslim Minority Affairs*, 27(2), 215–239. <https://doi.org/10.1080/13602000701536166>
- Gertsen, MC (1990). Intercultural competence and expatriates. *The International Journal of Human Resource Management*, 1(3), 341–362. <https://doi.org/10.1080/09585199000000054>
- Gregersen-Hermans, J. (2017). Intercultural competence development in higher education. In *Intercultural competence in higher education* (pp. 67–82). Routledge.
- Haji, P., & Bakar, DO (2018). Implementation of the “Integrated Education System ” in Brunei Darussalam : Issues and Challenges Implementation of the “Integrated Education System ” in Brunei Darussalam : Issues and Challenges. 0679. <https://doi.org/10.1080/19370679.2013.12023234>
- Halim Tamuri, A. (2007). Islamic Education teachers' perceptions of the teaching of morality in Malaysian secondary schools. *Journal of Moral Education*, 36(3), 371–386.

- <https://doi.org/10.1080/03057240701553347>
- Huang, L. (2017). Co-curricular activity-based intercultural competence development: students' outcome of internationalization at universities. *Innovations in Education and Teaching International*, 54(3), 184–193. <https://doi.org/10.1080/14703297.2016.1184098>
- Iddrisu, A. (2002). Between Islamic and Western Secular Education in Ghana: A Progressive Integration Approach. *Journal of Muslim Minority Affairs*, 22(2), 335–350. <https://doi.org/10.1080/1360200022000027302>
- Jackson, E., & Bahrissalim. (2007). Crafting a New Democracy: Civic education in Indonesian Islamic universities. *Asia Pacific Journal of Education*, 27(1), 41–54. <https://doi.org/10.1080/02188790601142892>
- Jon, J.-E. (2013). Realizing Internationalization at Home in Korean Higher Education: Promoting Domestic Students' Interaction with International Students and Intercultural Competence. *Journal of Studies in International Education*, 17(4), 455–470. <https://doi.org/10.1177/1028315312468329>
- Kechai, HE, & Pierrot, L. (2015). Participatory Design in EU-TOPIA: A Serious Game for Intercultural Competences during Work Mobility. 2015 IEEE 15th International Conference on Advanced Learning Technologies, 127–131. <https://doi.org/10.1109/ICALT.2015.65>
- Koester, J., & Lustig, MW (2015). Intercultural communication competence: Theory, measurement, and application. *International Journal of Intercultural Relations*, 48, 20–21. <https://doi.org/https://doi.org/10.1016/j.ijintrel.2015.03.006>
- Korstjens, I., & Moser, A. (2018). Series : Practical guidance to qualitative research . Part 4: Trustworthiness and publishing. *European Journal of General Practice*, 0(0), 120–124. <https://doi.org/10.1080/13814788.2017.1375092>
- Leung, K., Ang, S., & Tan, ML (2014). Intercultural competence. *Annual Review of Organizational Psychology and Organizational Behavior*, 1(1), 489–519. <https://doi.org/https://doi.org/10.1177/1028315320963507>
- Li, X. (2021). Promoting English Learners' Intercultural Competence through Technology-enhanced Model. 2021 2nd International Conference on Information Science and Education (ICISE-IE), 1592–1595. <https://doi.org/10.1109/ICISE-IE53922.2021.00352>
- Liang, Y., & Schartner, A. (2020). Culturally Mixed Group Work and the Development of Students' Intercultural Competence. *Journal of Studies in International Education*, 26(1), 44–60. <https://doi.org/10.1177/1028315320963507>
- Malazonia, D., Maglakelidze, S., Chiabrishvili, N., & Gakheladze, G. (2017). Factors of students' intercultural competence development in the context of Georgia. *Cogent Education*, 4(1), 1302867. <https://doi.org/10.1080/2331186X.2017.1302867>
- Manning, RE, & Freimund, WA (2004). Use of Visual Research Methods to Measure Standards of Quality for Parks and Outdoor Recreation. *Journal of Leisure Research*, 36(4), 557–579. <https://doi.org/10.1080/00222216.2004.11950036>
- McGrath, C., Palmgren, PJ, & Liljedahl, M. (2019). Twelve tips for conducting qualitative research interviews. *Medical Teacher*, 41(9), 1002–1006.

- <https://doi.org/10.1080/0142159X.2018.1497149>
- Memon, NA, Chown, D., & Alkouatli, C. (2021). Descriptions and enactments of Islamic pedagogy: reflections of alumni from an Islamic Teacher Education Programme. *Pedagogy, Culture & Society*, 29(4), 631–649. <https://doi.org/10.1080/14681366.2020.1775687>
- Moleong, LJ (2021). *Qualitative research methodology*. PT Youth Rosdakarya.
- Muhammad, N. binti PH, & Bakar, DO (2013). Implementation of the “Integrated Education System” in Brunei Darussalam: Issues and Challenges. *Journal of Middle Eastern and Islamic Studies (in Asia)*, 7(4), 97–120. <https://doi.org/10.1080/19370679.2013.12023234>
- Muslih, M. (2021). Islamic schooling, migrant Muslims and the problem of integration in The Netherlands. *British Journal of Religious Education*, 43(2), 196–205. <https://doi.org/10.1080/01416200.2019.1628004>
- Odağ, ., Wallin, HR, & Kedzior, KK (2015). Definition of Intercultural Competence According to Undergraduate Students at an International University in Germany. *Journal of Studies in International Education*, 20(2), 118–139. <https://doi.org/10.1177/1028315315587105>
- Peifer, JS, Meyer-Lee, E., & Taasobshirazi, G. (2021). Developmental Pathways to Intercultural Competence in College Students. *Journal of Studies in International Education*, 10283153211052778. <https://doi.org/10.1177/10283153211052778>
- Portera, A. (2014). Intercultural Competence in education, counseling and psychotherapy. *Intercultural Education*, 25(2), 157–174. <https://doi.org/10.1080/14675986.2014.894176>
- Prieto-Flores, ., Feu, J., & Casademont, X. (2016). Assessing Intercultural Competence as a Result of Internationalization at Home Efforts: A Case Study From the Nightingale Mentoring Program. *Journal of Studies in International Education*, 20(5), 437–453. <https://doi.org/10.1177/1028315316662977>
- Rathje, S. (2007). Intercultural Competence: The Status and Future of a Controversial Concept. *Language and Intercultural Communication*, 7(4), 254–266. <https://doi.org/10.2167/laic285.0>
- Root, E., & Ngapornchai, A. (2012). “I Came Back as a New Human Being”: Student Descriptions of Intercultural Competence Acquired Through Education Abroad Experiences. *Journal of Studies in International Education*, 17(5), 513–532. <https://doi.org/10.1177/1028315312468008>
- Sözeri, S., Altinyelken, HK, & Volman, MLL (2022a). The role of mosque education in the integration of Turkish – Dutch youth : perspectives of Muslim parents , imams , mosque teachers and key stakeholders The role of mosque education in the integration of parents , imams , mosque teachers and key. *Ethnic and Racial Studies*, 45(16), 122–143. <https://doi.org/10.1080/01419870.2021.2015419>
- Sözeri, S., Altinyelken, HK, & Volman, MLL (2022b). The role of mosque education in the integration of Turkish–Dutch youth: perspectives of Muslim parents, imams, mosque teachers and key stakeholders. *Ethnic and Racial Studies*, 45(16), 122–143. <https://doi.org/10.1080/01419870.2021.2015419>

- Stockwell, E. (2016). Using web-based exploratory tasks to develop intercultural competence in a homogeneous cultural environment. *Innovations in Education and Teaching International*, 53(6), 649–659. <https://doi.org/10.1080/14703297.2015.1049642>
- Ter Avest, KH (Ina), & Rietveld-van Wingerden, M. (Marjoke). (2017). Half a century of Islamic education in Dutch schools. *British Journal of Religious Education*, 39(3), 293–302. <https://doi.org/10.1080/01416200.2015.1128391>
- Thobani, S. (2007). The Dilemma of Islam as School Knowledge in Muslim Education. *Asia Pacific Journal of Education*, 27(1), 11–25. <https://doi.org/10.1080/02188790601145382>
- Tsareva, E., Gulnaz, F., & Murtazina, E. (2020). Developing Students' Intercultural Competence During the Professional Oriented Course in English as a Foreign Language. 2020 IEEE Global Engineering Education Conference (EDUCON), 1110–1114. <https://doi.org/10.1109/EDUCON45650.2020.9125182>
- Wangamati, CK (2020). Comprehensive sexuality education in sub-Saharan Africa: adaptation and implementation challenges in universal access for children and adolescents. *Sexual and Reproductive Health Matters*, 28(2), 1851346. <https://doi.org/10.1080/26410397.2020.1851346>
- Yin, RK, & K. Yin, R. (2011). *Qualitative Research from Start to Finish*. In The Guilford Press. The Guildford Press. <https://doi.org/https://doi.org/10.1017/CBO9781107415324.004>
- Yu, H. (2012). A Study of Engineering Students' Intercultural Competence and Its Implications for Teaching. *IEEE Transactions on Professional Communication*, 55(2), 185–201. <https://doi.org/10.1109/TPC.2012.2186657>