CURRICULUM HYBRIDIZATION AND RELIGIOUS IDENTITY IN TRANSNATIONAL ISLAMIC EDUCATION: EVIDENCE FROM PRINCE NAIF ISLAMIC CENTER, SEOUL

ARTIKEL JURNAL

Disusun Oleh:

MA'RUF FAHRUDIN

NIM. 20242550058

PROGRAM STUDI MAGISTER PENDIDIKAN ISLAM

FAKULTAS STUDI ISLAM DAN PERADABAN

UNIVERSITAS MUHAMMADIYAH SURABAYA

2026

CURRICULUM HYBRIDIZATION AND RELIGIOUS IDENTITY IN TRANSNATIONAL ISLAMIC EDUCATION: EVIDENCE FROM PRINCE NAIF ISLAMIC CENTER, SEOUL

ARTIKEL JURNAL

Diajukan untuk memenuhi
Sebagian Syarat Memperoleh Gelar Magister Pendidikan Islam (M.Pd)
Program Studi: Magister Pendidikan Islam

Oleh:

MA'RUF FAHRUDIN

NIM. 20242550058

PROGRAM STUDI MAGISTER PENDIDIKAN ISLAM
FAKULTAS STUDI ISLAM DAN PERADABAN
UNIVERSITAS MUHAMMADIYAH SURABAYA

2026

LEMBAR PERSETUJUAN

Tesis oleh Ma'ruf Fahrudin, NIM: 20242550058, dengan judul "Curriculum Hybridization and Religious Identity in Transnational Islamic Education: Evidence from Prince Naif Islamic Center, Seoul", telah memenuhi syarat dan disetujui untuk diujikan.

Pembimbing

Dr. Muh Hambal Shafwan, M.Pd.I _____ Pembimbing I

Dr. Asrori, M.Pd.I _____ Pembimbing II

Mengetahui,
Ketua Program Studi Magister Pendidikan Islam
Fakultas Studi Islam dan Peradaban Universitas Muhammadiyah Surabaya

Dr. M. Arfan Mu'ammar, M.Pd.I

LEMBAR PENGESAHAN

Curriculum Hybridization and Religious Identity in Transnational Islamic Education: Evidence from Prince Naif Islamic Center, Seoul

oleh :

Ma'ruf Fahrudin,

NIM: 20242550058

Telah dipertahankan di depan Tim Penguji Tesis

Pada tanggal : 27 Juni 2026

Tim Penguji

Dr. M. Fazlurrahman Hadi, M.Pd.I	_____	Penguji Utama
Dr. Muh Hambal Shafwan, M.Pd.I	_____	Penguji I
Dr. Asrori, M.Pd.I	_____	Penguji II

Mengesahkan,

Dekan Fakultas Studi Islam dan Peradaban

Universitas Muhammadiyah Surabaya

Dr. Thoat Stiawan, S.H.I, M.H.I

PERNYATAAN TIDAK MELAKUKAN PLAGIAT

Yang bertandatangan di bawah ini :

Nama	: Ma'ruf Fahrudin
NIM	: 20242550058
Program Studi	: Magister Pendidikan Islam
Fakultas	: Studi Islam dan Peradaban

Menyatakan dengan sesungguhnya bahwa tesis yang saya tulis ini benar-benar tulisan saya, dan bukan merupakan plagiasi baik sebagian atau seluruhnya.

Apabila di kemudian hari terbukti atau dapat dibuktikan tesis ini hasil plagiasi, baik sebagian atau seluruhnya, maka saya bersedia menerima sanksi atas perbuatan tersebut sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Surabaya.

Yang Menyatakan

Surabaya, 20 Juni 2026



Ma'ruf Fahrudin

NIM. 20242550058

1

Curriculum Hybridization and Religious Identity in Transnational Islamic Education: Evidence from Prince Naif Islamic Center, Seoul

Ma'ruf Fahrudin[1], *Abdul Salam Noh Se-ik[2], Muhammad Hambal Shafwan[3], Asrori[4]
[1,3,4]Universitas Muhammadiyah Surabaya, Jl. Raya Sutorejo No.59, Surabaya, East Java, Indonesia
[2]Korea Muslim Federation (KMF), Geumdan-ro, Geumjeong-gu, Busan, Korea Selatan
* beginseik@hanmail.net

ABSTRACT: *This study examines the forms, processes, and implications of curriculum hybridization at Prince Naif Islamic Center, Seoul, South Korea, and its contribution to religious identity formation within a transnational Islamic educational environment. Employing a qualitative case study design, the research was conducted at Prince Naif bin Abdul Aziz Islamic Center located within the Seoul Central Mosque complex. Data were gathered through semi-structured interviews, observations, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña involving data condensation, data display, and conclusion drawing. Trustworthiness was ensured through triangulation, member checking, and audit trail procedures. The findings reveal that curriculum implementation reflects a dynamic hybridization process integrating classical Islamic sciences, multilingual pedagogy, Korean sociocultural realities, and digital educational transformation. Arabic, English, and Korean function not only as instructional languages but also as instruments of identity negotiation and intercultural interaction. The institution operates as a transnational educational "third space" where curriculum negotiation, contextual pedagogy, and institutional mediation foster adaptive, flexible, and hybrid religious identities among learners. Digital connectivity further strengthens access to global Islamic knowledge and transnational Muslim belonging. This study contributes to Islamic education scholarship by integrating transnational curriculum studies, multilingual pedagogy, curriculum hybridization, and religious identity formation within the underexplored Muslim-minority context of South Korea.*

Penelitian ini mengkaji bentuk, proses, dan implikasi hibridisasi kurikulum di Prince Naif Islamic Center, Seoul, Korea Selatan, serta kontribusinya terhadap pembentukan identitas keagamaan dalam lingkungan pendidikan Islam transnasional. Penelitian ini menggunakan desain studi kasus kualitatif dan dilaksanakan di Prince Naif bin Abdul Aziz Islamic Center yang berada dalam kompleks Masjid Sentral Seoul. Data dikumpulkan melalui wawancara semi-terstruktur, observasi, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña

[3] orcid id: https://orcid.org/0000-0002-0683-3041

 https://doi.org/10.35723/ajie.v3i1.39

DOI:

yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Keabsahan data dijaga melalui triangulasi, *member checking*, dan prosedur *audit trail*. Hasil penelitian menunjukkan bahwa implementasi kurikulum merefleksikan proses dinamis hibridisasi kurikulum yang mengintegrasikan ilmu-ilmu Islam klasik, pedagogi multibahasa, realitas sosiokultural Korea, serta transformasi pendidikan digital. Bahasa Arab, Inggris, dan Korea berfungsi tidak hanya sebagai bahasa pembelajaran, tetapi juga sebagai instrumen negosiasi identitas dan interaksi antarbudaya. Lembaga ini beroperasi sebagai "ruang ketiga" pendidikan transnasional, tempat negosiasi kurikulum, pedagogi kontekstual, dan mediasi kelembagaan mendorong terbentuknya identitas keagamaan yang adaptif, fleksibel, dan hibrid di kalangan peserta didik. Konektivitas digital semakin memperkuat akses terhadap pengetahuan Islam global dan rasa keterhubungan dalam komunitas Muslim transnasional. Studi ini berkontribusi pada kajian pendidikan Islam melalui integrasi studi kurikulum transnasional, pedagogi multibahasa, hibridisasi kurikulum, dan pembentukan identitas keagamaan dalam konteks Muslim minoritas di Korea Selatan yang masih relatif jarang diteliti.

Keywords: *Curriculum Hybridization, Religious Identity, Transnational Islamic Education, Multilingual Pedagogy, Muslim Minority Education, South Korea.*

Received: *March 20, 2025;* ***Revised:*** *May 3, 2025;* ***Accepted:*** *May 28, 2025*
(10 Italic-Times New Roman)

I. INTRODUCTION

The expansion of transnational mobility, multicultural societies, and global educational exchange has significantly transformed the landscape of Islamic education in Muslimminority countries. In this context, Islamic educational institutions no longer function solely as centers for the transmission of religious teachings, but also as spaces for negotiating religious identity, local culture, language, and diverse social experiences. South Korea represents an important context in this discussion due to its increasing demographic diversification and multicultural interactions, which have influenced the development of Islamic education within a non-Muslim-majority society (Cho & Kim, 2025).

The Muslim community in South Korea consists of various transnational groups, including migrant workers, international students, converts, multicultural families, and expatriate communities with diverse cultural, linguistic, and religious backgrounds. This diversity creates challenges for Islamic educational institutions in maintaining Islamic values while adapting to the sociocultural realities of South Korea (Jang & Choi, 2012). In addition, studies on multicultural education in Korea reveal tensions between national inclusion policies and the lived experiences of minority communities within society (Hong et al., 2025; Kim, 2026). Consequently, Islamic educational institutions in South

Korea have evolved not only as religious institutions but also as pedagogical spaces where local and global identities intersect.

Studies on transnational curriculum demonstrate that curriculum should not be understood as a fixed transfer of knowledge, but rather as a process continuously reconstructed through interactions between global influences and local contexts (Kim, 2010). In minority Islamic education, this process can be observed in the efforts of educational institutions to adapt Islamic traditions originating from Muslim-majority countries to the linguistic, cultural, and social needs of local communities. Therefore, curriculum hybridization becomes an essential educational strategy for responding to the complexities of transnational societies.

Previous studies have explored various aspects of innovation and integration within Islamic education curricula, including holistic-integrative Islamic curricula (Shaleh et al., 2024), curriculum transformation in Islamic boarding schools (Junaedi et al., 2025), curriculum innovation from Islamic intellectual perspectives (Fauzi et al., 2024), and challenges in Islamic curriculum development across different national contexts (Rohman et al., 2024). Other studies have highlighted the integration of Islamic values into general education subjects (Ferdinan et al., 2025; Listyono et al., 2018), multicultural Islamic education approaches (Fahmi et al., 2025; Muhajir et al., 2025), and the integration of digital technologies into Islamic learning environments (Abubakari, 2025; Firdaus et al., 2025; Wedi et al., 2025). However, most of these studies focus primarily on Muslim-majority contexts, while research on curriculum hybridization within transnational minority settings remains relatively limited.

At the same time, studies on religious identity formation emphasize that curriculum, educational environments, language, and social interaction play important roles in shaping Muslim students' identities (Azmi et al., 2020). Religious education also contributes significantly to the construction of students' religious identities across various national contexts (Wahab et al., 2019). Other studies indicate that Muslim identity within minority educational environments is often negotiated through experiences of cultural adaptation, belonging, social exclusion, and institutional interaction (Isik-Ercan, 2015; Shah, 2009; Kelly, 1999). Furthermore, Islamic educational institutions may function as spaces that protect religious identity while simultaneously risking social isolation if they fail to engage openly with multicultural environments (Zine, 2007).

Despite these developments, important research gaps remain regarding the relationship between curriculum hybridization and religious identity formation in transnational Islamic education. Most previous studies have examined these issues separately. Moreover, research on minority Islamic education has predominantly focused on North America and Europe, while South Korea remains relatively underexplored within Islamic education studies (Jang & Choi, 2012; Sheikh, 2020; Song, 2016). In fact, Islamic educational institutions in South Korea face complex challenges arising from globalization, multicultural policies, minority religious positioning, and the expectations of transnational Muslim communities.

In this context, the concept of hybridization becomes essential for understanding how Islamic educational institutions design and implement curricula that integrate Islamic traditions, multilingual practices, Korean local culture, and modern pedagogical approaches. Theories of hybrid identity and "third spaces" explain that educational environments can become arenas for negotiating cultural, social, and religious identities

through dialogical and intercultural interaction (Kaur, 2022; Lee, 2025; Xue & Hogue, 2026). This perspective aligns with the argument that Islamic education in minority contexts can serve as a space for selectively integrating religious knowledge, local culture, and transnational experiences (Alkouatli et al., 2023).

Based on this background, Prince Naif Islamic Center in Seoul was selected as the site of this study because it represents an Islamic educational institution operating within South Korea's multicultural and Muslim-minority environment. The institution serves as a pedagogical space where Islamic teachings, multilingual educational needs, Korean social realities, and transnational Muslim experiences intersect. This study aims to analyze the forms, processes, and implications of curriculum hybridization at Prince Naif Islamic Center and to examine how these processes contribute to the formation of students' religious identities within a transnational educational environment.

This study is expected to provide theoretical, empirical, and pedagogical contributions. Theoretically, it strengthens the relationship between transnational curriculum studies, curriculum hybridization, and religious identity formation. Empirically, it enriches global Islamic education research by contributing evidence from the relatively understudied context of South Korea. Pedagogically, the study offers insights into how Islamic educational institutions can maintain religious continuity while adapting to multicultural societies without losing their Islamic identity.

II. METHOD

This study employed a qualitative approach with a case study design to obtain an indepth understanding of curriculum hybridization and the construction of religious identity within the context of transnational Islamic education. A case study approach was selected because it enables the contextual exploration of educational phenomena within a specific social and institutional setting (Yin, 2018).

The research was conducted at Prince Naif bin Abdul Aziz Islamic Center, located within the Seoul Central Mosque complex, Seoul, South Korea. The site was purposively selected because it is one of the major Islamic educational and cultural centers in South Korea, serving a multinational Muslim community within a Muslimminority context. Historically, the institution was established in 1976 and expanded in 1991 through financial support from the Islamic Development Bank (IDB).

Data collection techniques included in-depth interviews, observation, and documentation. Semi-structured interviews were conducted to explore curricular practices, pedagogical strategies, and participants' experiences of religious identity formation. Observations focused on classroom activities, language use, pedagogical interactions, and everyday educational practices, while documentation was used to strengthen the findings through the analysis of curriculum documents and institutional archives (Creswell & Poth, 2018). Data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña (2014), consisting of three stages: data condensation, data display, and conclusion drawing and verification. To ensure the trustworthiness of the findings, the study applied source and technique triangulation, member checking, and an audit trail to enhance the credibility and consistency of the results (Lincoln & Guba, 1985).

III. RESULT AND DISCUSSION

Curriculum Hybridization as Transnational Curriculum Reconstruction

The findings of this study are based on observations, institutional document analysis, and in-depth interviews conducted with the leadership and teachers of Prince Naif Islamic Center, Seoul. These interviews provided important insights into how Islamic educational programs are designed, negotiated, and implemented within the sociocultural context of South Korea. Discussions with institutional stakeholders revealed that curriculum development at the center is not merely concerned with transmitting religious knowledge but also with addressing the practical realities faced by Muslim communities living as a minority population. The interview process further demonstrated the institution's commitment to maintaining Islamic educational traditions while simultaneously adapting them to the demands of a multicultural and transnational environment.



Figure 1. Interview with the Leadership and Teachers at Prince Naif Islamic Center, Seoul.

The findings of this study demonstrate that curriculum implementation at Prince Naif Islamic Center cannot be understood as a simple reproduction of a single Islamic educational tradition. Instead, the curriculum reflects a process of transnational reconstruction in which Islamic educational content is continuously interpreted, negotiated, and adapted to the sociocultural realities of South Korea. Curriculum in globalized societies should therefore be understood not as a fixed transfer of knowledge across national boundaries, but as a dynamic and contextual process shaped by interactions between global educational flows and local realities (Kim, 2010).

At Prince Naif Islamic Center, curriculum hybridization is reflected in the integration of classical Islamic sciences—such as Qur'anic studies, Arabic language instruction, ʿaqīdah, fiqh, ḥadīth, and Islamic ethics—with practical concerns related to living as Muslims within a multicultural and Muslim-minority society. The curriculum therefore functions not only as a mechanism for preserving Islamic teachings but also as an adaptive pedagogical framework responding to migration, cultural diversity, and transnational community experiences. This finding extends previous scholarship emphasizing that Islamic educational institutions increasingly face the challenge of responding to globalization, social transformation, and contextual diversity (Rohman et al., 2024).

Table 1. Curriculum Hybridization in the Transnational Islamic Educational Setting of Prince Naif Islamic Center

Curriculum Components	Classical Islamic Orientation	Contextual Adaptation in South Korea	Educational Function
Qur'anic Studies	Recitation, tafsīr, memorization	Relating Qur'anic values to minority Muslim life	Spiritual and contextual guidance
Arabic Language Instruction	Classical Arabic literacy	Multilingual explanation and practical communication support	Linguistic accessibility
ʿAqīdah	Foundations of Islamic belief	Strengthening Muslim identity in plural society	Identity preservation
Fiqh	Worship and legal rulings	Halal food, workplace prayer, public interaction	Practical religious adaptation
Ḥadīth	Prophetic traditions and ethics	Contextual moral reflection in Korean society	Ethical-social orientation
Islamic Ethics	Adab and moral education	Intercultural coexistence and tolerance	Social integration
Pedagogical Delivery	Traditional instruction	Flexible, learnercentered, multilingual approach	Inclusive learning environment

The adaptive nature of curriculum implementation also aligns with transformational curriculum models describing curriculum as an interpretive and epistemological process shaped by changing social realities (Junaedi et al., 2025). At Prince Naif Islamic Center, Islamic educational content is contextualized through discussions on halal consumption, workplace prayer arrangements, intercultural relations, and the everyday experiences of migrant Muslim communities in Korea. Consequently, curriculum becomes a socially negotiated educational practice rather than a rigid collection of doctrinal knowledge.

The findings further reinforce arguments concerning holistic-integrative Islamic education. Contemporary Islamic curricula increasingly move beyond compartmentalized religious instruction toward integrated educational approaches that combine spiritual, intellectual, ethical, and social dimensions (Shaleh et al., 2024). At Prince Naif Islamic Center, this holistic orientation appears in pedagogical practices connecting Islamic teachings with learners' lived experiences and intercultural interactions. Religious education is therefore not limited to ritual mastery or textual memorization but also includes practical competencies needed for navigating life as Muslims in a non-Muslim-majority society.

The curriculum practices observed at the institution also demonstrate multicultural and inclusive tendencies. Islamic education in plural societies increasingly requires inclusive pedagogies capable of promoting social cohesion, intercultural understanding, and tolerance while maintaining Islamic values (Afriyanto & Anandari, 2024; Fahmi et al., 2025; Muhajir et al., 2025). Prince Naif Islamic Center reflects these tendencies through

the accommodation of learners from diverse linguistic, cultural, and theological backgrounds.

Table 2. Dimensions of Transnational Curriculum Reconstruction at Prince Naif Islamic Center

Dimensions of Curriculum Hybridization	Manifestation at Prince Naif Islamic Center	Transnational Educational Implication
Religious Continuity	Maintenance of core Islamic sciences	Preservation of transnational Islamic identity
Contextual Adaptation	Integration of Korean sociocultural realities	Localization of Islamic education
Multicultural Accommodation	Inclusion of diverse learner backgrounds	Promotion of intercultural understanding
Pedagogical Flexibility	Learner-centered and multilingual instruction	Adaptive transnational pedagogy
Social Integration	Addressing minorityMuslim experiences	Strengthening coexistence in plural society
Epistemic Integration	Combination of classical and contextual knowledge	Reconstruction of Islamic curriculum models

The flexibility of instructional delivery further aligns with learner-centered perspectives in Islamic pedagogy. Contemporary Islamic instruction benefits from pedagogical approaches responsive to students' experiences and learning needs (Malik & Jumani, 2022). In addition, contextually meaningful Islamic education programs are increasingly viewed as essential within diverse educational environments (Memon, 2011). At Prince Naif Islamic Center, pedagogical adaptation occurs through flexible language use, differentiated instructional strategies, and contextual explanations tailored to learners with different levels of Islamic literacy and cultural familiarity.



Figure 2. Learning Activities at Prince Naif Islamic Center, Seoul

Figure 2 illustrates the learning environment at Prince Naif Islamic Center, Seoul, where Islamic educational activities are conducted within a multicultural and transnational

setting. The classroom atmosphere reflects the institution's commitment to creating an inclusive educational space that accommodates learners from diverse linguistic, cultural, and national backgrounds. Observations revealed that instructional interactions are characterized by flexibility in language use, contextual explanations, and active engagement between teachers and students. Such practices demonstrate that learning is not limited to the transmission of religious knowledge but also serves as a medium for fostering intercultural understanding and social cohesion among members of the Muslim minority community in South Korea.

The learning process observed at the center further reflects the hybrid nature of the curriculum. Classical Islamic subjects—including Qur'anic studies, Arabic language instruction, *fiqh*, and Islamic ethics—are taught through pedagogical approaches that connect religious teachings with the everyday realities of Muslims living in Korean society. Teachers frequently contextualize lessons by discussing issues related to halal practices, religious observance in public spaces, intercultural communication, and the challenges of maintaining Islamic identity within a non-Muslim-majority environment. This instructional approach demonstrates how curriculum reconstruction occurs through the integration of traditional Islamic knowledge and contemporary sociocultural experiences.

As shown in figure 2, the classroom environment also embodies learner-centered principles that characterize contemporary Islamic pedagogy. Rather than relying exclusively on traditional lecture methods, educators encourage dialogue, discussion, and contextual reflection, enabling learners to relate Islamic teachings to their personal experiences. Such pedagogical flexibility supports the development of religious understanding, cultural adaptability, and social competence, thereby reinforcing the broader objective of preparing learners to function effectively as Muslims within a pluralistic and globalized society.

Multilingual Pedagogy, Third Space, and Hybrid Religious Identity

One of the most significant findings of this study concerns the implementation of multilingual pedagogy through the simultaneous use of Arabic, English, and Korean within educational activities at Prince Naif Islamic Center. The findings indicate that language in this transnational Islamic educational environment functions not merely as an instructional medium, but also as a sociocultural mechanism through which religious identity, intercultural interaction, and educational accessibility are continuously negotiated. In this context, language becomes deeply intertwined with the processes of identity formation, cultural adaptation, and transnational educational engagement.

The multilingual educational practices observed at Prince Naif Islamic Center reflect the institution's awareness of the diverse backgrounds of its learners, who come from various national, linguistic, and sociocultural contexts. Participants include migrant workers, international students, converts, multicultural families, and members of transnational Muslim communities living in South Korea. As a result, educational interaction cannot rely solely on one linguistic system. Instead, the institution adopts a flexible multilingual approach that enables learners with different linguistic competencies to access Islamic knowledge while simultaneously maintaining meaningful participation within the educational environment.

This finding supports previous scholarship emphasizing the close relationship between language, educational environments, and Islamic identity formation (Azmi et al., 2020a;

Azmi et al., 2020b). Earlier studies demonstrated that language learning environments significantly shape learners' perceptions of Islamic identity, social belonging, and religious understanding. The present study expands these findings by showing that, within transnational Muslim-minority settings, language functions not only as a pedagogical tool but also as a symbolic and cultural resource through which participants negotiate their religious and social identities.

Arabic maintains a central theological and symbolic role within the educational system of Prince Naif Islamic Center. As the language of the Qur'an and classical Islamic scholarship, Arabic represents authenticity, religious authority, and continuity with global Islamic intellectual traditions. The use of Arabic in Qur'anic recitation, tafsīr, fiqh, and other Islamic sciences reinforces learners' connection to the broader transnational Muslim community and strengthens their sense of belonging to the global ummah. Arabic therefore functions not merely as a foreign language, but as a sacred linguistic medium carrying spiritual legitimacy and religious continuity.

At the same time, English functions as a mediating and intercultural language that facilitates communication among participants from different national backgrounds. Because many learners possess varying levels of Korean proficiency, English often becomes a practical bridge language that supports educational accessibility and interaction. Through English, learners are able to engage in discussions, clarify religious concepts, and participate in educational activities regardless of their original linguistic backgrounds. The use of English therefore reflects the transnational character of the institution and illustrates how Islamic educational spaces increasingly adapt to global mobility and multicultural realities.

Korean, meanwhile, plays a particularly important role in sociocultural adaptation and local integration. The incorporation of Korean into educational interaction demonstrates that Islamic learning at Prince Naif Islamic Center is not isolated from local realities. Instead, Korean is strategically utilized to help learners understand the practical dimensions of living as Muslims within Korean society, including social etiquette, workplace interaction, halal consumption, and engagement with non-Muslim communities. The use of Korean also enables Muslim learners, particularly converts and younger generations raised in Korea, to negotiate their Muslim identity within the broader sociocultural framework of Korean society.

Table 3. Multilingual Pedagogy and Hybrid Religious Identity Formation at Prince Naif Islamic Center

Pedagogical Language	Educational Role	Identity Function	Transnational Implication
Arabic	Teaching Qur'an and Islamic sciences	Preservation of Islamic authenticity	Connection to global Islamic scholarship
English	Intercultural communication	Facilitating transnational interaction	Accessibility for international learners
Korean	Sociocultural adaptation	Negotiation of Muslim identity in Korea	Integration into Korean society
Multilingual Interaction	Flexible pedagogy	Hybrid identity construction	Educational "third space" formation

Translanguaging Practices	Switching between languages	Negotiation of multiple identities	Inclusive learning environment

The findings further reveal that multilingual interaction within the classroom frequently involves translanguaging practices, where teachers and learners move flexibly between Arabic, English, and Korean during educational interaction. Such practices are not merely communicative strategies but also pedagogical mechanisms that allow participants to negotiate meaning across linguistic and cultural boundaries. Through translanguaging, learners are able to connect religious concepts rooted in Arabic Islamic traditions with practical experiences situated within Korean society and global transnational realities. This process contributes to the emergence of hybrid forms of religious understanding and identity construction.

The multilingual practices identified in this study can also be interpreted through the theoretical lens of "third space." Kaur (2022) explains that educational interaction within multicultural environments may generate hybrid identities through intercultural dialogue and ongoing negotiation between multiple social affiliations. Similarly, Lee (2025) and Xue and Hogue (2026) argue that multilingual learning spaces function as transformative educational environments where learners construct complex cultural, linguistic, and social identities simultaneously.

Prince Naif Islamic Center demonstrates many characteristics of such a third space. Participants are not required to choose between maintaining a global Islamic identity and integrating into Korean society. Instead, the institution provides a pedagogical environment where both dimensions can coexist and interact dynamically. Educational interaction therefore becomes a process through which learners negotiate religious commitment, cultural adaptation, and transnational belonging simultaneously.

This third-space dynamic is particularly important within the Korean sociocultural context, where Muslims remain a visible religious minority. Learners often experience the need to balance Islamic values with local social expectations, workplace realities, and intercultural interaction within a predominantly non-Muslim environment. In response, multilingual pedagogy at Prince Naif Islamic Center creates an inclusive educational atmosphere that reduces cultural distance and enables participants to develop flexible identity strategies without abandoning their religious commitments.

The findings additionally demonstrate that religious identity formation among learners does not follow a single or homogeneous trajectory. Instead, identity construction varies according to nationality, migration experience, theological orientation, educational background, and linguistic competence. Some learners emphasize the preservation of traditional Islamic practices, while others prioritize intercultural adaptation and social integration within Korean society. These diverse identity orientations reflect the fluid and negotiated nature of transnational Muslim identity within minority educational environments.

Table 4. Factors Influencing Hybrid Religious Identity Formation among Learners

Identity Formation Factors	Manifestation in Educational Practice	Impact on Learners
Migration Experience	Diverse transnational student backgrounds	Flexible religious selfunderstanding

Linguistic Diversity	Use of Arabic, English, and Korean	Multilayered cultural identity
Minority-Muslim Context	Negotiating visibility in Korean society	Strengthening communal belonging
Intercultural Interaction	Engagement with multicultural learners	Development of tolerance
Institutional Support	Inclusive curriculum and pedagogy	Stabilization of Muslim identity

These findings resonate with Chao et al. (2025), who demonstrate that transnational Muslim families negotiate multilingualism, cultural adaptation, and religious identity through educational experiences. Likewise, previous studies on Muslim learners in minority contexts suggest that identity formation is frequently shaped through ongoing negotiation involving inclusion, exclusion, social recognition, and intercultural interaction (Isik-Ercan, 2015; Kelly, 1999; Shah, 2009).

Overall, the findings suggest that multilingual pedagogy at Prince Naif Islamic Center functions as more than a practical instructional strategy. Rather, it serves as a central mechanism for producing hybrid religious identities within transnational Islamic education. Language, pedagogy, and identity emerge as deeply interconnected dimensions shaping how Muslim learners navigate globalization, migration, multiculturalism, and minority existence in contemporary South Korea. Through multilingual educational interaction, Prince Naif Islamic Center constructs an inclusive and adaptive pedagogical environment capable of maintaining Islamic continuity while simultaneously responding to the sociocultural complexities of transnational Muslim life.

Institutional Mediation and Curriculum Negotiation in a Muslim-Minority Context

The findings of this study indicate that curriculum hybridization at Prince Naif Islamic Center cannot be understood solely as a pedagogical adaptation process. More significantly, it represents a form of institutional mediation through which the institution continuously negotiates between global Islamic traditions, Korean sociocultural expectations, and the diverse educational needs of transnational Muslim communities living in South Korea. In this context, the institution functions not merely as a religious learning center but also as a mediating educational space where Islamic knowledge, cultural realities, and minority experiences intersect and are continuously reinterpreted.

The role of institutional mediation becomes increasingly important because Prince Naif Islamic Center operates within a Muslim-minority environment characterized by multicultural interaction, migration dynamics, and sociocultural negotiation. Unlike Islamic educational institutions in Muslim-majority societies, the center must constantly respond to issues related to minority visibility, religious accommodation, intercultural communication, and social integration within Korean society. Consequently, curriculum implementation is not static or exclusively doctrinal, but rather adaptive and context-sensitive.

The findings demonstrate that curriculum decisions at Prince Naif Islamic Center are continuously negotiated in response to demographic changes, linguistic diversity,

educational expectations, and the everyday realities experienced by Muslim communities in Korea. The institution therefore performs an interpretive role in determining how Islamic teachings should be taught, contextualized, and practiced within a non-Muslim-majority society. Such a process reflects the broader understanding of curriculum as a negotiated social construct rather than a fixed body of religious content.

This condition also aligns with discussions concerning multicultural education and minority inclusion in South Korea. Previous studies have shown that Korean multicultural discourse often involves tensions between inclusion, national identity, and cultural recognition (Cho & Kim, 2025; Hong et al., 2025). Within this sociopolitical context, Prince Naif Islamic Center serves as a mediating institution capable of translating Islamic epistemologies into forms that are socially understandable and pedagogically relevant for Muslim communities living in Korea. The institution therefore becomes a bridge between global Islamic values and local Korean realities.

The mediating role of the institution can be observed clearly in curriculum structure and content prioritization. Although foundational Islamic sciences such as Qur'anic studies, fiqh, ḥadīth, ʿaqīdah, and Islamic ethics remain central components of the curriculum, the institution simultaneously emphasizes practical religious knowledge associated with minority Muslim life in Korea. Discussions concerning halal food accessibility, workplace prayer arrangements, intercultural etiquette, public interaction, and religious coexistence are integrated into educational activities as essential dimensions of Islamic learning in a minority context.

Table 5. Institutional Mediation and Curriculum Negotiation in Muslim-Minority Contexts

Institutional Functions	Curriculum Practices	Educational Outcomes
Religious Preservation	Maintaining core Islamic sciences	Continuity of Islamic tradition
Sociocultural Adaptation	Contextualization of Islamic practices	Practical religious relevance
Multicultural Mediation	Accommodation of diverse learners	Intercultural understanding
Curriculum Negotiation	Balancing doctrine and contextual realities	Flexible Islamic pedagogy
Community Integration	Addressing minorityMuslim experiences	Social cohesion

The findings further demonstrate that institutional mediation at Prince Naif Islamic Center involves balancing two interconnected educational priorities: the preservation of Islamic doctrinal continuity and the need for contextual adaptation within Korean society. On the one hand, the institution seeks to maintain the authenticity of Islamic teachings by preserving classical Islamic sciences and traditional religious practices. On the other hand, the institution recognizes that religious instruction must remain socially relevant to the everyday experiences of learners living within a pluralistic and multicultural environment.

This balancing process reflects the principles of curriculum negotiation discussed in transnational curriculum studies, which emphasize that curriculum is continuously shaped through interaction between global knowledge systems and local sociocultural realities (Kim, 2010; Kull, 2016). At Prince Naif Islamic Center, curriculum negotiation occurs through pedagogical flexibility, contextual explanation, multilingual instruction, and the selective adaptation of religious content to local circumstances. Islamic teachings are therefore not presented in isolation from social realities but are continuously interpreted in ways that help learners navigate life as Muslims in South Korea.

The findings also reveal that institutional mediation contributes significantly to the development of multicultural understanding and social cohesion among learners. The institution accommodates participants from various linguistic, cultural, theological, and national backgrounds, creating an educational environment characterized by intercultural interaction and mutual understanding. Such practices are particularly important in Muslim-minority contexts where religious communities frequently encounter challenges related to social recognition, cultural misunderstanding, and minority marginalization.

This inclusive orientation aligns with studies emphasizing the importance of multicultural Islamic education in promoting coexistence and social harmony within plural societies (Fahmi et al., 2025; Muhajir et al., 2025). Prince Naif Islamic Center does not position Islamic identity in opposition to Korean culture; instead, the institution attempts to construct pedagogical bridges that facilitate intercultural dialogue while preserving Islamic values and religious commitments. Through this approach, Islamic education becomes not only a means of religious transmission but also a mechanism for fostering social integration and intercultural engagement.

The curriculum practices observed in this study also support arguments concerning contextualized religious moderation within Islamic education. Previous scholarship highlights the importance of adapting Islamic educational content to local social realities in order to promote peaceful coexistence and constructive engagement within multicultural societies (Fauzi et al., 2025). At Prince Naif Islamic Center, this contextualized approach appears in educational discussions concerning tolerance, intercultural ethics, and respectful interaction with non-Muslim communities. Such curricular emphasis helps learners develop practical competencies necessary for navigating minority Muslim life within Korean society.

In addition, institutional mediation at Prince Naif Islamic Center reflects broader processes of epistemological reinterpretation within contemporary Islamic education. Curriculum innovation is not understood as the replacement of traditional Islamic knowledge but rather as its reinterpretation within changing social contexts (Fauzi et al., 2024). Similarly, transformational curriculum approaches emphasize that Islamic educational knowledge must continuously respond to shifting societal conditions and emerging educational realities (Junaedi et al., 2025). The present findings confirm that Prince Naif Islamic Center actively engages in such reinterpretive processes through adaptive pedagogical strategies and context-sensitive curriculum implementation. Another important aspect identified in this study concerns the institution's role in stabilizing Muslim identity within a minority environment. Because learners often encounter challenges related to cultural adaptation, social belonging, and minority

visibility, the institution functions as a symbolic and educational space that provides religious continuity and communal support. Curriculum negotiation therefore extends beyond academic content and becomes closely connected to emotional, cultural, and social dimensions of minority Muslim life.

Overall, the findings suggest that institutional mediation at Prince Naif Islamic Center represents a dynamic and ongoing process of curriculum negotiation within a Muslimminority context. The institution continuously balances Islamic continuity, sociocultural adaptation, multicultural coexistence, and educational flexibility in response to the complexities of transnational Muslim experiences in South Korea. Through this mediating role, Prince Naif Islamic Center constructs an adaptive Islamic educational environment capable of preserving religious authenticity while simultaneously responding to the demands of globalization, migration, and multicultural society.

Digitalization, Global Connectivity, and Contemporary Islamic Pedagogical Transformation

Another important finding of this study concerns the growing influence of digitalization and global connectivity on curricular practices, instructional strategies, and learning experiences at Prince Naif Islamic Center. Although the institution remains strongly rooted in traditional mosque-based Islamic education, its pedagogical practices increasingly incorporate digital technologies, online learning resources, and transnational communication networks. This transformation demonstrates that contemporary Islamic education in Muslim-minority contexts is no longer confined to conventional face-to-face instruction, but is increasingly interconnected with global flows of information, communication, and religious discourse.

The findings indicate that digitalization has significantly expanded the ways learners access Islamic knowledge. Educational activities at Prince Naif Islamic Center are no longer limited to direct interaction between teachers and students within physical classrooms. Instead, participants frequently utilize online Islamic lectures, digital religious platforms, multimedia educational resources, and social communication applications to supplement classroom learning. Through these digital tools, learners are able to access a wider range of Islamic scholarship originating from different countries, institutions, and intellectual traditions.

This growing integration of digital resources reflects broader transformations occurring within contemporary Islamic education. Technological development has enabled Islamic learning to transcend geographical boundaries, allowing Muslim communities living in minority contexts to remain connected with global Islamic intellectual networks. For Muslim learners in South Korea, digital connectivity therefore functions not only as an educational support system but also as a mechanism for maintaining transnational religious belonging and strengthening connections with the wider global ummah.

The findings further demonstrate that online Islamic lectures constitute one of the most influential forms of digital pedagogical transformation at Prince Naif Islamic Center. Learners regularly access lectures, sermons, and educational discussions delivered by scholars from the Middle East, Southeast Asia, Europe, and other Muslim regions. This

exposure broadens learners' perspectives on Islamic thought and enables them to engage with diverse interpretations of Islamic teachings beyond the local institutional context. Consequently, religious learning becomes increasingly transnational, decentralized, and globally interconnected.

Table 6. Digitalization and Contemporary Islamic Pedagogical Transformation

Digital Educational Elements	Implementation at Prince Naif Islamic Center	Pedagogical Implication
Online Islamic Lectures	Access to global scholars	Expansion of transnational knowledge
Digital Communication Platforms	Community coordination	Strengthening global connectivity
Multimedia Learning Resources	Supporting classroom learning	Increased learner engagement
Online Islamic Networks	Exposure to diverse perspectives	Diversification of interpretation
Digital Religious Learning	Continuous learning beyond classrooms	Lifelong learning culture

Digital communication platforms also play a significant role in supporting educational coordination and community interaction. Messaging applications, social media groups, and online communication forums are utilized to organize educational activities, distribute learning materials, announce religious programs, and maintain communication among students, teachers, and members of the Muslim community. These digital communication systems contribute to the strengthening of communal solidarity among transnational Muslim learners living within a minority environment.

The use of multimedia learning resources further illustrates how pedagogical transformation is reshaping Islamic educational practices. Audio-visual materials, digital presentations, online Qur'anic applications, and interactive learning tools are increasingly integrated into classroom activities to improve learner engagement and comprehension. Such resources enable complex religious concepts to be presented in more accessible and contextually meaningful ways, particularly for learners with diverse educational and linguistic backgrounds. Digital media therefore enhances pedagogical flexibility and supports inclusive learning practices within the institution.

The findings additionally reveal that online Islamic networks expose learners to multiple theological perspectives, educational approaches, and religious discourses. Through digital engagement, learners encounter Islamic interpretations originating from different cultural and intellectual traditions across the Muslim world. This condition contributes to the diversification of religious understanding and encourages learners to engage critically with various forms of Islamic knowledge. In this sense, digitalization creates opportunities for broader epistemological engagement while simultaneously transforming traditional patterns of religious authority.

This phenomenon aligns with broader global trends in Islamic education, where religious authority is increasingly decentralized due to the accessibility of online Islamic content. Previously, learners relied primarily on local religious teachers or institutions as their main sources of religious knowledge. However, digital technology now enables

learners to access scholars, educational institutions, and religious communities from across the world instantly. Consequently, Islamic educational experiences become increasingly shaped by transnational flows of knowledge and digital interaction.

The findings of this study strongly support previous scholarship emphasizing the transformative impact of digitalization on Islamic education. Abubakari (2025) argues that digital technologies contribute to the development of lifelong Islamic learning cultures by extending educational access beyond formal institutional boundaries. Similarly, Firdaus et al. (2025) and Wedi et al. (2025) highlight how technological transformation reshapes Islamic pedagogy through the integration of digital tools, online communication systems, and multimedia learning strategies. The present findings confirm that such transformations are not limited to formal Islamic schools or universities, but also occur within mosque-based and community-centered Islamic educational institutions operating in transnational minority settings.

Another important dimension identified in this study concerns the relationship between digitalization and transnational Muslim identity formation. Digital religious engagement enables learners to remain connected with global Islamic discourses despite living within a non-Muslim-majority environment. Through online interaction with global Muslim communities, learners reinforce their sense of religious belonging and maintain symbolic connections with wider Islamic networks. Digitalization therefore functions not only as a pedagogical mechanism but also as a sociocultural resource supporting identity continuity within minority contexts.

At the same time, the findings suggest that digitalization introduces new pedagogical and institutional challenges. Because learners are exposed to diverse online religious perspectives, institutions such as Prince Naif Islamic Center must navigate issues related to interpretive consistency, religious authority, and the management of competing ideological influences. Learners may encounter varying interpretations concerning theology, Islamic law, cultural practices, and religious moderation through online platforms, creating the potential for confusion or fragmentation of understanding.

In response to these challenges, Prince Naif Islamic Center performs an important stabilizing and mediating role. While embracing digital educational opportunities, the institution continues to provide structured curricular guidance and contextual religious interpretation grounded in established Islamic epistemological principles. Teachers and institutional leaders function as educational mediators who help learners critically navigate diverse online religious content while maintaining balanced and contextually appropriate religious understanding.

The findings therefore demonstrate that digitalization at Prince Naif Islamic Center does not replace traditional Islamic pedagogy but rather transforms and expands it. Traditional face-to-face instruction, communal religious learning, and classical Islamic sciences remain central components of the educational system. However, these traditional practices are increasingly complemented by digital technologies that enhance accessibility, connectivity, and pedagogical flexibility.

Overall, the study suggests that digitalization and global connectivity have become integral dimensions of contemporary transnational Islamic education. At Prince Naif Islamic Center, digital pedagogical transformation contributes to the expansion of transnational religious knowledge, the strengthening of global Muslim connectivity, the

diversification of educational experiences, and the development of flexible learning environments capable of responding to the complexities of globalization and Muslim minority life in contemporary South Korea.

Transnational Identity Formation and Educational Third Space in Islamic Learning

The final key finding of this study reveals that Prince Naif Islamic Center functions as a transnational "third space" in which religious identity is continuously constructed, negotiated, and transformed through interaction between global Islamic traditions and Korean sociocultural realities. Within this educational environment, learners do not simply inherit fixed religious identities; rather, they actively develop hybrid forms of identity shaped by multilingual interaction, migration experiences, intercultural engagement, and contextual religious learning. As a result, participants construct identities that are neither entirely detached from Korean society nor completely disconnected from broader transnational Islamic affiliations.

The concept of "third space" becomes particularly relevant for understanding the educational dynamics observed at Prince Naif Islamic Center. In transnational educational settings, identity formation does not occur through a simple process of assimilation into the dominant culture or strict preservation of original cultural identity. Instead, learners continuously negotiate multiple social, cultural, linguistic, and religious affiliations simultaneously. Prince Naif Islamic Center therefore functions as an intermediate pedagogical arena where Islamic values, Korean social realities, and transnational Muslim experiences intersect and interact.

The findings demonstrate that learners at the institution actively engage in processes of identity negotiation as they navigate life within a Muslim-minority society. Participants are exposed to multiple influences, including classical Islamic teachings, multicultural interaction, Korean sociocultural expectations, and global Islamic discourses accessed through digital networks. Consequently, religious identity formation becomes fluid, adaptive, and contextually situated rather than singular and static.

This finding strongly aligns with theoretical discussions concerning hybrid identity formation and educational third-space theory. Kaur (2022) argues that intercultural educational encounters often generate hybrid identities through dialogical engagement across cultural boundaries. Similarly, Lee (2025) and Xue and Hogue (2026) explain that multilingual and multicultural educational environments function as transformative spaces where learners co-construct complex social and cultural identities. The present study confirms that Prince Naif Islamic Center exhibits many characteristics of such a transformative educational environment.

At Prince Naif Islamic Center, learners are not encouraged to reject Korean social belonging in order to preserve Islamic identity. Likewise, they are not expected to abandon Islamic commitments in order to integrate into Korean society. Instead, the institution creates a pedagogical environment where both dimensions coexist through continuous educational interaction. Learners therefore develop flexible identity strategies that enable them to maintain religious commitment while simultaneously adapting to local sociocultural realities.

One important aspect contributing to this process is hybrid cultural interaction. Educational activities at the institution incorporate both Islamic religious practices and contextual understanding of Korean social life. Learners are taught how Islamic values may be practiced within Korean workplaces, educational institutions, and multicultural public environments. Such integration allows participants to construct a negotiated Muslim identity that remains rooted in Islamic principles while responsive to local cultural realities.

Multilingual pedagogy also plays a central role in shaping transnational identity formation. The simultaneous use of Arabic, English, and Korean creates a translingual educational environment where learners continuously move between religious, cultural, and social contexts. Arabic reinforces connections with Islamic authenticity and global Islamic scholarship, English facilitates transnational communication, and Korean enables local sociocultural adaptation. Through this multilingual interaction, learners develop layered and multidimensional identities that reflect both global Islamic belonging and Korean social participation.

Table 7. Characteristics of Educational Third Space in Transnational Islamic Learning

Third Space Characteristics	Manifestation at Prince Naif Islamic Center	Identity Implication
Hybrid Cultural Interaction	Integration of Islamic and Korean practices	Negotiated Muslim identity
Multilingual Pedagogy	Use of Arabic, English, and Korean	Translingual identity formation
Contextual Religious Learning	Relating Islam to Korean realities	Adaptive religious understanding
Intercultural Dialogue	Interaction among diverse Muslim groups	Multicultural coexistence
Flexible Identity Construction	Balancing global and local identities	Emergence of hybrid identities

The findings further indicate that contextual religious learning contributes significantly to adaptive religious understanding among participants. Islamic teachings are frequently connected to practical realities experienced by Muslims living in Korea, including minority visibility, intercultural interaction, workplace accommodation, and social coexistence. This contextual approach enables learners to interpret religious teachings not merely as abstract doctrinal principles but as practical ethical frameworks applicable within everyday Korean social life.

Intercultural dialogue among learners also strengthens the formation of multicultural coexistence. Prince Naif Islamic Center accommodates students and participants from various national, linguistic, and cultural backgrounds, creating opportunities for ongoing intercultural engagement. Learners interact with Muslims originating from Southeast Asia, the Middle East, Africa, Central Asia, and Korea itself. Such diversity encourages mutual understanding, tolerance, and the development of broader perspectives regarding Islamic identity and Muslim social life.

The findings additionally demonstrate that identity construction among learners remains highly flexible and individualized. Some participants prioritize maintaining strong symbolic ties to global Islamic traditions, while others emphasize integration into Korean society and intercultural engagement. Many learners combine both orientations simultaneously, producing hybrid forms of identity that are continuously negotiated depending on educational, social, and cultural contexts. This confirms that transnational Muslim identity within minority educational settings cannot be reduced to singular or homogeneous categories.

These findings resonate with Chao et al. (2025), who explain that transnational Muslim families frequently negotiate multilingualism, cultural adaptation, and religious belonging through educational experiences. Likewise, previous studies on Muslim learners in minority contexts demonstrate that identity formation is often shaped through ongoing interaction involving social inclusion, exclusion, recognition, and cultural adaptation (Isik-Ercan, 2015; Kelly, 1999; Shah, 2009).

The Korean sociocultural context further intensifies the importance of educational thirdspace formation. South Korea remains a society where Islam occupies limited institutional visibility and where multicultural inclusion continues to involve complex negotiations concerning national identity and minority recognition (Cho & Kim, 2025; Hong et al., 2025). Within this environment, Prince Naif Islamic Center functions not only as a religious educational institution but also as a symbolic communal space where Muslim identity can be collectively expressed, stabilized, and negotiated.

The emergence of hybrid religious identities at the institution also reflects broader processes of epistemic integration within Muslim-minority educational environments. Alkouatli et al. (2023) emphasize that educational integration in minority Muslim contexts involves the interaction of multiple epistemological traditions, cultural frameworks, and social realities. The findings of this study similarly demonstrate that identity formation at Prince Naif Islamic Center is deeply connected to curriculum hybridization, multilingual pedagogy, institutional mediation, and digital connectivity.

Digital globalization additionally strengthens the transnational character of identity formation within the institution. Through online religious networks, digital Islamic lectures, and transnational communication platforms, learners maintain symbolic and intellectual connections with global Muslim communities. This digital engagement reinforces learners' awareness of belonging to a broader global Islamic community while simultaneously navigating local Korean realities. Consequently, identity formation becomes increasingly multilayered, combining local adaptation with global religious connectivity.

Overall, the findings suggest that Islamic education at Prince Naif Islamic Center creates a dynamic educational environment in which curriculum hybridization, multilingual pedagogy, institutional mediation, and digital connectivity collectively contribute to the formation of adaptive, flexible, and context-sensitive religious identities. The institution therefore functions as an educational third space where transnational Muslim learners continuously negotiate the relationship between Islamic continuity, multicultural coexistence, local adaptation, and global religious belonging within the sociocultural landscape of contemporary South Korea.

IV. CONCLUSION

This study demonstrates that curriculum hybridization at Prince Naif Islamic Center, Seoul, represents a dynamic process of transnational educational reconstruction in which Islamic traditions, Korean sociocultural realities, multilingual pedagogies, and global educational influences are integrated within a coherent learning environment. Rather than functioning as a simple transmitter of religious knowledge, the institution acts as a mediating educational space that continuously negotiates between religious continuity and contextual adaptation. The findings reveal that curriculum hybridization is manifested through the integration of classical Islamic sciences with practical concerns related to Muslim minority life, multilingual instructional practices, digital learning resources, and intercultural engagement. These processes contribute significantly to the formation of adaptive and hybrid religious identities among learners living in a multicultural and non-Muslim-majority context.

One of the principal advantages of this study is its contribution to the growing body of literature on transnational Islamic education by providing empirical evidence from South Korea, a context that remains relatively underrepresented in Islamic education research. The study also extends theoretical discussions on curriculum hybridization, educational third spaces, and religious identity formation by demonstrating how these concepts intersect within a Muslim-minority educational environment. Furthermore, it highlights the role of multilingual pedagogy, institutional mediation, and digital connectivity as important mechanisms for sustaining Islamic identity while promoting social integration and intercultural coexistence.

Despite these contributions, several limitations should be acknowledged. The study focuses on a single institutional case, which limits the generalizability of the findings to other Islamic educational settings. In addition, the research primarily examines institutional practices and participant experiences within one geographical context and does not compare curriculum hybridization processes across different Muslim-minority countries or educational models.

The findings have important practical applications for policymakers, curriculum developers, and Islamic educational institutions seeking to design context-responsive curricula in multicultural societies. The hybrid curriculum model identified in this study may serve as a reference for Islamic educational institutions operating in minority contexts that aim to balance religious authenticity, social integration, and global engagement. Moreover, the study suggests that multilingual instruction, contextualized religious learning, and digital pedagogical innovation can strengthen both educational effectiveness and identity development among Muslim learners.

Future research may expand this inquiry through comparative studies involving Islamic educational institutions in different Muslim-minority societies, such as Japan, Europe, or North America. Longitudinal investigations examining the long-term impact of curriculum hybridization on religious identity, social participation, and intercultural competence would also provide valuable insights. Additionally, further studies could explore the growing influence of digital religious ecosystems and transnational online learning networks on the transformation of Islamic education in contemporary global contexts. Through such extensions, a more comprehensive understanding of transnational Islamic education and identity formation can be developed.

(10 Times New Roman) DOI: https://doi.org/10.35723/ajie.v3i1.39

V. ACKNOWLEDGEMENTS

The authors would like to express their sincere gratitude to the administrators, teachers, and students of Prince Naif bin Abdul Aziz Islamic Center, Seoul, South Korea, for their valuable participation, openness, and cooperation throughout this research. Their willingness to share experiences and insights significantly contributed to the completion of this study. The authors also extend their appreciation to all community members and educational stakeholders who provided access to institutional documents, educational activities, and research-related information. Their support enabled a comprehensive understanding of curriculum hybridization and religious identity formation within the context of transnational Islamic education. Special thanks are addressed to colleagues and academic peers whose constructive feedback and scholarly discussions helped strengthen the conceptual framework, methodological rigor, and analytical depth of this research.

VI. REFERENCES

Abubakari, M. S. (2025). Digital technologies adoption in Islamic education for fostering lifelong learning culture: Pilot survey preliminary insights. In *Multi-Industry Digitalization and Technological Governance in the AI Era* (pp. 103–125). https://doi.org/10.4018/979-8-3373-1681-9.ch005

Afriyanto, D., & Anandari, A. A. (2024). Transformation of Islamic religious education in the context of multiculturalism at SMA Negeri 9 Yogyakarta through an inclusive approach. *Jurnal Pendidikan Agama Islam, 21*(1), 1–21. https://doi.org/10.14421/jpai.v21i1.7142

Alkouatli, C., Memon, N., Chown, D., & Sai, Y. (2023). Something more beautiful: Educational and epistemic integrations beyond inequities in Muslim-minority contexts. *Journal for Multicultural Education, 17*(4), 406–418. https://doi.org/10.1108/JME-05-2022-0062

Azmi, M. N. L., Hassan, I., bin Engku Ali, E. M. T., Hidayah, A. T., bin Yah Alias, M. H., bin Anas, M., & Suhaimi, N. I. (2020). English language learning, environment, and the formation of Islamic self-identity among students in selected religious secondary schools. *International Journal of Innovation, Creativity and Change, 11*(7), 466–482. Azmi, M. N. L., Isyaku, H., Ali, E. M. T. B. E., Hidayah, A. T., Bin Yah Alias, M. H., Bin Anas, M., & Suhaimi, N. I. (2020). Teachers' perceptions of Islamic self-identity formation through language learning among students in selected religious secondary schools. *International Journal of Society, Culture and Language, 8*(1), 82–91.

Badri, L. S., & Malik, A. A. (2024). Implementation of Islamic education values in building students' religious character through an affective approach based on the Qur'an. *Jurnal Pendidikan Agama Islam, 21*(1), 217–233. https://doi.org/10.14421/jpai.v21i1.7260

Chao, X., Aloraifi, I., & Masarwa, N. (2025). "I guess they couldn't spell Eid": A transnational Arab-Muslim family's multicultural and multilingual navigation in a U.S. school. *Journal of Language, Identity and Education*. Advance online publication. https://doi.org/10.1080/15348458.2025.2543481

Cho, H., & Kim, J. (2025). Politics of inclusion and exclusion: A critical discourse analysis of South Korea's multicultural education policies. *Comparative Education Review, 69*(3), 451–478. https://doi.org/10.1086/736422

Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). Sage.

Fahmi, M., Nuruzzaman, M. A., Hilmy, M., Alfiyah, H. Y., Nadlir, Abdul Aziz, N. A., & Huriyah, L. (2025). Multicultural Islamic education as strategy for strengthening social cohesion in Islamic school. *Nazhruna: Jurnal Pendidikan Islam, 8*(1), 154–175. https://doi.org/10.31538/nzh.v8i1.67

Fauzi, M. R., Hamami, T., & Kim, H.-J. (2024). Islamic religious education curriculum innovation: Fethullah Gülen's perspective. *Jurnal Pendidikan Agama Islam, 21*(1), 186–200. https://doi.org/10.14421/jpai.v21i1.7089

Fauzi, M., Faisal, Jumhur, Yussof, M. H. B., Thoha, A. M., & Jhoni, M. (2025). Mainstreaming religious moderation in Indonesian higher education: Perspectives on goals, curriculum content, and implementation strategies. *Jurnal Pendidikan Agama Islam, 22*(2), 400–422. https://doi.org/10.14421/jpai.v22i2.12901

Ferdinan, Nurhidayah, M., & Pewangi, M. (2025). Integration of Islamic values in the field of general studies at SMP Unismuh Makassar: Evaluation of the stake countenance model approach. *Educational Process: International Journal, 14*, Article e2025059. https://doi.org/10.22521/edupij.2025.14.59 Firdaus, S., Suwendi, S., Nafi'a, I.,

Gumiandari, S., Huriyah, H., & Juanda, A. (2025). Transforming Islamic higher education: Integrating Islamic values and digital technology at UIN Siber Cirebon. *Jurnal Ilmiah Peuradeun, 13*(3), 2337–2362. https://doi.org/10.26811/peuradeun.v13i3.2330

Firmansyah, Minan, M. A., Adriansyah, N. Z., Almas, A. F., Riyadi, I., & Prabowo, T. T. (2025). Construction of Islamic education based on Islamic boarding schools: A case study at Al-Manar Muhammadiyah Modern Islamic Boarding School in South Sumatra. *Jurnal Pendidikan Agama Islam, 22*(1), 195–214. https://doi.org/10.14421/jpai.v22i1.11044

Gu, J., & Kim, J. (2025). Enhancing school safety frameworks through religious education: Developing a curriculum framework for teaching about world religions in general education. *Religions, 16*(11), Article 1465. https://doi.org/10.3390/rel16111465

Gu, J., & Kim, J. (2026). Religious education as a sustainable approach to sociocultural risk reduction in multicultural South Korea: Developing a curriculum framework for teaching about Korean religions in general education. *Religions, 17*(3), Article 393. https://doi.org/10.3390/rel17030393

Gunawan, T. S., Kartiwi, M., Lubis, A., & Arifin, M. (2024). Collaborative online international learning to address mental health across cultures with an Islamic perspective. *Indonesian Journal of Electrical Engineering and Informatics, 12*(4), 950–962. https://doi.org/10.52549/ijeei.v12i4.6041

Hong, Y., Cho, E., & Mixdorf, K. (2025). Holding tension and navigating dilemma in multicultural education in South Korea: Towards pedagogical third space. *Pedagogy, Culture and Society, 33*(1), 287–304. https://doi.org/10.1080/14681366.2023.2257708

Inayatussahara, N. A., & Hasan, N. (2023). Between Hallyu and the Qur'an: Everyday life of female santri in Yogyakarta. *Ulumuna, 27*(2), 501–528. https://doi.org/10.20414/ujis.v27i2.736

Isik-Ercan, Z. (2015). Being Muslim and American: Turkish-American children negotiating their religious identities in school settings. *Race Ethnicity and Education, 18*(2), 225–250. https://doi.org/10.1080/13613324.2014.911162

Ismail, Parinduri, M. A., & Ibarra, F. P. (2025). Strengthening the ideology of Islamic religious education in the era of technological disruption. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi, 9*(2), 465–473. https://doi.org/10.22437/jiituj.v9i2.41841

Jang, D.-J., & Choi, W. J. (2012). Muslims in Korea: The dilemma of inclusion. *Korea Journal, 52*(2), 160–187. https://doi.org/10.25024/kj.2012.52.2.160

Junaedi, Syafi'i, I., Hasyim, F., & Jawid Marwat, M. (2025). Transformational curriculum model through interpretation epistemology: Islamic boarding school curriculum management perspective. *Munaddhomah, 6*(3), 387–403. https://doi.org/10.31538/munaddhomah.v6i3.1802

Kaur, B. (2022). Creating diversification through hybrid identities and educational encounters: The power of a third space. *Qualitative Research Journal, 22*(4), 489–501. https://doi.org/10.1108/QRJ-02-2022-0032

Kelly, P. (1999). Integration and identity in Muslim schools: Britain, United States and Montreal. *International Journal of Phytoremediation, 21*(1), 197–217. https://doi.org/10.1080/09596419908721180

Khotimah, Rosidi, I., & Embong, R. (2025). The quest for Islamic identity among Muslim university students in Riau, Indonesia. *Ascarya: Journal of Islamic Science, Culture and Social Studies, 5*(2), 180–196. https://doi.org/10.53754/ft8w0z82

Kim, G., & Kang, J. (2025). In-between the West and the Other: Postcolonial contradictions in Korean students' understandings of Islam. *Race Ethnicity and Education, 28*(5), 792–810. https://doi.org/10.1080/13613324.2022.2154372

Kim, J. (2026). School administrators' and teachers' pedagogical responses to demographic change based on their meaning-making of multicultural students in South Korea. *Teachers and Teaching: Theory and Practice, 32*(2), 177–202. https://doi.org/10.1080/13540602.2024.2426514

Kim, Y. C. (2010). Transnational curriculum studies: Reconceptualization discourse in South Korea. *Curriculum Inquiry, 40*(4), 531–554. https://doi.org/10.1111/j.1467873X.2010.00500.x

Kull, A. (2016). Going far or staying close? Transnational mobility among Southeast Asian students in Islamic studies. *TRaNS: Trans-Regional and Transnational Studies of Southeast Asia, 4*(1), 109–129. https://doi.org/10.1017/trn.2015.15

Lee, C. (2025). (Co)constructing hybrid, transformative, and democratic third spaces in a heritage language classroom for Asian American transnational students. *Language and Education, 39*(3), 699–716. https://doi.org/10.1080/09500782.2024.2380082

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. Sage.

Listyono, Supardi, K. I., Hindarto, N., & Ridlo, S. (2018). Methods of integrating Islamic values in teaching biology for shaping attitude and character. *Journal of Physics: Conference Series, 983*(1), Article 012178. https://doi.org/10.1088/17426596/983/1/012178

Malik, S., & Jumani, N. B. (2022). Islamic instruction as a student-centred approach. In *Supporting Modern Teaching in Islamic Schools: Pedagogical Best Practice for Teachers* (pp. 57–67). https://doi.org/10.4324/9781003193432-6

Memon, N. (2011). What Islamic school teachers want: Towards developing an Islamic teacher education programme. *British Journal of Religious Education, 33*(3), 285–

298. https://doi.org/10.1080/01416200.2011.595912

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Sage.

Mo, K.-H., & Lim, J.-S. (2025). New teaching approaches and education in today's complexity from Korean perspectives. In *Intercultural Education, Curriculum Development, Assessment and Teaching: Global Perspectives* (pp. 180–194). https://doi.org/10.4324/9781032723402-17

Muhajir, M., Kultsum, U., Choiri, M. M., Mustonah, S., Kulkarni, H., & Karim, A. (2025). Integrating multicultural values to foster tolerance and inclusivity in Islamic religious education. *Jurnal Pendidikan Islam, 11*(1), 17–32. https://doi.org/10.15575/jpi.v11i1.44607

Noor, H., Murdan, Muhdi, Susilawati, E., Kartika, G. N. M. R., & Suraijiah. (2026). Beyond ritual practice: Moral value internalization through dawn halaqah in Islamic boarding schools. *Nazhruna: Jurnal Pendidikan Islam, 9*(1), 93–108. https://doi.org/10.31538/NZH.V9I1.262

Nugraha, E., Syarifuddin, E., Zaini, S. H., Badrudin, & Ansori, A. (2025). Determinants of learning achievement in Islamic education: The roles of students' perceptions, attitudes, and classroom management. *Jurnal Pendidikan Islam, 11*(2), 362–375. https://doi.org/10.15575/jpi.v11i2.48261

Pratama, F. Y., Ramadhani, R. P., Laksono, P. T., & Saputro, H. B. (2026). Exploring the experiences of international Muslim students navigating Islamic diversity in Indonesia. *Discover Education, 5*(1), Article 183. https://doi.org/10.1007/s44217026-01157-x

Rohman, A., Meraj, G., Isna, A., Taruna, M. M., Rachmadhani, A., Atmanto, N. E., & Nasikhin. (2024). Challenges in Islamic education curriculum development: A comparative study of Indonesia, Pakistan, and India. *International Journal of Learning, Teaching and Educational Research, 23*(6), 504–523. https://doi.org/10.26803/ijlter.23.6.23

Sari, A. P., & Moore, L. C. (2024). Learning Qur'anic Arabic in a virtual village: Family religious language policy in transnational Indonesian Muslim families. *International Journal of Bilingualism*. Advance online publication. https://doi.org/10.1177/13670069241256194

Shah, S. (2009). Muslim learners in English schools: A challenge for school leaders. *Oxford Review of Education, 35*(4), 523–540. https://doi.org/10.1080/03054980903112557

Shaheen, M. (2024). Islamophobia in higher education environments. *New Directions for Higher Education, 2024*(206), 41–52. https://doi.org/10.1002/he.20495

Shaleh, M., Tobroni, Mundir, & Umiarso. (2024). Development of a holistic-integrative Islamic religious education curriculum in an integrated Islamic school. *Eurasian Journal of Educational Research, 2024*(113), 227–241. https://doi.org/10.14689/ejer.2024.113.13

Sheikh, F. (2020). Korean Muslims: Shaping Islamic discourse and identities online. *European Journal of Korean Studies, 19*(2), 129–147.

Sholehuddin, M. S., Ghufron, M. A., Saifuddin, Ningsih, T., & Maemonah. (2026). Integrating Javanese philosophy into Islamic education: A case study of *Mikul dhuwur, mendhem jero* (uplift the dignity, bury the secret). *Pertanika Journal of Social Sciences and Humanities, 34*(1), 43–65. https://doi.org/10.47836/pjssh.34.1.03

Sirojuddin, A., Maskuri, & Ghoni, J. (2025). Integration of higher education curriculum with Islamic boarding schools in the perspective of multicultural Islamic education. *Nazhruna: Jurnal Pendidikan Islam, 8*(2), 265–281. https://doi.org/10.31538/nzh.v8i2.163

Song, D. (2016). *Ummah* in Seoul: The creation of symbolic spaces in the Islamic Central Masjid of Seoul. *Journal of Korean Religions, 7*(2), 37–68. https://doi.org/10.1353/jkr.2016.0010

Supriyanto, Hadisi, L., Parin, Dirman, & Raehang. (2025). Facing the challenges of globalization: Transforming madrasah education from bilingual to international classrooms. *Nazhruna: Jurnal Pendidikan Islam, 8*(1), 17–30. https://doi.org/10.31538/nzh.v8i1.125

Wahab, R. B. H. A., Ahmad, S. B., & Owoyemi, M. Y. (2019). The impact of religious education subjects on the formation of Muslim girls' identity: A comparative study of girls' secondary school in Kedah, Malaysia and Leeds, Britain. *Journal of Social Sciences Research, 5*(3), 665–675. https://doi.org/10.32861/jssr.53.665.675

Wedi, A., Mardiana, D., & Umiarso. (2025). Digital transformation model of Islamic religious education in the AI era: A case study of Madrasah Aliyah in East Java, Indonesia. *International Journal of Learning, Teaching and Educational Research, 24*(8), 842–863. https://doi.org/10.26803/ijlter.24.8.37

Xue, M., & Hogue, B. (2026). A multilingual learner's lens: Freedom School as a third space for translingual and multimodal literacies. *Language Learning Journal, 54*(2), 317–338. https://doi.org/10.1080/09571736.2026.2627573

Yin, R. K. (2018). *Case Study Research and Applications: Design and Methods* (6th ed.). Sage.

Yoon, S. (2019). K-POP fandom in veil: Religious reception and adaptation to popular culture. *Journal of Indonesian Islam, 13*(1), 1–20. https://doi.org/10.15642/JIIS.2019.13.1.1-20

Zine, J. (2007). Safe havens or religious "ghettos"? Narratives of Islamic schooling in Canada. *Race Ethnicity and Education, 10*(1), 71–92. https://doi.org/10.1080/13613320601100385

Zul, Z., Najihul Huda, M., Fuad, Z., & Abdullah, M. (2026). Integration of Islamic ethics in modern education curriculum: Challenges and opportunities—A systematic literature review. *British Journal of Religious Education*. Advance online publication. https://doi.org/10.1080/01416200.2026.2621177

14% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- Bibliography
- Quoted Text

Match Groups

44 Not Cited or Quoted 12%
Matches with neither in-text citation nor quotation marks

15 Missing Quotations 1%
Matches that are still very similar to source material

0 Missing Citation 0%
Matches that have quotation marks, but no in-text citation

0 Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

13% Internet sources
6% Publications
8% Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

JOURNAL of ISLAMIC EDUCATION
AL-HAYAT
ISSN (online): 2599-3046 | (print) 2657-1781
Publisher: EITCGS
Jl. Bhakit Asri D-III-A Bonoesjiyan, Siman, Ponorogo, East Java, 63471 - Indonesia
P.3. Pon Kampal Blitz Bl. No. 5, Hae. Fasa, 3837 - Indonesia
Phone: +6282162883280 (WA)
Website: https://alhayat.or.id | https://alhayat.com
Email | imamnjalhayat.or.id | alhayatjournal@gmail.com

Letter of Acceptance (LoA)

Number: Ys.Ltgs-AJIE/294/SKet/10/2026

Al-Hayat Editor in Chief The Journal of Islamic Education (AJIE) has decided that the following article has been received at AJIE, while the review process will be published in Vol. 10 No. 2 Juli 2026 or next issue.

AJIE has been nationally accredited since Vol 9, Issue 1, March 2025 by Ministry of Education Republic Indonesia SINTA2: Number: 0110/C3/DT.05.00/2026.

Author	:	Ma'ruf Fahrudin, Abdul Salam Noh Se-ik, Muhammad Hambal Shafwan, Asrori
Submission id	:	420
Email	:	beginseik@hanmail.net
Institution	:	Korea Muslim Federation (KMF) Busan, Korea Selatan
Title	:	*Curriculum Hybridization and Religious Identity in Transnational Islamic Education: Evidence from Prince Naif Islamic Center, Seoul*

The Letter of Acceptance (LoA) issued by AJIE indicates that the manuscript has passed the initial editorial screening, including focus and scope, plagiarism check, references, template compliance, and basic substance. The LoA does not guarantee publication. Final publication depends on the author's willingness to revise the manuscript according to substantive and language reviewers' comments; otherwise, the manuscript will be withdrawn in accordance with AJIE policies.

Therefore, this letter should be used appropriately and in accordance with its intended purpose.

Ponorogo, June 3, 2026
on behalf of the EIC,

JOURNAL of ISLAMIC EDUCATION
AL-HAYAT

Dr. Dian Iskandar Jaelani, MA.