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## The Implementation of Inclusive Islamic Religious Education Learning In Schools

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### Abstrak

Keberagaman agama, kelompok keagamaan, dan budaya di sekolah menuntut model pembelajaran Islam yang inklusif agar nilai toleransi dapat ditanamkan sejak dini. Penelitian ini bertujuan mengkaji implementasi pembelajaran Pendidikan Agama Islam (PAI) inklusif di dua sekolah di Kota Malang dengan karakter berbeda: SMA Taman Harapan yang merepresentasikan keberagaman lintas agama dan MAN 2 Malang yang mencerminkan keragaman intra-agama Islam. Penelitian menggunakan pendekatan kualitatif deskriptif dengan desain studi multikasus. Data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen, lalu dianalisis menggunakan model Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan bahwa guru PAI di kedua sekolah menerapkan strategi pembelajaran inklusif berupa dialog interaktif, problem-based learning, contextual teaching and learning, serta project-based learning. Strategi-strategi ini terbukti efektif menumbuhkan sikap saling menghormati, memperkuat toleransi beragama, serta mencegah berkembangnya radikalisme di kalangan siswa. Kesimpulannya, model pembelajaran pendidikan agama Islam yang inklusif berperan penting dalam memperkuat toleransi beragama siswa dan menangkal radikalisme di sekolah, sehingga dapat menjadi contoh praktik pendidikan agama yang humanis dan toleran. Kontribusi penelitian ini bagi pengembangan pengetahuan terletak pada penyajian bukti empiris lintas konteks sekolah dengan keragaman berbeda, sehingga memperluas pemahaman tentang efektivitas pembelajaran pendidikan agama Islam inklusif dari sekadar wacana normatif ke praktik nyata di wilayah rawan radikalisme.



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**Kata kunci:** *Inklusif, MAN 2 Kota Malang, Pendidikan Agama Islam, SMA Taman Harapan*

**Abstract**

The presence of diverse religions, groups, and cultures in schools highlights the need for an inclusive Islamic learning model that actively instills values of tolerance. This study critically examines the implementation of Inclusive Islamic Religious Education (PAI) in two contrasting schools in Malang City: SMA Taman Harapan, characterized by interfaith diversity, and MAN 2 Malang, characterized by intra-Islamic diversity. Using a descriptive qualitative approach with a multiple-case study design, data were gathered through in-depth interviews, observations, and document analysis, and analyzed using the Miles, Huberman, and Saldana model. Results indicate that Islamic Religious Education teachers in both settings employ inclusive strategies—such as interactive dialogue, problem-based learning, contextual teaching, and project-based learning—that effectively foster mutual respect, enhance religious tolerance, and counteract radicalism among students. Ultimately, this research asserts that inclusive Islamic Religious Education is essential for strengthening tolerance and combating radicalism, presenting a viable model for humanistic and tolerant religious education in diverse school environments. The study substantially contributes empirical evidence by demonstrating the practical benefits of inclusive approaches in varying contexts, moving beyond normative claims to real-world educational impact.

**Keywords:** *Inclusivity, Islamic Religious Education, MAN 2 Malang, SMA Taman Harapan*

**INTRODUCTION**

Indonesia is a multicultural country inhabited by diverse ethnicities, races, religions, and cultures. Islam, as the majority religion, has long been recognized as moderate and tolerant (Yunanto, 2018). Indonesian society has long been aware that the nation is inherently composed of diverse groups. These differences should not be erased or ignored but rather preserved as part of a unique wealth of unity (Lestari, 2020). However, global developments have shifted part of Indonesian Islam toward conservatism, heavily influenced by transnational ideologies and exclusive movements that reject the values of Pancasila (Zulkifli, 2021). Radical groups tend to be rigid, intolerant, and monopolize truth, thus creating potential for social conflict (Habibullah, 2022).

The potential for extremism and radicalism has proven significant. The National Research and Innovation Agency (BRIN), based on research conducted from 2022 to 2024 across 32 universities in Indonesia, reported that social media has become one of the primary channels for spreading extremist ideologies among young people. A BNPT (National Counter-Terrorism Agency) survey in 2020 showed that

85% of Indonesian millennials are vulnerable to radical exposure, especially students (Chusna, 2020). Data from 2022 further confirmed a radicalism potential index of 10%, with high vulnerability among teenagers and women through social media (Purnama, 2021). Malang City is listed as one of the priority areas for handling radicalism, along with Lamongan, Magetan, and Surabaya (Redaksi, 2022). These facts underscore the pressing need for effective religious education strategies that can foster openness, tolerance, and inclusivity, particularly among young people in regions vulnerable to radicalization.

The discourse of religious inclusivism in education has become a prominent topic of discussion among academics and the wider community (Afiffudin, 2019). In the context of Islamic education, inclusivism can be defined as an educational paradigm that emphasizes openness to differences in belief and religious practice, promotes dialogue and tolerance, and rejects exclusivism that leads to disintegration (Larassati, 2020). This approach aligns with the values of universal and functions as a counter-narrative to radical ideologies. Al-Qardhawi noted that radicalism has causal factors, including literal and exclusive religious teachings that result in narrow interpretations of Islamic law, contradicting rationality, values, and social norms (Qardhawi, 2017). This indicates that implementing inclusive Islamic Religious Education is essential to addressing the challenges of radicalism in the midst of pluralism.

Several studies have highlighted the importance of inclusive Islamic education in strengthening tolerance and countering radicalism. Miftahul Jannah emphasized the role of national cultural values as the basis for mutual respect, but the study remained normative and did not elaborate on practical applications in school (Jannah, 2018). Santono demonstrated the strategic role of stakeholders in promoting religious inclusivism in elementary school, but did not address secondary education (Santono, 2023). Hakim concluded that mainstreaming the inclusive Islamic paradigm could counter radicalism in education; however, the study was theoretical and did not present empirical practices (Hakim et al., 2023). Meanwhile, a literature study by Purnomo & Sholikhah, 2021 offered the concept of inclusive Islamic education as a response to exclusivism, but without empirical data from schools.

These studies reveal three research gaps: the dominance of normative-theoretical approaches, the limited number of studies at the secondary level, and a lack of attention to multicultural school contexts in regions prone to radicalism, such as Malang. This research aims to address these gaps through field studies conducted in two institutions with varying forms of diversity. First, SMA Taman Harapan Malang, a private school designated as a “Pancasila School,” has teachers and students from diverse religious backgrounds (Islam, Christianity, Catholicism, Hinduism, Buddhism), emphasizing tolerance and cooperation (Dedik, 2023). Second, MAN 2 Malang, a state Islamic madrasah with intra-Islamic diversity (NU, Muhammadiyah, LDII, Salafi, and others), representing diversity within the muslim community (Mujaini, 2024). These two schools serve as micro and macro representations of diversity and provide an ideal social laboratory to study inclusive PAI learning strategies.

This study aims to develop empirically grounded, practical models for inclusive Islamic Religious Education in diverse school settings. By focusing on social, cultural, and security dimensions in Malang, it examines how inclusive religious education is implemented and its role in promoting tolerance and preventing radicalization. The research questions are: (1) How is inclusive Islamic Religious Education practiced in SMA Taman Harapan and MAN 2 Malang? (2) How do Islamic Religious Education inclusive models foster tolerance and prevent radicalism? This contribution advances both academic understanding and practical educational approaches for schools in high-risk regions.

## **METHOD**

This study employed a descriptive qualitative approach with a case study design to explore the implementation of Inclusive Islamic Religious Education (PAI) learning in Malang City, specifically at SMA Taman Harapan and MAN 2 Malang, and to examine its contribution to shaping students’ tolerant behavior and countering radicalism. A multiple-case study approach was chosen, as explained by Robert K. Yin, because it allows for an in-depth investigation of two different contexts and a comparison of the results to identify relevant similarities and differences (Yin, 2009). The two research sites were selected through purposive sampling, considering their

contrasting diversity: SMA Taman Harapan represents interfaith diversity (Islam, Christianity, Catholicism, Hinduism, Buddhism) and is designated as a “Pancasila School,” while MAN 2 Malang represents intra-Islamic diversity (NU, Muhammadiyah, LDII, Salafi, and others). This context is considered relevant for examining the implementation of inclusive PAI in regions vulnerable to radicalism.

Research participants included principals, PAI teachers, students, and related stakeholders. Participants were selected using purposive sampling with the following criteria: (1) directly involved in the planning or implementation of PAI learning; (2) willing to provide in-depth information; and (3) representing diverse religious or organizational backgrounds. The total number of participants was 10, consisting of 2 principals, 2 PAI teachers, 4 students (2 from each school), and 2 external stakeholders. In-depth interviews lasting 30–60 minutes were conducted with each participant. Classroom observations were carried out for two weeks at each school (a total of four weeks), from October 6 to November 8, 2024, to monitor teacher-student interactions, learning strategies, and responses to religious differences. Documentation included curriculum analysis, teaching materials, school policies, religious activity reports, and other supporting documents.

To ensure the rigor of the study, data validity and reliability were established next. Data triangulation (interviews, observations, and documentation), source triangulation (comparing information from multiple parties), and method triangulation (combining different data collection methods) were employed. The credibility of findings was strengthened through member checking (requesting participants’ confirmation of transcripts and interpretations), prolonged engagement (one month of intensive fieldwork), and maintaining an audit trail of the entire research process. Informed consent was obtained by explaining the purpose of the study, participants’ rights, and confidentiality procedures; participants signed consent forms before the interviews. Identities were anonymized to protect confidentiality.

Data analysis was conducted in two stages. The first stage was within-case analysis for each school using the framework of (Miles et al., 2014), which included: (1) data condensation (selection, simplification, and coding of raw data), (2) data display (in matrices, tables, and thematic narratives), and (3) drawing and verifying conclusions. The second stage was cross-case analysis to compare findings between

SMA Taman Harapan and MAN 2 Malang, identifying similarities in strategies, differences in practices, and the contribution of inclusive PAI learning models to fostering tolerance and preventing radicalism in schools. This approach ensured that the interpretation of findings was comprehensive and took into account the socio-cultural dimensions of both research sites.

## **RESULT AND DISCUSSION**

### **The Context of Diversity and the Importance of Inclusive Islamic Religious Education at SMA Taman Harapan and MAN 2 Malang**

SMA Taman Harapan is a private educational institution that upholds the values of religious inclusivism. The school accommodates students from diverse religious backgrounds, ethnicities, and racial backgrounds. Islamic, Christian, Catholic, Hindu, and Buddhist religious education is provided separately by teachers of each religion to maintain interreligious harmony and tolerance within the school environment. Since June 17, 2023, SMA Taman Harapan has been officially designated as a “Pancasila School” by the Mayor of Malang, Drs. H. Sutiaji. The school is open to collaboration with various parties to develop education and strengthen national values (Penyusun, 2023a). The principal of SMA Taman Harapan emphasized that diversity is both a richness and a challenge that must be wisely managed:

“We do not view diversity as an obstacle but as an opportunity to instill Islamic values that are friendly and respectful of differences. Islamic Religious Education at our school is designed to provide space for dialogue so that students of different faiths can learn mutual understanding and respect, while upholding the values of Pancasila and Bhinneka Tunggal Ika.” (Yamini, 2024).

Meanwhile, MAN 2 Kota Malang is a state Islamic school (madrasah) where all students and teachers are Muslims. Still, they come from diverse religious organizations such as Nahdlatul Ulama (NU), Muhammadiyah, Lembaga Dakwah Islam Indonesia (LDII), Salafi, and non-affiliated groups. MAN 2 Kota Malang implements inclusive Islamic Religious Education for all students, as outlined in its Strategic Plan (RENSTRA), in line with the Ministry of Religious Affairs’ policy of strengthening religious moderation and harmony (Maqshudah, 2020). The school also carries out the “Internalization of Islam and Science” program aimed at fostering students to become individuals of noble character, mastery of science and

technology, leadership, social responsibility, and moral excellence (P3TIM SQUAD MAN 2 Kota Malang, 2023).

The principal acknowledged that such intra-religious diversity requires a stronger inclusive approach, as he explained in the interview:

“Here, the differences are not about different religions but about different schools of thought and traditions of worship across groups such as NU, Muhammadiyah, LDII, and non-affiliated. Without healthy dialogue, such differences could lead to friction. Therefore, we include discussions of madhhab differences in Fiqh and emphasize openness and tolerance in PAI learning strategies, whether in Qur’an Hadith, Fiqh, Akidah Akhlak, or Islamic Cultural History, so that students learn mutual respect from their school years.” (Samsuddin, 2024).

The social and cultural characteristics of these two schools shape the direction of policy, teaching strategies, and evaluation applied in Islamic Religious Education. At SMA Taman Harapan, the inclusive approach is centered on interreligious dialogue within a multi-faith student body, whereas at MAN 2, the focus is on intra-religious moderation among students from diverse Islamic groups. These differences provide the essential foundation for analyzing how inclusive Islamic Religious Education policies and practices are implemented according to each school’s context.

The implementation of inclusive Islamic religious education in SMA Taman Harapan and MAN 2 Kota Malang began with the establishment of inclusive education policies, albeit with different focuses. At SMA Taman Harapan, the policy is heavily influenced by the philosophy of Pancasila, with the motto *Bhinneka Tunggal Ika* (Unity in Diversity). The school emphasizes freedom of religion and the right to receive a fair and balanced religious education (Penyusun, 2023b). On the other hand, MAN 2 Kota Malang follows the Ministry of Religious Affairs’ policy emphasizing the improvement of religious moderation and harmony among Muslims (Maqshudah, 2020). Analysis of the curriculum documents states: “MAN 2 Kota Malang highly values diversity because its students come from different social, economic, linguistic, ethnic, cultural, and Islamic religious understanding backgrounds” (Kurikulum, 2023).

Although all its students are Muslims, the madrasah focuses on teaching respect for differences within Islam, particularly those relating to belief and practice. The inclusivity policy at SMA Taman Harapan is tailored to the context of its school community, which comprises five religions: Islam, Christianity, Catholicism,

Hinduism, and Buddhism. In contrast, MAN 2 Kota Malang establishes inclusivity policies that are relevant to the diversity of Islamic schools of thought and organizational affiliations represented in the madrasah community, including NU, Muhammadiyah, LDII, Salafi, and others.

### **Implementation of Inclusive Islamic Religious Education (PAI) Learning at Taman Harapan High School and MAN 2 Malang City**

The implementation of Islamic Religious Education (PAI) learning at SMA Taman Harapan and MAN 2 Kota Malang both integrate inclusive values, although the focus and context differ. The formulation of the PAI curriculum in both schools already incorporates inclusive Islamic values, blending Islamic Religious Education with character education, though with different emphases.

At SMA Taman Harapan, the curriculum integrates inclusive Islamic values with an emphasis on interreligious tolerance, catering to a diverse student demographic comprising Muslims, Christians, Catholics, Hindus, and Buddhists. The curriculum is designed to emphasize values of tolerance, brotherhood, and deliberation. This is implemented in Islamic religious education and character education subjects, while students of other faiths continue to receive instruction in their respective religions. Analysis of the PAI teaching modules indicates the presence of indicators that measure students' ability to understand their own religion while also respecting other beliefs. Learning strategies include interfaith discussions, problem-based learning, and collaborative project-based learning (Nugroho & Rahman, 2022).

At MAN 2 Kota Malang, the formulated curriculum integrates inclusive Islamic values into Islamic Religious Education subjects covering Fiqh, Qur'an and Hadith, Aqidah Akhlaq, and the History of Islamic Civilization. This aligns with regulations from the Indonesian Ministry of Religious Affairs and is consistent with programs on religious moderation and strengthening interfaith harmony. However, in practice, the focus at the madrasah is on internal Islamic diversity, in line with the demographic of students who belong to various Islamic groups. The primary focus of the curriculum is on developing inclusive Islamic perspectives and behaviors within the context of intra-Islamic diversity. Learning emphasizes contextual

understanding of differences in Islamic madhhab through discussions, thematic studies, and collaborative projects. Classroom observations showed teachers openly discussing jurisprudential differences, such as the number of tarawih prayer units across schools of thought.

The PAI learning strategies in both schools show interesting similarities and differences. PAI teachers at both institutions apply approaches emphasizing tolerance, religious moderation, and active student participation. The integration of tolerance values into the curriculum is carried out by combining teaching materials with real-life social examples, interactive discussions, and multicultural case studies. Document analysis of PAI modules reveals that at SMA Taman Harapan, there is a specific chapter on “Tolerance and Interfaith Harmony” complete with interreligious activity worksheets. Meanwhile, in MAN 2 Kota Malang, the Grade XII Fiqh module includes a subtopic on “Understanding Ijtihad in Madhhab” aimed at broadening students’ understanding of jurisprudential concepts, ijtihad, and the diversity of Islamic thought in a moderate manner (Rahmawati, 2024).

Regarding learning strategies, at SMA Taman Harapan, religious teachers implement project-based learning by engaging students in designing projects that carry inclusive, national, and cultural values. Interfaith projects include joint celebration of religious holidays and social service activities with communities of different faiths. In these learning processes, students of various religions actively participate and respect one another. In an interview, a PAI teacher stated: *“We want students to experience directly the meaning of religious tolerance, not just learn it from books. This way, religious education provides insight and nurtures inclusive attitudes amid multicultural realities in a peaceful manner.”* (Prasetyo, 2024). Teachers also employed critical questioning methods to encourage analytical thinking about diversity issues.

Evaluation at SMA Taman Harapan also included collaborative project assessments. Each student group was tasked with designing activities or products promoting tolerance, such as poster campaigns, educational videos, or interfaith events. Teachers assessed these projects using rubrics covering cognitive (understanding of tolerance concepts), psychomotor (creativity and technical skills), and affective (inclusive attitudes during collaboration) domains. According to PAI teachers, the affective domain accounted for 40% of total project scores. This was

reinforced by field observations on November 14–15, 2024, during which students were seen actively assisting one another in generating ideas and creating projects, even across religious differences. One teacher emphasized: *“We deliberately give a large portion to attitude assessment because that is the essence of this learning.”* (Prasetyo, 2024).

Meanwhile, at MAN 2 Kota Malang, the dominant strategies were group discussions and contextual teaching and learning on sensitive religious topics. Observations revealed a conducive classroom environment in which students respected differing opinions, even when discussing controversial topics. A Fiqh teacher explained: *“We encourage students to express opinions with proper manners and solid foundations. It is permissible to disagree, as long as arguments are well-supported and respect for other perspectives is maintained.”* (Mujaini, 2024). Documentation shows that teachers encouraged students to produce works on religious moderation and tolerance in the form of printed posters, digital media, or short social media videos. Teachers guided students to find relevant Qur’anic verses and Hadith, then present their findings in class. In both schools, PAI teachers employed approaches relevant to student inclusivity to foster tolerance and respect for differences in Islam.

An Islamic Religious Education evaluation was conducted through portfolio assessment and classroom discussion rubrics to ensure students’ understanding, appreciation, and practice of tolerance in diverse settings. Each student created a portfolio containing personal reflections, documentation of moderation projects, and results of group discussions. Portfolios were evaluated based on indicators such as depth of reflection, consistency in respecting differing opinions, and relevance of Qur’anic/Hadith references used to support arguments. Teachers also assessed reflections not only through writing but also via consistent daily behaviors recorded in anecdotal journals. Interviews with Fiqh teachers revealed that assessments were conducted longitudinally to monitor changes in students’ attitudes over time rather than from a single assessment moment.

In addition, MAN 2 Kota Malang employed interactive discussion rubrics that assessed respectful argumentation, clarity of idea delivery, the use of Qur’an and Hadith references, and the willingness to listen to and acknowledge others’ viewpoints. Observations on November 24–25, 2024, revealed that this rubric effectively motivated students to maintain ethical behavior in their speaking. One

Grade XI student reflected: *“At first, I was fanatical about my madhhab and Islamic group. I did not like people with different views, but now I have learned to accept and appreciate the perspectives of other Islamic groups different from mine.”* (Riski, 2024).

Table 1. Analysis of Inclusive Islamic Religious Education Implementation at SMA Taman Harapan and MAN 2 Kota Malang

Aspect	SMA Taman Harapan	MAN 2 Kota Malang
Diversity Context	Interreligious: Islam, Christianity, Catholicism, Hinduism, Buddhism	Intra-Islamic: NU, Muhammadiyah, LDII, Salafi, non-affiliated
Curriculum focus	Interreligious tolerance; indicators of respecting other beliefs present in PAI modules; dedicated chapter on “Tolerance and Interfaith Harmony” with interreligious worksheets	Intra-Islamic tolerance; Grade XII Fiqh module includes subtopic “Understanding Ijtihad in Madhhab”; strengthening knowledge of ijthad and moderate Islamic thought diversity
Learning strategies	Interfaith discussions, problem-based learning, interfaith collaborative projects, joint holiday celebrations, and interfaith social services	Group discussions, contextual teaching & learning on sensitive religious topics; intra-Islamic moderation projects; thematic studies across madhhab
Evaluation Methods	Collaborative projects with rubrics: cognitive (30%), psychomotor (30%), affective (40%); emphasis on tolerance during collaboration	Personal reflection portfolios, documentation of projects, interactive discussion rubrics (respectful argumentation, use of references, tolerance attitudes)

Both case study schools, SMA Taman Harapan and MAN 2 Kota Malang, apply inclusive Islamic Religious Education (PAI) learning models in response to diversity, reinforcing tolerance, and preventing radicalism. Conceptually, this approach aligns with the inclusive-pluralist ideas of Indonesian muslim thinkers. Nurcholish Madjid, for example, emphasized that Islamic education must uphold pluralistic values such as tolerance, democracy, justice, humanity, equality, and brotherhood to create an Islamic education system that accommodates Indonesia’s multicultural reality (Rachman, 2019). Likewise, Abdurrahman Wahid advocated an

inclusive Islam that is open and tolerant of differences, an Islam that recognizes truths in other religions for the greater good of humanity. This principle highlights openness, non-discrimination, and interreligious cooperation (Arif, 2020). These theoretical foundations of inclusivity are internalized in the policies and practices of PAI at SMA Taman Harapan and MAN 2 Malang, to shape students' moderate religious outlooks and respect for diversity from an early stage.

At the practical level, SMA Taman Harapan implements Islamic Religious Education with a strong emphasis on religious inclusivism and diversity in every lesson. The teachers actively engage in dialogues and discussions on religious issues with students of various faiths, Islam, Christianity, Catholicism, Hinduism, and Buddhism in an open and participatory manner. This practice aligns with Alwi Shihab's concept of inclusive Islam, which emphasizes dialogical methods in religious teaching while rejecting monological approaches, as the latter are incongruent with pluralistic societies and tend to perpetuate exclusivism (Shihab, 1999).

Moreover, PAI teachers at SMA Taman Harapan employ Problem-Based Learning (PBL), reinforcing tolerance by situating real-world problems at the center of instruction, thereby making learning more meaningful and contextual. Alfi found that PBL in Islamic education significantly enhances students' understanding of tolerance and interfaith harmony, moving beyond theoretical comprehension toward practical application (Alfi, 2024). This process encourages students' active participation, fosters critical dialogue, and promotes accountability in their learning. Similarly, Damayanti et al. (2024) reported that PBL strategies in Islamic education foster positive student attitudes such as improved collaboration, mutual respect, and the courage to express opinions.

Another strategy employed at SMA Taman Harapan is the integration of Pancasila and national values into PAI, consistent with the school's identity as a Sekolah Pancasila (Pancasila School). Lessons on interfaith tolerance and national brotherhood are emphasized, ensuring that PAI instruction transcends ritual practice to encompass respect for differences within both school and society. This deliberate practice nurtures an inclusive culture among muslim students coexisting with peers of other religions. Teachers reported that muslim students became more comfortable

interacting and learning with non-muslim classmates without exclusivism or discrimination. This indicates the early success of inclusive PAI in instilling diversity-conscious attitudes that align with Indonesia's motto, "Bhinneka Tunggal Ika" (Unity in Diversity).

In contrast, MAN 2 Kota Malang implements inclusive Islamic education with a focus on internalizing moderate Islam, incorporating it into both the curriculum and classroom activities. As the student body is entirely Muslim, inclusivity is directed toward avoiding intra-religious exclusivism and narrow fanaticism, while cultivating openness toward broader religious diversity. This approach aligns with Amin Abdullah's model of inclusive Islamic education, which advocates for an integrative and interconnective framework where Islam is not taught dogmatically or monolithically, but in dialogue with other fields of knowledge and contemporary contexts (Abdullah, 2016). Such an approach was evident when teachers applied contextual interpretations of sacred texts, drawing upon historical, sociological, and even scientific perspectives to broaden students' understanding (Habibi et al., 2024).

This pedagogical strategy aligns with Vygotsky's Zone of Proximal Development, where social interaction and the teacher's role as a guide are crucial in fostering collaborative learning, active student engagement, and the creation of an inclusive classroom environment (Ashoumi & Yusuf, 2024). Furthermore, MAN 2 Kota Malang employs Contextual Teaching and Learning (CTL) to link Islamic teachings with students' experiences in a community characterized by diverse Islamic traditions. As Vieri et al. (2025) contend, moral and religious values, especially tolerance, cannot merely be transmitted verbally but must be cultivated through experiential learning. CTL activates students' religious schemas, bridges the gap between "text" and "context," and fosters tolerant dispositions (Daud, 2024). Teachers contextualize Fiqh and theological lessons within local realities, exemplifying CTL, in which knowledge is understood through real-life contexts, thereby strengthening the transmission of values.

Field findings at MAN 2 Kota Malang align with prior studies in Indonesia. Nadhif and Alfafan, for instance, demonstrated that inclusive Islamic education in a Tengger elementary school fostered harmonious school environments and instilled

tolerance through collective activities (Nadhif & Alfafan, 2025). Similarly, Hakim et al., (2023) emphasized that inclusive education not only promotes an understanding of diversity but also directly cultivates mutual respect among students. Munawaroh further revealed that dialogical methods in Islamic education significantly nurture tolerance within pluralistic settings (Munawaroh et al., 2025).

In practice, the adoption of Project-Based Learning (PBL) provides a framework for collaborative projects that immerse students in diverse, experiential learning opportunities. A study by Junita et al. (2023) found that PBL in PAI at SDN 02 Rejang Lebong successfully fostered cooperation, tolerance, empathy, and social responsibility. Saputra and Choli likewise showed that PjBL transforms Islamic education from textual instruction into contextual practice, embedding tolerance in authentic student activities (Saputra & Choli, 2023). At MAN 2 Malang, collaborative projects such as comparative religious studies, intergroup seminars, or community service initiatives deepen students' appreciation of diversity while reinforcing moderation.

Assessment at both schools also reflects inclusive priorities. At SMA Taman Harapan, teachers evaluate not only cognitive outcomes but also students' inclusive attitudes in classroom discussions, interfaith activities, and respectful dialogue. One teacher remarked: *"We give specific weight to attitude assessment when students can express opinions without undermining peers of different beliefs"* (Prasetyo, 2024). Observations confirmed that teachers offered immediate feedback when students demonstrated tolerant behaviors during group discussions.

Assessment tools at SMA Taman Harapan prioritize affective and social aspects, such as reflections on tolerance, interfaith cooperation, and empathy, consistent with Shofyan (2022), who argued that Islamic education evaluation must address cognitive, affective, and psychomotor domains. Asroni similarly emphasized the importance of assessing students' grasp of moderate Islam alongside their appreciation of multicultural realities (Asroni, 2022).

At MAN 2 Kota Malang, assessment is integrated into project rubrics and portfolios that include personal reflections on interactions with peers of diverse Islamic backgrounds. Curriculum analysis revealed that lesson plans and end-of-semester assessments contained indicators such as "ability to argue respectfully" and

“ability to appreciate differences.” Teachers reported continuously observing student behavior both inside and outside the classroom. As one Al-Qur’an Hadith teacher noted: “*We assess students not only during tests but also in their everyday interactions.*” (Nasrullah, 2024). Documentation confirmed that teacher notes on students’ tolerant behaviors formed part of their final character reports.

These practices align with broader scholarship. Jumaeda highlighted the need for Islamic schools to adopt more innovative pedagogies and evaluation methods beyond conventional exams (Jumaeda, 2022). Sholikhah suggested that tolerance assessment should involve teacher observation, student projects, peer evaluation, and parental input, followed by constructive feedback (Sholikhah & Muvid, 2022). A study by Khoiriyah et al. (2023) further argued that self-assessment empowers students to evaluate their own tolerance, increasing intrinsic motivation for inclusive learning — a strategy potentially beneficial for MAN 2 Malang.

In sum, the implementation of inclusive Islamic Religious Education at SMA Taman Harapan and MAN 2 Kota Malang has proven effective in cultivating an inclusive educational ecosystem. Success is evident in supportive school policies, curricula that integrate the principles of Islam *Rahmatan lil Alamin* and Pancasila, participatory learning strategies (such as dialogue, PBL, and collaborative projects), and comprehensive evaluation systems that encompass cognitive, affective, and social domains. Collectively, these approaches nurture students’ moderate religious outlooks and respect for pluralism, whether interfaith diversity at SMA Taman Harapan or intra-Islamic plurality at MAN 2 Malang, thus habituating tolerance from an early age and fostering openness to diversity.

### **The Contribution of the Inclusive Islamic Religious Education (PAI) Model to the Formation of Tolerant Attitudes and the Prevention of Radicalism in Schools**

Based on research conducted at SMA Taman Harapan and MAN 2 Kota Malang, the implementation of an inclusive Islamic Religious Education (PAI) model makes a significant contribution to cultivating tolerance and preventing radicalism in schools. At SMA Taman Harapan, practices such as interfaith dialogue, Problem-Based Learning (PBL), and cross-faith collaborative projects nurture mutual respect among students from diverse religious backgrounds. At MAN 2 Kota

Malang, learning emphasizes intra-Islamic diversity through cross-madhab discussions, thematic studies, and habituation of polite argumentative discourse. Both schools reveal a similar pattern of success: students develop a moderate religious outlook, resilience against intolerant narratives, and the ability to interact peacefully within diversity.

Theoretically, the inclusive PAI model aligns with the paradigm of multicultural education and the agenda of religious moderation in Islam. This model resonates with Azyumardi Azra's concept of Islam *Rahmatan lil Alamin*, Nurcholish Madjid's inclusive-pluralist thought, and Amin Abdullah's paradigm of interconnective scholarship. According to Madjid, inclusive religious education foregrounds universal Islamic values such as compassion, justice, brotherhood (*ukhuwah*), and balance, guiding students to respect religious differences and reject violence in the name of religion (Jayana & Siswanto, 2022; Madjid, 2019).

The principle of Islam *rahmatan lil-'alamin* thus provides a normative foundation for inclusive Islamic education, urging Muslims to act openly and justly toward others without discrimination (Kazhimi & Siswanto, 2024). Inclusive Islamic education integrates religious knowledge with science and contextualizes Islam within social realities (Abdullah, 2016; Na'imah et al., 2017). This concept is in harmony with Indonesia's vision of diversity, in which plurality is regarded as a national asset to be preserved through tolerance and cooperation.

In terms of radicalism prevention, integrative and inclusive PAI is regarded as an effective strategy for cultivating moderate religious character among students. Sholihah emphasizes that by integrating moderate values into Islamic teachings and fostering openness to differences, inclusive PAI serves as a vital instrument for shaping tolerant learners (Sholihah & Misbah, 2024). An integrative approach (linking religious content to other disciplines and social contexts) combined with inclusivity (accommodating both internal and external diversity) not only teaches theological aspects but also embeds values of humanity, nationality, and pluralism (Mas'ud, 2003). Such a holistic approach makes learning more meaningful, as students perceive the relevance of religious teachings in their everyday lives and in a plural society (Muchlis, 2020).

Conceptually, inclusive Islamic education seeks to integrate the principles of tauhid and ethics (akhlaq) with national and civic awareness. For example, Qur'anic verses on warfare are not taught in isolation but contextualized with historical explanations (asbâb al-nuzûl) and values of peace and tolerance that correspond to Indonesia's plural reality (Toha & Muna, 2022). This approach ensures that students understand Islam's rejection of indiscriminate violence and its endorsement of peace, except in proportional self-defense. Furthermore, social contact theory in education posits that interaction and dialogue among diverse groups, when properly facilitated, reduce prejudice and enhance empathy (Albareello et al., 2023). Inclusive Islamic education, which applies interfaith dialogue in classrooms, represents the application of this theory in the religious domain. Muslim students engage in respectful discussions with or about non-muslim peers, enabling the correction of negative stereotypes.

This approach aligns with the findings of the national PPIM UIN Jakarta survey, which recommends that the government develop open, tolerant, and inclusive religious education to counter radicalism and foster appreciation for diversity (Subhan & Abdallah, 2021). The introduction of knowledge about other religions and beliefs into PAI, along with cross-faith problem-solving activities, is identified as a crucial step for fostering student resilience against extremist ideologies (Nasri & Tabibuddin, 2023). Put differently, the theoretical foundation of inclusive PAI rests on the conviction that a deep and broad understanding of religion fosters tolerant religiosity, whereas ignorance or narrow interpretations foster exclusivism and fanaticism.

These findings are consistent with earlier studies underscoring the strategic role of inclusive Islamic education in fostering tolerance and preventing radicalism among students. For instance, Sigalingging (2025) found, in a survey of Jakarta schools, that PAI curricula, which teach moderate Islam, dialogical methods, and interfaith social interaction, significantly improved student tolerance. This parallels the experience at SMA Taman Harapan, where interfaith dialogue and an inclusive school culture underpin the growth of tolerance. From the perspective of radicalism prevention, Syatar et al. (2024) argue that integrative-inclusive PAI constitutes one of the most effective ways to counter radicalism in education. Similarly, Sholihah &

Misbah (2024) highlight that integrating Islamic education with other disciplines (e.g., linking verses on jihad with history and civics education) and applying concrete formative measures strengthen inclusive awareness and combat radicalism among youth.

Viewed through Raimon Panikkar's theory of interreligious dialogue, the findings at MAN 2 Malang reveal that inclusive Islamic education not only instills tolerance but also creates authentic dialogical spaces where students encounter, understand, and experience "the other" without losing their religious identity (Panikkar, 1999). Dialogue here is not merely intellectual discourse but an existential encounter involving spiritual, emotional, and cultural dimensions (Fitriani, 2023). Regular practices of discussion, group work, and collaborative activities in inclusive PAI at MAN 2 Kota Malang concretely manifest this dialogical process, where differences are regarded as blessings rather than threats. Students learn that tolerance extends beyond interfaith contexts to intra-Islamic diversity, especially in accepting differences across madhhab, Islamic organizations, and religious practices.

These cumulative studies support the conclusion that inclusive PAI contributes positively to building student resilience against extremist ideologies. In other words, inclusive religious education has been empirically tested as a preventive measure against radicalism. The field findings from SMA Taman Harapan and MAN 2 Malang provide additional evidence that when PAI is taught inclusively, participatively, and with respect for diversity, students are more likely to resist violent ideologies. Conversely, if PAI is delivered in an exclusive and dogmatic manner, literature shows that intolerance is more likely to flourish.

The socio-geographical context of Malang lends strategic significance to the implementation of inclusive Islamic education. According to the mapping of the Badan Nasional Penanggulangan Terorisme (BNPT), Malang is categorized as an area requiring particular attention due to the potential spread of radical ideologies among youth (Redaksi, 2022). Research by the Badan Riset dan Inovasi Nasional (BRIN, 2022–2024) also highlights social media as a primary channel for the dissemination of extremist views among young people (Polkam RI, 2025). Contributing factors include the presence of radical networks in East Java, the mass flow of digital information, and the high mobility of students in this educational hub.

Within this setting, the contribution of inclusive Islamic education at SMA Taman Harapan and MAN 2 Kota Malang is highly significant.

At SMA Taman Harapan, interfaith dialogue and collaborative projects not only cultivate tolerance within the school but also create cross-faith friendship networks that serve as social capital, buffering external influences of intolerance. Students accustomed to open discussions on religious differences develop cognitive and emotional resilience to hateful narratives that often serve as entry points for radicalization. At MAN 2 Kota Malang, the emphasis on understanding intra-Islamic diversity (madhhab and organizational traditions) functions as an internal shield against radical groups that exploit fiqh or theological differences to spark conflict. Students are equipped with respectful argumentative skills, contextual use of scriptural references, and the understanding that diversity is an inherent reality in Islam.

The overall implication of this discussion underscores that inclusive and tolerant religious education is not optional but imperative in the face of global and local radicalism. Schools, as microcosms of plural societies, play a crucial role in cultivating seeds of peace. By ensuring that PAI is delivered inclusively, emphasizing noble character, dialogue, and openness, schools will nurture a new generation that is firm in their faith yet flexible in social interactions, peace-loving, and resilient against extremist ideologies. The long-term implication is the establishment of a harmonious social climate within the framework of the Unitary State of the Republic of Indonesia. All stakeholders, teachers, schools, parents, and the government must work synergistically to realize this inclusive PAI model for a tolerant and radicalism-free future in Indonesia.

## **CONCLUSION**

The main findings of this study confirm that the implementation of inclusive Islamic Religious Education (PAI) in schools effectively cultivates moderate and tolerant attitudes among students, while simultaneously serving as a safeguard against the influence of radicalism. Both at SMA Taman Harapan, which is characterized by interfaith diversity, and at MAN 2 Malang, which is religiously homogeneous but theologically diverse, learning strategies based on dialogue, problem-solving,

contextual approaches, and project-based activities have provided students with opportunities to interact and learn to appreciate differences. Through these dialogical and participatory approaches, students are encouraged to develop critical thinking and empathy, making them more resilient to ideologies of violence.

The contribution of this inclusive Islamic religious education model lies in enriching the pedagogical repertoire of religious education. This study demonstrates that PAI can be delivered through methods adaptive to student diversity, which in turn proves effective in instilling the values of tolerance and harmony (journal.aripafi.or.id). Theoretically, these findings support the concept of religious moderation in Islamic education, as mandated by the Ministry of Religious Affairs, which envisions religious education as a means of developing student character that respects plurality and rejects extremism. The results of this study thus advocate for dialogical and collaborative Islamic education as a means of shaping inclusive and tolerant Muslim generations. Academically, this research contributes to the literature on the effectiveness of inclusive and moderate approaches in religious education.

Practically, the findings urge educators and policymakers to adopt inclusive Islamic religious education models across diverse schools. Islamic education teachers are encouraged to utilize dialogic methods, problem-based learning, contextual teaching, and project-based instruction, adapting these approaches to meet the diverse needs of their students. Institutional support requires focused teacher training and provision of inclusive teaching materials to ensure effective implementation. Educational policies that advocate for religious moderation, such as incorporating interfaith and intra-faith tolerance into the curriculum, should be reinforced.

Although effective, inclusive Islamic religious education may encounter challenges, including opposition from groups with rigid religious views. Thus, steadfast commitment and collaboration among teachers, schools, parents, and stakeholders are vital to embedding inclusivity and tolerance into school culture. Through unified efforts, religious moderation can be strengthened and radicalism sustainably prevented in educational contexts.

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