

Faith, Diversity, and Education: Measuring Islamic Worldview as a Driver of Multicultural Moderation

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ABSTRACT

The increasing complexity of multicultural societies has intensified the need for educational frameworks capable of fostering religious moderation without weakening theological commitment. Within Islamic educational contexts, moderation is frequently discussed as a normative ideal; however, empirical and measurement-based approaches remain limited. The absence of validated instruments for assessing Islamic worldview and its relationship to multicultural moderation has constrained the development of evidence-based educational policies and institutional practices. This research aimed to examine the implementation of the Integrated Islamic School Moderation Framework through the measurement of Islamic worldview among educational personnel in Indonesia. A quantitative research design was employed using a cross-sectional survey approach involving 250 educational personnel from Integrated Islamic Schools affiliated with the *Jaringan Sekolah Islam Terpadu* (JSIT) Indonesia across 26 provinces. Data were collected using a situational judgment-based Islamic Worldview Scale and analyzed through Confirmatory Factor Analysis (CFA) using LISREL 8.8 to evaluate construct validity, reliability, and model fit. The findings revealed that Islamic moderation is empirically structured through two interconnected dimensions: commitment to *ats-tsawābit* (immutable religious principles) and accommodative engagement with *al-mutaghayyirāt* (dynamic sociocultural contexts). Both dimensions demonstrated acceptable goodness-of-fit indices and high construct reliability, indicating that strong theological commitment can coexist with multicultural openness and democratic engagement. The study further demonstrates that Islamic moderation can be operationalized as a measurable educational construct rather than merely a normative discourse. These findings contribute to the advancement of measurement-based Islamic education research and provide a conceptual and empirical foundation for developing moderation-oriented educational policies, teacher development programs, and multicultural learning environments within Islamic schools.

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INTRODUCTION

The increasing complexity of contemporary societies, characterized by cultural, religious, and ideological diversity, has positioned education systems at the forefront of fostering social cohesion and moderation [1]. Globally, rising polarization and identity-based conflicts highlight the urgent need for educational frameworks that promote tolerance and inclusivity [2]. Quantitative evidence underscores this concern; for instance, surveys by international organizations such as UNESCO and Pew Research Center indicate that over 60% of respondents in plural societies perceive religious differences as a potential source of conflict rather than cohesion [3]. In Southeast Asia, including Indonesia, national survey data reveal that while a majority supports religious harmony, approximately 30–40% of educators and students still hold exclusivist attitudes toward other religious or cultural groups. These figures suggest that educational institutions, particularly faith-based schools, face a critical challenge in balancing religious identity with multicultural engagement [4]. Consequently, the integration of Islamic worldview principles into educational moderation frameworks becomes an essential area of inquiry.

Existing scholarship has extensively explored the concept of religious moderation within Islamic education, often emphasizing theological foundations, curriculum design, and policy-level interventions. Recent studies have also examined multicultural education as a pedagogical approach to managing diversity, highlighting its role in fostering empathy, intercultural competence, and democratic values [5]. Furthermore, the notion of “Islamic worldview” has been conceptualized as a cognitive and normative framework shaping individuals’ perceptions, values, and behaviors. Empirical research has begun to connect worldview constructs with educational outcomes, including tolerance and social attitudes [6]. However, much of the current literature remains fragmented, with limited integration between worldview measurement and practical moderation frameworks within institutional contexts. This indicates that while theoretical and conceptual advancements have been made, their operationalization and empirical validation in real educational settings are still underdeveloped.

Despite these advancements, significant research gaps persist. First, there is a lack of robust, measurement-based studies that empirically assess how Islamic worldview influences moderation practices among educational personnel. Second, existing frameworks for Islamic school moderation often rely on normative assumptions rather than validated instruments, limiting their applicability and scalability [7]. Third, the intersection between Islamic worldview, multicultural education, and measurable behavioral outcomes remains insufficiently explored, particularly in non-Western contexts [8]. As a result, there is a disconnect between theoretical constructs and their implementation in educational institutions. Addressing this gap requires a systematic approach that integrates conceptual frameworks with empirical measurement tools, enabling a more nuanced understanding of how moderation is internalized and enacted within schools.

This study is grounded in the premise that Islamic worldview can function as a critical driver of multicultural moderation when properly conceptualized and measured. The problem addressed in this research lies in the absence of an empirically validated framework that links Islamic worldview constructs with observable moderation practices among educational personnel [9]. Additionally, there is a limited understanding of how such a framework can be operationalized within integrated Islamic school systems to promote inclusivity and diversity [10]. Without a clear measurement-based approach, efforts to institutionalize moderation risk remaining abstract and ineffective. Therefore, this research seeks to develop and apply a structured framework that bridges the gap between worldview theory and educational practice.

The urgency of this research is underscored by both global and local dynamics. In an era marked by increasing socio-religious tensions and the proliferation of digital misinformation, educational institutions play a pivotal role in shaping attitudes toward diversity and coexistence. In Indonesia, as the world’s largest Muslim-majority country, the successful integration of moderation values within Islamic education has significant implications for national unity and global perceptions of Islam [11]. Moreover, the demand for evidence-based educational policies necessitates frameworks that are not only theoretically sound but also empirically validated. By providing a measurement-driven approach to understanding Islamic worldview and its impact on multicultural moderation, this study contributes to the development of more effective, scalable, and contextually relevant educational strategies. Ultimately, it aims to advance both academic discourse and practical implementation in the pursuit of inclusive and harmonious societies.

METHODOLOGY

Research Design

This study employed a quantitative research design to examine the implementation of the Integrated Islamic School Moderation Framework through the measurement of Islamic worldview among educational personnel. The quantitative approach was selected because it enables systematic measurement, statistical validation, and objective interpretation of ideological-affective constructs associated with Islamic moderation. In addition to quantitative procedures, the

study also incorporated preliminary qualitative reviews during the instrument development stage, particularly in evaluating theoretical relevance, linguistic clarity, and conceptual consistency of the measurement items. Such integration ensured that the instrument accurately represented the multidimensional nature of Islamic worldview while maintaining empirical rigor.

The study adopted a cross-sectional survey design in which data were collected from educational personnel across Integrated Islamic Schools (*Sekolah Islam Terpadu / SIT*) in Indonesia. The design focused on assessing respondents' worldview orientations and moderation-related perspectives at a single point in time. The measurement process emphasized psychometric principles, including item discrimination analysis, validity testing, and reliability estimation, to ensure the scientific robustness of the instrument. Since Islamic worldview constitutes an abstract ideological construct, quantitative operationalization was essential to transform qualitative beliefs and attitudes into measurable indicators that could be analyzed statistically.

Furthermore, this research utilized a measurement-oriented framework approach. The study did not merely describe moderation practices but attempted to operationalize Islamic moderation through empirically measurable constructs. This approach aligns with contemporary educational and social science research that prioritizes evidence-based assessment models for evaluating values, attitudes, and institutional implementation processes. Therefore, the study contributes not only to theoretical discourse but also to methodological advancement in the measurement of religious moderation within Islamic educational institutions.

Participant

The population of this study comprised educational personnel employed in Integrated Islamic Schools affiliated with the *Jaringan Sekolah Islam Terpadu (JSIT)* Indonesia. These educational personnel included teachers, administrative staff, and school management personnel actively involved in educational implementation and institutional culture development. Given the broad geographical distribution of JSIT schools across Indonesia, a cluster random sampling technique was employed to ensure representativeness while accommodating regional diversity.

A total of 250 respondents participated in the study, consisting of 139 male participants (55.6%) and 111 female participants (44.4%). The participants were drawn from 50 Integrated Islamic Schools distributed across 26 provinces in Indonesia. The sample represented approximately 0.351% of the total educational personnel population within JSIT Indonesia and covered approximately 1.82% of affiliated schools nationwide. The inclusion of respondents from multiple provinces enhanced the external validity of the findings and allowed for broader generalization within the context of Islamic schooling in Indonesia.

The distribution of participants demonstrated substantial regional diversity, although the largest proportion originated from Central Java (51.60%), followed by West Java (8.80%) and West Papua (8.80%). This demographic variation reflects the institutional spread of Integrated Islamic Schools and provides insights into differing sociocultural contexts influencing Islamic moderation practices. The demographic distribution of participants is presented in Table 1.

Table 1. Distribution of Research Participants by Province

Province	Total Participants	Percentage (%)
Central Java	129	51.60
West Java	22	8.80
West Papua	22	8.80
East Java	12	4.80
East Kalimantan	7	2.80
Bengkulu	6	2.40

Lampung	5	2.00
Riau	5	2.00
Banten	5	2.00
Others	37	14.80
Total	250	100.00

Instruments

The primary instrument used in this study was an Islamic Worldview Scale designed to measure ideological-affective orientations related to Islamic moderation. The instrument assessed respondents' perspectives regarding religious commitment, theological interpretation, cultural accommodation, and attitudes toward social diversity. Since Islamic worldview encompasses both cognitive and affective dimensions, the instrument was constructed to capture ideological tendencies while simultaneously reflecting practical moderation attitudes within educational settings.

The questionnaire employed a *Situational Judgment Test* (SJT) format combined with a consensus-based scaling model. This approach enabled respondents to evaluate contextual situations related to religious moderation, multicultural interaction, and institutional practices. The use of closed-ended questions ensured consistency in responses and facilitated quantitative analysis. The instrument development process involved extensive theoretical review, particularly drawing from Islamic educational philosophy, moderation theory, and contemporary discussions on multiculturalism and religious coexistence.

The conceptual framework of the instrument was divided into two major dimensions: (1) commitment to *ats-tsawābit* (immutable religious principles), and (2) accommodative attitudes toward *al-mutaghayyirāt* (changeable socio-cultural dimensions). These dimensions were operationalized into several measurable indicators, as presented in Table 2.

Table 2. Blueprint of the Islamic Worldview Scale

Dimension	Indicators
Commitment to <i>ats-tsawābit</i>	Maintaining core religious principles
	Avoiding reinterpretation of definitive religious texts (<i>nash qath'iyyah</i>)
	Respecting classical Islamic scholarly traditions
	Respecting religious authority institutions (e.g., MUI)
Accommodation toward <i>al-mutaghayyirāt</i>	Critical engagement with cultural developments
	Openness toward local traditions
	Critical attitudes toward postmodern ideological influences

Data Collection Process

Data collection was conducted through a structured survey administered to educational personnel in Integrated Islamic Schools across Indonesia. Prior to administration, institutional permissions were obtained from relevant school authorities and educational networks affiliated with JSIT Indonesia. Respondents were informed about the purpose of the study, confidentiality procedures, and voluntary participation principles. Ethical considerations were emphasized throughout the data collection process to ensure participant trust and data integrity.

The questionnaire was distributed both digitally and directly through institutional networks to maximize accessibility and response rates. Respondents completed the instrument independently, allowing them to provide reflective and unbiased responses regarding their worldview orientations and moderation perspectives. The data

collection period was organized systematically to ensure representation from various geographical regions and institutional contexts.

To improve data quality, incomplete responses and inconsistent answer patterns were screened during the preliminary data cleaning stage. Responses that did not meet completeness criteria were excluded from further analysis. The final dataset consisted only of valid and fully completed questionnaires, ensuring the reliability and accuracy of subsequent statistical analyses.

Data Analysis

The collected data were analyzed using a series of psychometric and statistical procedures designed to evaluate the validity and reliability of the Islamic Worldview Scale. The analysis began with descriptive statistical procedures to summarize participant demographics and general response tendencies. Item discrimination analysis was subsequently conducted to assess the ability of individual items to differentiate between respondents with varying levels of Islamic worldview orientation.

Validity testing included content validity, criterion-related validity, and construct validity procedures. Content validity was established through expert judgment conducted by scholars specializing in Islamic thought and philosophy. Construct validity was examined using Confirmatory Factor Analysis (CFA), which assessed the extent to which the observed variables represented the theoretical constructs underlying the measurement model. CFA was selected because it enables rigorous evaluation of latent constructs and model structure consistency.

Reliability analysis was conducted to evaluate the internal consistency and stability of the instrument. Reliability coefficients were calculated to determine the extent to which the measurement instrument produced dependable and consistent results. The study also employed model fit analysis using LISREL 8.8 to assess the overall adequacy of the structural model. Several goodness-of-fit indices were considered, including the Comparative Fit Index (CFI), Root Mean Square Error of Approximation (RMSEA), and Chi-Square statistics. These indices were used to determine whether the proposed moderation framework adequately represented the empirical data.

Through these analytical procedures, the study sought to establish a scientifically robust measurement framework capable of explaining the relationship between Islamic worldview and multicultural moderation among educational personnel in Integrated Islamic Schools.

RESULTS

This study examined the implementation of the Integrated Islamic School Moderation Framework through the measurement of Islamic worldview among educational personnel in Integrated Islamic Schools (*Sekolah Islam Terpadu*). The analysis focused on validating the measurement model of Islamic worldview using Confirmatory Factor Analysis (CFA). Two primary dimensions were evaluated, namely: (1) commitment toward *ats-tsawābit* (immutable religious principles), and (2) accommodative attitudes toward *al-mutaghayyirāt* (dynamic socio-cultural dimensions). The findings demonstrate that both dimensions achieved acceptable levels of construct validity and reliability, indicating that the proposed moderation framework is empirically supported.

The first dimension assessed respondents' commitment toward *ats-tsawābit*, referring to adherence to core Islamic principles, respect for religious authority, and consistency in maintaining fundamental theological values. The conceptual model and CFA results for this dimension are presented in Figure 1.

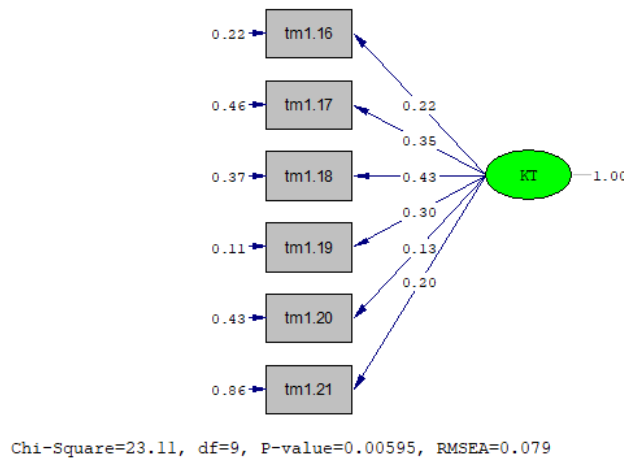


Figure 1. CFA Results for the *Ats-Tsawābit* Dimension

The CFA results demonstrated that the hypothesized measurement model achieved acceptable goodness-of-fit criteria. Statistical analysis indicated a Chi-square value of ($X^2 = 23.11$) with ($df = 9$) and a probability value of ($p = 0.00595$). In addition, the Root Mean Square Error of Approximation (RMSEA) was 0.079, which remained within the acceptable threshold (< 0.08). These findings indicate that the proposed model adequately fit the empirical data without requiring additional covariance modifications between error terms.

The factor loadings obtained from the CFA analysis further confirmed the validity of the measurement indicators. The loading factors for items tm1.16, tm1.17, tm1.18, tm1.19, tm1.20, and tm1.21 were 0.43, 0.45, 0.57, 0.68, 0.17, and 0.18, respectively. Among these indicators, item tm1.19 exhibited the strongest loading contribution, indicating that it played the most substantial role in representing the latent construct of commitment toward *ats-tsawābit*. Although several items demonstrated relatively lower loading factors, all indicators remained statistically significant and theoretically relevant to the construct. The significance of each measurement item was further examined using *t*-value analysis. The CFA *t*-value model is illustrated in Figure 2.

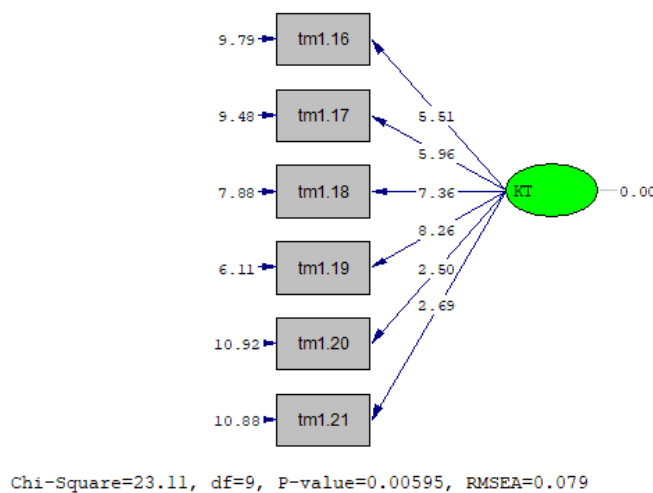


Figure 2. *t*-Value CFA Model for the *Ats-Tsawābit* Dimension

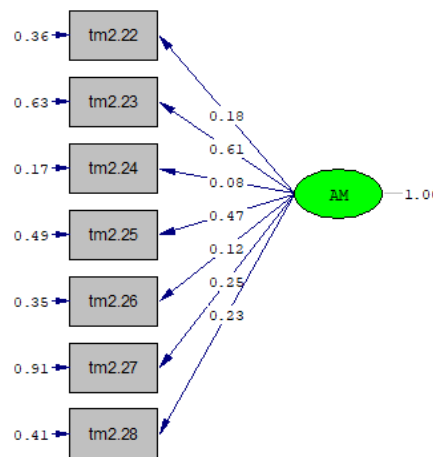
The *t*-value analysis demonstrated that all items exceeded the minimum significance threshold of 1.96, confirming that each indicator significantly contributed to the latent construct. This result indicates that all developed items were empirically valid in measuring the commitment dimension of Islamic worldview. Additional information regarding factor loading, coefficient of determination ((R^2)), and construct reliability is presented in Table 2.

Table 2. CFA Results for the *Ats-Tsawābit* Dimension

Item	Loading Factor	t-value	(R ²)	Interpretation	CR
tm1.16	0.42	5.51	0.18	Item fit	0.82
tm1.17	0.46	5.96	0.21	Item fit	
tm1.18	0.57	7.36	0.33	Item fit	
tm1.19	0.66	8.26	0.44	Item fit	
tm1.20	0.20	2.50	0.038	Item fit	
tm1.21	0.21	2.69	0.044	Item fit	

As shown in Table 2, all items met the minimum requirement for statistical significance, with *t*-values exceeding 1.96. Furthermore, the construct reliability (CR) value for the *ats-tsawābit* dimension reached 0.82, indicating high internal consistency and reliability. This finding confirms that the measurement model was both empirically valid and psychometrically reliable in representing the dimension of commitment toward immutable Islamic principles.

The second dimension examined accommodative attitudes toward *al-mutaghayyirāt*, referring to openness toward cultural diversity, contextual adaptation, and critical engagement with contemporary socio-cultural developments. The conceptual CFA model for this dimension is illustrated in Figure 3.

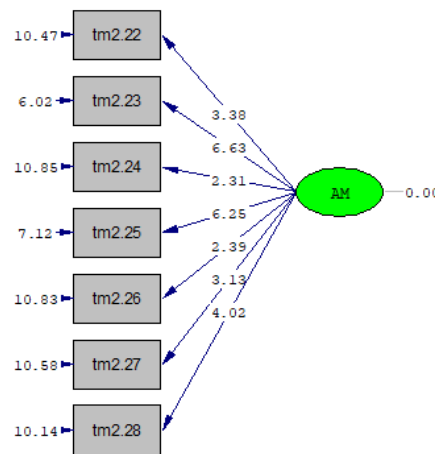


Chi-Square=14.04, df=14, P-value=0.44687, RMSEA=0.003

Figure 3. Initial CFA Results for the *Al-Mutaghayyirāt* Dimension

The CFA results indicated that the measurement model achieved an excellent goodness-of-fit level. The statistical analysis produced a Chi-square value of ($X^2 = 14.04$) with ($df = 14$) and a probability value of ($p = 0.44687$), indicating a non-significant Chi-square result. In addition, the RMSEA value was 0.003, substantially below the recommended threshold of 0.08. These results demonstrate that the hypothesized model showed a strong fit with the empirical data and did not require additional model modifications.

The factor loadings for the seven measurement items varied across indicators. The loading values for tm2.22, tm2.23, tm2.24, tm2.25, tm2.26, tm2.27, and tm2.28 were 0.18, 0.61, 0.08, 0.47, 0.12, 0.25, and 0.23, respectively. Among these indicators, item tm2.23 demonstrated the highest loading factor, suggesting that it served as the strongest representation of accommodative attitudes toward *al-mutaghayyirāt*. Although some indicators showed modest loading coefficients, all items retained statistical significance and conceptual relevance within the framework. The significance of the indicators was subsequently examined through *t*-value analysis, as presented in Figure 4.



Chi-Square=14.04, df=14, P-value=0.44687, RMSEA=0.003

Figure 4. *t*-Value CFA Model for the *Al-Mutaghayyirāt* Dimension

The *t*-value results confirmed that all indicators exceeded the threshold value of 1.96, indicating statistically significant contributions to the latent construct. Consequently, all items were retained in the measurement model and considered valid indicators of accommodative moderation attitudes. Detailed CFA statistics for the *al-mutaghayyirāt* dimension are presented in Table 2.

Table 3. CFA Results for the *Al-Mutaghayyirāt* Dimension

Item	Loading Factor	<i>t</i> -value	(R ²)	Interpretation	CR
tm2.22	0.18	3.38	0.078	Item fit	0.922
tm2.23	0.61	6.63	0.37	Item fit	
tm2.24	0.08	2.31	0.037	Item fit	
tm2.25	0.47	6.25	0.31	Item fit	
tm2.26	0.12	2.39	0.039	Item fit	
tm2.27	0.25	3.13	0.067	Item fit	
tm2.28	0.23	4.02	0.11	Item fit	

The results presented in Table 3 indicate that all items were statistically valid and contributed significantly to the accommodative dimension of Islamic worldview. Moreover, the construct reliability value of 0.922 demonstrates a very high level of internal consistency, suggesting that the measurement model possesses strong psychometric stability. These findings confirm that the *al-mutaghayyirāt* dimension effectively captures educational personnel’s accommodative attitudes toward multiculturalism, cultural diversity, and contextual adaptation within Islamic educational settings.

Overall, the findings of the CFA analysis demonstrate that the Islamic worldview measurement model possesses satisfactory validity and reliability across both dimensions. The *ats-tsawābit* dimension reflects educational personnel’s commitment to preserving core Islamic theological principles, whereas the *al-mutaghayyirāt* dimension represents openness toward socio-cultural adaptation and multicultural engagement. Both dimensions achieved acceptable goodness-of-fit statistics and strong construct reliability values, indicating that the proposed moderation framework is empirically supported.

The findings further suggest that Islamic moderation within Integrated Islamic Schools is not solely characterized by rigid theological adherence, but also by accommodative engagement with cultural diversity and contemporary societal dynamics. This balance between principled commitment and contextual openness forms the foundation of the Integrated Islamic School Moderation Framework. Consequently, the validated measurement model provides a

robust empirical basis for assessing moderation-oriented Islamic worldview among educational personnel and may serve as a reference framework for future educational policy and moderation studies within Islamic schooling contexts.

DISCUSSION

Reconstructing Islamic Moderation through the Dual Dimensions of Worldview

The findings of this study challenge the tendency to conceptualize Islamic moderation as a purely normative or political discourse detached from measurable ideological structures. Rather than treating moderation as a rhetorical construct grounded solely in state policy or religious narratives, the present study demonstrates that moderation within Islamic educational institutions is deeply embedded in the configuration of worldview orientations held by educational personnel [12]. The validated dimensions of *ats-tsawābit* and *al-mutaghayyirāt* reveal that Islamic moderation is not constituted through the weakening of religious commitment, but through the dynamic interaction between principled theological consistency and contextual sociocultural adaptability [13]. This finding is particularly significant because dominant public discourses frequently frame moderation as synonymous with doctrinal dilution or accommodation to secular liberalism. In contrast, the empirical evidence of this study suggests that moderation emerges precisely from the coexistence of strong religious commitment and adaptive multicultural engagement.

The CFA results indicate that the *ats-tsawābit* dimension possesses a coherent latent structure supported by statistically significant indicators and strong construct reliability. Conceptually, this dimension reflects the preservation of foundational Islamic principles, respect for authoritative scholarship, and commitment to definitive religious teachings. However, the critical implication of this finding lies not merely in confirming theological adherence, but in demonstrating that such adherence does not inherently produce exclusivism or social rigidity [14]. Contemporary debates on religious moderation often assume a binary opposition between orthodoxy and pluralism, positioning strong doctrinal commitment as incompatible with multicultural coexistence. The present findings problematize this assumption by showing that educational personnel who exhibit commitment toward immutable Islamic principles may simultaneously display accommodative attitudes toward diversity and cultural plurality [15]. Consequently, the study supports a more nuanced understanding of moderation in which orthodoxy and inclusivity are not mutually exclusive categories, but interdependent dimensions within Islamic educational consciousness.

This dual-dimensional configuration also reveals an important epistemological distinction between moderation and relativism [16]. The *al-mutaghayyirāt* dimension demonstrates that openness toward cultural diversity does not necessarily imply the abandonment of normative religious boundaries. Instead, multicultural engagement is mediated through critical adaptation grounded in Islamic ethical principles [17]. Such findings are theoretically important because they reposition Islamic moderation beyond simplistic narratives of “traditional versus modern” or “conservative versus progressive.” The data suggest that moderation is better understood as a negotiated worldview process through which educational actors selectively accommodate social change while preserving theological coherence [18]. This interpretation resonates with broader Islamic intellectual traditions that distinguish between immutable principles (*thawābit*) and flexible sociocultural domains (*mutaghayyirāt*), thereby offering a framework for negotiating modernity without epistemic fragmentation.

The significance of this framework becomes particularly evident within multicultural educational environments. Educational institutions in plural societies are increasingly expected to function not only as sites of knowledge transmission but also as spaces for cultivating democratic coexistence, intercultural understanding, and social cohesion. However, many approaches to multicultural education remain heavily secularized and insufficiently attentive to the role of religious worldview in shaping educational attitudes and behaviors [19]. The present study contributes to this gap by demonstrating that Islamic worldview itself can serve as a constructive basis for multicultural moderation. In this context, moderation does not emerge through the marginalization of religion from public education, but through

the internal transformation of religious understanding into an inclusive ethical orientation. This finding challenges assumptions within certain Western-centric multicultural frameworks that regard strong religious identity as inherently problematic for plural democratic societies [20].

Moreover, the coexistence of *ats-tsawābit* and *al-mutaghayyirāt* within a single validated construct suggests that Islamic educational moderation operates through dialectical rather than reductionist mechanisms. The framework identified in this study rejects both rigid literalism and unrestricted relativism. On one hand, excessive rigidity risks producing exclusivist educational cultures resistant to diversity and social change [21]. On the other hand, excessive accommodation may weaken institutional identity and generate ideological ambiguity. The empirical integration of these two dimensions therefore indicates that moderation is sustained through equilibrium rather than ideological compromise. Such equilibrium enables educational personnel to maintain strong religious identity while simultaneously engaging constructively with multicultural realities [22]. This finding has broader implications for global discussions concerning religion and democracy, particularly in Muslim-majority societies where tensions between religious authenticity and pluralistic citizenship frequently dominate public discourse.

Critically, the findings also expose the limitations of current moderation initiatives that prioritize symbolic narratives without establishing measurable ideological indicators [23]. Many institutional moderation programs rely on generalized slogans such as tolerance, harmony, or anti-radicalism, yet fail to operationalize how such values are cognitively and behaviorally internalized within educational actors. By empirically validating Islamic worldview as a measurable construct, this study moves the discourse from abstract moral rhetoric toward evidence-based conceptualization. The significance of this contribution extends beyond Islamic education because it demonstrates that moderation can be quantitatively assessed through theoretically grounded dimensions rather than merely inferred from institutional claims or political agendas [24]. Consequently, the study offers an important methodological and theoretical intervention within contemporary moderation studies.

Theoretically, the integration of worldview measurement into moderation discourse also contributes to the decolonization of educational theory. Much of the global literature on multiculturalism and democratic education is rooted in secular-liberal assumptions derived from Western sociopolitical histories. While these frameworks offer important insights, they often inadequately capture the epistemological centrality of religion within Muslim educational contexts [25]. The present study proposes an alternative conceptualization in which multicultural moderation emerges not despite religious worldview, but through it. This distinction is crucial because it reframes Islamic education from being perceived as a potential obstacle to pluralism into a possible epistemic resource for democratic coexistence. In doing so, the study contributes to the broader project of developing contextually grounded educational theories that are both globally relevant and intellectually rooted in Islamic traditions.

Ultimately, the validated dual-dimensional framework developed in this study provides a more sophisticated understanding of Islamic moderation than prevailing reductionist models. The findings suggest that moderation within Islamic schools is not a passive condition of ideological neutrality, but an active process of balancing theological permanence with contextual responsiveness. Such a framework offers a critical contribution to contemporary educational debates by demonstrating that strong religious identity and multicultural engagement can coexist within a coherent worldview structure. This insight is particularly important in the context of increasing polarization, religious contestation, and identity politics across global educational landscapes, where simplistic binaries between religion and pluralism are becoming increasingly inadequate for explaining the complexities of contemporary Muslim societies.

Psychometric Validation and the Advancement of Measurement-Based Islamic Education Research

One of the most consequential contributions of this study lies in its attempt to reposition Islamic moderation from a predominantly normative discourse into a psychometrically measurable construct. Existing studies on Islamic moderation within educational contexts frequently rely on conceptual argumentation, policy narratives, or descriptive

categorizations without sufficiently addressing the methodological problem of measurement validity. As a result, moderation is often treated as an assumed institutional value rather than an empirically verifiable phenomenon [26]. The present study directly addresses this limitation by employing Confirmatory Factor Analysis (CFA) to validate the latent structure of Islamic worldview dimensions. This methodological orientation is significant because it moves Islamic education research beyond rhetorical assertions toward evidence-based assessment capable of producing replicable and scientifically accountable findings [27].

The psychometric findings indicate that both dimensions of the Islamic worldview construct achieved acceptable goodness-of-fit statistics, thereby supporting the structural coherence of the proposed measurement model. Importantly, the significance of these results should not be reduced to technical statistical adequacy alone. Rather, the model fit indices demonstrate that ideological-affective dimensions associated with Islamic moderation can be operationalized within a stable empirical structure [28]. This is methodologically important because ideological constructs are frequently criticized for being too abstract, fluid, or culturally contingent to measure reliably. By demonstrating acceptable fit values and strong construct reliability, the study challenges assumptions that worldview-oriented constructs are inherently resistant to quantitative operationalization. In doing so, it expands the methodological horizon of Islamic education research, which has historically been dominated by philosophical and normative approaches with limited empirical validation [29].

The use of CFA in this study is particularly important because it reflects a shift from exploratory conceptualization toward confirmatory theory testing. Much research in Islamic education continues to depend on descriptive frameworks that identify values or educational ideals without empirically testing whether those constructs possess internal consistency or explanatory coherence [30]. Consequently, many instruments used in moderation studies suffer from conceptual overlap, weak discriminant validity, and ambiguous operational indicators. The CFA approach employed here addresses these methodological weaknesses by testing whether the observed indicators genuinely represent the latent dimensions proposed theoretically [31]. The statistical significance of all measurement items suggests that the construct was not artificially imposed upon the data, but rather supported by empirically observable relationships among indicators. This strengthens the scientific legitimacy of worldview-based moderation assessment.

Equally important is the high construct reliability obtained in both dimensions, particularly within the *al-mutaghayyirāt* construct. Reliability in ideological-affective measurement is not merely a technical matter of consistency; it reflects the extent to which the conceptual domain itself possesses structural stability within educational consciousness. In this context, the strong reliability values suggest that multicultural accommodation and contextual openness are not peripheral or incidental orientations among educational personnel, but relatively coherent components of their worldview formation [32]. This finding has substantial implications because it challenges recurring assumptions that multicultural attitudes within Islamic institutions are necessarily superficial, externally imposed, or politically motivated. Instead, the reliability of the construct indicates that accommodative orientations toward diversity may constitute an internally integrated component of Islamic educational identity itself [33].

At a broader methodological level, the study also contributes to ongoing debates regarding the measurement of religion-related constructs in social science research. Religious attitudes are frequently treated as binary or reductionist variables, often operationalized through simplistic indicators such as ritual participation or self-identification [34]. Such approaches inadequately capture the multidimensional complexity of religious worldview, particularly in educational settings where theological, ethical, cultural, and institutional dimensions interact simultaneously. The present study advances the field by proposing a multidimensional measurement model capable of capturing both doctrinal commitment and contextual adaptability within a unified construct. This is a critical advancement because it avoids the methodological reductionism that often characterizes empirical studies on religion and moderation [35].

Furthermore, the findings reveal the importance of integrating psychometric rigor into policy-oriented educational research. Many moderation initiatives within educational institutions are implemented through top-down regulatory frameworks without adequate assessment tools to evaluate their actual effectiveness [36]. Consequently, moderation programs frequently remain symbolic interventions lacking measurable indicators of internalization among educational actors. The validated instrument developed in this study provides a potential mechanism for transforming moderation policy into measurable educational outcomes [37]. Through systematic assessment, institutions may evaluate not only whether moderation discourse is formally adopted, but whether moderation-oriented worldview structures are substantively embedded within educational personnel. This distinction between symbolic compliance and internalized moderation is critical for ensuring the long-term effectiveness of educational transformation initiatives.

The study also exposes a significant epistemological issue within contemporary Islamic education research: the persistent divide between normative Islamic concepts and empirical educational methodologies. Historically, Islamic educational scholarship has often privileged textual interpretation and philosophical exposition while remaining cautious toward quantitative methodologies, particularly those associated with positivist traditions [38]. While such caution is understandable given concerns regarding reductionism, the present findings demonstrate that psychometric methods can be employed without necessarily abandoning theological nuance or conceptual depth. The use of CFA does not reduce Islamic worldview into mere statistical abstraction; rather, it enables theoretically grounded concepts to be evaluated through systematic empirical procedures. This integration between conceptual rigor and methodological precision represents an important step toward the maturation of Islamic education research as an interdisciplinary academic field [39].

Critically, however, the findings should not be interpreted as suggesting that measurement instruments alone can fully capture the complexity of Islamic moderation. Psychometric validation establishes structural reliability and construct coherence, but it cannot entirely account for contextual variability, institutional culture, or sociopolitical influences shaping moderation practices. The relatively modest loading factors of several indicators suggest that certain aspects of worldview formation remain context-sensitive and may require further theoretical refinement. This limitation is not a methodological weakness per se, but rather an indication that moderation is a dynamic and evolving construct influenced by broader educational and societal conditions. Therefore, future research should integrate longitudinal, qualitative, and comparative approaches to complement the psychometric foundation established in this study.

Nevertheless, the methodological implications of this research remain substantial. By demonstrating that Islamic moderation can be assessed through statistically validated instruments, the study contributes to the emergence of measurement-based Islamic education research capable of engaging broader international scholarly standards. This is particularly relevant for global academic discourse, where empirical rigor increasingly determines the credibility and impact of educational research. The validated framework developed in this study therefore functions not only as an assessment tool, but also as an intellectual bridge connecting Islamic educational theory with contemporary methodological developments in social science research.

Ultimately, the advancement offered by this study lies in its capacity to transform Islamic moderation from an abstract normative aspiration into an empirically assessable educational construct. Such transformation is essential if moderation discourse is to move beyond ideological rhetoric and become an accountable component of educational policy, institutional evaluation, and scholarly inquiry. By integrating psychometric validation with Islamic worldview theory, the study establishes a foundation for future research capable of examining moderation not merely as discourse, but as a measurable dimension of educational reality.

Educational Implications for Multiculturalism and Democratic Religious Engagement

The findings of this study carry significant implications for contemporary educational debates concerning multiculturalism, democratic coexistence, and the role of religion in plural societies. Most importantly, the validated framework demonstrates that Islamic educational institutions cannot be simplistically positioned as either barriers or facilitators of pluralism based solely on their religious orientation. Rather, the findings suggest that the determining factor lies in how religious worldview is constructed, internalized, and operationalized within institutional culture [40]. This distinction is critical because public discourse surrounding Islamic schools frequently oscillates between two problematic extremes: romanticizing Islamic education as inherently moral and socially cohesive, or pathologizing it as potentially incompatible with democratic pluralism. The empirical evidence generated in this study destabilizes both assumptions by demonstrating that moderation emerges not from the absence of strong religious identity, but from the capacity of educational actors to negotiate religious commitment alongside sociocultural openness [41].

This has profound implications for multicultural education theory. Dominant models of multicultural education, particularly those shaped by liberal secular traditions, often assume that religious particularism constitutes a challenge to democratic inclusivity. Consequently, educational pluralism is frequently framed through secular-neutral paradigms that marginalize religious epistemologies from public educational engagement [42]. The present study complicates this framework by demonstrating that Islamic worldview itself may function as an internal resource for multicultural accommodation rather than an obstacle to it. Such findings are theoretically important because they suggest that multiculturalism within Muslim educational contexts cannot be effectively developed through strategies of religious dilution or depoliticized tolerance discourse alone [43]. Instead, sustainable multicultural engagement appears more likely when inclusivity is grounded within the moral and theological structures recognized as legitimate by educational communities themselves.

The educational implications of this argument become particularly urgent in societies experiencing intensified polarization, identity politics, and digital radicalization. Schools increasingly function as contested ideological spaces where competing narratives regarding religion, nationalism, democracy, and cultural identity intersect. In this context, educational personnel occupy a strategic position as mediators of worldview formation rather than merely transmitters of curriculum content [44]. The findings of this study therefore suggest that moderation policies focusing exclusively on curriculum reform without addressing educator worldview orientations may remain structurally insufficient. Institutional transformation depends not only on what schools teach, but on the ideological frameworks through which educators interpret diversity, authority, citizenship, and social coexistence. Consequently, educational moderation should be approached as a worldview-centered institutional process rather than a purely administrative or curricular intervention.

Moreover, the validated framework offers important insights into the relationship between Islamic education and democratic engagement. Democratic education is often narrowly interpreted through procedural dimensions such as participation, representation, or civic literacy [45]. However, the findings of this study indicate that democratic coexistence within religious educational environments also depends upon deeper ethical orientations, particularly the capacity to recognize diversity without perceiving it as a threat to religious authenticity. This distinction is significant because many discussions concerning democracy in Muslim societies remain trapped within binary frameworks opposing religious orthodoxy to democratic pluralism [46]. The present findings instead suggest that democratic engagement may emerge through educational cultures capable of balancing theological certainty with sociocultural flexibility. In this sense, moderation becomes not merely a political project, but an educational mechanism for cultivating relational ethics within plural societies.

Importantly, the study also raises critical concerns regarding the instrumentalization of moderation discourse within state-centered educational policy. In many contexts, religious moderation initiatives are promoted primarily as

security-oriented responses to extremism or radicalization [47]. While such concerns are understandable, framing moderation exclusively through securitization risks reducing education into an apparatus of ideological surveillance rather than intellectual formation. The findings of this study suggest that moderation cannot be sustainably institutionalized through coercive or externally imposed frameworks alone. Educational personnel are more likely to internalize moderation when it is articulated through coherent theological and ethical worldviews rather than through politically imposed compliance narratives [48]. This insight is particularly relevant in contexts where state-sponsored moderation programs are viewed with suspicion by religious communities due to perceptions of political instrumentalization.

The implications for teacher education and professional development are equally substantial. Current teacher training models in many Islamic educational institutions continue to prioritize pedagogical competency and subject mastery while giving comparatively limited attention to worldview formation and intercultural ethical literacy. The findings indicate that such separation may be increasingly untenable within multicultural societies [49]. Educational personnel do not operate as ideologically neutral actors; their worldview orientations significantly shape how they respond to diversity, conflict, and social difference within educational environments. Consequently, professional development programs should move beyond technical pedagogical training toward reflective engagement with multicultural ethics, democratic coexistence, and religious interpretation. Such an approach does not require abandoning Islamic theological commitments, but rather deepening educators' capacity to engage plural realities through intellectually grounded and ethically responsible perspectives [50].

At the institutional level, the study suggests that Islamic schools possess the potential to function as strategic sites for cultivating social cohesion in plural societies. However, this potential depends upon whether moderation is integrated into institutional culture rather than merely articulated in symbolic mission statements. Many educational institutions publicly endorse tolerance and inclusivity while simultaneously reproducing exclusivist epistemologies through hidden curricula, organizational culture, or informal socialization practices [51]. The validated framework developed in this study offers a mechanism for identifying whether moderation values are genuinely internalized within educational personnel or remain superficial institutional rhetoric. This distinction is essential because symbolic moderation without substantive worldview transformation may ultimately fail to prevent ideological polarization within educational environments.

The broader societal implications of the study are also significant. In Muslim-majority democracies such as Indonesia, educational institutions play a central role in shaping future relationships between religion, citizenship, and national identity. The findings suggest that Islamic schools can contribute positively to democratic consolidation when moderation is grounded in internally coherent worldview structures rather than externally imposed secular frameworks [52]. This contributes to ongoing global debates regarding whether religion can coexist productively with democratic pluralism. The study's findings imply that the compatibility between Islam and democracy should not be evaluated solely through constitutional or political indicators, but also through educational processes shaping ethical and intercultural dispositions at the institutional level.

Nevertheless, the study also reveals the fragility of multicultural moderation within contemporary educational landscapes. The relatively uneven loading strengths across several indicators suggest that accommodative orientations remain vulnerable to broader sociopolitical pressures, including ideological polarization, populist religiosity, and digital disinformation ecosystems. Moderation therefore cannot be treated as a fixed institutional achievement, but rather as an ongoing educational process requiring continuous reinforcement through curriculum, leadership, professional culture, and community engagement. This insight is crucial because many moderation programs fail precisely due to their assumption that tolerance can be permanently secured through isolated policy interventions without sustained institutional cultivation.

Ultimately, the educational implications of this study extend beyond Islamic schooling contexts alone. By demonstrating that strong religious worldview and multicultural engagement can coexist within empirically validated educational structures, the study challenges reductionist assumptions that position religion and pluralism as inherently antagonistic. Instead, it proposes a more complex understanding in which democratic coexistence emerges through the ethical negotiation of identity, diversity, and theological commitment within educational institutions. Such an understanding is increasingly necessary in contemporary societies where simplistic secular-versus-religious binaries are proving inadequate for addressing the realities of cultural pluralism, ideological fragmentation, and global educational transformation.

CONCLUSION

Islamic moderation within educational institutions is best understood as a dynamic interaction between theological commitment and sociocultural adaptability rather than as a compromise of religious identity. The validated dimensions of *ats-tsawābit* and *al-mutaghayyirāt* demonstrate that adherence to foundational Islamic principles can coexist with accommodative orientations toward multicultural diversity and democratic coexistence. These findings challenge reductionist assumptions that strong religious commitment inevitably leads to exclusivism or resistance toward pluralism. Instead, moderation emerges through a balanced worldview structure that enables educational personnel to maintain doctrinal consistency while engaging constructively with cultural diversity and contemporary social realities.

The psychometric validation of the Islamic worldview framework also advances the development of measurement-based Islamic education research. Through Confirmatory Factor Analysis and construct reliability assessment, the findings establish that ideological-affective dimensions associated with Islamic moderation can be operationalized and empirically examined through rigorous methodological approaches. This contribution is particularly significant because moderation discourse within Islamic education has frequently remained normative and rhetorical without adequate empirical verification. The validated framework therefore provides an important methodological foundation for future studies concerning worldview formation, educational moderation, and multicultural engagement within Islamic educational contexts.

The broader implications of the findings extend to educational policy, institutional culture, and democratic social development within plural societies. Islamic schools possess substantial potential to function as spaces for cultivating intercultural understanding, social cohesion, and democratic religious engagement when moderation is internalized through worldview-oriented educational processes rather than implemented merely as symbolic institutional rhetoric. Nevertheless, moderation should not be viewed as a static institutional achievement, but as a continuous process requiring reinforcement through curriculum development, teacher formation, leadership practices, and reflective engagement with diversity. The coexistence of principled religious commitment and multicultural openness identified in this research ultimately suggests that Islamic educational traditions may serve not only as objects of moderation discourse, but also as epistemic resources for constructing inclusive and socially cohesive educational environments in increasingly fragmented global societies.

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Author Contribution

All authors are responsible for the conceptualization of the study, development of the theoretical framework, research design, data analysis, and the writing and revision of the manuscript.

Conflicts of Interest

The authors declare that there is no conflict of interest regarding the publication of this paper.

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