



The Dynamics of Students' Islamic Identity After Relocation: A Social Identity Perspective on Sekolah Indonesia Kuala Lumpur in a Multicultural Environment

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ABSTRAK

Fenomena siswa beragama Islam hanya sebagai label identitas tanpa diiringi internalisasi nilai keislaman menarik perhatian dalam berbagai konteks pendidikan. Hal tersebut terlihat pada siswa di Sekolah Indonesia Kuala Lumpur (SIKL), Malaysia, yang sebagian belum menginternalisasikan nilai keislaman dalam kehidupan, seperti kedisiplinan beribadah, kemahiran membaca Al-Qur'an, dan minimnya partisipasi dalam kegiatan keagamaan. Relokasi sekolah ke fasilitas sementara yang terbatas turut mengurangi ruang interaksi dan pembinaan keagamaan, sementara lingkungan multikultural dan metropolitan Kuala Lumpur juga memengaruhi prosesnya. Penelitian ini mengkaji proses pembentukan, pemeliharaan, dan kerentanan identitas keislaman siswa sebagai respons atas tantangan tersebut. Dengan pendekatan kualitatif berjenis studi kasus, data dikumpulkan melalui observasi lapangan, wawancara semi terstruktur dengan guru Pendidikan Agama Islam (PAI) dan siswa jenjang menengah pertama, serta dokumentasi Kurikulum Operasional Satuan Pendidikan (KOSP), lalu dianalisis secara tematik. Analisis berpijak pada teori identitas sosial Michael Hogg sebagai grand theory, dengan Bauman, Bronfenbrenner, Berry, dan Berger sebagai teori penopang yang terjal. Hasil penelitian menunjukkan kecenderungan menurunnya penonjolan (*salience*) identitas keislaman akibat berkurangnya jam pelajaran, peniadaan kegiatan keagamaan, dan pengaruh lingkungan sosial yang beragam dan bukan semata penurunan internalisasi, sebuah perbedaan yang ditegaskan dalam artikel ini. Meski demikian, guru PAI tetap menjaga pembentukan identitas melalui upaya adaptif: mempertahankan pembiasaan positif, mengintegrasikan nilai keislaman dalam pembelajaran, serta menciptakan momen penonjolan keagamaan. Penelitian ini berkontribusi bagi kajian pembinaan keagamaan di sekolah diaspora Indonesia dan analisis identitas keislaman dalam konteks multikultural.

ABSTRACT

The phenomenon of students identifying as Muslim chiefly as a formal label, without a corresponding internalisation of Islamic values, recurs across educational contexts. It is observable among students at Sekolah Indonesia Kuala Lumpur (SIKL), Malaysia, where some have not deeply integrated Islamic values into daily life reflected in irregular worship, limited Qur'anic proficiency, and low participation in religious activities. The school's relocation to a smaller temporary facility has further reduced the space for interaction and religious formation, while the multicultural, metropolitan environment of Kuala Lumpur shapes the process as well. This study examines how SIKL students' Islamic identity is formed, maintained, and rendered vulnerable in response to these challenges. Using a qualitative case study approach, data were gathered through field observation, semi structured interviews with Islamic Religious Education (PAI) teachers and junior secondary students, and documentation of the school's operational curriculum (KOSP), and analysed thematically. The analysis is anchored in Michael Hogg's social identity theory as its grand theory, with Bauman, Bronfenbrenner, Berry, and Berger as woven supporting frameworks. The findings indicate a tendency toward declining *salience* of religious identity-driven by reduced instructional time, suspended religious activities, and a diverse social environment-rather than a straightforward decline in internalisation, a distinction the article foregrounds. Even so, PAI teachers sustain identity formation through adaptive efforts: preserving positive habituation, integrating Islamic values across lessons, and creating moments of religious salience. The study contributes to the scholarship on religious formation in Indonesian diaspora schools and to the analysis of Islamic identity in multicultural settings

KATA KUNCI

Identitas Keislaman; siswa; pasca relokasi; lingkungan multikultural; teori identitas sosial.

KEYWORDS

Islamic Identity; students; post-relocation; multicultural environment; social identity theory

A. Introduction

The phenomenon of Islam functioning as an identity label without an accompanying internalisation of its values is frequently encountered in everyday life, which makes the formation of students' Islamic identity an essential concern of Islamic Religious Education (Pendidikan Agama Islam, PAI), particularly amid the identity pressures of the present age.¹ PAI is meant to form a religious identity that reaches beyond worship to the internalisation of moral, social, and spiritual values, and to do so through an education that is comprehensive, flexible, and globally aware.² Sekolah Indonesia Kuala Lumpur (SIKL), an Indonesian educational institution operating abroad, faces a distinctive version of this task. The temporary relocation of its building during reconstruction has altered how students learn and has narrowed the opportunities for social interaction and religious activity, while the school's location within the plural, urban society of Kuala Lumpur presents both openings and obstacles for forming students' Islamic identity

The issue matters because Islamic identity is a moral and spiritual foundation that is especially vulnerable to erosion when students live abroad, away from a Muslim-majority community of their own. A culturally diverse environment carries interactional dynamics that can enrich identity but can also weaken it where continuous value formation is absent, and relocation introduces systemic and psychosocial changes bearing directly on curriculum, learning time, and religious routine.

A substantial body of scholarship now examines how schooling shapes Muslim students' religious identity, but it clusters in two settings that differ from the present one. The first is the Western, Muslim-minority context, where studies show students negotiating religious and civic identities against processes of othering, where religious-education teachers are pivotal to character formation, and where the field continues to debate how Islamic and secular values of education should relate.³ A related strand examines Islamic education within multicultural and global-citizenship frameworks-Islamic global citizenship education, the cultivation of tolerance and respect for diversity, and critical appraisals of multiculturalism and interculturalism as integration models-again largely from minority or Western vantage points.⁴ The second cluster is the domestic Indonesian context, where recent work foregrounds

¹ H. Husna, 'Perspektif Interdisipliner Tentang Identitas Modern : Peran Pendidikan Islam Dalam Membentuk Identitas Islam Remaja Dan Responnya', *Al Malik : Journal of Interdisciplinary*, 1.1 (2024).

² Pandu Hyangsewu, 'Tantangan Dan Antisipasi Pendidikan Agama Islam Di Tengah Arus Globalisasi', *Jurnal Kajian Peradaban Islam*, *Jurnal Kajian Peradaban Islam*, 2.2 (2019) <<https://doi.org/10.47076/jkpi.v2i2.27>>.

³ Najwan Saada, 'Schooling, Othering, and the Cultivation of Muslim Students' Religious and Civic Identities', *Journal of Religious Education*, 3, 2017, 179–95 <<https://doi.org/10.1007/s40839-017-0042-8>>; D. Moulin-Stožek J. Metcalfe, 'Religious Education Teachers' Perspectives on Character Education', *British Journal of Religious*, 3, 2021, 349–60 <<https://doi.org/10.1080/01416200.2020.1713049>>; Abdullah Sahin, 'Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education', *Religions*, 9.11 (2018), 335 <<https://doi.org/10.3390/rel9110335>>.

⁴ Najwan Saada, 'Educating for Global Citizenship in Religious Education: Islamic Perspective', *International Journal of Educational Development*, 2023 <<https://doi.org/10.1016/j.ijedudev.2023.102894>>; S. A. Aderibigbe, 'Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education', *Religions*, 14.2 (2023), 212 <<https://doi.org/10.3390/rel14020212>>; Saba Safdar, S. C. Mahali, and C. Scoot, 'A Critical Review of Multiculturalism

religious moderation curricula, the internationalisation and multicultural orientation of Indonesian education, and Islamic education amid Indonesia's own plural society.⁵ Underlying both is the cross-cultural psychology of acculturation, which models how individuals in plural societies negotiate cultural maintenance and contact.⁶ Indonesian studies have likewise explored Islamic education and identity formation, the politics of Islamic identity, and the construction of Muslim identity in plural locales.

Across these literatures, however, three gaps remain that this article addresses. First, the diaspora setting is largely absent: prior work concerns Muslims as a minority in the West or Muslims within Indonesia's domestic plurality, not Indonesian Muslim students in an overseas school situated in a Muslim-majority yet thoroughly multicultural host society such as Malaysia. Second, none of this work examines how a physical school relocation—an abrupt contraction of space, time, and religious routine—bears on identity formation; relocation is treated, if at all, as an administrative event rather than a psychosocial one. Third, even the single study set at SIKL itself addresses multicultural learning strategies and the dialectic of Indonesian and Malaysian culture, not the dynamics of students' Islamic identity,⁷ and the wider literature tends to read identity through curriculum, citizenship, or moderation lenses rather than through a social-identity lens able to separate the outward visibility of religious identity from the depth of its internalisation. This article occupies that space. It analyses how SIKL students' Islamic identity is formed, maintained, and rendered vulnerable after relocation; it foregrounds teachers as key agents of that process; and it reads the case through Michael Hogg's social identity theory in order to hold salience and internalisation analytically apart—two things the existing literature, and everyday assessment, too easily conflate.

Methodologically, the study is qualitative and takes the form of a single case study of SIKL during the period immediately following its relocation to the temporary Wisma Thakurdas building, occupied from the 2024/2025 academic year while the former premises were reconstructed.⁸ The case study form suits a complex, context-bound process that calls for a holistic reading of students' social experience rather than the measurement of isolated variables. Three techniques were combined for triangulation: non-participant field observation of teaching, worship, and daily routine; semi-structured interviews; and documentation, principally the school's operational curriculum document (Kurikulum Operasional

and Interculturalism as Integration Frameworks: The Case of Canada', *International Journal of Intercultural Relations*, 2023 <<https://doi.org/10.1016/j.ijintrel.2023.101756>>.

⁵ M. Mukhibat, 'Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia', *Cogent Education*, 11.1 (2024) <<https://doi.org/10.1080/2331186X.2024.2302308>>; K. Hasan and H. Juhannis, 'Religious Education and Moderation: A Bibliometric Analysis', *Cogent Education*, 11.1 (2024), 2292885 <<https://doi.org/10.1080/2331186X.2023.2292885>>; Sibawaihi and V. Fernandes, 'Globalizing Higher Education through Internationalization and Multiculturalism: The Case of Indonesia', *Higher Education Quarterly*, 77.2 (2022), 232–45 <<https://doi.org/10.1111/hequ.12391>>.

⁶ John W Berry, 'Immigration, Acculturation, and Adaptation', *Applied Psychology: An International Review*, 46.1 (1997) <<https://doi.org/10.1111/j.1464-0597.1997.tb01087.x>>.

⁷ Tria Prella Rozanita, 'Dialectics of Indonesian Culture and Malaysian Local Wisdom: Multicultural Learning Strategies at Sekolah Indonesia Kuala Lumpur', *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 22.1 (2026) <<https://doi.org/10.54069/attaqwa.v22i1.1115>>.

⁸ Sekolah Indonesia Kuala Lumpur, *Kurikulum Operasional Satuan Pendidikan (KOSP) Tahun Ajaran 2024/2025*, 2024.

Satuan Pendidikan, KOSP) for 2024/2025, which records facilities, scheduling, and extracurricular provision. Key informants were chosen purposively for their capacity to illuminate religious formation: PAI teachers-two of whom served as principal informants, Riko Sudirman and Haidir Ali.⁹ and students at the junior-secondary level (grades 8 and 9), the cohort best placed to compare conditions before and after relocation, grade 8 alone numbering roughly seventy. The number of student interviewees [to be confirmed by the authors] was kept small and information-rich. Fieldwork, including the interviews, was conducted in the even semester of 2024/2025, around March 2025. Data were analysed thematically: transcripts, observation notes, and documentary excerpts were coded, condensed, and displayed by theme, then interpreted against the social-identity framework and verified across the three sources. Ethical procedures were observed throughout voluntary, informed participation, anonymisation of students (reported by grade or code), and the school's permission. Positionality is acknowledged openly: the third author is a PAI teacher at SIKL, an insider position that afforded valuable access but also carried a risk of bias, mitigated here through triangulation, transparent reporting of verbatim statements, and reflexive attention to that dual role; readers should weigh the findings accordingly.

With this frame, the discussion proceeds thematically, each supporting theory doing distinct analytical work rather than decorating the argument: first, the dynamics of SIKL students' Islamic identity through Hogg's theory; second, the formation and reshaping of that identity after relocation, read with Bauman; third, the role of school and teachers, read with Bronfenbrenner and Berger; fourth, the adaptive efforts teachers make amid constraint; and fifth, the challenges of the multicultural context, read with Berry.

B. The Dynamics of SIKL Students' Islamic Identity Through Hogg's Social Identity Theory

The formation of Islamic identity cannot be separated from its social environment here, the multicultural setting of Kuala Lumpur and geography exerts a significant influence on how students internalise Islamic values. The analysis therefore takes Hogg's social identity theory as its foundation. In Hogg's original formulation, identity is constituted not only through an individual's idiosyncratic traits but through membership in social groups-religion, ethnicity, nationality which is internalised into the self concept, producing an awareness of belonging to an in-group as distinct from an out group.¹⁰ Applied to this case, that proposition frames SIKL students as identifying themselves as Indonesian Muslims within a plural environment, an identification that shapes both self-understanding and conduct.

Within this tradition, social identity is built through three processes that Tajfel and Turner originally specified and that Hogg subsequently integrated and extended.¹¹ The first is social categorisation: individuals sort themselves and others into groups, drawing the basic line between "us"

⁹ Riko Sudirman, *Interview by the Authors*; Haidir Ali, *Interview by the Authors*.

¹⁰ Michael Hogg and Dominic Abrams, *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes* (London: Routledge, 1988).

¹¹ Henry Tajfel and John Turner, *An Integrative Theory of Intergroup Conflict* (Monterey, CA: Brooks, 1979).

(in group) and “them” (out group). For SIKL students this means identifying as Indonesian Muslims amid multicultural surroundings; when categorisation becomes uncertain, disorientation in the formation of self-concept can follow. The second is identification: individuals internalise the values and norms of their group-here, students absorbing habits of worship, the example set by PAI teachers, and the school's rules. The third is social comparison: individuals compare their group's norms with those of other groups to maintain social self-esteem-students comparing worship at SIKL before and after relocation, and Indonesian religious culture with the Malaysian practices they meet daily. These processes are the means by which students' Islamic and Indonesian identities are renegotiated after relocation, as changes in the physical and social environment prompt a re tuning of categorisation, identification, and comparison.

Crucial to the analysis is Hogg's concept of *salience*: an identity becomes salient-prominent and behaviourally active-when the surrounding social interaction supports it, and recedes when it does not.¹² In Hogg's terms this is a statement about the situational activation of identity, not about its underlying strength; the present study applies it to argue that SIKL students foreground their Islamic identity in religiously supportive interactions PAI lessons, religious extracurriculars, communal worship and that after relocation these salience cueing spaces have thinned. Hogg further specifies three conditions under which social identity weakens: a decline in members' awareness of belonging when in group stimuli are scarce; an increase in out-group interaction without compensating in group reinforcement, as is likely in a multicultural setting; and the blurring of the boundary between “us” and “them,” which lowers cohesion and identity loyalty.¹³ Each condition is observable at SIKL after relocation, where reduced religious activity has diminished the social reinforcement on which salience depends.

Even so, some students remain strongly attached to their Islamic identity-typically those who are active in religious activity inside and outside class, who enjoy a close relationship with PAI teachers as significant figures, and who receive value support from home. These elements act as anchors that preserve identity through the disruption of relocation. The shifts in SIKL students' religious practice are thus best understood as the product of a reciprocal relationship between a changing social environment (the move and the surrounding cultural diversity) and the group's capacity to cultivate a sense of belonging. On Hogg's account, where adequate social space is lacking, religious identity can fragment; the role of school and teachers in generating a social atmosphere that continually activates and reinforces a shared Islamic identity is therefore decisive. It is worth flagging here a caution developed later in the article: visible attachment and internalised attachment are not the same thing, and the former must not be read off as a simple measure of the latter.

¹² Michael Hogg, *Social Identity Theory* (Cham: Springer, 2016).

¹³ Michael Hogg, *Social Identity Theory*, 2016.

C. Forming and Reshaping Islamic Identity after Relocation

From the 2024/2025 academic year, SIKL underwent relocation prompted by reconstruction of its former building as part of a wider refurbishment of facilities.¹⁴ The move was not merely a change of premises; it correlated with changes in learning habits, atmosphere, facilities, and daily rhythm, affecting both structural aspects-systems, policy, infrastructure-and psychosocial aspects-the psychological condition and social interaction arising during the move. The temporary building stands in a different location and offers fewer rooms than the former school, as the KOSP 2024/2025 details below.

Table 1. Room provision at SIKL before and after relocation, per KOSP 2024/2025

Type of room	SIKL former building	SIKL temporary relocation building
Learning rooms	19	7
Other learning rooms	9	1
Office rooms	10	3
Support rooms	16	6

Source : SIKL, Kurikulum Operasional Satuan Pendidikan (KOSP) 2024/2025

Given this marked reduction in space, SIKL manages a strategic timetable so that teaching can proceed: the morning to midday session serves early childhood through primary levels, and the midday to afternoon session serves junior and senior secondary levels. Learning time is correspondingly shortened one PAI period runs to twenty five minutes against the roughly thirty five minute period more usual at primary level so that teaching continues within a less than ideal environment.¹⁵ Social interaction is also liable to decline, since there is no space to learn or hold activities outside the classroom. As Minalloh notes, social interaction a mutually influencing relationship between individuals- is, after the family, the second crucial site for forming healthy emotion, and the quality of teacher student and peer interaction strongly conditions how well learning is absorbed.¹⁶ Several grade-nine students observed that being confined to the classroom thins the sense of social connection:

“Here we’re just in the classroom-the sense of social connection and togetherness is really reduced; before, we could play out in the field.” (Grade 9 student, SIKL, 12 March 2025)

Here “space” means both physical room and the more abstract space of opportunity to socialise, discuss, and participate through which communication is built.¹⁷ Field observation found no outdoor

¹⁴ Sekolah Indonesia Kuala Lumpur, KOSP 2024/2025, 2024; Salengke.

¹⁵ Sekolah Indonesia Kuala Lumpur, KOSP 2024/2025.

¹⁶ Nofal Minalloh, ‘Lingkungan Dan Interaksi Sosial: Pengaruh Keberadaan Komponen Belajar Dalam Mencerdaskan Emosional Siswa’, *Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 3.1 (2021) <<https://doi.org/10.36671/andragogi.v4i01.150>>.

¹⁷ grade 9 student SIKL, *Interview by the Authors*.

teaching or extracurricular activity: although the KOSP lists nineteen extracurriculars, one of them Qur'anic recitation (tahsin), all were temporarily suspended, leaving students with little room to interact widely or develop their potential. Because religious activity and religious identity are closely linked, fewer religious activities at school entail thinner social reinforcement of students' identity as Muslims. These structural and social changes indicate that students are undergoing a reshaping of Islamic identity. Bauman's theory illuminates the condition. In Bauman's original account, modernity has become "liquid": identity is no longer a fixed, stable inheritance but something each individual must continually choose, shape, and negotiate in the face of shifting social reality, and urban, plural societies intensify this fluidity.¹⁸ Applied to SIKL, his framework helps explain how the thinning of symbolic structures and habitual spaces that previously scaffolded students' Islamic identity commemorations of Islamic holy days, dhuha prayer, and other religious activities can constrain the externalisation and internalisation of Islamic values. This is the article's analytical extension of Bauman rather than his own claim: the same liquidity that threatens inherited identity also opens the possibility of deliberately re stabilising it-a crystallising of religious identity through the remaining spaces of interaction, innovative learning strategies, and consistent value cultivation. Notably, and consistent with the KOSP, SIKL has retained a core of practices through the disruption: congregational dhuhr prayer, the 5S greeting culture (smile, greet, salute), queuing, modest dress, and cleanliness.

D. The Role of School and Teachers in Sustaining Islamic Identity

Teachers bear responsibility for students' development and act, in effect, as architects of their character and identity, shaping how students view the social, religious, and cultural world. A teacher's principal instrument is character. Drawing on al Ghazali, a teacher should possess at least three qualities knowledge, authority, and compassion toward students and should first reform the self before seeking to better others.¹⁹ The teacher's role in Islamic education is correspondingly broad, encompassing instruction, nurture, and exemplary conduct rather than the delivery of material alone.²⁰ Within PAI, Muhaimin's well known triad organises this work: *knowing* (students come to know Islamic teaching), *doing* (they practise what they understand), and *being* (they internalise Islamic values in everyday life).²¹ The triad aligns with Bloom and Krathwohl's cognitive, affective, and psychomotor domains, in which learning culminates in real action and not cognition and affect alone, and with Zakiah Daradjat's view of

¹⁸ Ryan Kurniawan, 'Konsep Liquid Life Menurut Zygmunt Bauman', *Jurnal Seri Mitra : Refleksi Ilmiah-Pastoral*, 3.1 (2024) <Konsep Liquid Life Menurut Zygmunt Bauman %7C Jurnal Seri Mitra (Refleksi Ilmiah Pastoral)>.

¹⁹ Nur Eliza, 'Peranan Guru Dalam Pelaksanaan E-Pembelajaran Pendidikan Islam Menurut Perspektif Al-Ghazali', *Journal of Islamic Educational Research*, 6.1 (2021) <<https://doi.org/10.22452/jier.vol6no2021.4>>.

²⁰ Alya Fadhluna Zammzam, Afi Nadra Izzati, and M. Inggit Probowo, 'Peran Guru Dalam Pendidikan Islam Perspektif Al-Qur'an Dan Hadits', *Edu Riligia: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 7.4 (2023) <<https://jurnal.uinsu.ac.id/index.php/eduriligia/article/view/16442>>.

²¹ Ni'matun Khoeriyah, 'Peran Guru Pendidikan Agama Islam Terhadap Pembinaan Ibadah Siswa Kelas X Madrasah Aliyah Negeri Yogyakarta II', *Undergraduate Thesis*, 2016.

PAI as the formation of a Muslim personality that lives by Islamic teaching and fulfils its task as God's vicegerent on earth.²²

Bronfenbrenner's ecological-systems theory clarifies where teachers exert this influence. In Bronfenbrenner's original model, development unfolds within nested systems: the *microsystem* is the immediate environment that acts directly on the child, and the *mesosystem* links two microsystems, such as home and school.²³ Applied to SIKL, teachers and the school occupy the microsystem, the layer most directly shaping the child; through structured religious activity dhuha and congregational prayer, commemorations of Islamic holy days, Qur'anic reading and writing and through habituated Islamic culture-praying before lessons, the etiquette of eating and drinking, queuing, greeting, dress, courtesy, and discipline-they create an Islamic atmosphere that bears on identity formation.²⁴ The home school relationship then functions as the mesosystem, connecting the values of family and school. Berger and Luckmann's social construction of reality completes the picture. In their original account, reality is socially constructed through three moments externalisation, objectivation, and internalisation and is transmitted by significant others who mediate the social world to the individual.²⁵ Applied here, students externalise Islamic identity through their actions in PAI lessons, worship, and religious activity; the taught values become objectivated, appearing as taken for granted facts such as wearing the uniform with the headscarf and reading the Qur'an; and through internalisation students come to live Muslim culture as their own. The PAI teacher, as a significant other, is central to this transmission: habits guided by the teacher become the students' own.²⁶

Relocation disrupted this otherwise well-functioning arrangement. In the temporary building, with limited rooms and inadequate facilities, the effects were considerable: fewer teaching hours, suspended extracurriculars, and a contraction of school activity. Yet SIKL teachers did not stand still. They made fuller use of technology to support learning-WhatsApp to circulate supplementary material, the in-class use of a smart television so that learning about Islamic spirituality and values could extend beyond the physical room, and they maximised participatory collaboration in class, involving students directly in formation rather than addressing them one-directionally. Such adaptation matters because, as the social-construction account implies, identity is built through reciprocal interaction and the experience of being recognised by teachers and peers as part of the Muslim community.

²² Nurul Khofifah, 'Metode Pengajaran Agama Islam Perspektif Zakiah Daradjat Dan Relevansi Terhadap Pendidikan Agama Islam', *Undergraduate Thesis, UIN Fatmawati Sukarno*, 2022.

²³ Urie Bronfenbrenner, *No Title The Ecology of Human Development: Experiments by Nature and Design* (Cambridge, MA: Harvard University Press, 1979).

²⁴ Dwisatya Ady Dharma, 'Membaca Peran Teori Ekologi Bronfenbrenner Dalam Menciptakan Lingkungan Inklusif Di Sekolah', *Special and Inklusif Education Journal (SPECIAL)*, 3.2 (2022), 115–23
<<https://doi.org/10.36456/special.vol3.no2.a6642>>.

²⁵ Peter Berger and Thomas Luckman, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York: Anchor Books, 1966).

²⁶ Mahmud, 'Menuju Sekolah Antikorupsi (Perspektif Konstruksi Sosial Peter L. Berger Dan Thomas Luckmann)', *JKPU : Jurnal Kajian Dan Pengembangan Umat*, 2.1 (2019) <<https://doi.org/10.31869/jkpu.v2i2.1537>>.

E. Adaptive Efforts amid Constraints

Relocation bore significantly on teaching and, with it, on the formation of students' Islamic identity. If learning is the interaction among teacher, students, and learning resources within a learning environment, then that interaction was less than ideal under inadequate conditions limited rooms, shorter periods, suspended extracurriculars. Read through Hogg's dynamic conception of social identity, identity is not fixed but forms, persists, and changes in step with the social context;²⁷ relocation disturbed the social structure that had sustained teacher student interaction, the salience of Islamic identity, and group cohesion, making new adaptive strategies urgent.

The teacher, as manager of learning, holds the key role in filling the gaps through improvisation.²⁸ Consistent with the Javanese maxim that a teacher is one whose words are trusted and whose conduct is emulated (*digugu lan ditiru*), the teacher is an agent of value transfer and not only of knowledge transfer. In Hogg's terms the teacher functions as a group *prototype*-in his original definition, the idealised representation of a group that serves as a reference for identification, and the basis of *depersonalisation*, the process by which members absorb group norms into the self.²⁹ Applied here, the PAI teacher embodies a prototypical Muslim and improvises moments that re-activate religious salience. One such moment is congregational *dhuhr* prayer, after which teachers deliver a brief homily (*kultum*) to reinforce religious knowledge-though, because rooms are used in rotation, not to all students at once. As one PAI teacher put it:

"After the congregational dhuhr prayer, we usually present a short story about Islam-this is a way to add to their understanding of Islam." (Riko Sudirman, PAI teacher, SIKL, 13 March 2025)

Through observation, the teacher's improvisation also takes the form of gentle reminders-to pray, to observe the etiquette of eating and drinking, to utter words of remembrance during activity-small, salience-creating moments meant to keep Islamic identity cultivated. Another PAI teacher framed these values as the central aim:

"Values like these are the highest hope (for making Islamic identity stick)." (Haidir Ali, PAI teacher, SIKL, 11 March 2025)

Ramadan is a further occasion the school turns to account: teaching is given a more Islamic cast, with every subject integrated with Islamic values and additional communal recitation and *dhuha* prayer, Muslim students participating in class while non-Muslim students follow instruction in their own faith elsewhere. Improvisation also works through the hidden curriculum formation beyond the syllabus.³⁰ SIKL sustains its Islamic values character programme the 5S culture, cleanliness, and dress consistent with religious norms which embeds Islamic values without requiring additional facilities and helps

²⁷ Hogg and Abrams; Michael Hogg, 'Social Identity Theory', 8–10.

²⁸ Muhammad Hatim, 'Kurikulum Pendidikan Agama Islam Di Sekolah Umum', *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, 12.2 (2018) <<https://doi.org/10.20414/elhikmah.v12i2.265>>.

²⁹ Hogg and Abrams.

³⁰ Sudirman; Caswita, 'Kurikulum Tersembunyi Dalam Pembelajaran Pendidikan Agama Islam', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17.3 (2019), 300–314 <<https://doi.org/10.32729/edukasi.v17i3.590>>.

preserve students' attachment to the SIKL Muslim in group; in Hogg's terms this supports depersonalisation, the absorption of group norms as part of the self. Finally, the constraints invite a widening of adaptation through external collaboration. Although not yet optimal, there is real scope to build synergy with the Indonesian Embassy (KBRI) religious programmes outside school hours, Islamic activities involving students' families and parental involvement is essential to continuity beyond the school. On Hogg's account, social identity can be sustained by strengthening external social networks that uphold the group's values and norms, so that social space is created not only physically but through meaningful interaction.³¹

F. Challenges in a Multicultural Context and Constrained

As an Indonesian institution abroad, SIKL faces a complex cultural dynamic. Located in metropolitan Kuala Lumpur, an international tourist hub, it is shaped not only by local Malaysian culture but by a global community of expatriates, tourists, and foreign workers. This pushes the school toward an adaptive, inclusive education able to connect national identity with multicultural reality, and it offers, at the same time, an opportunity to strengthen students as religious, national, and openly pluralist individuals. Multiculturalism here denotes the plurality of cultures, where culture is the knowledge used to interpret environment, experience, and behaviour, composed of language, technology, economy, organisation, religion, and art.³² In a setting of religious, cultural, and ethnic diversity, Hogg's dynamic social identity can shift with multicultural interaction, and a relocation that reduces space for religious and social activity can disturb the formation of the students' in group as Indonesian Muslims and lower the salience of their Islamic identity through the loss of symbolic and social support. As Harun observes, Muslim identity in such settings contends with secularism, materialism, and cultural pluralism,³³ and comparative scholarship on multiculturalism and on Indonesia's own multicultural education cautions that integration frameworks succeed or fail by how deliberately difference is recognised and supported rather than merely tolerated.³⁴

Field observation suggests that SIKL students are immersed in the surrounding global culture, and that relatively few visibly foreground Islamic values. One teacher offered a striking comparison:

"In grade eight there are about seventy students; those whose Muslim identity is visible can be counted on the fingers of one hand very few. Of seventy students, at most five show (Islamic identity)."
(Riko Sudirman, PAI teacher, SIKL, 13 March 2025)

This estimate must be handled with care, for it measures something specific: the outward visibility of religious identity markers such as the headscarf or overt religious display rather than the

³¹ Ali.

³² Muthohirin.

³³ Ihsan Harun, 'Pondok Pesantren Modern: Politik Pendidikan Islam Dan Problematika Identitas Muslim', *Jurnal As Salam*, 2.1 (2018) <<https://doi.org/10.37249/as-salam.v2i1.9>>.

³⁴ Safdar, S. C. Mahali, and C. Scoot.

depth to which Islamic values have been internalised. As Saada shows, Muslim students' religiosity is often performed through body and language in context dependent ways, so that visible display is itself a situated practice rather than a transparent window onto inner conviction.³⁵ In Hogg's vocabulary, what the teacher describes is reduced *salience*: the situational, context-cued prominence of an identity, which falls when the social cues that activate the in group grow scarce.³⁶ Salience is not a gauge of internalisation. To equate the two to infer from "only five appear Muslim" that only five have internalised their faith would commit a category error that undermines the very argument this article advances, namely that internalisation is a process distinct from outward display and not reducible to visible signs. The figure is therefore better read as evidence that, in a multicultural, post relocation setting where in group cues have thinned, the situational salience of religious identity has declined not as a census of students' inner religious life. Holding visibility and internalisation apart is essential if the analysis is not to flatten the process it sets out to understand.

Berry's acculturation model refines the point. In Berry's original framework, individuals in plural societies adopt one of four orientations integration, assimilation, separation, or marginalisation and the more dominant culture can come to override the cultural outlook of the less dominant group.³⁷ Applied with the caution above, the tendency of some students not to foreground outward religious expression may reflect an assimilation- or marginalisation leaning acculturation in a dominant multicultural environment, rather than a straightforward absence of faith. The structural reductions compound the pressure: PAI hours cut to twenty five minute periods at two periods a week, the suspension of Qur'anic reading-and-writing extracurriculars, and fewer commemorations of Islamic holy days together thin the media through which internalisation ordinarily proceeds. The implication is not that internalisation has collapsed but that the channels which make it visible and practicable have narrowed, and that restoring them is the substantive task.

In such conditions, external collaboration matters. Though not yet optimal constrained perhaps by technical limits, time, or the absence of joint initiative partnership beyond the school can serve as a bridge for the continuity of values, and it deserves attention in any whole-ecosystem evaluation of students' identity formation. Taken together, the challenges show that the formation of SIKL students' Islamic identity after relocation is impeded not only by structural factors but by cultural and psychological ones, so that the strategies required are not merely technical but conceptual and collaborative. This is where Islamic education earns its place: it functions as a bulwark for students against the negative pressures of globalisation that can erode Muslim values and culture

³⁵ On the performative, bodily, and contextual character of Muslim students' religious self-expression, see Saada, 'Schooling, Othering, and the Cultivation of Muslim Students' Religious and Civic Identities'.

³⁶ Hogg, *Social Identity Theory*.

³⁷ Berry.

G. Conclusion

The formation of students' Islamic identity at SIKL is a complex, dynamic social process, the more so after a relocation that brought structural and cultural change. The study shows that this identity is built less through the formal curriculum than through social interaction, shared symbols, the example of teachers, and a stable social environment. Read through Hogg's social identity theory, the identity of students belonging to the Indonesian Muslim community is strongly conditioned by a social context that keeps that group salient. The central finding is therefore best stated with precision: limited space and time and the suspension of religious activities have weakened the social reinforcement of students' Islamic identity and, with it, its situational salience not, on the evidence available, its underlying internalisation, which the outward markers used by observers cannot directly measure. In a multicultural environment the challenge deepens, as students meet external cultural representations that bear on how they narrate themselves as Indonesian Muslims; identity here is not a fixed possession but something formed, negotiated, and at times rendered vulnerable when the supporting environment thins.

Even so, the study shows that Islamic identity can be sustained and strengthened through the strategic role of teachers and school. Teachers are the key actors-prototypical figures who instil Islamic values through formal teaching, daily habituation, and example-and their adaptive efforts (using technology, deepening in class interaction, integrating Islamic values across subjects, creating moments of religious salience, and working through the hidden curriculum) are decisive in maintaining continuity amid constraint. The formation of Islamic identity under such conditions thus requires not only technical adjustment but an innovative, consistent, and collaborative approach, with support from school, teachers, family, and wider social networks including the prospect of partnership with the Indonesian Embassy-so that Islamic values remain firmly internalised. In this respect the study aligns with, and extends to a diaspora setting, scholarship that frames Islamic education as a resource for cultivating tolerant, globally aware religious identities,³⁸ while contributing a social identity reading that keeps outward salience and inner internalisation analytically distinct and centres the under examined case of Indonesian diaspora schooling.

Two limits qualify these claims and point forward. The research is a single-site case conducted from an insider position, so its findings are not generalisable and should be read with that positionality in mind; and it captures a particular, transitional moment. Future work could examine students' subjective experience of identity over time, compare multiple overseas Indonesian schools, and assess the contribution of external collaboration to religious formation. In the end, Islamic education holds a central place as a moral and spiritual foundation for students and as a bulwark in facing the pressures of globalisation and a multicultural environment.

³⁸ Saada, "Educating for Global Citizenship," 102894; Aderibigbe et al., "Fostering Tolerance and Respect for Diversity," 212.

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