



Best Practices of Local Wisdom Oriented Islamic Education Management for Fostering Intercultural Sensitivity in Vocational Tourism Schools

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Abstract: Indonesia's multicultural landscape poses both opportunities and challenges for vocational education, particularly in preparing tourism students to develop intercultural sensitivity while sustaining local cultural identity. This study explores the role of integrating Sasak local wisdom into the management of Islamic Religious Education (IRE) to strengthen student intercultural competence in West Lombok. Using a mixed-methods approach, qualitative case studies were conducted at SMKN 1 Batulayar and SMKN 1 Lingsar, including interviews, classroom observations, and document analysis. The results indicate that students generally demonstrated moderate to high levels of intercultural sensitivity, with notable variations across dimensions. Students at SMKN 1 Lingsar showed stronger engagement in cross-cultural interactions, whereas those at SMKN 1 Batulayar exhibited a higher level of self-confidence. Qualitative findings further reveal that effective lesson planning, inter-teacher collaboration, contextual learning practices, and active community involvement play a crucial role in embedding local cultural values within IRE. This study concludes that integrating local wisdom and religious education contributes to the development of an inclusive character. It fosters tolerance and enhances students' readiness to navigate a multicultural tourism environment. From a theoretical perspective, this research advances the discourse on intercultural education by proposing a dual-path intercultural sensitivity model encompassing collaborative and experiential pathways as a novel framework for strengthening cultural responsiveness in vocational schools.

Keywords: intercultural sensitivity; islamic religious education; local wisdom; multicultural education; vocational schools

Recommended citation: Hafizin., Maisyaroh., Timan., & Triwiyanto. (2026). Best Practices of Local Wisdom Oriented Islamic Education Management for Fostering Intercultural Sensitivity in Vocational Tourism Schools. *Journal of Innovation in Educational and Cultural Research*, 7(2), 257-266.

INTRODUCTION

Indonesia is widely acknowledged as a nation marked by extensive cultural, ethnic, and religious plurality. This diversity serves as a valuable social resource but also poses a challenge to maintaining social cohesion. On Lombok Island, historical narratives point to several episodes of social tension arising from identity-based differences and competing communal interests (Zuhdi, 2021). The heterogeneous population of Lombok Island, comprising Sasak, Balinese, Javanese, and other ethnic groups, calls for well-informed educational efforts that actively promote tolerance and intercultural understanding (Setara Institute, 2023). These challenges are particularly pronounced in vocational tourism education. Data from Statistics Indonesia of West Nusa Tenggara Barat show that international visitors account for approximately 25-27% of hotel guests in Lombok (BPS, 2025). Indicating frequent and intensive cross-cultural interaction within the tourism sector. As prospective professionals in this industry, students in tourism-oriented vocational schools are therefore required to develop a strong sense of intercultural sensitivity to function effectively in increasingly globalized work environments.

A growing body of research suggests that dialogical practice within Islamic Religious Education (IRE) plays a pivotal role in fostering attitudes of tolerance and openness (Murdianto, 2021; Wahyudiati, 2022). In the Lombok context, studies have also shown that elements of Sasak local wisdom, such as *lomboq* (patience), *solah* (togetherness), and *saling saduq* (mutual empathy), support the development of students' interpersonal and social capacities (Mansur, 2023). Despite these insights, empirical investigations that focus specifically on vocational schools in the tourism sector remain scarce. This limitation is further compounded by structural challenges faced by many vocational institutions in West Nusa Tenggara. For example, limited enrolment and resources in schools such as SMKN NW Aik Bual, which serves only 59 students, restrict opportunities for sustained intercultural learning initiatives (Kemdikbud, 2024). Evidence from other educational settings provides additional perspective on these challenges. Research examining intercultural sensitivity among English-major students in Makassar indicates that, while learners generally express a positive attitude toward cultural diversity, they often demonstrate lower levels of confidence and attentiveness during intercultural interactions (Sabri et al., 2021; Weda et al., 2022). These findings suggest that students in tourism-focused vocational schools in Lombok who regularly encounter multicultural situations may experience even greater demands in developing balanced intercultural competence. At the global level, international policy frameworks such as the 2030 Agenda highlight the central role of education in promoting inclusion, respect for diversity, and the rejection of discrimination (Malik et al., 2025; Meer & Modood, 2020). Nevertheless, large-scale reviews and meta-analyses reveal that diversity-related training often yields only modest outcomes unless it is embedded consistently and

sustainably within curricular and institutional structures (Leanza et al., 2022; Demers et al., 2022). Taken together, these findings point to the necessity of contextualized, holistic, and long-term educational approaches to intercultural development.

In light of these considerations, this study addresses a fundamental gap in current educational practice: the lack of a coherent, systematically integrated model for managing Islamic religious education (IRE) grounded in Sasak local wisdom to enhance intercultural sensitivity among vocational tourism students in West Lombok. Existing initiatives tend to be fragmented, often emphasizing individual teacher capacity, short-term programs, or isolated cultural activities, without an overarching managerial framework. To address this limitation, the study proposes integrating Sasak local wisdom into the management of IRE within vocational tourism schools. By aligning universal Islamic values with locally rooted cultural practices, this approach aims to cultivate students' intercultural sensitivity while equipping them not only with professional competence for the global tourism industry but also with the dispositions required to participate constructively as tolerant members of a plural society (Maisyaroh et al., 2024; Wello et al., 2017). The existing scholarship offers several lines of argument supporting the approach proposed in this study. To begin with, intercultural sensitivity is widely understood as a multidimensional construct rather than a single trait. Chen et al. (2000) describe it as encompassing interaction engagement, respect for cultural differences, confidence, enjoyment, and attentiveness. Subsequent research suggests that these dimensions develop most effectively through dialogical learning, empathetic engagement, and sustained cross-cultural interaction (Bennett, 2017; Hammer et al., 2003). Beyond conceptual frameworks, empirical studies demonstrate the value of integrating local wisdom into intercultural learning. Murdianto (2023), for instance, shows that Islamic education grounded in dialogical and inclusive practices can encourage pluralistic attitudes, while Sumardi et al. (2022) highlight the role of Sasak local wisdom in strengthening students' social competencies through culturally embedded learning processes and evaluative practices. Other studies further indicate that culturally rooted pedagogy enhances not only interpersonal skills but also students' reflective engagement with diversity. Pedagogical reflection in fostering intercultural sensitivity (Qin, 2024; Widari & Diyah, 2022). At the institutional level, meta-analytical findings consistently reveal that diversity-oriented training produces limited results when implemented as short-term initiatives, whereas long-term, curriculum-embedded approaches generate more meaningful and sustainable effects (Tanjung et al., 2022; Fridiyanto et al., 2022). Complementing these perspectives, leadership studies emphasize that school principals and teachers play a decisive role in managing contextualized learning environments, particularly when cultural values are intentionally integrated into educational planning and practice (Maisyaroh et al., 2024; Wello et al., 2017). Despite the expansion of research on intercultural education, important gaps remain. Although conceptual models of intercultural sensitivity have been well developed (Chen et al., 2000; Bennett, 2017), their practical application within vocational education, particularly in tourism-oriented schools, has received limited scholarly attention (Grant & Portera, 2021; Jhaiyanuntana & Nomnian, 2020). Similarly, while studies have demonstrated the effectiveness of local wisdom in character education, these insights have not yet been systematically translated into integrated educational management models, especially in multicultural vocational settings (Zuhdi, 2021). This gap is particularly consequential in Lombok, where the coexistence of Sasak, Balinese, Javanese, and other ethnic communities shapes social life. Such diversity necessitates structured educational strategies that go beyond symbolic recognition and actively cultivate tolerance and intercultural awareness (Setara Institute, 2023). The urgency of this need is most evident in vocational tourism education. Data from Statistics Indonesia for West Nusa Tenggara indicate that international tourists account for approximately 25-27% of hotel guests in Lombok (BPS, 2025), underscoring the intensity of intercultural encounters within the tourism sector. As prospective participants in this industry, students in tourism-focused vocational schools are therefore required to develop strong intercultural sensitivity to engage professionally and responsibly in multicultural work environments.

Previous research has shown that dialogical approaches can foster the development of intercultural sensitivity. However, much of the existing literature tends to focus on isolated aspects, such as teacher competence or short-term instructional interventions, rather than on broader, sustainable educational management strategies (Maisyaroh et al., 2023; Curtis et al., 2021; Roger and Badham, 1992). From a methodological perspective, most studies rely predominantly on either qualitative or quantitative designs, with relatively few employing comprehensive mixed-methods approaches capable of capturing both patterns and underlying processes (Yuan, 2022; Fitriyah et al., 2024). As a result, there remains a significant need for research that systematically examines the management of Islamic Religious Education (IRE) grounded in Sasak local wisdom to strengthen intercultural sensitivity among vocational tourism students in West Lombok. Addressing this gap would provide a more holistic understanding of how culturally rooted educational management can support the development of intercultural competence in the vocational school context. This study makes several substantive contributions to the field of intercultural and vocational education. To begin with, it situates the study of intercultural sensitivity within vocational tourism schools in West Lombok, a context shaped by daily engagement with multicultural service environments. This setting differs from much of the existing literature, which has predominantly focused on higher education institutions or general secondary

schools (Fitriyah et al., 2024). By shifting the focus to tourism-oriented vocational education, the study addresses a context in which intercultural competence is not only an educational goal but also a practical professional requirement.

In addition, the study advances a reconceptualization of Islamic Religious Education (IRE), viewing it not merely as normative or doctrinal instruction but as an integrated managerial framework. Within this framework, local wisdom and universal Islamic values are systematically embedded across the stages of educational planning, implementation, and evaluation. This perspective resonates with earlier research that highlights the educational significance of local cultural knowledge. Murdianto (2021), for example, identifies Sasak local wisdom as a foundational source of value within ethnopedagogical practices. Similarly, Purnomo et al. (2024) and Muzakir & Suastra (2024) underscore the role of contextual wisdom in shaping effective intercultural learning strategies, while Maria et al. (2025) demonstrate how intercultural project-based initiatives support students' adaptation and integration in culturally diverse learning environments. Taken together, these strands of research support the argument that positioning IRE as a form of value-based, intercultural education can meaningfully contribute to character development and to students' intercultural sensitivity and adaptability. Building on this foundation, the present study extends these insights by examining how such an approach operates within vocational tourism schools in West Lombok, thereby offering a context-specific contribution to both theory and practice. Third, it highlights the managerial role of school actors, principals, and teachers in institutionalizing local wisdom-based IRE, thereby extending the literature on leadership and teacher competence beyond pedagogical concerns (Wello et al., 2017; Nurabadi et al., 2022). Fourth, it employs a convergent mixed-methods design that integrates intercultural sensitivity surveys (Chen et al., 2000) with in-depth interviews and document analysis, producing an empirically grounded and practically applicable model of IRE management (Yuan, 2022). In sum, this study aims to develop a model of IRE management rooted in Sasak local wisdom that strengthens intercultural sensitivity among vocational tourism students. The contribution is not only locally relevant to Lombok but also offers a globally referential framework for inclusive and tolerant multicultural vocational education.

METHODS

This study adopted a sequential explanatory mixed-methods design, combining quantitative and qualitative approaches to achieve a comprehensive understanding of the research problem (Creswell, 2012; Plano & Ivankova, 2018). The quantitative phase was implemented as an initial step to identify patterns and levels of intercultural sensitivity among students enrolled in vocational tourism schools in West Lombok. The subsequent qualitative phase was designed to interpret and contextualize these quantitative findings by examining managerial, pedagogical, and cultural dynamics within the school environment (Creswell and Guetterman, 2019). This design was chosen to balance the breadth and generalizability of survey data with the depth and contextual insight provided by qualitative inquiry, allowing for a holistic analysis of how Islamic Religious Education (IRE) management grounded in local wisdom shapes students' intercultural competence.

Two main objectives guided the study. First, it sought to describe students' intercultural sensitivity profiles across different competency programs in vocational tourism high schools. Second, it aimed to explore how IRE, when integrated with Sasak local wisdom, contributes to the development of intercultural sensitivity among students. Accordingly, the research not only produced statistical descriptions of students' attitudes toward cultural diversity but also examined how educational management practices, curriculum integration, and classroom pedagogy support intercultural learning within a tourism-oriented educational setting. Fieldwork was conducted at SMKN 1 Lingsar and SMKN 1 Batulayar, two vocational tourism high schools in West Lombok. The total student population across both schools was 1,165, distributed among four competency programs: Tourism Services (TS), Hospitality Accommodation (HA), Culinary Arts (CA), and Cosmetology. A proportional random sampling technique was employed to ensure representative participation from each program, resulting in a total of 298 students selected as survey respondents. Quantitative data were collected using the Intercultural Sensitivity Scale (ISS) developed by Chen et al. (2000). The instrument consists of 24 items representing five dimensions of intercultural sensitivity and is measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). An overview of the instrument's dimensions, item distribution, and scoring scheme is presented in Table 1.

Table 1. Instrument for Measuring Intercultural Sensitivity (ISS)

Dimension	Item Example(s)	Scoring Pattern
Interaction Engagement (7 items)	"I enjoy interacting with people from different cultures." "I often show understanding, both verbally and nonverbally, toward friends from different cultural backgrounds."	Normal scoring: <i>Strongly agree</i> = 5 to <i>Strongly disagree</i> = 1

Dimension	Item Example(s)	Scoring Pattern
Respect for Cultural Differences (6 items)	"I value the beliefs held by people from different cultures." "I respect the behaviors of people from different cultural backgrounds."	Mixed scoring: some items were reverse-coded (e.g., "I dislike interacting with people from different cultures").
Interaction Confidence (5 items)	"I am confident when interacting with people from different cultures." "I always know what to say when communicating with culturally different others."	Normal scoring; reverse coding for negative items (e.g., "I find it difficult to speak in front of culturally different people").
Interaction Enjoyment (3 items)	"I rarely feel enthusiastic when interacting with people from different cultures" (reverse coded).	Reverse scoring applied.
Interaction Attentiveness (3 items)	"I pay close attention to the expressions of my friends from different cultural backgrounds during interaction."	Normal scoring.

Scale Format: Five-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Source: Adapted from [Chen et al. \(2000\)](#).

For the qualitative phase, data were collected through semi-structured interviews with school principals, vice principals for curriculum, and IRE teachers; focus group discussions (FGDs) with students; and document analysis of lesson plans (RPP), school programs, and cultural artifacts. These instruments were designed to capture stakeholders' perspectives and practices regarding the integration of Sasak cultural values into IRE. Table 2 illustrates the categories of informants, thematic foci, and sample guiding questions.

Table 2 Qualitative Instruments: Informants, Thematic Focus, and Sample Guiding Questions

Informant Category	Thematic Focus	Sample Guiding Questions
School Principals	Policy and planning of local wisdom-based learning Implementation and monitoring, supervision, and feedback	Does the school have formal policies that support integrating local wisdom into lesson planning? What challenges are encountered when developing culturally grounded learning programs? How is teacher performance supervised, and what forms of feedback are provided? What indicators are used to assess the success of programs aimed at strengthening intercultural sensitivity?
Vice Principals (Curriculum)	Curriculum development Stakeholder involvement, evaluation, and alignment with national standards	How is the curriculum structured to incorporate intercultural and local cultural values? In what ways are teachers, students, and community members involved in curriculum implementation? What evaluation strategies are used to ensure effectiveness and compliance with national standards?
IRE Teachers	Curriculum planning Teaching strategies, assessment, and reflection	How do you design IRE lesson plans that integrate Sasak cultural values? What teaching methods or learning media do you use to foster intercultural sensitivity? How do you assess students' learning outcomes and attitudes? What difficulties do you face when developing culturally relevant instructional materials?
Students	Learning experience Perceptions of local wisdom integration, Intercultural sensitivity outcomes	Can you describe your experiences of learning IRE that incorporates local cultural values? Are there extracurricular activities that involve Sasak traditions? Do these learning experiences increase your awareness of or connection to local culture? What are your views on linking Islamic learning with Sasak traditions?

The quantitative data were processed in SPSS and analyzed using descriptive statistics, including measures of central tendency, variability, and frequency distributions. This approach was used to develop an overall profile of students' intercultural sensitivity and to observe variations between schools and across competency programs. Rather than focusing on inferential testing, the analysis prioritized comparative

interpretation to capture contextual differences within institutional and programmatic settings. Qualitative data analysis followed the interactive framework proposed by Miles & Huberman, and Saldana (2014), which emphasizes an iterative process of data condensation, visual organization, and the drawing and verification of conclusions. Through systematic coding and thematic analysis, the study identified recurring patterns in instructional practices, educational management, and the incorporation of Sasak cultural values into Islamic Religious Education (IRE). To ensure coherence between the two strands of data, the findings from the quantitative and qualitative phases were integrated using a meta-inference strategy (Samsu, 2021). This process enabled statistical patterns to be interpreted alongside contextual explanations, thereby enhancing the credibility, depth, and explanatory strength of the overall research findings.

RESULT AND DISCUSSION

This study was guided by two primary questions: how intercultural sensitivity is manifested among students in tourism-oriented vocational schools, and in what ways Islamic Religious Education (IRE), when integrated with Sasak local wisdom, supports the development of that sensitivity. The discussion brings together evidence from SMKN 1 Batulayar and SMKN 1 Lingsar and relates these findings to the broader body of scholarly work, thereby clarifying the study's contribution and relevance. Quantitative analysis indicates that students at the two schools exhibit distinct profiles of intercultural sensitivity. Learners at SMKN 1 Lingsar tend to show higher levels of engagement in cross-cultural interaction, with a mean score of 3.24, suggesting greater openness and willingness to communicate across cultural boundaries. In contrast, students at SMKN 1 Batulayar exhibit higher levels of self-confidence, with a mean score of 3.78, indicating greater personal assurance when interacting in diverse settings. These contrasting patterns, summarized in Table 3, indicate that institutional context and educational practices shape specific dimensions of intercultural sensitivity.

Table 3. Comparison of Intercultural Sensitivity Dimensions between SMKN 1 Lingsar and SMKN 1 Batulayar

Dimension	Lingsar (M ± SD)	Batulayar (M ± SD)
Interaction engagement	3.09 ± 0.93	3.25 ± 0.79
Respect for cultural differences	3.11 ± 1.21	2.84 ± 0.84
Interaction confidence	3.78 ± 0.93	3.23 ± 0.81
Interaction enjoyment	3.10 ± 1.30	2.85 ± 0.94
Interaction attentiveness	3.11 ± 1.13	2.85 ± 0.91

The findings point to two distinct yet complementary pathways in the development of intercultural competence. One pathway emphasizes openness to cultural diversity through active interaction, while the other centers on building confidence in intercultural communication. This pattern aligns with Deardorff's (2006) framework, which conceptualizes intercultural competence as emerging from the dynamic interaction of attitudes, knowledge, and skills rather than from a single developmental trajectory. The stronger interactional engagement observed among students at Lingsar is consistent with Mellizo (2017), who states that participatory and collaborative learning environments encourage inclusivity and receptiveness to cultural differences. By contrast, the higher levels of self-confidence identified among Batulayar students support findings by Kim (2019) and Wang and Hu (2022), who emphasize the importance of frequent and direct exposure to multicultural settings in fostering communicative assurance. While much of the existing literature has examined these processes within higher education contexts (Zulfa et al., 2019), the present study demonstrates that similar mechanisms operate at the vocational school level, thereby addressing an underexplored area in intercultural education research.

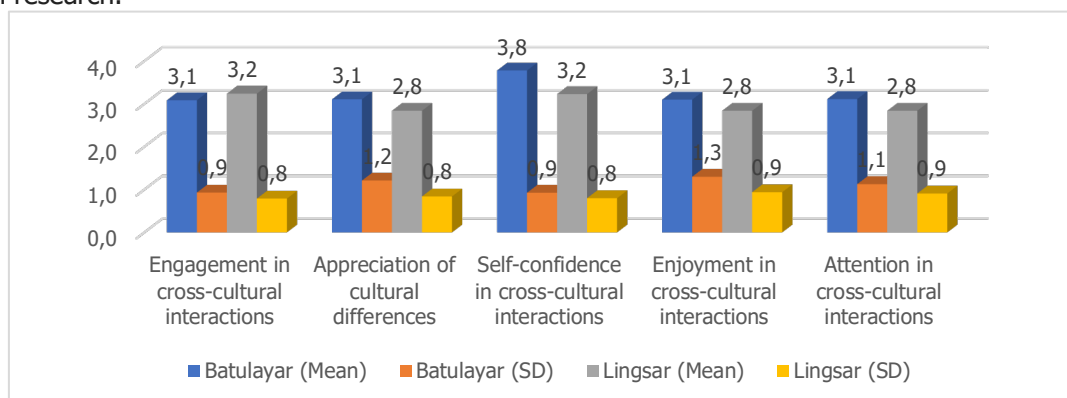


Figure 1. Dimensions of Intercultural Sensitivity among Students at SMKN 1 Batulayar and SMKN 1 Lingsar

The findings also demonstrate that integrating Islamic values with Sasak local wisdom into IRE lesson planning plays a significant role in shaping students' intercultural sensitivity through educational management practices. At SMKN 1 Lingsar, curriculum planning is conducted through a community-oriented approach that actively involves cultural leaders and parents. This participatory model not only strengthens the cultural relevance of learning content but also enhances the legitimacy and long-term sustainability of the curriculum. Such an approach aligns with the perspectives of Banks (1993) and Grant & Portera (2010), who emphasize the importance of community engagement in developing effective multicultural education.

By contrast, SMKN 1 Batulayar adopts a more leadership-driven planning model, in which the school principal functions as the primary initiator and coordinator of policy decisions. This approach reflects principles of instructional leadership, where strategic direction and vision are centralized to ensure consistency and alignment across instructional practices (Rasdiana et al., 2024). Despite these structural differences, both planning models underscore the importance of context-sensitive curriculum design in fostering students' awareness of cultural diversity (Rimadani et al., 2023; Azizah et al., 2025). Building on Bush's (2006) view that effective educational planning depends on clear vision and strategic direction, this study's findings show how local wisdom enables religious education to respond constructively to the realities of multicultural, tourism-oriented learning environments. Rather than functioning solely as doctrinal instruction, Islamic Religious Education is shown to operate as a form of educational management that actively supports intercultural development. This reconceptualization remains relatively underexamined in existing scholarship and is further illustrated through the Dual-Path Intercultural Sensitivity Model presented in Figure 2.

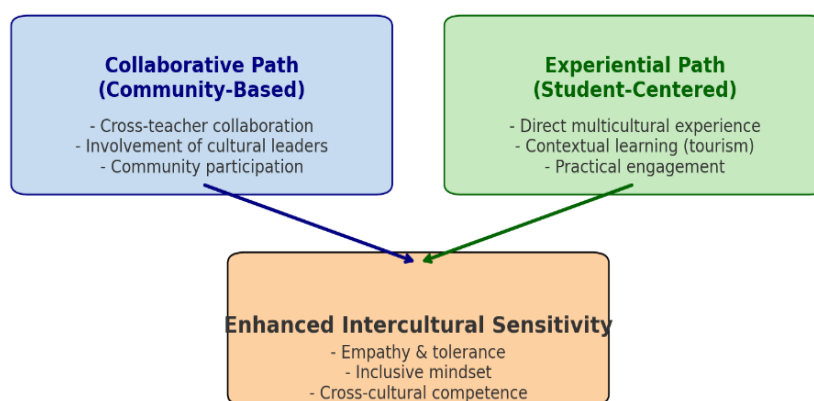


Figure 2. Dual-Path Intercultural Model

Instructional practices across the two schools also revealed notable differences. At SMKN 1 Lingsar, Islamic Religious Education was implemented through a collaborative teaching approach, with teachers from different subject areas working together to frame IRE as an integrative learning experience. In contrast, learning at SMKN 1 Batulayar relied more heavily on experiential strategies that placed students at the center of intercultural engagement, particularly through direct interaction within tourism-related contexts. Kolb and Kolb (2009) explain why students at Batulayar demonstrated higher levels of communicative confidence: sustained, concrete encounters in multicultural tourism settings offered authentic opportunities for intercultural learning.

Meanwhile, the collaborative instructional model observed at Lingsar corresponds with the findings of Khaeruman et al. (2024), who argue that curriculum integration supported by teacher collaboration enhances inclusivity and shared responsibility for intercultural outcomes. By bringing these two approaches together, the present study advances the Dual-Path Intercultural Sensitivity Model. This model comprises two complementary trajectories: a collaborative pathway that emphasizes inclusivity through teacher and community stakeholder collaboration, and an experiential pathway that focuses on developing intercultural skills through active student participation (see Figure 2). By articulating the interaction between these pathways, the model extends Banks' (2017) theory of multicultural education, demonstrating that the development of intercultural sensitivity in Indonesian vocational schools is most effective when collaborative structures and experiential learning practices are combined. In doing so, this framework offers a novel contribution to the literature by moving beyond the dominant focus on higher education and Western contexts, and by situating intercultural competence development within tourism-oriented vocational schooling (Ichikawa & Kim, 2025).

Evaluation practices at the two schools also demonstrated distinct yet complementary orientations. At SMKN 1 Batulayar, assessments tended to be reflective and participatory, encouraging students to evaluate their own learning experiences actively. In contrast, SMKN 1 Lingsar emphasized more structured supervision, with evaluation conducted systematically through formal monitoring and feedback mechanisms. Despite these differences, both approaches shared a commitment to holistic assessment that encompasses cognitive understanding, affective development, and character formation. This orientation is consistent with Bennett (2013) view that empathy plays a central role in the development of intercultural competence. Drawing on this

synthesis, the study proposes the concept of *Culturally Based Authentic Evaluation*, an assessment approach rooted in Islamic values and reinforced by Sasak cultural principles such as *lomboq* (patience), *solah* (togetherness), and *saling saduq* (mutual empathy) (Zubair & Alqadri, 2019). Rather than functioning solely as a tool for measuring learning outcomes, this form of evaluation embeds intercultural values directly into assessment practices, positioning evaluation as part of the learning process itself. Similar perspectives are evident in the work of Hapsari (2020), who view assessment as a participatory space for nurturing tolerance, empathy, and social solidarity. In addition, the findings reinforce Purnomo et al. (2024), who emphasize that adaptive school culture and teacher resilience are key factors in sustaining inclusive educational environments.

The cross-site analysis indicates that intercultural sensitivity among vocational school students emerges through the combined influence of leadership practices, teacher engagement, cultural values, and curriculum design operating as an integrated system. In contrast to much of the existing literature, which has predominantly examined intercultural education within higher education institutions or European settings (Faizah & Timan, 2024; Aydin, 2024; Agustin, 2018), this study offers empirical insights from Indonesian vocational schools embedded in multicultural tourism contexts. The research's originality lies in several respects. First, it broadens the scope of intercultural education by situating vocational schools as meaningful sites for the development of intercultural competence. Second, it reconceptualizes Islamic Religious Education (IRE) as an educational management approach that integrates local wisdom into everyday school practices. Third, it introduces two conceptual frameworks, the Dual-Path Intercultural Sensitivity Model and the Culturally Based Authentic Evaluation approach, which together illustrate how intercultural competence can be cultivated through both instructional processes and assessment practices. From a theoretical perspective, the study contributes to intercultural education scholarship by demonstrating that vocational schools, when managed through inclusive, culturally responsive strategies, can serve as effective environments for intercultural learning. From a practical standpoint, the findings suggest that educational leaders and policymakers in culturally diverse regions should position IRE not only as a religious subject but also as a strategic vehicle for fostering intercultural competence. In this way, the study offers a model that can be adapted and applied to other tourism-oriented or multicultural vocational education settings both nationally and internationally.

CONCLUSION

This study demonstrates that embedding Sasak local wisdom into the management of Islamic Religious Education (IRE) in vocational tourism schools in West Lombok enhances students' intercultural sensitivity. Quantitative results indicate that students generally exhibit moderate to high levels of intercultural sensitivity across all five dimensions, with particularly strong tendencies toward active interaction and respect for cultural diversity. These patterns are reinforced by qualitative findings, which show that well-coordinated management practices, such as culturally responsive curriculum planning, collaborative teaching, and context-based learning strategies, are essential for integrating local cultural values into religious education. Beyond its immediate educational outcomes, the application of this approach contributes to the formation of a sustainable learning model that equips students to participate confidently in multicultural tourism settings while simultaneously nurturing attitudes of tolerance and social inclusion. From an academic perspective, the study extends discussions of intercultural education by foregrounding vocational schools as important yet previously underexplored sites for the development of intercultural competence. In practical terms, the findings offer guidance for policymakers, school leaders, and educators seeking to position culturally grounded religious education not only as a subject of moral instruction but also as a strategic means of fostering global competence without diminishing local cultural identity.

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