

Transforming Non-Muslim Students' Perceptions of Islam Through Islamic Religious Education: A Qualitative Study in a Multicultural School

Ulfia Atun¹, Siti Bariroh²

¹Department of Islamic Religious Education, Faculty of Education and Teacher Training, Universitas Islam Negeri Walisongo Semarang, Semarang, Indonesia

²SMA Negeri 1 Bumiayu, Kabupaten Brebes, Central Java, Indonesia

Article Info

Article history:

Received July 7, 2026

Revised August 20, 2026

Accepted August 25, 2026

Online First August 31, 2026

Keywords:

Aqidah

Akhlak

Islamic Religious Education

Non-Muslim Students

Religious Perception

ABSTRACT

Purpose of the study: This study aims to examine changes in non-Muslim students' perceptions and understanding of Islam after participating in Islamic Religious Education (PAI) at Bumiayu 1 State Senior High School, Kabupaten Brebes, particularly across the dimensions of aqidah, syariah, and akhlak.

Methodology: A qualitative descriptive field research design was employed. Data were collected from six non-Muslim students and one Islamic Religious Education teacher through direct classroom observation, semi-structured interviews, and documentation. Observation and interview guidelines were used as research instruments. Data were organized, reduced, presented descriptively, compared across sources, and verified before conclusions were drawn.

Main Findings: Participation in Islamic Religious Education was associated with increased understanding of several Islamic teachings, particularly in the aqidah dimension, including Allah, Asma'ul Husna, the Qur'an, believers' characteristics, and the Hereafter. Selected akhlak teachings also became better understood, while changes in syariah were limited. However, perceptual changes varied according to students' attention, engagement, and exposure to specific learning materials.

Novelty/Originality of this study: This study advances existing research by examining Islam through the perceptions of non-Muslim students who directly encounter Islamic Religious Education in an ordinary Indonesian school setting. It identifies differentiated changes across aqidah, syariah, and akhlak, demonstrating that religious exposure does not produce uniform perceptual change and that student engagement is an important factor in religious understanding.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license



Corresponding Author:

Ulfiatun,

Department of Islamic Religious Education, Faculty of Education and Teacher Training, Universitas Islam Negeri Walisongo Semarang, Semarang, Indonesia,

Jl. P. Diponegoro No. 2, Bumiayu, Brebes, 52273, Indonesia

Email: ulfiatun27@gmail.com

1. INTRODUCTION

Indonesia is a religiously diverse country in which students encounter different religious identities, beliefs, and cultural backgrounds within educational environments [1]. Schools therefore represent not only spaces for academic learning but also important settings in which students develop their understanding of religious differences and construct attitudes toward people who hold different beliefs. In this context, religious education has a significant position because it provides students with religious knowledge while simultaneously

influencing how they understand themselves and others within a pluralistic society [2]. Previous research has emphasized that religious education can contribute to the development of interreligious tolerance and peaceful coexistence when religious learning is connected with openness, dialogue, and respect for diversity [3].

Islamic Religious Education (PAI) occupies an important position in this context because its learning content encompasses fundamental dimensions of Islamic teachings, including *aqidah*, *syariah*, and *akhlak* [4]. Although Islamic Religious Education is primarily intended to provide Muslim students with knowledge and values derived from Islamic teachings, its presence in a religiously diverse school environment also creates opportunities for students from different religious backgrounds to encounter Islamic perspectives. A pluralistic approach to Islamic religious education emphasizes that students can maintain their respective religious convictions while developing the ability to understand, accept, and interact respectfully with people who have different beliefs [5]. Thus, Islamic Religious Education in a diverse school should not be viewed solely as a means of transmitting religious knowledge, but also as an educational context in which perceptions of religion and interreligious understanding may develop.

The issue becomes particularly important when non-Muslim students participate in or are present during Islamic Religious Education learning [6]. Their encounters with Islamic teachings may provide knowledge that differs from their previous understanding of Islam, potentially influencing how they interpret Islamic beliefs, practices, and moral teachings [7]. The study conducted at Bumiayu 1 State Senior High School, Kabupaten Brebes, provides an empirical context for examining this phenomenon [8]. The school allows non-Muslim students to participate in Islamic Religious Education learning without coercion, while the teacher emphasizes tolerance and mutual respect among students [9], [10]. The original study found that non-Muslim students experienced increased knowledge about Islam after participating in Islamic Religious Education, particularly concerning *aqidah*, *syariah*, and *akhlak*, and that this increased knowledge was accompanied by changes in their perceptions of several Islamic teachings.

Nevertheless, existing studies have more commonly discussed religious education in relation to tolerance, religious moderation, multicultural education, curriculum, or the attitudes of teachers and Muslim students. For example, research in Indonesia has examined how religious education can foster respect for plurality among young people, how teachers understand and implement tolerance education, and how schools negotiate religious diversity through institutional practices and educational policies. Other research has explored religious tolerance through student discourse and interreligious learning activities [11]. These studies demonstrate the importance of religious education in shaping responses to religious diversity, but they leave a more specific question insufficiently explored: how do non-Muslim students themselves perceive Islam after directly encountering Islamic teachings through Islamic Religious Education learning in a regular school setting?

This gap is important because changes in religious perception cannot be adequately understood only through curriculum analysis, teacher perspectives, or general measurements of tolerance. The perspective of non-Muslim students provides a different analytical entry point for understanding how Islamic teachings are received, interpreted, and understood by learners who do not share the Islamic faith. The present study offers novelty by focusing specifically on the changes in non-Muslim students' perceptions of Islam following their participation in Islamic Religious Education learning and by examining those changes across the dimensions of *aqidah*, *syariah*, and *akhlak* [12]. The study is also significant because the findings indicate that increased exposure to Islamic teachings does not produce a uniform change across all topics; some aspects become better understood, while others remain unfamiliar when students do not sufficiently attend to classroom explanations. This illustrates that the relationship between religious learning and perception is shaped not merely by exposure to content but also by students' engagement with the learning process.

Understanding this phenomenon is increasingly urgent for religious education in pluralistic schools because educational spaces need to provide religious learning that strengthens religious identity while avoiding misunderstanding, prejudice, and social distance between students of different faiths. Previous research has shown that religious education can contribute to interreligious understanding and respect for plurality, but its effectiveness depends on how religious knowledge and diversity are negotiated in actual educational contexts [13], [14]. Therefore, examining the experiences and perceptions of non-Muslim students can provide a more nuanced understanding of the role of Islamic Religious Education beyond its conventional focus on Muslim learners. Based on this background, this study aims to examine how non-Muslim students' perceptions of Islam change after participating in Islamic Religious Education at Bumiayu 1 State Senior High School, Kabupaten Brebes, particularly in relation to the Islamic teachings of *aqidah*, *syariah*, and *akhlak*.

2. RESEARCH METHOD

2.1 Research Design

This study employed a qualitative descriptive design using a field research approach. The qualitative approach was selected because the study aimed to describe and understand changes in non-Muslim students'

perceptions of Islam after participating in Islamic Religious Education (PAI) learning in a natural school setting [15], [16]. The study did not involve statistical measurement or experimental treatment; instead, it examined students' experiences, understanding, responses, and perceptions through direct interaction with participants and observation of the learning context [17]. The research was conducted at Bumiayu 1 State Senior High School, Kabupaten Brebes. The field research was preceded by a pre-research stage and was conducted at the school from September 10 to October 5, 2022. The qualitative descriptive approach enabled the researcher to present the phenomenon based on verbal data obtained from interviews, observations, field notes, and supporting documentation.

2.2 Research Subjects and Focus

The subjects of this study were six non-Muslim students at Bumiayu 1 State Senior High School who participated in or attended Islamic Religious Education learning. The students consisted of two students from Grade X, two students from Grade XI, and two students from Grade XII. In addition to the non-Muslim students as the main informants, the Islamic Religious Education teacher served as a supporting informant to provide information concerning the implementation of Islamic Religious Education learning, school policies regarding non-Muslim students, students' participation in classroom activities, and the teacher's approach to religious diversity.

The object of the study was the change in non-Muslim students' perceptions of Islam after participating in Islamic Religious Education learning. The research focused on students' perceptions and understanding of Islamic teachings represented through three major dimensions, namely *aqidah*, *syariah*, and *akhlak* [18]. The perception was examined by comparing students' stated understanding of selected Islamic teachings before and after their exposure to Islamic Religious Education learning. The focus also considered whether students' perceptions developed positively, negatively, or remained relatively neutral in relation to the Islamic teachings discussed during the learning process.

2.3 Data Sources

The study used primary and secondary data. Primary data were obtained directly from the six non-Muslim students and the Islamic Religious Education teacher through observation and interviews [19], [20]. The six non-Muslim students constituted the main source for examining changes in perceptions, while the Islamic Religious Education teacher provided supporting information concerning the classroom learning context and the school's policy toward non-Muslim students.

Secondary data consisted of school documents, archives, photographs, and other written materials relevant to the research context. These materials included information concerning the school profile, student data, school conditions, and documentation of Islamic Religious Education learning and field activities. Documentary data were used to complement and strengthen information obtained through observation and interviews.

2.4 Data Collection Techniques

Three data collection techniques were employed: observation, semi-structured interviews, and documentation.

Observation. Observation was conducted directly during Islamic Religious Education learning activities in classes attended by non-Muslim students. The researcher observed the implementation of Islamic Religious Education learning, classroom conditions, students' participation, and the behavior of non-Muslim students during the learning process [21]. The observation was guided by an observation protocol covering the school profile, Islamic Religious Education teaching and learning activities involving non-Muslim students, and students' behavior during Islamic Religious Education lessons.

Interviews. Interviews were conducted with non-Muslim students who had participated in Islamic Religious Education learning and with the Islamic Religious Education teacher. The interviews with students explored their understanding and perceptions of selected Islamic teachings before and after participating in Islamic Religious Education learning. The interview questions covered materials related to *aqidah*, *syariah*, and *akhlak* [22]. Interviews with the Islamic Religious Education teacher addressed the school's policy regarding non-Muslim students, their participation in Islamic Religious Education classes, the teacher's reasons for allowing their participation, student responses, classroom participation, and the role of tolerance in the learning process.

Documentation. Documentation was used as complementary evidence for the observation and interview data. The researcher collected relevant school documents, school profile information, student-related data, photographs of Islamic Religious Education learning activities, and photographs or records of field interviews.

2.5 Research Instruments

The researcher served as the main instrument in collecting and interpreting qualitative data, supported by observation and interview guidelines and documentation equipment. The observation guideline was used to maintain the focus of classroom observations, while the interview guideline provided a systematic framework for exploring students' perceptions and the teacher's perspective. The student interview questions were adjusted according to grade level and the Islamic Religious Education materials relevant to each level. For example, Grade X students were asked about *fastabiqul khairat*, the concept of God in Islam, the Qur'an, characteristics of believers, extravagant lifestyles, and *riya'*. Grade XI students were asked about gratitude, guarding speech, and *khamr*, while Grade XII students were asked about the Day of Judgment, the stages of the Hereafter, and *qada* and *qadar*.

Table 1. Research Instruments and Data Focus

Instrument	Informant/Source	Main Focus	Data Obtained
Observation guideline	Islamic Religious Education learning activities and non-Muslim students	Classroom learning process, student participation, and student behavior	Field notes concerning the learning context and student participation
Interview guideline	Islamic Religious Education teacher	School policy, student participation, teacher responses, and tolerance	Teacher's explanation of Islamic Religious Education learning and non-Muslim student participation
Interview guideline	Grade X non-Muslim students	Aqidah and akhlak-related materials	Students' understanding and perceptions before and after Islamic Religious Education learning
Interview guideline	Grade XI non-Muslim students	Syariah and akhlak-related materials	Students' understanding and perceptions before and after Islamic Religious Education learning
Interview guideline	Grade XII non-Muslim students	Aqidah-related materials concerning the Hereafter and destiny	Students' understanding and perceptions before and after Islamic Religious Education learning
Documentation	School documents and field documentation	School profile, student data, learning activities, and research activities	Supporting documentary evidence

The instrument structure was based on the original observation and interview guidelines contained in the research materials. The observation guideline specifically included observation of the school profile, Islamic Religious Education learning activities attended by non-Muslim students, and non-Muslim students' behavior during Islamic Religious Education learning.

2.6 Data Analysis Technique

The qualitative data were analyzed systematically through data organization, reduction, presentation, and conclusion drawing. The analysis began by organizing interview transcripts, observation notes, and documentary materials [23]. The researcher then identified information relevant to the research focus and grouped the data according to emerging themes concerning non-Muslim students' perceptions of Islam.

Data reduction was conducted by selecting, summarizing, and focusing on information that was directly related to changes in students' perceptions. Irrelevant information was excluded from the analytical process. The reduced data were subsequently organized and presented descriptively according to the dimensions of *aqidah*, *syariah*, and *akhlak*. Finally, conclusions were drawn by comparing the students' understanding before and after participating in Islamic Religious Education learning and by examining supporting information obtained from the Islamic Religious Education teacher and observations. This analytical process followed the qualitative data analysis procedure described in the original research, which involved organizing data into units, identifying patterns, synthesizing information, and drawing conclusions.

Data interpretation also considered inconsistencies among participants. A change in perception was not assumed merely because a particular topic had been taught [24], [25]. Instead, students' interview responses were compared with classroom observations and supporting information to determine whether the students actually demonstrated increased understanding of the relevant Islamic teaching. This was particularly important because the original findings showed that some Islamic teachings were better understood after Islamic Religious

Education learning, whereas other topics remained unfamiliar when students did not pay sufficient attention during classroom explanations.

2.7 Research Procedure

The research procedure was carried out chronologically through several interconnected stages: preliminary identification, instrument preparation, field entry, data collection, data organization, analysis, and conclusion drawing. The procedure is summarized as follows:

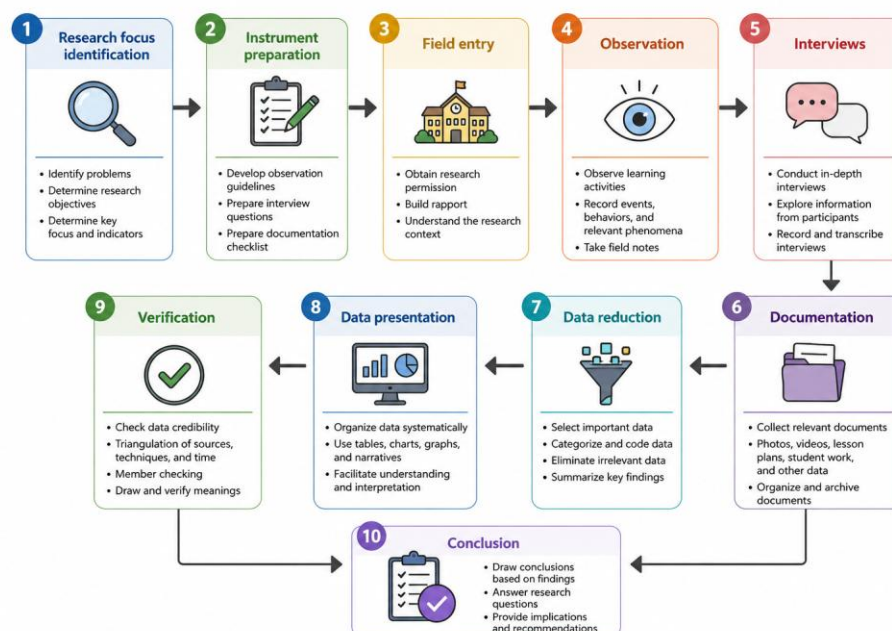


Figure 1. Research Procedure

First, the researcher identified the research focus concerning changes in non-Muslim students' perceptions of Islam after participating in Islamic Religious Education learning. Second, observation and interview guidelines were prepared according to the research focus. Third, the researcher entered the research setting and conducted direct observation of Islamic Religious Education learning involving non-Muslim students. Fourth, interviews were conducted with the six non-Muslim students and the Islamic Religious Education teacher. Fifth, relevant school documents and field documentation were collected as supporting evidence. Sixth, the collected data were organized and reduced according to the research focus. Seventh, the reduced data were presented descriptively according to the dimensions of aqidah, syariah, and akhlak. Eighth, the researcher compared information obtained from different data sources to verify the consistency of the findings. Finally, conclusions were formulated based on the overall interpretation of the data. The original study used observation, interviews, and documentation to obtain information about changes in non-Muslim students' perceptions and their experiences during Islamic Religious Education learning.

3. RESULTS AND DISCUSSION

3.1 Results

The findings indicate that participation in Islamic Religious Education (PAI) was associated with an increase in non-Muslim students' knowledge and understanding of several Islamic teachings. The study involved six non-Muslim students from Grades X, XI, and XII who participated in or attended Islamic Religious Education learning at Bumiayu 1 State Senior High School. Interviews and observations showed that students' initial knowledge of Islam was generally limited to basic information, while subsequent exposure to Islamic Religious Education provided more specific understanding of Islamic concepts. The changes were most apparent in selected topics related to aqidah and akhlak, although the extent of change differed among students and across learning materials. The findings therefore indicate that students' perceptions of Islam were not uniformly transformed but developed selectively according to the material they encountered and the degree to which they engaged with classroom explanations. This finding is consistent with the overall conclusion of the original study that non-Muslim students experienced increased knowledge of Islam after Islamic Religious Education learning, followed by changes in perceptions concerning several Islamic teachings.

Clearest changes were found in the aqidah dimension. Before participating in Islamic Religious Education learning, students generally possessed only general knowledge about Allah and Islamic beliefs. After exposure to the lessons, some students demonstrated more detailed understanding. For example, students previously understood Allah primarily as the God worshipped by Muslims, whereas after Islamic Religious Education learning they became familiar with the concept of Asma'ul Husna. Similarly, their understanding of the Qur'an expanded from simply recognizing it as the holy book of Muslims to recognizing that it consists of chapters and verses and functions as a source of guidance for Muslims. Students also demonstrated greater understanding of the characteristics of believers and the concept of the Hereafter, including knowledge concerning the stages or periods associated with the Day of Judgment. However, the change was not evident in all aqidah topics. Understanding of qada and qadar did not show a comparable development because some students reported that they did not listen to the teacher's explanation of the topic.

In the syariah dimension, the findings showed comparatively limited changes. The material concerning Islamic prohibition of khamr was the main syariah-related topic identified in the Islamic Religious Education learning observed in the study. Some non-Muslim students did not know this teaching before participating in Islamic Religious Education, but their knowledge did not necessarily increase after the lesson because they did not sufficiently listen to or attend to the teacher's explanation. Consequently, the study did not identify a substantial change in students' perceptions of this particular aspect of Islamic syariah. The limited finding in this dimension was also influenced by the scope of the Islamic Religious Education material delivered at the school, in which the syariah content relevant to the research was relatively narrow. Thus, the absence of substantial change should not be interpreted as evidence that Islamic Religious Education cannot contribute to students' understanding of syariah, but rather as a finding associated with the specific content exposure and classroom engagement observed in this study.

The akhlak dimension similarly demonstrated varied results. Some moral teachings were already familiar to students before they participated in Islamic Religious Education, while others were unfamiliar and remained insufficiently understood after the learning process. For instance, the principle of maintaining speech was generally known by students even before participating in Islamic Religious Education, particularly the idea that people should avoid words that hurt others. Likewise, the concept of gratitude was understood as expressing thankfulness for what God has given. In contrast, the concept of fastabiquk khairat, or striving to compete in goodness, was not known by some students before or after Islamic Religious Education learning because they did not pay sufficient attention during the relevant classroom explanation. The same pattern occurred with the topic of *riya'* and certain historical materials, which some students reported not knowing even after the lesson. Nevertheless, when students encountered teachings such as avoiding excessive or wasteful behavior, they were able to identify the Islamic moral message presented in the classroom.

The findings demonstrate that Islamic Religious Education can function as a channel through which non-Muslim students develop a more differentiated understanding of Islam when they are exposed to Islamic teachings in a classroom environment. The increase in understanding of Allah, Asma'ul Husna, the Qur'an, the characteristics of believers, and the Hereafter suggests that religious learning can move students' perceptions beyond basic or generalized knowledge toward more specific recognition of Islamic concepts. This finding supports the argument that religious education can contribute to respect for religious plurality when learning enables students to encounter and understand religious perspectives different from their own. Research on religious education in Indonesia has found that education can foster respect for plurality by encouraging students to become more open toward believers of other religions and by creating opportunities for interreligious engagement and dialogue. In this study, however, the process occurred through direct exposure to Islamic Religious Education content rather than through a specifically designed interreligious dialogue program. This constitutes an important distinction and indicates that even ordinary classroom encounters with Islamic Religious Education can become a source of religious knowledge for non-Muslim students when participation occurs in an environment that does not impose religious conversion.

Findings also reveal an important gap between the potential of Islamic Religious Education to increase religious understanding and the actual learning experience of non-Muslim students. Previous scholarship has emphasized the need for a more pluralistic model of Islamic Religious Education that allows students to maintain their own religious convictions while understanding, accepting, and interacting respectfully with people of different beliefs. The present findings are broadly consistent with this perspective because the school allowed non-Muslim students to choose whether to remain in or leave the Islamic Religious Education classroom, rather than compelling them to participate. The teacher also emphasized tolerance while allowing non-Muslim students to access Islamic learning. However, the findings simultaneously reveal a limitation that is less visible in general discussions of religious pluralism: access to religious learning does not automatically produce increased understanding. Topics that students did not attend to remained unknown even after being included in classroom instruction. This suggests that the effectiveness of Islamic Religious Education in shaping religious perception depends not only on the content and openness of the learning environment but also on students' active engagement with the instructional process.

This pattern is particularly relevant when compared with recent research concerning religious education in Indonesia. Harjatanaya's study of multi-religious schools found that religious education is negotiated through interactions among schools, teachers, students, institutional policies, and local cultures, and that school responses do not always fully accommodate the religious needs of minority and supra-minority students. Similarly, research involving Indonesian high-school teachers found that the absence of interreligious learning raises questions concerning the effectiveness of cultivating tolerance in religiously diverse educational settings. The present study complements these findings by shifting the analytical focus from institutional arrangements and teacher perspectives to the perceptions of non-Muslim students themselves. Its novelty lies in showing, at the micro level, how non-Muslim students interpret specific Islamic teachings after encountering them through Islamic Religious Education and how their responses differ according to the content they actually engage with. Therefore, the study extends previous research by demonstrating that religious diversity in schools should be examined not only through policies of accommodation or teacher attitudes but also through students' lived encounters with religious knowledge.

Findings have several implications for Islamic Religious Education practice. First, teachers need to recognize that the presence of non-Muslim students in Islamic Religious Education classes requires pedagogical sensitivity, particularly when explaining theological concepts that are central to Muslim belief. The objective should not merely be to transmit Islamic knowledge but also to create an educational environment in which students can understand Islamic teachings without feeling pressured to abandon their own religious identity. Second, the findings suggest the importance of active and inclusive learning strategies because several topics remained unfamiliar precisely because students did not sufficiently attend to classroom explanations. Third, the results support the broader development of pluralistic religious education in which Islamic identity and openness toward religious difference are not treated as contradictory objectives. This is consistent with the argument that pluralistic Islamic Religious Education should cultivate students who are open-minded, tolerant, and capable of living constructively amid differences. Recent qualitative research on religious moderation education also indicates that educational experiences designed around encounters with religious diversity can strengthen awareness of tolerance and empower future educators to act as agents of peaceful coexistence.

Despite these contributions, the study has several limitations that need to be considered when interpreting the findings. The research involved only six non-Muslim students in one school, with two students representing each of Grades X, XI, and XII; consequently, the findings cannot be generalized to all non-Muslim students or all schools with religious diversity [26]. In addition, the study relied substantially on interview responses, and the original research acknowledged that participants' answers did not always provide a complete representation of their actual circumstances [27]. Another limitation concerns students' engagement during Islamic Religious Education learning: some participants did not pay sufficient attention to particular topics, making it difficult to determine whether the absence of perceptual change resulted from the content itself, the teaching process, or limited student engagement. Future research could therefore involve a larger number of schools, compare students who consistently participate with those who do not, and employ longitudinal observation or repeated interviews to examine whether changes in religious understanding persist over time.

Overall, the study demonstrates that Islamic Religious Education learning can contribute to the development of non-Muslim students' knowledge and perceptions of Islam, but the process is selective rather than automatic [28]. The strongest changes occurred in several *aqidah* topics and selected moral teachings, whereas limited change was found in *syariah* and in Islamic teachings that students did not sufficiently attend to during classroom instruction. The findings are broadly aligned with recent scholarship emphasizing the potential of religious education to promote respect for plurality, religious moderation, and peaceful coexistence in Indonesia, while also confirming that educational practice must address the complexity of religious diversity at the classroom level [29], [30]. The principal contribution of this study is therefore its student-centered account of how non-Muslim learners receive and interpret Islamic teachings within an ordinary Islamic Religious Education classroom. Rather than assuming that religious education automatically produces either tolerance or intolerance, the findings show that perception develops through the interaction between religious content, classroom exposure, student attention, and the learning environment. This provides a basis for developing Islamic Religious Education practices that are simultaneously faithful to Islamic teachings, educationally inclusive, and responsive to the realities of religiously diverse schools.

4. CONCLUSION

This study concludes that participation in Islamic Religious Education (PAI) can contribute to changes in non-Muslim students' knowledge and perceptions of Islam at Bumiayu 1 State Senior High School, Kabupaten Brebes. The findings show that these changes were most evident in several aspects of *aqidah*, including students' understanding of Allah, Asma'ul Husna, the Qur'an, the characteristics of believers, and the Hereafter. Changes were also identified in selected *akhlak*-related teachings, while the development of understanding in *syariah* was relatively limited. However, changes in perception did not occur uniformly because

students' understanding was influenced by the Islamic content they encountered and their level of attention and engagement during Islamic Religious Education learning. The study therefore demonstrates that exposure to Islamic religious education can provide non-Muslim students with more specific and differentiated knowledge about Islam without necessarily requiring changes in their own religious identity. These findings highlight the importance of inclusive, respectful, and pedagogically sensitive Islamic Religious Education learning in religiously diverse schools. Further research should examine similar phenomena across multiple schools and involve larger and more diverse groups of non-Muslim students, as well as longitudinal approaches, to determine how changes in religious understanding develop and persist over time.

ACKNOWLEDGEMENTS

The authors would like to express their gratitude to Bumiayu 1 State Senior High School, Kabupaten Brebes, for providing access to the research setting and supporting the implementation of the study. The authors also sincerely thank the Islamic Religious Education teacher and the participating students for their time, cooperation, and valuable contributions to the data collection process. The authors gratefully acknowledge all individuals who supported the completion of this research.

REFERENCES

- [1] R. Mulyana, "Religious moderation in Islamic religious education textbook and implementation in Indonesia," *HTS Teol. Stud. / Theol. Stud.*, vol. 79, no. 1, pp. 1–8, Jun. 2023, doi: 10.4102/hts.v79i1.8592.
- [2] A. M. Mufi, A. Elhady, and M. Mursalin, "Section Articles Internalization of Religious Moderation Values: Active Tolerance and Social Harmony in Education in Indonesia," *el-Tarbawi*, vol. 16, no. 1, pp. 1–32, Jun. 2023, doi: 10.20885/tarbawi.vol16.iss1.art1.
- [3] A. Mu'ti, "Pluralistic Islamic Religious Education: A Vision for Indonesia," *Rev. Faith Int. Aff.*, vol. 21, no. 2, pp. 121–127, Apr. 2023, doi: 10.1080/15570274.2023.2200280.
- [4] A. Bahri and A. Rizquha, "Humanistic Multicultural Analysis in Shaping Tolerance Culture Among Students in Islamic Education Learning," *AFKARINA J. Pendidik. Agama Islam*, vol. 8, no. 1, pp. 1–9, Oct. 2023, doi: 10.33650/afkarina.v8i2.5336.
- [5] Arifatul Ma'ani *et al.*, "The Value of Religious Moderation in the Learning of Islamic Religious Education and Characteristics of Class XI Students at SMK Negeri 1 Lumajang Indonesia," *Int. J. Educ. Res. Excell.*, vol. 2, no. 2, pp. 283–288, Aug. 2023, doi: 10.55299/ijere.v2i2.510.
- [6] S. I. Suratin, R. Lestari, and S. Sabarudin, "Implementation and Reinforcement of Religious Moderation Attitudes Among Students at Lempuyangwangi Public Elementary School, Yogyakarta," *HEUTAGOGIA J. Islam. Educ.*, vol. 3, no. 2, pp. 237–248, Dec. 2023, doi: 10.14421/hjie.2023.32-08.
- [7] H. Hakiki, "Strategi Guru Pendidikan Agama Islam dalam Membina Toleransi Beragama Siswa di Sekolah Menengah Pertama," *J. Educ. Res.*, vol. 2, no. 1, pp. 189–204, Nov. 2023, doi: 10.56436/jer.v2i1.227.
- [8] Z. Zulkifli, N. Kafid, H. Nanang, and M. Fahri, "The Construction of Religious Moderation among Indonesian Muslim Academics," *Teosof: J. Tasawuf dan Pemikir. Islam*, vol. 13, no. 2, pp. 337–366, Dec. 2023, doi: 10.15642/teosofi.2023.13.2.337-366.
- [9] B. S. Ma'arif, M. Rahmat, W. B. H. M. Yahya, and M. Syafei, "Educational Communication Based on Qur'anic Religious Pluralism in Increasing Religious Moderation of Muslim Students in Indonesia," *Int. J. Relig.*, vol. 5, no. 8, pp. 557–569, May 2024, doi: 10.61707/8j1fed40.
- [10] Dwi Afriyanto and Anatansyah Ayomi Anandari, "Transformation of Islamic Religious Education in the Context of Multiculturalism at SMA Negeri 9 Yogyakarta Through an Inclusive Approach," *J. Pendidik. agama Islam*, vol. 21, no. 1, pp. 1–21, Jun. 2024, doi: 10.14421/jpai.v21i1.7142.
- [11] M. Mukhibat, M. Effendi, W. H. Setyawan, and M. Sutoyo, "Development and evaluation of religious moderation education curriculum at higher education in Indonesia," *Cogent Educ.*, vol. 11, no. 1, pp. 1–9, Dec. 2024, doi: 10.1080/2331186X.2024.2302308.
- [12] Muslih, Muslim, Ramiaida Darmi, Siti Rosilawati Ramlan, Rizal Rahman Abdullah, and M. Aqil Luthfan, "Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia," *J. Pendidik. Agama Islam*, vol. 21, no. 2, pp. 477–491, Dec. 2024, doi: 10.14421/jpai.v21i2.10009.
- [13] U. Rosidah, T. Tobroni, and F. Faridi, "INTERFAITH DIALOGUE IN ISLAMIC RELIGIOUS EDUCATION," *J. Konseling Pendidik. Islam*, vol. 5, no. 1, pp. 120–133, Jan. 2024, doi: 10.32806/jkpi.v5i1.129.
- [14] M. Mukhsin, M. Muslihudin, A. Z. Mutaqin, and M. Nasir, "The Implementation of Multicultural Islamic Religious Education in the Families of Primary School-age Children in Putrajaya, Selaawi Garut," *Din. Ilmu*, vol. 24, no. 2, pp. 197–219, Dec. 2024, doi: 10.21093/di.v24i2.9008.
- [15] A. Novitasari, N. Nuryani, and D. Darsono, "Android-Based Wireless Single-Lead Electrocardiogram: Heart Rate Measurement and ECG Signal Visualization," *Kinet. Game Technol. Inf. Syst. Comput. Network, Comput. Electron. Control*, vol. 4, no. 3, pp. 4–11, 2024, doi: 10.22219/kinetik.v9i3.1943.
- [16] A. A. Ritonga and Nurmawati, "Analysis of the Representation of Religious Moderation Values in Senior High School Islamic Religious Education Textbooks under the Merdeka Curriculum: A Qualitative Study Using Content Analysis," *J. Pendidik. Islam*, vol. 14, no. 1, pp. 105–117, Jun. 2025, doi: 10.14421/jpi.2025.141.105-117.
- [17] T. Y. Harjatanaya, "Contextualising religious education in multi-religious Indonesia to achieve unity-in-religious diversity," *J. Beliefs Values*, vol. 46, no. 3, pp. 488–506, Jul. 2025, doi: 10.1080/13617672.2025.2450958.
- [18] L. Hakim and A. Muhid, "Inclusive Islamic Religious Education In Shaping Students' Religious Tolerance In

- Multicultural-Based Schools,” *Fikroh J. Pemikir. dan Pendidik. Islam*, vol. 18, no. 1, pp. 87–98, May 2025, doi: 10.37812/fikroh.v18i1.1771.
- [19] D. Setiawan, R. Abelia, and S. Bahri, “STRENGTHENING STUDENT TOLERANCE THROUGH INTERNALIZING THE VALUES OF RELIGIOUS MODERATION IN SCHOOLS,” *Pedagog. J. Pendidik.*, vol. 12, no. 1, pp. 178–193, Aug. 2025, doi: 10.33650/pjp.v12i1.10698.
- [20] L. N. Hamidah and S. Achmad, “Implementation of Religious Moderation Values in College Students,” *al-Iltizam J. Pendidik. Agama Islam*, vol. 7, no. 2, pp. 44–56, Dec. 2022, doi: 10.33477/alt.v7i2.3366.
- [21] R. R. Dabutar, W. N. Nst, and M. Al Farabi, “Religious Moderation as a Strategy for Student Competence Formation in Multicultural Schools,” *Acad. Open*, vol. 10, no. 2, pp. 1–8, Jul. 2025, doi: 10.21070/acopen.10.2025.11582.
- [22] A. Kurnia, Syafruddin Nurdin, and Muhammad Kosim, “Pengaruhutamaan Moderasi Beragama Dalam Kurikulum Sekolah: Studi Kasus Inovasi di SMAN 8 Sijunjung,” *Rayah Al-Islam*, vol. 9, no. 3, pp. 399–414, Jul. 2025, doi: 10.37274/rais.v9i3.83.
- [23] F. N. Pratama, M. Jannah, and F. Irpandi, “The Role of Students in Strengthening Religious Moderation through Islamic Religious Education in Indonesia,” *PALAPA*, vol. 13, no. 1, pp. 1–19, May 2025, doi: 10.36088/palapa.v13i1.5656.
- [24] Zamrud Hatamudin, Dewi Purnama Sari, Rahmat Iswanto, and Deri Wanto, “Implementation of Religious Moderation Values in Islamic Religious Education Learning and Its Implications for the Behavior of Grade XI Students at SMA Negeri 1 Muara Enim,” *J. Res. Islam. Educ.*, vol. 7, no. 2, pp. 628–640, Sep. 2025, doi: 10.25217/jrie.v7i2.6400.
- [25] M. Jannah, “The Role of Islamic Religious Education Teachers in Instilling Religious Tolerance Values in Schools,” *Indones. J. Islam. Stud.*, vol. 3, no. 1, pp. 12–16, Mar. 2025, doi: 10.58723/ijfis.v3i1.257.
- [26] M. Rahmat, U. Supriadi, A. Fakhruddin, C. Surahman, H. Taufiq Abdillah, and N. Nurjanah, “Religiosity and Interfaith Tolerance Among Students in Indonesian Islamic and General Junior Secondary Schools,” *J. Pendidik. Islam*, vol. 11, no. 1, pp. 115–132, Jun. 2025, doi: 10.15575/jpi.v11i1.44660.
- [27] Marhumah, Zulklipli Lessy, Sri Sumarni, and Miftahur Rohman, “Understanding Religious Tolerance Through the Human Rights Lens: The Implication for Religious Education,” *J. Pendidik. Agama Islam*, vol. 22, no. 1, pp. 1–21, Jun. 2025, doi: 10.14421/jpai.v22i1.8512.
- [28] B. Ulum, L. S. Astutik, D. A. Rahayu, A. A. P. E. Putra, and M. Zaini, “Preventing Bullying Through Islamic Religious Education in Indonesian Elementary Schools,” *J. Pendidik. Agama Islam Indones.*, vol. 7, no. 2, pp. 80–89, Apr. 2026, doi: 10.37251/jpaii.v7i2.3046.
- [29] M. Faishol, Wasino, Fakhruddin, and Asrori, “Enacting interreligious learning in Indonesian Islamic education: a phenomenological study of teacher practice,” *Front. Educ.*, vol. 11, no. 1, pp. 1–18, May 2026, doi: 10.3389/educ.2026.1810960.
- [30] M. Akmansyah, A. Faisal, A. Q. Zaelani, and A. Mujahid, “The Integrated Model of Religious Moderation: Quantifying the Impact of Religiosity, Academic Culture, and Learning Environment among Indonesian Muslim Graduate Students,” *Madania J. Kaji. Keislam.*, vol. 29, no. 1, p. 163, Jul. 2025, doi: 10.29300/madania.v29i1.7770.