

## Islamic Religious Education Learning Model Based on Religious and Multicultural Moderation at State Islamic Senior High Schools in Palu, Indonesia



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**ABSTRACT:** The objective of this study is to examine Islamic Religious Education Learning Model Based on Religious and Multicultural Moderation at State Islamic Senior High Schools in Palu, Indonesia. This study was conducted with qualitative case study method. Data were gathered through direct observation, in-depth interviews with schools principals, Islamic religious teachers, and students. The data were analyzed using thematic approach. This study found that Islamic Religious Education learning process based on religious and multicultural moderation consists of three stages: Planning, Implementation, and evaluation. Islamic Religious Education teachers have taken quite reasonable steps in the planning stage. This can be seen from several aspects, such as the material taught, the objectives of the learning material, and the learning methods that have led to strengthening students' understanding of students' religious moderation. Then, at the stage of implementing learning, the teachers have carried out the stages well. Several aspects of the Implementation of learning, such as the presentation of materials, the use of teaching media, the learning strategies applied, and the provision of motivation and apperception, have been fully carried out

**KEYWORDS:** Islamic religious education, learning models, multiculturalism, religious moderation.

### I. INTRODUCTION

In this context, the issue of religious moderation and multiculturalism has become trending and hot in society in line with various ideas that have emerged to maintain the territorial integrity of the Unitary State of the Republic of Indonesia. In the 2020-2024 National Medium-Term Development Plan, the government explicitly includes the idea of religious moderation in relation to efforts to strengthen Indonesia as a pluralistic nation (Subchi, Zulkifli, Latifa, & Sa'diyah, 2022). The National Medium-Term Development Plan also emphasizes that awareness of the meaning of this plurality needs to be strengthened in the education system and continues to be fostered and maintained in the socio-community system.

According to Arabic language experts, *wasath* is defined as "everything that is good according to its object" which means the best of everything is that which is in the middle (Hassan, 2014). For example, Generous is an attitude between stingy and wasteful, and brave is an attitude between cowardice (*al-jubn*) and reckless/nonsense (*tahawur*). Diversity or plurality in our society has objectively become an inevitability (Crowder, 2015; Putnam, 2007). If a harmonious relationship is established well, it will become a great strength and priceless cultural wealth. However, this difference also has the potential to trigger conflicts on issues of tribe, religion, race, and Inter-Group if not adequately maintained, as has happened in the past in several regions of our beloved country. Therefore, it is urgent to maintain this diversity so that it has the potential to support development in all fields for the welfare of society.

In maintaining this diversity, the role of religious educational institutions, especially state Islamic senior high schools, is considered necessary to prepare students who have moderate religious and multicultural attitudes and insights so that students and the output of the school will become a generation that has strong religious knowledge and a strong national commitment (Santoso, Nurdin, & Pettalongi, 2022). State Islamic senior high schools are expected to be able to reconstruct religious education learning into a learning instrument for forming moderate attitudes and behaviour in religion. The teaching content on tolerance, multiculturalism, and differences in understanding a religious context can be carried out by strengthening the moderation paradigm in the learning model (Islamic Religious Education cluster), curriculum structure, and learning process at state Islamic senior high schools (Wahyono, Budiningsih, Suyantiningsih, & Rahmadonna, 2022).

State Islamic senior high schools are educational units managed by the Ministry of Religious Affairs of the Republic of Indonesia and have become an integrated part of the National Education System as mandated by Law No. 20 of 2003, the National

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Education System. The integration of state Islamic senior high schools into the National Education System has found its form and experienced a change in definition from religious schools to public schools with Islamic characteristics.

State Islamic senior high schools are educational units that carry the mandate to educate their students to become a generation with good religious knowledge and a strong national commitment as good Indonesian citizens. In this context, the learning model of religious education clusters in state Islamic senior high schools not only teaches about the substance of religious texts but must also teach about the essence of national and state life with contextual learning. State Senior High School 1 Palu and State Senior High School 2 Palu are two of the many Senior High Schools in Central Sulawesi under the auspices/guidance of the Regional Office of the Ministry of Religion. They are educational institutions expected to be the main pioneers of the Ministry of Religion's priority program on Strengthening Religious Moderation in community life.

## II. LITERATURE REVIEW

### A. Islamic Religious Education Learning Model

In applying learning models, an Islamic religious education teacher must be more creative and flexible in combining elements of subject matter with interesting learning methods. For example, inserting humor or short stories about religious values, using multimedia to visualize religious concepts, or holding educational games can enliven a pleasant learning climate (Mohamed, 2014). Implementation of learning models can be done with several steps as follows:

Model selection is relevant to learning objectives, student character, and environmental context;

- a. Planning: includes planning learning materials, methods to be implemented, and steps to be taken during learning;
- b. Implementation: learning activities are ideally carried out based on the chosen learning model, including learning materials, methods, and steps that have been planned;
- c. Monitoring and evaluation: This is done to measure the extent to which the learning model has been achieved. It is also an effort to find aspects that must be improved in optimizing the achievement of learning objectives.

### B. Types of Learning Models

#### a. *Problem-based learning model*

Problem based learning is a learning model with an approach to authentic problems so students can build their knowledge, develop competency skills, gain independence, and increase their self-confidence (Hmelo-Silver, 2004). This model is oriented towards the formation of critical thinking skills in solving problems so that students are expected to be able to find essential concepts and experiences in each situation. In this case, the task of educators is to provide assistance and direction when students need it.

#### b. *Cooperative learning model*

The cooperative learning model is a series of learning activities focused on using small groups of students to work together to maximize learning conditions and achieve learning goals (Baker & Clark, 2010). Students can learn actively through group work. Students are directed to discuss, work together, and help each other understand Islamic religious concepts. With active interaction between students, learning can be more interesting and interactive.

#### c. *Project-based learning model*

Project-based learning is a learning model which accustoms students to designing a problem and finding their own solution (Kokotsaki, Menzies, & Wiggins, 2016). The project-based learning model helps students design a process to determine an outcome and trains students to be responsible for managing information carried out on a project so as to produce a real product that is then presented. Students are given time to work within a certain time frame in producing a product.

The emphasis of learning is on forming research skills, analyzing, making products, and presenting the resulting products. The products in question are the results of projects in the form of goods or services in the form of designs, schemes, written works, works of art, technological works or crafts, and others. For example, students can be asked to make a short video about Islamic values or make a model of a mosque. In this way, students gain a theoretical understanding and can apply their knowledge in real work.

#### d. *Contextual Teaching and Learning model*

Contextual teaching model is a concept that helps teachers in the learning process by linking subject content to real-world situations and motivating students to connect knowledge and its application in their lives as family members, society, citizens, and workers (Glynn & Winter, 2004; Juniwati, Yusrizal, & Khaldun, 2020). Learning is experiencing so students can learn well when faced with problems. This allows students to link, expand, and apply their academic knowledge and skills to solve real-world problems they face, which becomes an impressive experience.

### 3. Definition of Religious Moderation

The word moderation comes from English, which means an attitude that is not excessive. If a person is said to be moderate, it means that he is reasonable, ordinary, and not extreme. In other words, a moderator is a person who acts as a mediator—a leader who influences a discussion or problem discussion event. The moderator must not take sides, but he masters the problem being

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discussed, the same as the word "referee," a person who regulates the course of the match. The referee understands the game's rules very well but is in the middle and does not side with either one.

Religious moderation is a guideline for life and a fair middle-path solution in dealing with life and social problems that is essential to present now. A balanced perspective and guideline between the world and the hereafter. The position of reason, heart, norms, and actions that ideally must fulfill the elements of togetherness individually and in society are indeed carried out. Moderation in Islam means more justice and consistency, a sign of goodness, a form of security, a sign of strength, and a center of unity. Moderation is the solution to various problems faced by Muslims today. After examining the various lexical meanings of the word religious moderation published by the Indonesian Ministry of Religion, we concluded that perspective, attitude, and behavior always take a position and middle ground, always act reasonably, and are not extreme in religion. Religious moderation has objective measuring tools, consisting of 1) national commitment, 2) tolerance, 3) anti-violence, and 4) accommodating local culture. What needs to be done is strengthening these values so that they appear as a driving force (*harakah*) both in the state realm in its various regulations and policies and in the community realm in the different social movements and institutions it has.

Religious moderation, as a form of middle attitude, as stated by Lukman Hakim Saifuddin, is a perspective, attitude, and practice of religion in communal life. It embodies the essence of religious teachings that protect human dignity and build public welfare based on justice, balance, and obeying the constitution as a national agreement.

### 4. Definition of Multicultural

Multiculturalism is the many cultures that exist in society, especially Indonesia itself, which is rich in culture, race, tribe, ethnicity, and religion. The root word of multiculturalism is culture. Etymologically, multiculturalism is formed from the words multi (many), culture (culture), and ism (stream or understanding). Essentially, it reflects the recognition of the dignity of humans living in their communities and their unique cultures. Multicultural education can accommodate many differences in a harmonious, tolerant, and mutually respectful container. This is expected to be one of the pillars of peace, prosperity, and harmony in the Nusantara community.

Multiculturalism is also defined as a cultural policy that emphasizes acceptance of diversity and various cultures (multicultural) that exist in the life of society concerning the values, systems, cultures, customs, and politics that they adhere to. Multiculturalism includes understanding, appreciating, and assessing one's culture and respecting and being curious about others' ethnic cultures (Santoso et al., 2022). Lawrence Blum divides three elements into multicultural education: first, affirming one's cultural identity and studying and assessing one's cultural heritage. Second, respecting and wanting to understand and learn about ethnicities or cultures other than one's own. Third, they should assess and be happy with the cultural differences themselves, namely viewing the existence of different cultural groups in one's society as a positive good to be appreciated and maintained.

## III.METHODOLOGY

This study was conducted in two State Islamic Senior High schools in Central Sulawesi, Indonesia. Data was gathered through field observation, in-depth interviews, and written material analysis. The interviews involved two school principals and fifteen Islamic religious teachers from the schools. Data was analyzed using a thematic analysis approach, which begins with open coding, iterative coding, and finally, theoretical coding to build theoretical constructs from the data. Before analysis, the data was transcribed, and the results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014). The data analysis used a deductive thinking technique, interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data as practiced by Nurdin (2018).

## IV.RESULTS AND DISCUSSION

### A. Planning Stage

Religious teachings are key in emphasizing the atmosphere of educational institutions, especially state public schools and state Islamic schools. Islamic Religious Education is one of the disciplines taught in schools and state Islamic schools and is closely related to the formation of morals and behaviour. Islamic Religious Education teachers play an essential role in national education. Islamic Religious Education teachers have a role in instilling and disseminating accurate knowledge to students about the relationship between religion and the state. Because religious issues are often used as a propaganda weapon by some parties to damage the integrity of the nation and state, teachers must ensure that students have a clear understanding of the idea of the relationship between religion and state.

In this context, there are many types of Islamic Religious Education material development, including character education, anti-corruption education, national values, radicalism in the name of religion, the role of women, and international human rights. Therefore, in learning Islamic Religious Education, the material must be designed to instil the values of religious moderation and multiculturalism. Based on the results of interviews with respondents, the researcher's findings are that, in general, the material taught to state Islamic senior high school students to form a character of religious moderation, including topics about tolerance

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between religious communities.

The materials taught are in the form of character building for students in appreciating religious differences, respecting the beliefs and ways of worship of other religious communities, being tolerant, and being fair to all religious communities, which is one of the key lessons for implementing an attitude of religious moderation and multiculturalism that is following the material in the subjects of the Qur'an, Hadith, Aqidah, Akhlak, Fiqh, and History of Islamic Culture.

Furthermore, respondents expressed their opinions about the objectives of Islamic Religious Education learning materials based on religious moderation, namely fostering healthy cooperative relationships between students, preventing students from being aggressive in the name of religion, and teaching them how to live in a diverse environment. This is in line with the statement of Yunus and Salim, who stated that religious education in schools aims to improve and foster faith by providing and promoting students' knowledge, appreciation, and experience of Islam so that they become Muslim people who continue to develop in terms of faith, piety to Allah SWT, and noble morals in personal life, society, nation, and state, and can continue to a higher level of education.

Islamic Religious Education teachers are expected to be able to create learning methods based on competency standards and basic competencies. Instilling religious ideals can help students develop all their core competencies to behave well. These things can be realized by cultivating faith in students by providing, nurturing, and developing knowledge, appreciation, practice, habits, and experiences about Islam so that they grow into Muslim people who continue to build their faith and piety to Allah.

Based on the researcher's findings, the Islamic Religious Education teachers provided information that the learning process of Islamic Religious Education based on religious and multicultural moderation given to students is always oriented towards strengthening the nine principles of religious moderation values so that strengthening and developing religious moderation plays an essential role in building religious education with an Indonesian Islamic character. Teachers are also encouraged to set a good example for their students in terms of tolerance and respect for one another in accordance with the basic principles of religious moderation. The learning media commonly used by teachers include books, the Internet, audio media, visuals, and so on.

### B. Implementation Stage

In general, the development of religious moderation is a process that involves direct, planned, and responsible actions or efforts to educate, guide, direct, maintain, and improve the understanding of religious insight and social skills. Religious perspectives on Islamic teachings to students (aqidah/tawhid, worship, and morals) that contain the characteristics of *tawassuth*, *tawazun*, and *ta'adul* mindsets or which can be combined into *wasathiyyah* to be then implemented in everyday life. Therefore, fostering insight and views on moderate Islam is very important. These ideas can be embedded in students through the teaching and learning process in the classroom or by observing the teacher's routine.

The values of religious moderation at the senior high school level are stated in the Core Competencies, which cover each level/class, according to the regulation of the Minister of Education and Culture Number 37 of 2018 concerning Amendments to the regulation of the Minister of Education and Culture Number 24 of 2016 concerning Core Competencies and Basic Competencies for elementary and secondary education subjects. This basic ability shows the values of honest behaviour, discipline, responsibility, caring, cooperation, tolerance, peace, politeness, responsiveness, and proactivity as part of the solution to various problems in interacting effectively with the social and natural environment as a reflection of the nation in its relations with the world. Thus, according to Gunawan, religious moderation, tolerance, multiculturalism, and peace have been stated in this Basic Competency.

The two things above, namely Basic Competencies and Core Competencies, must be conveyed by teachers to students. Islamic religious education teachers at state Islamic Senior High School 1 and 2 Palu said that they always emphasize to students that diversity is one of the sources of conflict in Indonesia, so students realize the need to have this ability to resolve disputes. Teachers continue to emphasize the need to instil the values of religious and multicultural moderation in students to foster harmonious relationships between teachers, administrative staff, students, parents of students, the community, and the environment to produce a calm, pleasant, and safe atmosphere that is free from various dangers.

Teachers in Islamic Religious Education learning materials based on religious and multicultural moderation also demonstrate the application of learning materials in real life to be effective role models for students. Therefore, Islamic Religious Education teachers must provide examples of interacting with anyone without distinguishing between ethnicity, language, and skin color so that they can be used as role models in real life. Teachers play an important role in achieving this goal because they are the ones who have direct contact with students.

Furthermore, the role of information technology in accelerating the folding of space and time is vital in organizing Islamic Religious Education based on religious and multicultural moderation. The emergence of cyberspace that the public can access has produced a paradox for society. On the one hand, people want to rediscover and express their Islamic identity. On the other hand, many internet spaces are coloured with religious stories that are not objective, even containing fanatical ideals that hate other groups. This is called the cycle of Islamization and is driven by the need for information on religious knowledge.

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According to the Islamic Religious Education teacher at state Islamic senior high schools 1 and 2 Palu, learning materials based on religious and multicultural moderation must be supported by mastery of information technology. Teachers must be able to understand the pedagogical competence of 21st-century teachers in the era of online and digital learning, and education must transform towards more advanced critical, creative, innovative, communicative, and collaborative thinking in an attitude of religious and multicultural moderation that respects religious differences, is tolerant, and acts fairly towards all religious communities.

### C. Evaluation Stage

In this context, evaluation is not only based on students' cognitive abilities but also on three domains, namely cognitive, emotional, and psychomotor abilities, as well as value standards that are not only based on numbers but also on students' knowledge of the importance of religious and multicultural moderation. Therefore, a moderate and tolerant generation is needed to evaluate the curriculum, resources, media, and methodology and evaluate students in the cognitive, emotional, and psychomotor domains (Pratama, Pettalongi, & Nurdin, 2022).

At this point, the evaluation process of Islamic Religious Education is based on religious and multicultural moderation applied by Islamic Religious Education teachers at state Islamic senior high school 1 and 2 Palu, namely by conducting an evaluation of spiritual and social attitudes and an assessment of knowledge and competence. Assessment occurs both directly and indirectly. Preparation of learning evaluation strategies, data collection, data confirmation, data processing and analysis, drawing conclusions, and following up on evaluation results are part of the assessment process.

The teachers also admitted that they conducted the assessment based on four religious moderation indicators: national commitment, tolerance, non-violence, and cultural sensitivity. According to the Islamic Religious Education teacher, tolerance is one of the four indicators that must be communicated well. In the evaluation process, Islamic Religious Education teachers try to find out whether students have grasped the learning content that has been presented and whether the learning activities carried out are in accordance with the learning targets. The purpose of assessment in the learning process is to measure learning outcomes and students' absorption in understanding the material taught, directing, and developing learning programs.

The purpose of learning evaluation can be viewed from three domains: cognitive, affective, and psychomotor (Palinge, Nurdin, & Rusdin, 2022). From the cognitive domain, Islamic Religious Education teachers said that the purpose of Islamic Religious Education learning based on religious and multicultural moderation is to improve learning techniques, provide student enrichment, and place students in a more appropriate religious moderation learning context based on their level of competence. From the affective domain, the evaluation of Islamic Religious Education learning based on religious and multicultural moderation aims to teach students to respect religious differences, respect the beliefs and ways of worship of other religions, be tolerant, and be fair to all adherents of religions.

The last is the psychomotor domain. The purpose of evaluating Islamic Education based on religious moderation is to improve learning techniques, provide enhancement and enrichment for children, and place children in a learning environment that is more appropriate to their level of ability. Then, the children practice what is commanded by religion, such as the five daily prayers. One thing that is no less important in evaluating Islamic Religious Education learning based on religious and multicultural moderation is to reflect with students on the learning process of the material taught. Reflection is focused on how teachers and students can work together to develop attitudes of tolerance and religious beliefs. Students are also continuously directed to provide space for people and respect their right to think, express ideas, and share thoughts if they have different opinions. According to Mrs. Ukhriyah Zam Anwar, S.Pd., M.Pd. there are several forms of Islamic Religious Education learning evaluation questions that can be used to measure students' understanding of religious moderation, including the experience and practice of religious values, group discussions, and tests in oral and written form.

After all stages of evaluation are carried out, one important thing is to follow up on the results of the evaluation of Islamic Religious Education learning based on religious and multicultural moderation. This follow-up is carried out to improve aspects of learning that are still lacking or to maintain aspects that are already running well. According to the Deputy Principal for Academic Affairs of the state Islamic Senior High School 2 Palu, the follow-up that can be done is compiling, processing, evaluating, and concluding student learning outcomes in the religious education learning process based on religious and multicultural moderation so that teachers can make policy considerations as a result of the learning evaluation activities.

According to scholars, learning is an effort to teach students. Learning is a process of educational interaction that occurs between teachers as the teaching party and students as the party being taught so that learning objectives are achieved. Islamic Religious Education is conscious guidance from educators (adults) for children who are still in the process of growing and developing based on Islamic norms so that their personalities become Muslim personalities. The goal of Islamic education, both in state schools and state Islamic schools, is to develop students' potential to become faithful, pious, knowledgeable, capable, independent, creative, innovative, democratic, and responsible citizens.



### V. CONCLUSIONS

This study concludes that the Islamic Religious Education learning process based on religious and multicultural moderation consists of three stages: Planning, Implementation, and evaluation. Islamic Religious Education teachers have taken quite reasonable steps in the planning stage. This can be seen from several aspects, such as the material taught, the objectives of the learning material, and the learning methods that have led to strengthening students' understanding of students' religious moderation. Then, at the stage of implementing learning, the teachers have carried out the stages well. Several aspects of the Implementation of learning, such as the presentation of materials, the use of teaching media, the learning strategies applied, and the provision of motivation and apperception, have been fully carried out. Finally, the Islamic Religious Education teachers carried out the evaluation stages well. Several aspects, such as the purpose of the evaluation, the form of evaluation, and the follow-up stage after the evaluation, are carried out reasonably well. From these three stages, it can be understood that comprehensively, the Islamic Religious Education learning model based on religious moderation carried out by teachers at state Islamic senior high school 1 and 2 Palu can be said to be quite good and effective so that it can improve students' understanding of the values of religious and multicultural moderation.

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