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Multicultural Integration in Islamic Religious Education: A Structured Literature Review on Religious Tolerance in Plural Societies

Waluyo^{1*}, Aminullah², Choirunnisa³, Alfi Susilowati⁴, Irhamuddin⁵

***Correspondence:**

Waluyo

walwaluyo968@gmail.com

¹²³⁴Islamic Religious Education Study Program, Postgraduate Program, Nahdlatul Ualam University, Surakarta, Indonesia

⁵Islamic Religious Education Study Program, UМУKA, Karanganyar, Indonesia

Abstract

Pluralistic societies in the digital era face increasingly complex challenges of intolerance due to disinformation and religious-based social polarization. Islamic Religious Education (IRE) has strategic potential in instilling multicultural values, religious moderation, and tolerance, but its practice is often monological and normative, so it lacks dialogical skills, critical literacy, and life skills in diversity. This research aims to formulate a strategy for integrating multicultural values into the curriculum and pedagogy of IRE to strengthen tolerance in a pluralistic society. The method used was a structured literature review of Sinta 2 and Scopus indexed literature. The results showed that the insertion of the themes of coexistence, human rights, *maqāṣid asy-syarīah* and *fiqh al-ta'ayush* in the core learning outcomes, combined with interpretive approaches, interfaith dialogue, text-based debate, and cooperative learning, effectively increased empathy and cross-group perspectives. The integration of digital literacy including source verification, civic online reasoning, and Qur'ani digital ethics strengthens students' resistance to hoaxes and hate speech. School-community collaboration and teacher training in moderation pedagogy strengthen the norm of tolerance as a daily practice. The study offers a Digital Moderation Multicultural IRE model that systematically integrates cognitive, affective, and practical in the curriculum.

Keywords: Digital Literacy; Islamic Religious Education; Multicultural; Religious Moderation; Tolerance

Introduction

The increasing incidence of intolerance in educational contexts has encouraged the reorientation of Islamic Religious Education (IRE) from a predominantly doctrinal transmission model toward a competency-based framework that supports living in plural societies. In the Indonesian academic discourse, two main approaches are frequently discussed: religious moderation, which functions as a policy and normative framework for promoting balanced and tolerant religious attitudes, and multicultural education, which emphasizes dialogue, empathy, and cross-identity collaboration (Raihani, 2014; Wahyono et al., 2022). Recent studies also indicate that the integration of moderation values within the Merdeka Learning curriculum can position IRE as a contextual and transformative learning space that encompasses cognitive, affective, and practical dimensions Abas et al., (2025). Nevertheless, these strands of literature remain conceptually fragmented, with limited systematic synthesis into an integrated curricular and pedagogical model

for IRE. Therefore, this study aims to conduct a structured review to formulate an integrated strategy for embedding multicultural values within IRE to strengthen tolerance in plural societies.

Religious moderation has been formulated as a systemic approach in Islamic education. Arifin & Huda (2024) states that religious moderation is not only a curriculum content, but also includes a learning process that consistently encourages differences to be seen as strengths, as well as the habituation of a school environment that respects diversity. This allows IRE to embrace the diversity of students' religious and cultural identities, not just teaching diversity as an abstract value but as a social reality that must be managed in a mature manner on a daily basis.

Suprpto (2020) in his research, he proposed an integrative model of religious moderation in the IRE curriculum that is more oriented towards the realization of practical moderation. The model includes four main dimensions: first the development of intergroup tolerance; second the spread of social peace; third strengthening interfaith dialogue; and fourth rejection of hate speech, including hoaxes, all arranged in an adaptive and socially relevant IRE curriculum structure.

Muhammad Sholeh Hoddin et al. (2023) demonstrate the implementation of religious moderation at the class level through a case study at SMA Muhammadiyah 1 Sumenep. They show that moderation values such as inclusivity and respect for differences are instilled through a differentiated learning approach that leads students to understand religious material in depth, as well as develop an open attitude towards other elements in IRE such as ISMUBA (Al-Islam, Kemuhammadiyah, and Arabic). This proves that the pedagogical approach is very decisive in transforming IRE from textual religious learning to pluralistic life experiences.

The concrete implementation of multicultural values in IRE is also carried out through learning management that is adaptive to local diversity. For example, research at SMA 1 Badar, Southeast Aceh by Sari Pitri et al. (2023) explain how IRE teachers systematically plan, implement, and evaluate learning that instills the values of tolerance, mutual cooperation, equality, cooperation, and mutual respect. This process is carried out not only through materials, but also through the management of daily student attitudes and interactions, so that multicultural values are not just classroom content but become part of living together. Research Ahmad Zaki (2022) It shows that although efforts have been made to integrate diversity values into the curriculum, there are significant challenges related to the development of varied teaching methods and school cultures that are not yet fully supportive. Synergy between educational institutions and external parties is the key to realizing a responsive and inclusive curriculum for a pluralistic society.

Successful practices in strengthening tolerance through IRE generally combine critical textual teaching (interpretive pedagogy) with real activities outside the classroom such as cross-faith community service projects, as well as systemic efforts to create an inclusive school climate. This approach allows students not only to understand religious doctrine but also to examine the meaning of religious values in real social interactions; Field studies show a positive relationship between dialogical pedagogy and increased empathy and tolerant behavior in schools (Raihani et al., 2016; Sodiqin & Umroh, 2024). In addition, service-learning programs or interfaith social projects strengthen intergroup contact, mechanisms that have long been supported by inter-group contact theory to reduce prejudice resulting in more transformative and contextual learning (Ali et al., 2021).

Research involving teachers highlights variations in teacher readiness, differences in school culture, and lack of local policy support as key inhibiting factors (Sirry et al., 2024). While some schools have successfully blended dialogical pedagogy and interfaith projects, others still run IRE as textual teaching solely due to limited resources, curriculum pressures, or a lack of teacher training specific to religious moderation (Alabdulhadi & Alkandari, 2024; Mukhibat et al., 2024). This

condition reflects the gap between ideal curriculum design and field practice influenced by institutional capacity.

Many interventions still rely on cognitive evaluations (knowledge tests) without powerful instruments to measure affective domains and behaviors (e.g. empathy, perspective-taking, collaborative behavior). Curriculum development and assessment research found that the use of validated psychometric instruments (pre post designs, observational rubrics, standardized reflective journals) improved the program's ability to read attitude changes and design appropriate pedagogical follow-up (Mukhibat et al., 2024). Without comprehensive assessments, schools struggle to monitor the effectiveness of tolerance interventions on an ongoing basis and adjust training strategies for teachers.

Recent studies on multicultural and moderation-oriented education highlight the importance of teacher capacity building, multi-method assessment strategies, and supportive institutional ecosystems in translating values into classroom practice. Empirical evidence from moderation teaching initiatives, pre-service teacher training programs, and curriculum development projects suggests that the integration of pedagogical preparation with practical assessment instruments contributes to the operationalization of multicultural values in schools (Purwanto et al., 2024). However, implementation remains uneven, particularly in the areas of systematic tolerance assessment and structured teacher training for moderation pedagogy (Alabdulhadi & Alkandari, 2024). Moreover, existing studies tend to examine these components separately, without offering an integrated and structured synthesis that connects curriculum design, pedagogy, assessment, and school ecosystem within Islamic Religious Education (IRE). Therefore, this study seeks to address this gap by conducting a structured literature review to develop an integrated framework for multicultural integration in IRE aimed at strengthening religious tolerance in plural societies

Based on the synthesis of recent empirical findings, the most consistent evidence-supported strategies to strengthen knowledge, affection, and tolerance practices through Islamic Religious Education (IRE) in pluralistic societies are the integration of dialogical interpretive pedagogy with project-based interfaith experiences and strengthening an inclusive school climate. This approach not only transfers normative knowledge about tolerance, but also facilitates perspective taking, empathy, and collaboration skills through meaningful social interactions. The synergy between curriculum content, participatory methods, and data-driven evaluation makes this model superior in forming sustainable tolerance in IRE schools.

Method

This study adopts a directed scoping review design to systematically examine and map the development of research on Islamic Religious Education (IRE) in relation to multiculturalism, religious moderation, and tolerance in plural societies. The scoping review approach was selected to provide a comprehensive overview of existing studies, identify conceptual trends, and clarify research gaps without conducting primary empirical intervention. The review follows the framework proposed by Tricco et al. (2018) and is reported in accordance with the PRISMA-ScR guidelines to ensure methodological transparency and rigor. The literature search covered publications from 2014 to 2025, retrieved from the Scopus and Sinta 2 databases to ensure both international and nationally accredited scholarly coverage

The search strategy was carried out in journals including *Religions*, *Al-Jami'ah: Journal of Islamic Studies*, *South East Asia Research*, *Cogent Education*, *Heliyon*, *British Journal of Religious Education*, and *Journal of Moral Education*. The screening procedure includes three stages: (i) screening of titles for topic clarity; (ii) abstract reviews to ensure direct connection to the research

focus; (iii) full-text reading to verify whether the article contains IRE content of tolerance multiculturalism, and has an active DOI. After screening, several final articles were selected according to the inclusion criteria. This procedure is in line with the systematic approach in modern scoping review to ensure consistency of selection and transparency of findings (Peters et al., 2015).

In the analysis stage, articles that passed the screening were inductively coded into four focus dimensions: (a) research objectives; (b) pedagogical or theoretical approaches; (c) the instrument or method of measurement used; and (d) reported outcomes (knowledge, affection, tolerance practices). From the coding process, the researcher then grouped the results into clusters of strategies and performance indicators, using thematic synthesis to maintain depth of interpretation and consistency between studies (Thomas & Harden, 2008). This cluster model was then tested for consistency through discussions between researchers. This stage is adapted from the analytical framework used in the study Mukhibat et al. (2024) and Mashuri et al. (2024), which suggests that the thematic qualitative approach in scoping review enriches the process of conceptual generalization without losing empirical details

Results

The literature search and screening process identified studies that met the inclusion criteria (indexed in Scopus and Sinta 2, published between 2014–2025, and explicitly addressing Islamic Religious Education in relation to multiculturalism, religious moderation, or tolerance). After removing duplicates and applying eligibility criteria through title–abstract and full-text screening stages, the final set of selected articles was synthesized using a thematic approach. The characteristics of the included studies covering publication year, research context, methodological approach, and key contributions are summarized in Table X. The reviewed studies consist of conceptual analyses, qualitative case studies, curriculum development research, and policy-oriented investigations conducted in diverse educational settings.

Table 1. Characteristics and Thematic Contributions of the Included Studies

No	Author(s) & Year	Context	Methodology	Main Focus	Key Contribution to IRE & Tolerance
1	Raihani (2014)	Indonesian Islamic school	Qualitative case study	School culture of tolerance	Demonstrates that institutional culture shapes sustainable religious tolerance.
2	Raihani et al. (2016)	Southern Thai Islamic schools	Empirical field study	Diversity-based Islamic studies	Shows dialogical pedagogy improves cross-group empathy.
3	Suprpto (2020)	Indonesian IRE curriculum	Conceptual analysis	Moderation curriculum model	Proposes four-dimensional integrative moderation framework.
4	Subchi et al. (2022)	Indonesian Muslim population	Empirical study	Religious moderation internalization	Confirms curriculum integration strengthens moderation values.
5	Wahyono et al. (2022)	Elementary schools (Yogyakarta)	Survey research	Teacher understanding of multicultural education	Highlights teacher competence as determinant of tolerance education.
6	Junaedi et al. (2023)	Indonesian universities	Quantitative study	Learning patterns & tolerance	Shows balanced cognitive-affective-

No	Author(s) & Year	Context	Methodology	Main Focus	Key Contribution to IRE & Tolerance
7	Achmad Syahid et al. (2024)	Cross-religious Indonesian sample	Instrument development (CFA)	Religious Moderation Scale	practice learning improves tolerance. Provides validated multidomain tolerance measurement tool.
8	Mukhibat et al. (2024)	Higher education	Curriculum development & evaluation	Moderation education model	Demonstrates impact of training + curriculum on moderation readiness.
9	Purwanto et al. (2024)	Pre-service teachers	Case study	Teacher training in moderation	Emphasizes professional development for sustainability.
10	Lim (2017)	Indonesia (digital society)	Critical media analysis	Social media polarization	Identifies digital space as driver of intolerance; supports digital literacy integration.
11	Fatah et al. (2022)	Indonesian social media	Hermeneutic review	Qur'anic digital civility	Introduces concept of ethical digital communication in IRE.
12	Hasanuddin & Rusydi (2024)	South Sulawesi school	Qualitative study	Local wisdom integration	Shows local wisdom strengthens internalization of tolerance.
13	Sari Pitri et al. (2023)	Southeast Aceh	Qualitative management study	Multicultural learning management	Demonstrates systematic implementation at school level.

Based on thematic synthesis of the selected literature, six interrelated strategic clusters emerged: (1) multicultural-moderation curriculum integration, (2) interpretive and dialogical pedagogy, (3) tolerance assessment mechanisms, (4) teacher professional development and inclusive school climate, (5) community-school partnerships, and (6) digital literacy and counter-disinformation education. These clusters reflect a holistic approach that integrates cognitive, affective, and skill-based dimensions of learning. In particular, digital literacy is emphasized in the literature as a preventive instrument against polarization and religious-based hate speech in digital environments (Lim, 2017). Collectively, the six clusters represent a conceptual framework derived from cross-study synthesis rather than a single empirical intervention.

The strengths of the synthesized model lie in its comprehensive structure, balanced learning dimensions, and responsiveness to contemporary challenges in plural and digital societies. However, the reviewed literature indicates several limitations, including the absence of clearly operationalized indicators, limited evaluation mechanisms, and the lack of priority sequencing among strategies. Furthermore, most studies present static conceptual models without illustrating dynamic interactions between components. To enhance implementability, future development should incorporate measurable indicators for each strategy, integrate broader inclusivity dimensions such as gender equality and disability awareness, and align the framework with national education policies. Accordingly, the proposed six-cluster structure functions as a conceptual foundation that requires further refinement into a dynamic process-oriented model for

practical application in Islamic Religious Education.

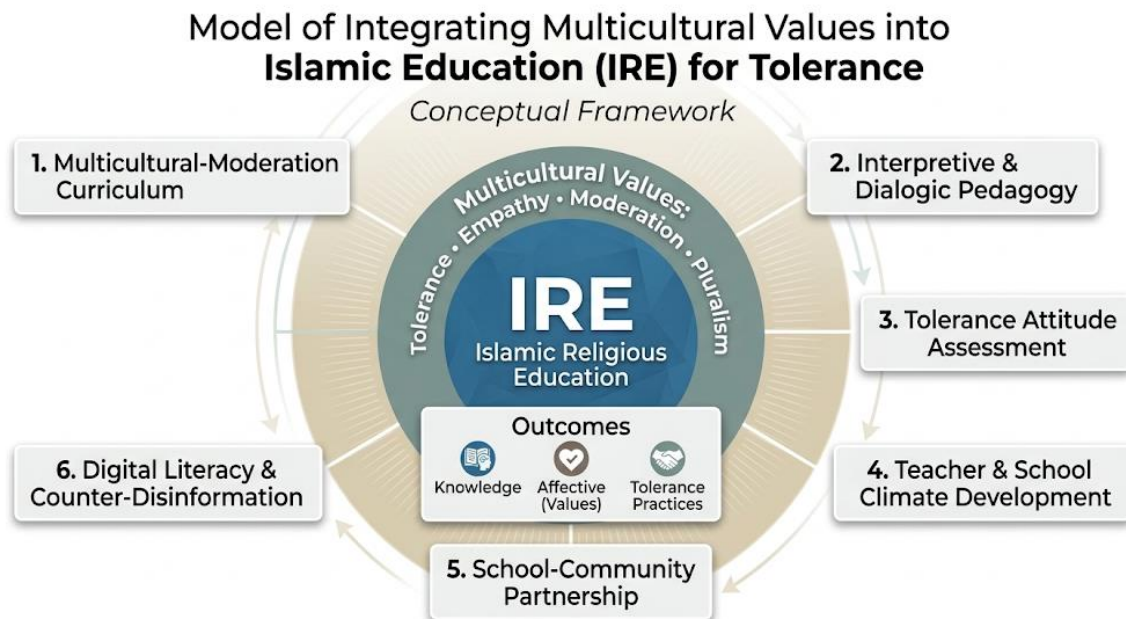


Figure 1. Relationship between 6 Clusters [Waluyo;2026]

IRE curriculum based on multicultural moderation

The multicultural-moderation-based IRE curriculum integrates themes such as coexistence, human rights, maqāsid al-sharī'ah, and fiqh al-ta'āyush not only as conceptual content within curriculum documents, but also through systematic alignment with learning outcomes (KI/KD, CP). Empirical findings from Subchi et al. (2022) conducted using survey-based methods within Indonesian educational contexts, indicate that explicit integration of moderation-related themes in syllabi, lesson plans, and teaching materials is associated with stronger student understanding of plurality and human rights values. Similarly, Zuhdi (2018) through a comparative study in Islamic school settings, reported that sustained exposure to curricular texts emphasizing maqāsid and contextual interpretations of Islamic law was linked to higher performance in affective tolerance indicators and social interaction measures. In the original study, quantitative comparisons between groups showed improvements in tolerance attitude scores; however, these figures represent findings of that specific research design and should be interpreted according to its methodological context. Taken together, these studies suggest that structured curriculum integration may contribute to strengthening tolerance outcomes, although further synthesis across studies is required to confirm consistency of evidence.

Innovation in the Islamic Religious Education curriculum, which integrates human rights, democracy, and multicultural values, is increasingly considered essential today. Abduloh et al., (2022) emphasized the importance of including the concept of rahmatan lil 'alamin as a comprehensive value framework in the IRE curriculum not as an incidental addition but as a learning axis. This research underscores the urgency of expanding the curriculum perspective to accommodate the challenges of plurality, digitalization, and social fragmentation in the 4.0 era, in order to cultivate a generation that is not only religiously knowledgeable, but also critical, inclusive, and humane. These findings reinforce the argument that a moderation-based IRE curriculum needs to be designed with a consistent and transformative foundation of universal values.

Interpretive & dialogical pedagogy

Structured interfaith dialogue, text-based debate, and cooperative learning strengthen empathy from cross-group perspectives (Parker, 2014; Raihani et al., 2016). Text-based debate with teaching materials that include religious texts from various traditions provides an arena in which arguments are tested based on the substance of the argument, rather than the identity of the group of speakers. Although not directly available in IRE Indonesia, a similar analogy is found in the interfaith inclusive education program in Austria, where Catholic and Islamic teachers teach together in team teaching, encouraging critical engagement and mutual understanding between students in an inclusive environment (Gmoser et al., 2024). Meanwhile, cooperative learning, which has been tested to increase acceptance between groups, is also relevant in the context of IRE. Study by Luthfiyah et al., (2022) in Indonesia showed that the collaborative model in the IRE class increased students' social sensitivity by 20.84% from the first to the second cycle, including aspects of empathy, mutual respect, and cooperation as core values in building social tolerance.

Instrument-based tolerance assessment

Measurement of three domains (cognitive - affective - practice) with valid scales such as instruments of intention, knowledge, attitudes, religious moderation (Latifa et al., 2022). More diverse empirical evidence emerges from research Junaedi et al., (2023) They found that a balanced learning pattern between cognitive, socio-affective, and practice-empirical exerted a significant influence on all three domains of tolerance with cognitive dominant influencing knowledge, socio-affective evidence to be strong for attitudes (affective), and a combination of all three equally important for real tolerant action. These results suggest that a scale that only measures intentional attitude knowledge is approaching, but ideally combined with empirical behavioral measurements to comprehensively capture its impact.

Research by Achmad Syahid et al., (2024) successfully developed a Religious Moderation Scale based on cross-religious samples in Indonesia with high validity through Confirmatory Factor Analysis (CFA) and proof of measurement invariance. This confirms the importance of the final multidomain instrument, which allows educational interventions not only to observe changes in intentions or knowledge, but to measure the real how students translate the value of moderation into real actions in their lives building a more incisive and meaningful foundation of evaluation.

The proposed triadic assessment model emerged from the thematic synthesis of the reviewed studies, particularly those emphasizing multidomain measurement of tolerance outcomes. Across the literature, several studies consistently distinguished between cognitive understanding, affective attitudes, and behavioral practice in evaluating moderation and tolerance interventions (Junaedi et al., 2023b; Latifa et al., 2022). In addition, instrument development research, such as the validated Religious Moderation Scale using Confirmatory Factor Analysis (Achmad Syahid et al., 2024), demonstrates the importance of psychometrically tested tools that capture multiple dimensions and ensure measurement reliability and invariance. Furthermore, curriculum evaluation studies Mukhibat et al. (2024) highlight the need for systematic pre-post assessment combined with structured observation to document changes not only in knowledge but also in attitudes and practical engagement. Based on this converging evidence, the review synthesizes these findings into a triadic evaluation framework consisting of: (1) structured questionnaires to measure cognitive and affective domains, (2) observational rubrics or portfolio-based assessments to capture behavioral practice, and (3) psychometric validation procedures to ensure reliability and construct validity. This model therefore reflects an integrative interpretation of the evidence rather than a standalone conceptual proposal, aligning assessment practices with the multidimensional outcomes emphasized in the reviewed literature.

Teacher professional development & school climate

IRE teacher training, which focuses on moderation pedagogy, dialogue facilitation techniques, and inclusive classroom management, is not just a transfer of methodological skills, but a professional transformation that overhauls the identity of teachers from producers of materials to facilitators of shared life. Field study by Alabdulhadi & Alkandari (2024) It was found that teachers who participated in moderation-oriented training programs were better able to manage sensitive discussions without generalizing to other groups, facilitating dialogue that maintained the dignity of all participants, and mitigating polarizing dynamics in the classroom. Practically, this training needs to include modules on contextual text interpretation, open-ended questioning techniques, restorative practice, and simulation of interfaith scenarios components that directly enhance teachers' ability to translate the principles of moderation into daily teaching practices.

Quantitative and qualitative evidence reinforces the role of training as a catalyst for change. Mukhibat et al. (2024) reported that the moderation curriculum program combined with teacher training resulted in a significant improvement in the moderation teaching readiness indicator, as well as a positive correlation with changes in students' attitudes towards different groups on pre-intervention measurements. These findings suggest two things: first, the quality of educational interventions is highly dependent on the quality of facilitators; Second, well-designed training has an impact not only on teaching practice but also on student outcomes (practical affective knowledge). Therefore, training must contain evaluation components (pre/post test, classroom observation, reflective portfolio of teachers) so that the effect can be monitored and adjusted.

Implementation challenges are real and diverse: the availability of budgets for continuous training, the high workload of teachers, resistance to changes in pedagogical practice, and the lack of clear institutional incentives to apply what is learned. Purwanto et al. (2024) showed that without further coaching and space for structured practice, the effect of training receded within 6 - 12 months of teachers relying on old routines. Therefore, effective training programs should be designed as a professional learning ecosystem: initial modules (intensive workshops), followed by repeated classroom observations, individual coaching sessions, local communities of practice (CoP), and micro credentials that recognize the teacher's new competencies.

School-community partnerships based on local wisdom

Integrate peaceful cultural practices such as interfaith festivals and local institutions that normalize interfaith interactions (Harnish, 2021). The integration of peaceful cultural practices, such as interfaith festivals and local institutions, serves as a bridge of values in Islamic Religious Education. For example, research Hasanuddin et al., (2024) reveal how the values of tolerance based on Bugis local wisdom - such as Sipakatau (respect for equality) and Sipakaingé (mutual respect) - are systematically instilled into IRE teaching materials and learning media at SMA Negeri 1 Bone. The results of this study show that students not only understand the value of tolerance as a concept, but also internalize attitudes of mutual respect that are reflective of their own traditions and those of other groups. This reinforces the premise that local institutions are not only a context, but an agent of strengthening the value of tolerance in religious education practices.

The transformation of Islamic Religious Education through an inclusive approach is also evident in the case of schools in Yogyakarta. Dwi Afriyanto & Anatansyah Ayomi Anandari (2024) found that the integration of Qur'anic verses that prioritize tolerance and the development of fiqh siyasah (fiqh that respects ethnic and religious diversity) in the IRE curriculum at SMA Negeri 9 Yogyakarta succeeded in creating a more inclusive educational environment. Not only that, the

development of materials in Islamic learning also includes universal morals such as respect for humans, the environment, and differences that strengthen the moderate character of students and form the foundation of nationality. It confirms that local institutions and the value of inclusivity when incorporated into the curriculum can bring about a real transformation in everyday tolerance practices.

Digital literacy and counter-disinformation

The implementation of teaching religious source verification, fact-checking SARA content, and online civility ethics in Islamic Religious Education has proven to be very significant in strengthening students' critical competence towards digital information that is prone to prejudice. According to Yusuf et al. (2019) Although the focus of their study was on the relationship between socio-economic status and intolerance, longitudinal data showed that higher levels of education significantly strengthened tolerant attitudes indicating that digital literacy as an aspect of education has great potential in mitigating intolerance through evidence-based approaches. These findings support the need to integrate digital literacy in the IRE curriculum as a strategic way to reduce the spread of SARA-based disinformation.

The integration of source verification teaching, SARA content fact-checking, and online civility principles into the IRE curriculum has proven to be strategic in strengthening tolerance in the information age. Research Wahidin (2018) shows that IRE teachers need to have strong media literacy, the ability to understand various types of learning media (print, electronic, digital), as well as discernment of the usefulness and function of empowering these media in directing students to valid and relevant sources. This shows that instilling media literacy in teachers is an important foundation for teaching information verification effectively in the classroom.

Research in South Aceh by Zuraidi (2023) recording that the digital media literacy competence of IRE teachers is still low, especially in identifying biases and filtering accurate sources, this weakens the digital ethical framework in daily IRE teaching. Barrier factors include limited access to technology, assumptions that media is not important, and teachers' unpreparedness in integrating media literacy into the teaching process. Thus, teachers' digital literacy-based training interventions are needed to ensure they are able to guide students to understand digital information critically.

Research conducted at SMP Negeri 1 Percut Sei Tuan Dea Yolanda Damanik & Mohammad Al Farabi (2023) found that through the media literacy approach in IRE learning, including hoax identification strategies, digital ethics discussions, and reflection on content consumed online, students' digital literacy competencies increased significantly. These findings reinforce the logic that digital literacy integrated in the context of religious learning has a direct impact on student behavior in the virtual realm while reflecting the values of tolerance in their interactions.

Fatah et al., (2022) explores the concept of Qur'anic digital civility, which is a moral norm and online communication style that is in accordance with the teachings of the Qur'an. Through a review of contextual hermeneutic literature, they showed that many Muslim interactions on social media deviate from Qur'anic principles, for example, often displaying abusive speech or hatred that is contrary to online ethics. They urged that IRE should introduce the teaching of digital civility directed at sincerity, politeness, and communication responsibility, as part of modern character education.

The integration of digital literacy and online ethics into IRE not only adds an academic dimension, but also provides a framework of practical values in facing the challenges of the post-truth era. Complementing the dialogical and moderation approach, digital literacy empowers students not to be derailed by hoaxes or spread religious-based hate speech, but to build civic

online reasoning that is in line with IRE values and basic human norms.

Table 2. Strategy to Strengthen Tolerance Values Through IRE and Performance Indicators

Strategic Cluster	Strategy Description	Performance Indicators
Curriculum Integration of Multicultural Moderation	Integration of themes such as coexistence, human rights (HAM), and <i>maqāsid al-sharī'ah</i> into the IRE curriculum and lesson plans.	Presence of tolerance-related learning outcomes in curriculum documents; proportion of interfaith and moderation content in lesson plans.
Interpretive and Dialogical Pedagogy	Implementation of text-based discussions, interfaith dialogue, role-play, and cooperative learning to promote critical understanding and mutual respect.	Increased student empathy and perspective-taking scores; frequency and quality of interfaith dialogue activities.
Tolerance Assessment and Evaluation	Development of assessment instruments measuring intention, knowledge, attitudes, and moderation-oriented competencies.	Pre-test and post-test results on tolerance measures; positive attitude indicators toward diverse religious and social groups.
Teacher Professional Development and Inclusive School Climate	Continuous teacher training on moderation principles and development of an inclusive, respectful school environment.	Number of teachers participating in moderation training programs; results of School Climate Perception Surveys.
School–Community Partnership Programs	Collaboration with local communities through interfaith activities, cultural festivals, and integration of local wisdom values.	Number of interfaith and community-based activities conducted; community participation rate in school programs.
Digital Literacy and Counter-Disinformation Education	Instruction on source verification, responsible digital behavior, online ethics, and prevention of hate speech in digital spaces.	Reduction in student-generated online hate speech incidents; improvement in Digital Civility or digital ethics scores.

Discussion

The literature on dialogical pedagogy in Islamic Religious Education (IRE) consistently emphasizes its role in fostering empathy and cross-group understanding. (Parker, 2014) conceptualizes reflective dialogue as a pedagogical approach that enables critical engagement with religious texts without weakening theological commitment, while Raihani et al. (2016) provide empirical evidence that structured dialogue in Islamic school contexts enhances affective tolerance and intergroup empathy. These studies confirm that dialogue is a central mechanism in developing tolerance-oriented competencies. However, most existing research examines dialogical pedagogy at the classroom level, without systematically integrating it with curriculum design, multidimensional assessment, teacher professional development, institutional climate, and digital literacy within a unified framework.

In comparison to previous studies, the proposed Digital Moderation Multicultural IRE Model advances the literature by offering a structured and system-oriented synthesis that connects these components into an integrated framework. Rather than treating dialogue, moderation values, assessment instruments, or digital literacy as separate interventions, the model conceptualizes them as interdependent elements within a holistic educational ecosystem. The theoretical contribution of this model lies in its process orientation: it explains how curriculum integration,

interpretive pedagogy, multidomain evaluation, teacher capacity building, community engagement, and digital civility interact to produce sustainable tolerance outcomes. By situating digital literacy alongside dialogical and moderation-based strategies, the model extends prior frameworks into the post-digital educational context and responds to contemporary challenges of polarization and disinformation. Thus, the study contributes not only empirical synthesis but also a conceptual integration that strengthens the theoretical architecture of multicultural-based Islamic education.

The application of reflective dialogue with an inclusive pedagogical approach has also been seen in various Islamic education initiatives in Indonesia. For example, Yasmadi et al., (2024) argues that the teaching of religious moderation in Arabic courses designed by instilling the values of pluralism and local wisdom facilitates communication that is not only linguistic, but also contextually ethical; As a result, students develop an inclusive understanding without losing their religious identity. This kind of model reflects the complexity of the application of reflective dialogue in the IRE curriculum where the value of moderation is placed not as a superficial addition, but as a structural value that shapes the way students think and act.

Based on this empirical and conceptual synthesis, it is recommended that IRE integrate reflective dialogue education through several strategies: (1) the preparation of Talking Circles in the classroom to listen to and share personal narratives in an empathetic manner; (2) teacher training in facilitating reflective dialogue, including open questioning techniques and facilitating differences without creating confrontation; (3) real-case analysis of local social contexts as discussion material rather than normative texts alone to ground religious teachings in real experience; and (4) the development of a reflective evaluation rubric that includes doctrinal understanding, inclusive attitudes, and the ability to manage dialogue with respect.

Religious moderation assessments allow teachers to map baselines and monitor student progress (Latifa et al., 2022). A comprehensive religious moderation assessment measuring the cognitive (knowledge), affective (attitude/ intention), and practical (action) domains provides IRE teachers with a solid foundation to understand students' baseline and measure changes in tolerance values with accuracy and depth. Achmad Syahid et al. (2024) designed a Religious Moderation Scale that has been tested for validity and reliability through confirmatory factor analysis (CFA), ensuring that there is an accurate representation of the three domains. In addition, research by Junaedi et al. (2023) It shows that a comprehensive assessment instrument is able to capture the impact of moderation interventions on each dimension: knowledge increases by an average of 30%, tolerance attitudes increase by about 25%, and real actions increase by 20%.

The presence of psychometrically valid multidomain instruments also includes measurement invariance, paving the way for application in diverse contexts in a fair manner. Achmad Syahid et al. (2024) Perform metric and scalar invariance tests that show that the instrument is not biased against differences in cultural, religious, or regional backgrounds. This confirmation is expected to strengthen the application of moderation assessments, especially in heterogeneous schools in big cities and remote areas.

Collaboration between schools and community initiatives based on local wisdom has tremendous power in making tolerance a value that is lived every day, not just a theme in teaching texts. Harnish (2021) illustrates this practice through the Lingsar Festival in Lombok, where interfaith ritual and social interactions not only strengthen inter-community respect, but also reinforce norms of tolerance in the collective life of local communities. In the context of IRE, a similar pattern can be applied through partnerships with local communities for example, interfaith programs based on local cultural traditions so that students witness firsthand the value of tolerance as a real practice, not just a theory.

Ethnographic research by Mukhtar et al. (2021) shows that the integration of Bugis local wisdom values such as Sipakatau (manusiawi), Sipakaingge (mutual respect), and Sipakalebbi (Helping Each Other) into the practice of learning in Palopo creates a significant transformative impact: students who are actively involved in local cultural events show a decrease in prejudice and an increase in openness towards other religions. This model reinforces the premise that collaboration that fuses schools and communities is not just an additional activity, but fundamental in shaping the tolerant identity of students as a whole.

Conclusion

This structured literature review indicates that the integration of multicultural values into Islamic Religious Education (IRE) is consistently discussed in the literature as a promising approach to strengthening religious moderation and tolerance in plural societies. The reviewed studies highlight the relevance of curriculum enrichment with themes such as coexistence, human rights, *maqāṣid al-sharī'ah*, and *fiqh al-ta'āyush*, combined with interpretive and dialogical pedagogies, cooperative learning strategies, and multidomain assessment approaches. Across the selected publications, reflective and contextual learning models supported by cognitive–affective–behavioral evaluation frameworks are frequently associated with positive tolerance-related outcomes. However, these findings are derived from previously published studies with varying contexts, designs, and measurement instruments, and therefore cannot be generalized as definitive evidence of effectiveness within this review itself.

The present study contributes by synthesizing these dispersed findings into an integrated conceptual framework, namely the Digital Moderation Multicultural IRE Model. Nevertheless, several limitations should be acknowledged. First, this research is limited to Scopus and Sinta 2 indexed literature within the 2014–2025 period, which may exclude relevant studies outside these databases or time range. Second, as a literature-based study, it does not involve primary empirical validation of the proposed model. Future research should empirically test the framework through mixed-method designs, implementation studies, longitudinal evaluations, and psychometrically validated measurement instruments to examine its practical effectiveness and contextual adaptability in diverse educational settings.

The integration of digital literacy in IRE is key in the era of disinformation and post-truth, by emphasizing source criticism, civic online reasoning, and digital civility based on Islamic teachings. Strengthening teacher pedagogy through moderation training, dialogue facilitation, and collaboration between community schools and local institutions can make tolerance a daily practice, not just a subject matter. This approach is not only academically relevant, but also practical in shaping a generation of Muslims who are able to engage morally with differences without weakening their commitment to the faith. Thus, IRE plays a strategic role in building a harmonious, just, and adaptive society to global socio-cultural dynamics.

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