



# Developing a Multicultural Islamic Education Model Oriented toward Religious Moderation to Enhance Students' Tolerance

Nabil Tito Prasetyo<sup>1</sup>, Novita Eni Kartika<sup>1</sup>, Chairul Anwar<sup>1</sup>, Syaiful Anwar<sup>1</sup>, Muhammad Idris<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Raden Intan Lampung, Indonesia

<sup>1</sup>STIT Pringsewu, Indonesia

✉ [nabiltitoprasetyo5@gmail.com](mailto:nabiltitoprasetyo5@gmail.com) \*

## Article Information:

Received February 10, 2026

Revised March 18, 2026

Accepted April 10, 2026

**Keywords:** *Multicultural Islamic education, religious moderation, tolerance attitudes*

## Abstract

This study aims to describe the implementation of a multicultural Islamic education model oriented toward religious moderation in improving students' tolerance attitudes at Islamic junior high schools. This study employed a qualitative approach using a case study design. Data were collected through in-depth interviews, participatory observation, and documentation involving the principal, Islamic Education teachers, and students selected through purposive sampling. The validity of the data was ensured through source and technique triangulation, while the data were analyzed thematically through data reduction, data display, and conclusion drawing. The findings revealed that the implementation of multicultural Islamic education oriented toward religious moderation was able to enhance students' tolerance attitudes, as reflected in mutual respect, appreciation of differences, and inclusive social interactions within the madrasah environment. The implementation model was carried out through the integration of multicultural values into the learning process, school culture, and students' religious activities. In addition, the role of teachers as facilitators, support from madrasah policies, and the strengthening of a religious moderation-based curriculum became the main factors contributing to the successful implementation of the model. The implications of this study indicate that multicultural Islamic education can serve as an effective strategy for strengthening religious moderation and fostering a sustainable culture of tolerance within Islamic educational institutions.

## INTRODUCTION

Islamic education holds a strategic position in shaping students' character, not only in terms of intellectual achievement but also in developing balanced religious, social, and moral values in facing the realities of a pluralistic society. In the Indonesian multicultural context, diversity in ethnicity, culture, language, and religion is an unavoidable social reality. This condition requires an educational system capable of instilling the values of tolerance, respect for differences, and inclusive attitudes in everyday life. In this regard, Islamic education, as part of the national education

## How to cite:

Prasetyo, N. T., Kartika, N. E., Anwar, C., Anwar, S., Idris, M. (2026). Developing a Multicultural Islamic Education Model Oriented toward Religious Moderation to Enhance Students' Tolerance. *Ahlussunnah: Journal of Islamic Education*, 5(1), 209-215.

## E-ISSN:

2827-9573

## Published by:

The Institute for Research and Community Service

system, has an important responsibility to cultivate these values through planned and sustainable learning processes (Amhag et al., 2019).

However, the reality within madrasahs indicates that the implementation of multicultural values has not yet been fully optimized. Some students still demonstrate exclusive attitudes, lack openness toward differences, and are unable to consistently internalize tolerance values in their social interactions. This condition reflects a gap between the ideal goals of Islamic education and the actual learning practices implemented in educational institutions. Therefore, innovation in Islamic Religious Education learning is needed, not only focusing on cognitive aspects but also on character and attitude formation based on multicultural values and religious moderation (Sumadiyah & Wahyuni, 2024).

Theoretically, multicultural education in Islam emphasizes the principles of justice, equality, and respect for differences as part of *sunnatullah* (divine law). Multicultural education is not only intended to develop an understanding of diversity but also to foster tolerant and inclusive social attitudes. In addition, the concept of religious moderation serves as an essential foundation for developing balanced religious perspectives, avoiding extremism, and accepting differences openly. The integration of multicultural education and religious moderation is expected to shape students who are able to coexist peacefully within a pluralistic society (Mursalin et al., 2024).

The development of globalization and advances in information technology have also significantly influenced students' perspectives in understanding social realities and diversity. The rapid flow of information is often not accompanied by adequate religious literacy, which may lead to biased understanding, intolerant attitudes, and even potential identity-based social conflicts. In this context, Islamic education is required to function as a value filter through strengthening religious moderation within the learning process so that students are not easily influenced by extremist ideologies that contradict the values of Islam as *rahmatan lil 'alamin* (a mercy to all creation) (Al Maulani & Khasanah, 2025).

In addition to social and technological developments, the role of Islamic Religious Education teachers is also crucial in the process of internalizing multicultural and religious moderation values in madrasahs. Teachers function not only as conveyors of learning materials but also as role models in fostering a culture of tolerance within the school environment. Nevertheless, challenges remain regarding teachers' pedagogical readiness to systematically and structurally integrate these values into classroom learning. This condition indicates the need for a more applicable and practical educational model that can be effectively implemented in classroom learning processes (Heryana et al., 2024).

On the other hand, the current Islamic education curriculum has actually provided space for the development of character values, including tolerance and religious moderation. However, its implementation at the institutional level remains suboptimal due to the absence of a learning model that comprehensively integrates a multicultural approach. As a result, the learning process tends to be normative and has not fully addressed the deeper formation of students' social attitudes. The gap between curriculum concepts and learning practices demonstrates the need for an Islamic education model that is more operational and applicable in systematically integrating the values of tolerance and religious moderation.

Several previous studies have examined multicultural-based Islamic education in improving students' tolerance attitudes. However, most of these studies remain descriptive and primarily focus on the general implementation of multicultural values. Previous research has also rarely provided a structured, applicable, and comprehensive educational model integrated with the concept of religious moderation. Furthermore, the implementation of multicultural values in learning often depends on individual teachers' creativity, resulting in uneven application across educational institutions (Jauhari & Suwendi, 2025).

Based on these conditions, this study proposes a multicultural Islamic education model oriented toward religious moderation as an effort to strengthen students' tolerance attitudes in Islamic junior high schools (*Madrasah Tsanawiyah*). This model emphasizes the systematic and sustainable integration of multicultural values and religious moderation into learning processes, school culture, and students' social interactions. The novelty of this study lies in integrating multicultural educational approaches with the reinforcement of religious moderation within the context of Islamic education in madrasahs in an operational and applicable manner.

Therefore, this study aims to examine and describe the implementation of a

multicultural Islamic education model oriented toward religious moderation in improving students' tolerance attitudes at *Madrasah Tsanawiyah*. This study is expected to contribute theoretically to the development of Islamic education studies, particularly in the fields of multicultural education and religious moderation. In addition, this study is also expected to provide practical contributions for teachers and educational institutions in designing more inclusive, contextual, and relevant learning processes that meet the needs of multicultural societies in the current and future global era (Muhaemin & Das, 2026).

## METHODS

This study employed a qualitative approach using a case study design to gain an in-depth understanding of the implementation of a multicultural Islamic education model oriented toward religious moderation in improving students' tolerance attitudes at *Madrasah Tsanawiyah* (Islamic junior high schools). The case study approach was chosen because it allows researchers to explore phenomena holistically within real-life contexts, particularly those related to learning processes, school culture, and social interactions within the madrasah environment (Engkizar, Jaafar, Hamzah, Syafril, Febriani, et al., 2026; M et al., 2026; Tadol et al., 2025).

The study was conducted at an Islamic junior high school that implements the reinforcement of religious moderation and multicultural educational values in its learning activities. The research participants consisted of the principal, Islamic Religious Education teachers, and students selected through purposive sampling. The selection of informants was based on their direct involvement in the learning process and the implementation of multicultural values within the school environment. This technique was used to ensure that the data obtained were relevant to the focus and objectives of the study.

Data were collected through in-depth interviews, participatory observation, and document analysis. Interviews were conducted to obtain information regarding the informants' understanding, experiences, and perspectives related to the implementation of multicultural Islamic education and religious moderation. Participatory observation was carried out to directly observe classroom learning processes, students' social interactions, and the culture of tolerance developed within the madrasah environment. Meanwhile, document analysis was used to support the research data through the examination of learning materials, curriculum documents, school programs, and religious activity documents (Engkizar et al., 2023; Mutiaramses et al., 2025).

The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing conducted systematically. The analysis process was carried out continuously from the stage of data collection to interpretation in order to obtain a comprehensive understanding of the phenomenon under investigation (Engkizar et al., 2026; Kaema & Ulwi, 2025; Rambe et al., 2025). The trustworthiness of the data was ensured through source triangulation and technique triangulation to maintain the consistency and credibility of the data obtained from various informants and data collection methods. In addition, member checking was conducted to enhance the validity of data interpretation so that the findings could be scientifically justified (Akyuni et al., 2025; Engkizar et al., 2026; Susanto et al., 2023).

## RESULT AND DISCUSSION

The findings of this study indicate that the implementation of multicultural Islamic education within the madrasah environment has made a positive contribution to the development of students' tolerance attitudes. The process of Islamic Religious Education learning focused not only on the delivery of religious knowledge but also on the integration of multicultural values and religious moderation into classroom learning activities. Teachers applied contextual and dialogical approaches by relating

learning materials to the social realities encountered by students in their daily lives. This approach provided students with opportunities to understand differences as part of social life that must be accepted and respected.

Based on the observations, students began to demonstrate changes in their social interactions within the school environment. These changes were reflected in increased mutual respect, openness toward differing opinions, and the ability to collaborate with peers from diverse backgrounds. During the learning process, teachers also implemented heterogeneous group discussions that encouraged students to interact actively and build inclusive communication. These findings indicate that multicultural-based learning is capable of fostering students' social character to become more tolerant and open to diversity.

Furthermore, the integration of religious moderation values into the learning process significantly influenced students' perspectives in understanding Islamic teachings. Islamic Religious Education teachers actively connected learning materials with the realities of pluralistic social life, enabling students to understand that differences are part of *sunnatullah* that must be respected. In interviews, several students stated that learning activities emphasizing moderation values helped them become more open-minded and less susceptible to extremist religious views. The internalization of moderation values was carried out through habituation, reflective discussions, and teachers' role modeling in everyday life within the school environment. These findings are consistent with previous studies suggesting that character education based on religious moderation can shape students' perspectives to become more balanced and inclusive (Mulyawati et al., 2024).

This study also found that the role of teachers as facilitators and role models was a major factor in the successful implementation of multicultural Islamic education. Teachers functioned not only as providers of knowledge but also as examples of fairness, openness, and respect for differences in their daily interactions with students. Observations revealed that students tended to imitate teachers' attitudes in building social relationships with their peers. When teachers demonstrated inclusive and democratic attitudes during the learning process, students more easily developed tolerant attitudes within the school environment. This finding confirms that teacher role modeling is one of the most effective educational strategies for internalizing multicultural and religious moderation values (Busrat et al., 2025; Inayatillah et al., 2022; Ningsih et al., 2025).

On the other hand, school culture also played an important role in supporting the successful implementation of multicultural education. The institution created a conducive environment through the habituation of mutual respect, collective religious activities, and student character development programs. School leadership supported the implementation of religious moderation values through various institutional policies aimed at fostering inclusive social interactions within the educational environment. Interactions among students from different backgrounds became an effective medium for social learning in developing tolerance and cooperation. These findings indicate that multicultural education is not limited to classroom activities but is also shaped through the overall school culture (Sasa et al., 2025).

In addition to teacher and school culture factors, the curriculum also became an important element in supporting the implementation of multicultural Islamic education. The curriculum provided opportunities for integrating tolerance and religious moderation values into the learning process, particularly in Islamic Religious Education subjects. However, the findings revealed that the implementation of multicultural values still depended largely on the creativity and competence of individual teachers due to the absence of structured operational guidelines for multicultural-based learning. This condition resulted in varying levels of students'

understanding of tolerance values across different classes. Therefore, a more systematic and applicable learning model is needed to ensure the consistent implementation of multicultural education within the madrasah environment (Ningrum & Putri, 2025).

Overall, the findings demonstrate that the integration of multicultural Islamic education and religious moderation has made a significant contribution to improving students' tolerance attitudes. The internalization of values was carried out through a combination of classroom learning, teacher role modeling, school culture, and continuous social interaction among students. These findings reinforce the view that Islamic education functions not only as a means of transferring knowledge but also as a process of transforming social and spiritual values in shaping students who are moderate, inclusive, and capable of living peacefully within a multicultural society (Gunawan et al., 2019).

## CONCLUSION

This study concludes that the implementation of multicultural Islamic education oriented toward religious moderation contributes significantly to improving students' tolerance attitudes within the madrasah environment. The integration of multicultural values through contextual and dialogical learning approaches encourages students to become more inclusive, open-minded, and respectful of differences. The successful implementation of this educational approach is supported by teachers' roles as facilitators and role models, as well as by inclusive school culture and institutional policies promoting religious moderation. The findings indicate that the integration of multicultural education and religious moderation can serve as an effective strategy for strengthening tolerance culture in Islamic educational institutions. The novelty of this study lies in the integration of multicultural values and religious moderation through classroom learning, teacher role modeling, and school culture in a systematic manner. Nevertheless, continuous reinforcement is still needed to ensure that these values become deeply embedded in students' character. Future research is recommended to explore more applicable and technology-based multicultural learning models in different educational contexts.

## REFERENCES

- Akyuni, Q., Engkizar, E., Alhadi, M., Syamer, S., Witri, N., Khairiyah, K., & Mulyawati, H. (2025). Indonesian International Student Mobility Awards Program: Chances and Challenges. *Journal of International Affairs and Students Mobility*, 1(1), 41–56.  
<https://doi.org/https://jiasmy.intischolar.id/index.php/jiasmy/article/view/4>
- Al Maulani, S. A., & Khasanah, N. (2025). Peran pendidikan dalam pembentukan identitas masyarakat modern. *Al Ikhlas Jurnal Pendidikan Agama Islam*, 2(2).  
<https://doi.org/10.64677/ppai.v2i2.211>
- Amhag, L., Hellström, L., & Stigmar, M. (2019). Teacher Educators' Use of Digital Tools and Needs for Digital Competence in Higher Education. *Journal of Digital Learning in Teacher Education*, 35(4), 203–220.  
<https://doi.org/10.1080/21532974.2019.1646169>
- Busral, B., Rambe, K. F., Gunawan, R., Jaafar, A., Habibi, U. A., & Engkizar, E. (2025). Lived da'wah: Temporal structuring of religious practice in Tabligh jamaat's daily congregation. *Jurnal Ilmu Dakwah*, 45(2), 377–398.  
<https://doi.org/https://doi.org/10.21580/jid.v45.2.28479>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Fakhruddin, F. M., Oktavia, G., & Febriani, A. (2023). Changes in Students' Motivation to Memorize the Quran: A Study at Quranic Higher Education Institutions in Indonesia. *International Journal of Islamic Studies Higher Education*, 2(3), 240–258.

- <https://doi.org/https://doi.org/10.24036/insight.v2i3.240>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38.
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Oktavia, G., Febriani, A., & Albizar, A. (2026). Tartil Method as an Effective Strategy for Transforming Students' Positive Attitudes in Learning the Qur'an. *Journal of Quranic Teaching and Learning*, 2(1), 50–63.
- Gunawan, I., Sauri, S. G., & M, G. (2019). Internalisasi nilai moral melalui keteladanan guru pada proses pembelajaran di ruang kelas. *Jurnal Kajian Pendidikan Umum*, 18(1), 1–7. <https://doi.org/https://doi.org/10.17509/sosioreligi.v17i1.28719>
- Heryana, R., Rajaminsah, R., & Dasim, D. (2024). Peran Guru Pendidikan Agama Islam dalam Menanamkan Moderasi Beragama Melalui Program Kebiasaan. *TADIB: Jurnal Pendidikan Agama Islam*, 2(2), 199–210. <https://doi.org/10.69768/jt.v2i2.54>
- Inayatillah, I., Kamaruddin, K., & M. Anzaikhan, M. A. (2022). The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education. *Journal of Al-Tamaddun*, 17(2), 213–226. <https://doi.org/10.22452/JAT.vol17no2.17>
- Jauhari, A., & Suwendi, S. (2025). Pendekatan Multikultural dalam Pendidikan Agama di Madrasah. *Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi Dan Pendidikan*, 4(10), 3471–3488. <https://doi.org/https://doi.org/10.54443/sibatik.v4i10.3518>
- Kaema, M. T., & Ulwi, K. (2025). Exploration Solutions to the Problem of Quranic Education in Muslim Minorities. *Journal of Quranic Teaching and Learning*, 1(3), 93–107. <https://joqer.intischolar.id/index.php/joqer/article/view/12>
- M, R. A. D., Ismail, N. I., & Giling, M. (2026). The Role of Philosophy of Science in Developing Students' Critical and Creative Thinking Skills. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 55–64.
- Muhaemin, S., & Das, S. W. H. (2026). Analisis Studi Literatur tentang Model Pembelajaran Pendidikan Islam Multikultural dalam Upaya Penguatan Moderasi Beragama. *Andragogi: Jurnal Pendidikan Dan Pembelajaran*, 6(1), 92–102. <https://doi.org/10.31538/adrg.v6i1.2845>
- Mulyawati, S., Nugraha, M. S., Aliyah, A., & Yani, A. (2024). Internalisasi Nilai-nilai Karakter melalui Pengelolaan Kelas pada Pembelajaran SKI di Madrasah Tsanawiyah. *Kharismatik: Jurnal Ilmu Pendidikan*, 2(2), 93–107. <https://doi.org/https://doi.org/10.70757/kharismatik.v2i2.93>
- Mursalin, H., Mu'ti, A., & Amirrachman, R. A. (2024). Pendidikan Multikultural dalam Perspektif Islam. *Rayah Al-Islam*, 8(2), 617–635. <https://doi.org/10.37274/rais.v8i2.1068>
- Mutiaramses, M., Alkhaira, S., Zuryanty, Z., & Kharisna, F. (2025). Seven Motivations for Students Choosing to Major in Elementary School Teacher Education in Higher Education. *Multidisciplinary Journal of Thought and Research*, 1(2), 23–37. <https://mujoter.intischolar.id/index.php/mujoter/article/view/14>
- Ningrum, N. A., & Putri, N. A. (2025). Penanaman Nilai-Nilai Multikultural Melalui Pembelajaran Ips Pada Kelas VII di SMP Negeri 15 Semarang. *Sosiolum: Jurnal Pembelajaran IPS*, 6(2), 141–151. <https://doi.org/10.15294/sosiolum.v6i2.4064>
- Ningsih, I. W., Supriani, Y., Kartika, I., & Arifudin, O. (2025). Relevansi Moderasi Beragama Dalam Manajemen Pendidikan Islam Di Indonesia: Strategi Membangun Karakter Toleran Dan Inklusif. *SIBATIK JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, Dan Pendidikan*, 4(11), 3605–3624.

- <https://doi.org/https://doi.org/10.54443/sibatik.v4i11.3630>
- Rambe, K. F., Hadi, P. A., & Dewi, C. (2025). Distortion of Quranic Interpretation on Social Media : An Analysis of the Spread of Misleading Meanings. *Journal of Quranic Teaching and Learning*, 1(2), 121–138. <https://joqer.intischolar.id/index.php/joqer/article/view/8>
- Sasa, S. M. P., Alwi, N. A., & Kharisma, I. (2025). Peran Pendidikan Multikultural dalam Menumbuhkan Sikap Toleransi di Kalangan Siswa Sekolah Dasar: Kajian Literatur. *Jurnal Nakula : Pusat Ilmu Pendidikan, Bahasa Dan Ilmu Sosial*, 3(4), 80–94. <https://doi.org/10.61132/nakula.v3i4.1873>
- Sumadiyah, S., & Wahyuni, S. (2024). Development of Multicultural Islamic Religious Education Curriculum in Building Religious Moderation at Universitas Islam Kediri Kediri. *EDU-RELIGIA : Jurnal Keagamaan Dan Pembelajarannya*, 7(1), 80–89. <https://doi.org/10.52166/edu-religia.v7i1.6919>
- Susanto, D., Risnita, & Jailani, M. S. (2023). Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 1(1), 53–61. <https://doi.org/10.61104/jq.v1i1.60>
- Tadol, N.-H. D., Neem, C., Oktavia, G., & Febriani, A. (2025). Analysis of Parental Involvement in Achieving Sustainable Development Goals (SDGs) 4. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 93–108.

**Copyright holder:**

© Prasetyo, N. T., Kartika, N. E., Anwar, C., Anwar, S., Idris, M.

**First publication right:**

Ahlussunnah: Journal of Islamic Education

**This article is licensed under:**

**CC-BY-SA**