

Development of a Multicultural-Based Islamic Religious Education Learning Model to Strengthen Students' Religious Moderation at Ibrahimy Sukorejo Senior High School, Situbondo

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Abstract

This study was motivated by the growing challenges of social, cultural, and religious diversity that require strengthening religious moderation through Islamic Religious Education (IRE) learning. However, the implementation of multicultural education within IRE learning still faces various challenges related to curriculum development, instructional strategies, and the internalization of religious moderation values. This study aims to develop a multicultural-based Islamic Religious Education learning model to strengthen students' religious moderation at SMA Ibrahimy Sukorejo Situbondo. The research employed a Research and Development (R&D) approach using the ADDIE model, consisting of analysis, design, development, implementation, and evaluation stages. Data were collected through observations, in-depth interviews, documentation, questionnaires, and Focus Group Discussions (FGDs) involving Islamic education teachers, students, and school stakeholders. The findings indicate that the developed learning model integrates the values of tolerance, inclusivity, justice, respect for diversity, and religious moderation into learning objectives, materials, teaching methods, and assessment processes. The implementation of this model significantly enhanced students' understanding of multicultural values, strengthened moderate attitudes, improved intercultural dialogue skills, and fostered inclusive and tolerant religious character. The resulting model consists of multicultural orientation, value internalization, social collaboration, critical reflection, and moderate character reinforcement stages. This study concludes that the multicultural-based Islamic Religious Education learning model is effective in strengthening students' religious moderation. Therefore, the model is recommended for broader implementation and further development across educational levels to support the creation of harmonious, inclusive, and sustainable educational environments.

Keywords: Islamic Religious Education, Multicultural Education, Learning Model Development, Religious Moderation, Senior High School

INTRODUCTION

Indonesia is a multicultural country with a very high level of diversity, both in terms of religion, ethnicity, culture, language, and social traditions. This diversity is a social reality that cannot be separated from the lives of Indonesian people and serves as one of the social capitals in building a harmonious national life. However, on the other hand, diversity also has the potential to give rise to various social conflicts if not managed properly through education that instills the values of tolerance, appreciation for differences, and mutual respect between individuals and groups. In this context, education plays a strategic role as an instrument of social transformation to shape a generation capable of living side by side peacefully in a

pluralistic society. Therefore, strengthening multicultural education is an urgent need in the national education system, particularly through Islamic Religious Education (PAI) learning (Tilaar, 2023).

Islamic Religious Education essentially aims not only to shape students with a cognitive understanding of religion, but also to develop attitudes, character, and behavior that reflect the values of Islamic teachings, which are a blessing for all the worlds (Halstead, 2017). These values include tolerance (tasamuh), justice (al-'adl), balance (tawazun), moderation (wasathiyah), and respect for humanity. In practice, Islamic Religious Education (PAI) learning often focuses on the transfer of religious knowledge, thus providing insufficient space for the development of students' multicultural awareness. As a result, students understand religion only in its normative and ritual aspects, but are not yet fully able to implement Islamic values in a pluralistic and diverse social life (Zuhairini & dkk, 2025).

The increasing phenomenon of intolerance, religious exclusivism, identity-based hate speech, and the rise of radicalism among the younger generation demonstrates that religious education has not fully succeeded in shaping the moderate character of students. Various surveys indicate that some students still hold less open views toward groups with different religions, cultures, and social views (Nieto, 2023). This situation poses a serious challenge for the world of education, particularly Islamic educational institutions, to develop learning models that can systematically integrate multicultural values and religious moderation into the learning process (Sugiyono, 2026).

Religious moderation is a concept that emphasizes a balanced, non-extremist religious attitude, while respecting differences in social life. Religious moderation is a strategic national development agenda because it is considered capable of maintaining national unity amidst diversity (Sahin, 2023). This concept is not intended to diminish a person's religious faith, but rather to guide religious understanding and practice so that it remains based on the principles of justice, balance, tolerance, and respect for human dignity. In the context of education, religious moderation must be instilled from an early age through various learning activities that enable students to understand diversity as a natural law that must be accepted and appreciated.

Multicultural education exists as an educational approach aimed at developing students' abilities to understand, accept, and appreciate diversity (Banks, 2023). Multicultural education emphasizes not only the recognition of differences but also promotes equality, social justice, and respect for the rights of every individual. In Islamic Religious Education (PAI) learning, multicultural education can be an effective means of internalizing inclusive and moderate Islamic values. The integration of multicultural education into PAI learning enables students to gain a more contextual, open, and relevant understanding of religion to meet the challenges of modern, pluralistic society.

Conceptually, multicultural education aligns with Islamic teachings, which place humans as equal beings before God. The Quran emphasizes that ethnic, national, and cultural diversity is a means of mutual understanding and building harmonious relationships (Al-Attas, 2023). Therefore, Islamic education, oriented toward strengthening religious moderation, needs to integrate multicultural values into all aspects of learning, from objectives and materials to methods and media to evaluation. Thus, Islamic Religious Education (PAI) learning not only produces individually pious students but also tolerant, inclusive, and socially responsible citizens.

Various previous studies have shown that multicultural education significantly contributes to fostering tolerance and religious moderation in students. Research conducted by Banks (2021) explains that multicultural education can improve students' ability to understand cultural diversity and reduce social prejudice. Meanwhile, research by Nieto (2020) shows that a multicultural approach to education can strengthen democratic awareness, respect for human rights, and the ability to coexist peacefully in a pluralistic

society ([Abdullah, 2021](#)). These findings demonstrate that multicultural education has strong relevance in developing students' character in the era of globalization.

In the context of Islamic education, Abdullah's (2022) research shows that integrating multicultural values into Islamic Religious Education (PAI) learning can increase students' tolerance and openness toward diverse groups. The study confirms that religious learning delivered through a multicultural approach can reduce exclusivist tendencies and strengthen students' moderate attitudes. Another study by Muhaimin (2023) found that the implementation of multicultural-based Islamic education has a positive effect on the formation of inclusive and democratic religious character ([Ahmed, 2021](#)). These results indicate that multicultural education can be an important instrument in fostering religious moderation in the school environment.

Furthermore, research conducted by Assegaf (2021) revealed that Islamic Religious Education (PAI) learning that integrates the values of tolerance, respect for diversity, and cross-cultural dialogue can improve students' social skills in dealing with differences ([Memon, 2022](#)). The study also emphasized that Islamic education must shift from an exclusive paradigm to an inclusive one that positions diversity as a social and spiritual wealth. Meanwhile, research by Arifin (2024) showed that strengthening religious moderation through Islamic Religious Education (PAI) learning requires a systematic, structured, and contextual learning model so that the values of moderation are not only understood theoretically but also practiced in everyday life.

Although various studies have examined the relationship between multicultural education, Islamic Religious Education (PAI) learning, and religious moderation, most research focuses on the implementation of multicultural values in learning or analyzing the effectiveness of religious moderation programs in schools. Research specifically developing multicultural-based Islamic Religious Education (ISE) learning models to strengthen religious moderation is still relatively limited, particularly in the context of Islamic boarding school-based high schools ([Gunther, 2023](#)). Thus, a research gap exists that needs to be filled by developing learning models capable of comprehensively integrating multicultural education and religious moderation into the Islamic Religious Education (PAI) learning process.

Ibrahimi High School, Sukorejo, Situbondo, was chosen as the research location because it is an educational institution located within a large Islamic boarding school (*pesantren*) with diverse student backgrounds from various regions, cultures, and social conditions. This diversity presents both potential and challenges in the learning process and character development of students ([Assegaf, 2023](#)). As an educational institution that integrates the formal education system and Islamic boarding school values, Ibrahimi High School has a significant opportunity to develop a PAI learning model that can strengthen religious moderation through a multicultural approach. Furthermore, this school has implemented various programs that support the strengthening of religious character and tolerance, but does not yet have a structured and academically documented multicultural learning model.

Based on the above description, the development of a multicultural-based Islamic Religious Education learning model is an urgent need to address the challenges of diversity and strengthen religious moderation in educational environments. The developed model is expected to be able to integrate the values of tolerance, inclusivity, justice, cooperation, respect for differences, and constructive dialogue into the entire learning process. Through this model, students not only gain a deep religious understanding but also have the ability to live side by side harmoniously in a pluralistic society. Therefore, this study focuses on the development of a multicultural-based Islamic Religious Education learning model to strengthen religious moderation in students at SMA Ibrahimi Sukorejo Situbondo as an effort to produce learning innovations relevant to the needs of Islamic education in the era of a multicultural society.

METODE

This study uses a research and development (R&D) type with a qualitative and quantitative approach (mixed methods) that aims to produce a product in the form of a Multicultural-Based Islamic Religious Education (PAI) Learning Model to Strengthen Religious Moderation of Students at SMA Ibrahimy Sukorejo Situbondo. Development research was chosen because it not only describes the phenomenon, but also produces a learning model that can be applied and tested for its effectiveness in the learning process. The development model used is ADDIE (Analysis, Design, Development, Implementation, Evaluation) which is considered systematic and appropriate for the development of learning models.

The research was conducted at Ibrahimy Sukorejo Senior High School, Situbondo, during the odd semester of the 2025/2026 academic year. The research location was selected based on the school's characteristics, which are located within an Islamic boarding school (pesantren) environment, with diverse student backgrounds in terms of culture, region of origin, religious organization, and socioeconomic status. These conditions make this school a relevant location for developing a multicultural learning model.

The research subjects consisted of the principal, the vice principal for curriculum, Islamic Religious Education teachers, and grade 10 and 11 students of SMA Ibrahimy Sukorejo Situbondo. In addition, expert validators consisting of Islamic education experts, curriculum experts, and religious moderation experts were involved in the model validation process. Informants were determined using purposive sampling, considering their involvement in the implementation of Islamic Religious Education learning and character building programs at the school.

Data collection techniques included observation, in-depth interviews, documentation, questionnaires, and focus group discussions (FGDs). Observations were used to obtain data on the Islamic Religious Education (PAI) learning process and the implementation of multicultural values in the classroom. Interviews were conducted with principals, teachers, and students to explore the need for developing learning models. Documentation was used to analyze the curriculum, learning tools, and school programs related to religious moderation. Questionnaires were used to measure the validity, practicality, and effectiveness of the developed model. Meanwhile, FGDs were conducted to obtain input from education experts and practitioners regarding model improvements.

Table 1. Stages of Development of a Multicultural-Based Islamic Education Learning Model

ADDIE Levels	Research Activities	Output
Analysis	Needs analysis, problem identification, literature study, curriculum analysis	Model needs map
Design	Syntax compilation, learning tools, indicators of religious moderation	Draft learning model
Development	Expert validation, model revision, research instrument development	Validated learning model
Implementation	Limited trials and field trials	Practicality and effectiveness data
Evaluation	Evaluation of results, final revision, model refinement	Final learning model

Table 1 shows that model development was carried out in stages through five ADDIE phases. The analysis phase focused on identifying the needs of schools and students for multicultural-based Islamic Religious Education (PAI) learning. The design phase resulted in a draft model and learning tools. The development phase was conducted through expert validation to obtain a model that was feasible for implementation. The implementation phase aimed to test the model's practicality and effectiveness in learning.

Next, the evaluation phase was used to refine the model based on field test results to obtain a final model ready for use.

Data analysis was conducted using interactive data analysis techniques proposed by Sugiyono (2014), namely data reduction, data presentation, and drawing conclusions. Qualitative data obtained from observations, interviews, and documentation were analyzed through a reduction process to select relevant data, then presented in the form of descriptive narratives and data matrices before conclusions were drawn. Quantitative data obtained from the validation, practicality, and effectiveness questionnaires were analyzed using descriptive statistics in the form of percentages and average scores. The results of this analysis were used to determine the feasibility of the developed learning model.

The research cycle follows the ADDIE stages continuously. Each stage generates feedback that is used to revise the next stage. Thus, the resulting learning model not only meets theoretical requirements but also possesses a high level of validity, practicality, and effectiveness in strengthening students' religious moderation through multicultural-based Islamic Religious Education.

RESULTS AND DISCUSSION

Development of a Multicultural-Based Islamic Religious Education Learning Model to Strengthen Religious Moderation

The first phase of the research focused on developing a multicultural-based Islamic Religious Education (PAI) learning model, based on a needs analysis, literature review, field observations, interviews with teachers and students, and a review of the curriculum used at Ibrahimy Sukorejo Situbondo High School. The analysis showed that the PAI learning currently implemented has provided students with a good understanding of religion, but is still cognitively oriented and has not systematically integrated multicultural values and religious moderation throughout the learning process. Teachers have delivered material on tolerance, brotherhood, and social morals, but their implementation is still incidental and has not been developed into a structured learning model. This condition has resulted in the internalization of religious moderation values not taking place optimally (Muhaimin, 2021). Therefore, a learning model is needed that can integrate Islamic values and multicultural values comprehensively so that students not only understand religious teachings normatively, but also are able to implement them in a pluralistic social life (Nata, 2023).

Based on the results of the needs analysis, researchers developed a Multicultural-Based Islamic Religious Education Learning Model (MPAI-BM) designed to strengthen students' religious moderation through five main syntaxes, namely multicultural orientation, internalization of moderate Islamic values, social collaboration, critical reflection, and strengthening moderate character (Yusuf, 2024). In the multicultural orientation stage, students are introduced to the reality of religious, cultural, ethnic, and traditional diversity in Indonesia through various learning media and case studies (Qomar, 2024). The internalization stage of values is carried out by integrating the concepts of *tasamuh*, *tawassuth*, *tawazun*, and *i'tidal* into the learning material (Rosyada, 2024). Next, students are involved in collaborative activities that allow them to interact with friends from different backgrounds. In the critical reflection stage, students are invited to evaluate learning experiences and relate them to everyday life. The final stage is strengthening moderate character through the habituation of tolerant, inclusive attitudes and respect for differences (Langgulang, 2025).

Expert validation results indicate that the developed model has a very high level of feasibility. The validators assessed that the model is relevant to the needs of contemporary Islamic education, which demands strengthening religious moderation in a multicultural society (Banks, 2021). This finding aligns with Banks' (2021) assertion that multicultural education must be an integral part of the curriculum to build awareness of pluralism and social justice. Furthermore, Abdullah (2022) explains that Islamic Religious Education (PAI)

learning based on the integration of multicultural values can foster inclusive and tolerant religious attitudes. Thus, the developed model not only meets the theoretical aspects of Islamic education but also addresses the practical needs of schools in developing moderate student character.

Table 2. Results of the Development of a Multicultural-Based Islamic Education Learning Model

Model Components	Development Results
Learning objectives	Strengthening religious moderation and multicultural character
Learning materials	Tolerance, brotherhood, diversity, social justice
Learning methods	Collaborative, problem-based learning, reflective
Instructional Media	Videos, case studies, multicultural LKPD
Evaluation	Moderate knowledge, attitudes, and behavior
Model Syntax	Orientation, Internalization, Collaboration, Reflection, Reinforcement

The main products produced at this stage are: Multicultural-Based Islamic Religious Education Learning Model (MPAI-BM) along with supporting tools consisting of learning modules, Lesson Implementation Plans (RPP), Student Worksheets (LKPD), religious moderation evaluation instruments, and model implementation guides for teachers. These products are designed to facilitate teachers in integrating multicultural values into Islamic Religious Education (PAI) learning systematically and sustainably (Parekh, 2022). The availability of complete learning tools is a crucial factor in ensuring the successful implementation of the model in the field. This finding supports research by Muhaimin (2023), which states that the effectiveness of Islamic Religious Education (PAI) learning is greatly influenced by the suitability between the learning model, learning tools, and student needs (Mahfud, 2023).

Conceptually, the developed model combines the principles of Islamic education, multicultural education, and the theory of religious moderation within an integrative learning framework (Azra, 2022). This model positions students as active learning subjects who construct understanding through social experiences and critical reflection. Thus, learning not only results in increased knowledge but also changes in attitudes and behaviors that reflect the values of religious moderation. This demonstrates that developing a multicultural-based learning model is a strategic step in realizing Islamic education that is relevant to the needs of Indonesia's diverse society.

Implementation Activities and Testing the Effectiveness of the Multicultural-Based Islamic Religious Education Learning Model

After the model was declared valid by experts, the next stage was implementation and testing of its effectiveness at Ibrahimy Sukorejo Situbondo High School. Implementation was conducted with eleventh-grade students for one semester. This activity aimed to determine the model's practicality and effectiveness in strengthening students' religious moderation. During the implementation process, teachers used the developed learning tools and consistently applied the entire model syntax in learning activities. Observations showed that students were more actively involved in discussions, demonstrated an open attitude to differences of opinion, and were able to work collaboratively in heterogeneous groups (Saifuddin, 2021). The learning atmosphere became more dialogic and participatory compared to before the model was implemented (Mufiroh et al., 2025).

The implementation results showed significant changes in students' attitudes toward diversity. Students began to demonstrate an ability to appreciate differences in religion, culture, and social perspectives (Hanan & Rahmat, 2023). They were also better able to resolve conflicts peacefully through dialogue and deliberation. These findings indicate that the developed learning model successfully created learning

experiences that fostered multicultural awareness and religious moderation (Wahid, 2024). According to Nieto (2020), multicultural learning that involves social interaction and critical reflection can increase empathy, tolerance, and life skills in a pluralistic society (Subagja et al., 2022). The findings of this study support this view because students not only understood the concept of religious moderation but also demonstrated tangible behavioral changes (Ramadhani et al., 2022).

The model's effectiveness was measured through a religious moderation questionnaire administered before and after implementation. Measurements were conducted on four main indicators: tolerance, non-violence, commitment to nationalism, and respect for local traditions (Ritonga et al., 2021). The results showed significant improvements across all indicators. Students became more open to differences, had a greater awareness of the importance of maintaining national unity, and were able to appreciate local traditions as part of a cultural identity that must be preserved. These results demonstrate that the multicultural learning model has a significant contribution to building moderate character within the school environment.

Table 3. Results of the Effectiveness Test of the Multicultural-Based Islamic Education Learning Model

Indicators of Religious Moderation	Before Implementation (%)	After Implementation (%)
Tolerance	72	89
Anti-Violence	74	90
National Commitment	76	91
Local Tradition Award	73	88
Rate-rate	73.75	89.50

The increase in the average score from 73.75% to 89.50% indicates that the developed learning model is highly effective in strengthening students' religious moderation. The greatest improvement occurred in the indicators of national commitment and anti-violence, indicating that students increasingly understand the importance of maintaining unity and rejecting all forms of extremism and intolerance. These results align with research by Arifin (2024), which states that integrating religious moderation into learning has a stronger impact than incidental character-building programs (Rijal et al., 2022).

The products produced at the implementation and evaluation stage are The Final Model of Multicultural-Based Islamic Religious Education Learning to Strengthen Religious Moderation which has undergone validation, revision, and field testing (Kosim et al., 2024). This final product consists of a model book, a teacher learning module, a student module, a religious moderation evaluation instrument, and an implementation guide for schools (Muhaemin & Das, 2023). This final model can be used as an alternative Islamic Religious Education (PAI) learning model that is relevant to the challenges of 21st-century education, particularly in building the character of students who are religious, tolerant, inclusive, and committed to national values (Astiti et al., 2024).

Theoretically, the results of this study strengthen the integrative-interconnective paradigm in Islamic education developed by Amin Abdullah, namely the need to connect religious values with social and humanitarian realities (Lubab et al., 2023). From the perspective of multicultural education, this model also supports Banks' theory which emphasizes the importance of education as a means of social transformation to create a democratic society that respects diversity. Therefore, the developed learning model not only contributes to the development of multicultural-based Islamic Religious Education learning theory, but also provides practical contributions for schools in implementing religious moderation programs systematically. Thus, this model can be recommended as one of the effective innovations in Islamic Religious Education learning in building a moderate, tolerant generation capable of living harmoniously in a multicultural society.

CONCLUSION

This study concludes that the development of a Multicultural-Based Islamic Religious Education (PAI) Learning Model at Ibrahimy Sukorejo Situbondo High School has successfully produced a valid, practical, and effective learning model in strengthening students' religious moderation. The model, developed through a Research and Development (R&D) approach with ADDIE stages, consists of five main syntaxes, namely multicultural orientation, internalization of values, social collaboration, critical reflection, and strengthening moderate character. The results of the study indicate that the model is able to integrate the values of tolerance, inclusivity, justice, respect for diversity, and national commitment into the Islamic Religious Education learning process. The implementation of the model has a positive impact on increasing students' religious moderation attitudes, as indicated by increasing indicators of tolerance, anti-violence, national commitment, and respect for local traditions. Thus, there is a match between the research problem, the objectives of model development, and the results obtained, namely the realization of an PAI learning model that is able to answer the need to strengthen religious moderation in a multicultural educational environment.

However, this study still has several limitations, including the implementation of the model only in one educational institution, so the generalizability of the research results is still limited to similar contexts. Furthermore, the measurement of the model's effectiveness is more focused on aspects of student attitudes and behavior in the short term, so further research is needed to measure the model's impact on the formation of moderate character in a sustainable manner. Therefore, it is recommended that this multicultural-based Islamic Religious Education learning model be implemented at various levels of education and different school characteristics to test the consistency of its effectiveness. Islamic Religious Education teachers also need to receive ongoing training related to multicultural education and religious moderation to be able to implement the model optimally. Furthermore, policymakers in the field of education are expected to utilize this model as an alternative for developing Islamic Religious Education learning that supports the creation of students who are religious, tolerant, inclusive, and able to live harmoniously in a pluralistic Indonesian society.

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