

Multicultural Islamic Religious Education for Religious Conflict Prevention in Senior High Schools

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Histori Naskah:

Submit: 2026-06-02

Accepted: 2026-08-12

Published: 2026-08-20



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Abstract:

This study analyzes the implementation of a multicultural Islamic Religious Education learning management model to prevent religious conflict among senior high school students in West Bandung Regency. This research employed a qualitative approach with a case study design. Data were collected through in-depth interviews, participant observation, and document analysis involving Islamic Religious Education teachers, school principals, students, and supporting informants. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing or verification. The findings show that multicultural Islamic Religious Education learning was implemented through four main aspects. First, planning integrated tolerance, respect for diversity, justice, empathy, cooperation, peaceful coexistence, and local wisdom into learning objectives, materials, methods, and evaluation indicators. Second, implementation used participatory, contextual methods such as group discussions, case studies, simulations, role-playing, and collaborative projects. Third, evaluation focused on students' understanding, tolerance attitudes, social skills, respectful communication, and inclusive behavior. Fourth, practical tolerance skills were developed through cooperation, anti-discrimination behavior, peaceful conflict management, teacher role modeling, and inclusive school activities. This study concludes that multicultural Islamic Religious Education can prevent potential religious conflict when it is managed as an integrated learning system that connects value integration, participatory pedagogy, attitude-based evaluation, and practical tolerance skills.

Keywords: Conflict Prevention; Islamic Religious Education; Multicultural Learning; Religious Tolerance; Senior High School Students.

Introduction

Religious diversity is an inseparable feature of Indonesian society and is also reflected in the social life of schools. Senior high school students interact with peers from different religious, ethnic, cultural, and socioeconomic backgrounds. Such diversity can enrich students' social learning and democratic citizenship; however, it can also generate prejudice, exclusion, verbal harassment, and tension when students lack opportunities to develop respectful communication and intercultural understanding. Therefore, schools have an important responsibility not only to provide academic instruction but also to cultivate inclusive attitudes and peaceful interaction among students.

The urgency of this issue is supported by empirical evidence showing that intolerance remains a concern in Indonesian educational settings. A national survey conducted by the Center for the Study of Islam and Society, Syarif Hidayatullah State Islamic University Jakarta, involving students, teachers, and lecturers across 34 provinces, found uneven acceptance of religious difference among educational actors. The survey

involved 2,181 respondents, including 1,522 students, and highlighted the continuing need for inclusive religious education in schools (PPIM UIN Jakarta, 2018). In the same context, PPIM reported that 48.95% of surveyed students perceived religious education as having a substantial influence on reluctance to associate with peers of different religions. These findings do not imply that religious education itself produces intolerance; rather, they underline the importance of ensuring that religious learning is delivered through inclusive, dialogical, and context-sensitive pedagogy.

Islamic Religious Education therefore has a strategic role in responding to this challenge because it shapes students' religious understanding, moral awareness, and social attitudes. However, Islamic Religious Education may become less effective when it is delivered through exclusive, textual, or one-directional instruction that does not engage students with the realities of plural social life. In such circumstances, students may understand religious teachings primarily as boundaries separating "us" from "others," rather than as ethical guidance for justice, compassion, dignity, and peaceful coexistence. Multicultural Islamic Religious Education is important because it connects Islamic values with tolerance, respect for diversity, empathy, fairness, and social harmony without weakening students' religious identity (Mustahiqurrahman et al., 2023; Sholihah & Misbah, 2024; Umi & Ichwayudi, 2022).

The urgency of multicultural Islamic Religious Education is particularly relevant in West Bandung Regency, where schools serve students from diverse social, cultural, and religious environments. Preliminary observations identified several concerns, including limited tolerance in peer interaction, verbal teasing toward students from minority backgrounds, prejudice toward different religious groups, and limited positive interaction across religious differences. These conditions should not be interpreted as evidence of open religious conflict in all schools. Rather, they represent early forms of exclusion and stereotyping that may become sources of tension if they are not addressed through preventive educational strategies. Consequently, conflict prevention cannot rely solely on school regulations, disciplinary sanctions, or general moral advice. It requires a structured learning process that enables students to understand differences, reflect on prejudice, communicate respectfully, and practice inclusive behavior.

Multicultural learning in Islamic Religious Education should therefore be understood as both a pedagogical and a social process. At the planning stage, teachers need to integrate tolerance, respect for diversity, justice, empathy, peaceful coexistence, and local wisdom into learning objectives, materials, methods, and assessment indicators. At the implementation stage, learning should employ participatory and contextual strategies, such as group discussions, case studies, simulations, role-playing, reflective dialogue, and collaborative projects. At the evaluation stage, assessment should extend beyond cognitive understanding to include tolerance attitudes, respectful communication, social skills, cooperation, and conflict-management behavior. Such an approach is consistent with studies emphasising curriculum integration, active learning, teacher role modelling, and inclusive school culture as important foundations for multicultural education (Afiah et al., 2020; Harefa & Lase, 2024; Romlah & Rusdi, 2023).

Previous studies have examined multicultural education, religious moderation, Islamic values, local wisdom, tolerance attitudes, and conflict prevention. However, the literature reveals three specific limitations. First, many studies discuss multicultural education or tolerance primarily as normative concepts, attitudes, or school-culture outcomes, rather than as a learning-management process within Islamic Religious Education. Second, existing studies often focus on one element of instruction, such as value integration, teacher role modelling, participatory methods, or students' tolerance attitudes, without explaining how these elements operate as an interconnected process. Third, limited attention has been given

to the relationship between planning, classroom implementation, evaluation, and the development of students' practical tolerance skills as preventive capacities against religious conflict in senior high schools.

This gap is theoretically important because religious conflict prevention cannot be explained only through students' knowledge of diversity or their stated tolerance attitudes. Prevention also depends on whether students can apply tolerance in real social situations, including communicating respectfully, cooperating with peers from different backgrounds, rejecting discriminatory behavior, and managing disagreement peacefully. It is therefore necessary to examine multicultural Islamic Religious Education as an integrated learning-management model in which curriculum planning provides direction, participatory pedagogy creates social learning experiences, evaluation monitors value internalisation, and practical tolerance skills become observable outcomes.

Accordingly, this study aims to analyse the implementation of a multicultural Islamic Religious Education learning-management model for preventing potential religious conflict among senior high school students in West Bandung Regency. Specifically, the study investigates: (1) how multicultural values are integrated into Islamic Religious Education planning; (2) how participatory and contextual learning strategies are implemented; (3) how evaluation is used to assess students' tolerance attitudes, social skills, and inclusive behavior; and (4) how practical tolerance skills are developed as preventive competencies in daily school interaction.

The novelty of this study lies in positioning multicultural Islamic Religious Education not merely as a set of values or a general tolerance programme, but as an integrated learning-management model for conflict prevention. The model connects four interrelated components: multicultural value integration in planning, participatory pedagogy in implementation, attitude- and behavior-based evaluation, and the development of practical tolerance skills. The study is expected to contribute conceptually to the development of multicultural Islamic education and practically to support Islamic Religious Education teachers, school leaders, and policymakers in creating more peaceful, inclusive, and conflict-preventive senior high school environments.

Literature Study

Multicultural learning in Islamic Religious Education is grounded in the idea that religious education should not only transmit doctrinal knowledge, but also cultivate inclusive attitudes, social sensitivity, and peaceful interaction in diverse school communities. Multiculturalism emphasizes recognition, respect, and equality among different religious, cultural, ethnic, and social groups. In the context of Islamic Religious Education, this perspective is important because Islamic values such as justice, compassion, tolerance, and respect for human dignity can be connected with the reality of Indonesia's plural society. Therefore, multicultural Islamic Religious Education should help students understand their own religious identity while also developing openness toward people of different beliefs and cultural backgrounds (Fatonah, 2019; Mustahiqurrahman et al., 2023; Umi & Ichwayudi, 2022).

Previous studies indicate that multicultural education can strengthen tolerance, reduce prejudice, and support peaceful coexistence among students. However, the existing literature often discusses multicultural education as a general concept rather than as a structured learning model in Islamic Religious Education. Studies on multicultural values, religious moderation, and local wisdom have shown that tolerance can be developed through curriculum integration, teacher role modeling, school culture, and intergroup interaction (Afiah et al., 2020; Harefa & Lase, 2024; Lie, 2024). Nevertheless, these studies tend to pay less attention to how multicultural values are translated into specific classroom strategies, learning activities, and evaluation mechanisms that directly prevent religious conflict among senior high school students.

Islamic Religious Education has a strategic position in developing students' tolerance because it shapes their understanding of religious teachings and moral responsibility. When PAI is taught inclusively, it can promote Islam as *rahmatan lil 'alamin*, strengthen students' moral character, and prevent narrow religious understanding that may lead to intolerance or radical attitudes. Conversely, when religious learning is delivered in an exclusive and textual manner without contextual discussion of diversity, students may develop rigid truth claims and negative stereotypes toward different groups. Therefore, multicultural PAI requires pedagogical transformation from one-way doctrinal instruction toward dialogical, contextual, and participatory learning that allows students to discuss diversity, reflect on religious values, and practice respectful interaction (Aziz et al., 2021; Gunawan, 2022; Sholihah & Misbah, 2024).

The development of multicultural attitudes must include cognitive, affective, and practical dimensions. The cognitive dimension refers to students' understanding of diversity, tolerance, religious plurality, and peaceful coexistence. The affective dimension refers to empathy, respect, openness, and willingness to accept differences. The practical dimension refers to students' ability to communicate across differences, cooperate with peers from diverse backgrounds, avoid discrimination, and resolve conflicts peacefully. This multidimensional understanding is important because conflict prevention cannot be achieved only by teaching students about diversity. Students also need learning experiences that train them to interact respectfully and solve problems collaboratively in real school situations (Laeli, 2022; Perdana, 2018; Walad et al., 2024).

Participatory learning methods are central to multicultural PAI because tolerance is better developed through interaction and experience than through verbal explanation alone. Group discussion, case studies, simulations, collaborative projects, interfaith dialogue, cultural exchange, and reflective activities can help students examine prejudice, understand different perspectives, and practice inclusive behavior. Project-based and collaborative learning also encourage students to work together, share responsibilities, and appreciate differences in opinion and background (Fariza & Kusuma, 2024; Rahayu et al., 2020). In this sense, multicultural learning should not be treated as an additional theme, but as a pedagogical approach that structures classroom interaction and social learning.

The role of teachers is also crucial in multicultural Islamic Religious Education. Teachers do not only deliver materials, but also serve as role models, facilitators of dialogue, mediators of conflict, and builders of inclusive classroom culture. The teacher's ability to present religious teachings in a balanced, contextual, and tolerant manner determines whether students understand religion as a source of peace or as a basis for exclusion. Teacher role modeling is especially important because students often learn tolerance not only from what teachers say, but from how teachers respond to difference, manage classroom discussion, and treat students from diverse backgrounds (Lie, 2024; Monicha et al., 2021; Munandar, 2020).

Based on this synthesis, the research gap lies in the limited analysis of multicultural PAI learning as a managed instructional model for preventing religious conflict. Previous studies have discussed multicultural education, tolerance, Islamic values, local wisdom, and religious moderation, but they have not sufficiently integrated these aspects into a coherent learning management model consisting of planning, implementation, and evaluation. This study therefore positions multicultural PAI learning as a preventive educational model that connects curriculum integration, participatory methods, teacher facilitation, student tolerance attitudes, practical social skills, and inclusive school climate. Through this perspective, religious conflict prevention is understood not merely as a disciplinary issue, but as the outcome of systematic, contextual, and multicultural religious learning.

Methods

This study employed a qualitative approach with a case study design to analyze the implementation of a multicultural Islamic Religious Education learning model in preventing religious conflict among senior high school students in West Bandung Regency. A qualitative approach was selected because the study aimed to obtain an in-depth understanding of learning practices, student interactions, teacher strategies, and school efforts in cultivating tolerance and preventing religious conflict. The case study design was considered appropriate because the research focused on a specific educational phenomenon within its real school context, namely how multicultural values are planned, implemented, and evaluated in Islamic Religious Education learning (Creswell & Creswell, 2018; Yin, 2018).

The study involved 4 participants selected through purposive sampling. Participants were chosen because they had direct involvement in, or direct knowledge of, multicultural Islamic Religious Education learning and student interaction in the school environment. The participants consisted of 01 Islamic Religious Education teachers, 02 school principals or vice principals, 01 students, and 01 supporting informants, such as guidance and counselling teachers, homeroom teachers, student-affairs coordinators, or school-committee representatives. (Patton, 2014).

Data were collected through in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted with Islamic Religious Education teachers, principals, and students to explore their experiences and perceptions regarding multicultural learning, tolerance development, inclusive interaction, and religious conflict prevention. Participant observation was conducted during learning activities and social interactions in the school environment to examine how students practiced tolerance, respect, cooperation, and peaceful communication. Document analysis was used to examine lesson plans, curriculum documents, teaching materials, school programs, and activity reports related to multicultural Islamic Religious Education.

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing or verification (Miles et al., 2014). Operationally, the analysis was carried out in several stages. First, interview transcripts, observation notes, and documents were organized according to the research focus. Second, relevant data were condensed and coded into thematic categories, including multicultural value integration, participatory learning methods, tolerance attitudes, practical social skills, inclusive school climate, and religious conflict prevention. Third, the data were displayed in narrative descriptions and thematic patterns. Fourth, conclusions were drawn by identifying relationships between multicultural Islamic Religious Education learning management and the prevention of religious conflict among students.

To ensure the trustworthiness of the findings, this study applied credibility, transferability, dependability, and confirmability. Credibility was strengthened through triangulation of data sources and techniques by comparing information from teachers, principals, students, observations, and documents. Member checking was conducted by confirming key findings with selected informants to ensure that the researcher's interpretation reflected their experiences. Transferability was supported through detailed descriptions of the school context, participants, learning activities, and interaction patterns. Dependability and confirmability were maintained by documenting the research process, data collection procedures, coding decisions, and analytical interpretations so that the findings remained grounded in empirical evidence (Lincoln & Guba, 1985; Shenton, 2004).

Methodologically, this study recognizes that religious conflict prevention in schools is a complex social and educational phenomenon. Therefore, the analysis did not only focus on formal classroom instruction, but also examined student interaction, teacher role modeling, school culture, and the integration of

multicultural values into daily learning practices. The findings are not intended for statistical generalization, but for analytical understanding of how multicultural Islamic Religious Education can function as a preventive learning model in senior high school contexts.

Results

Planning of Multicultural Islamic Religious Education Learning

The first finding concerns the planning of multicultural Islamic Religious Education learning in preventing religious conflict among senior high school students in West Bandung Regency. The findings show that planning was directed toward integrating multicultural values into Islamic Religious Education learning objectives, teaching materials, learning activities, and assessment indicators. The main values emphasized in the planning stage included tolerance, respect for diversity, peaceful coexistence, empathy, cooperation, justice, and appreciation of local wisdom. This planning was important because religious conflict prevention cannot be achieved through incidental advice, but requires a structured learning design that connects religious understanding with the reality of social and religious diversity.

The planning process began with the identification of students' social and religious backgrounds, classroom interaction patterns, and potential sources of misunderstanding among students. Teachers recognized that some students still had limited experience in interacting positively with peers from different religious or cultural backgrounds. Therefore, Islamic Religious Education learning needed to be designed not only to strengthen students' religious knowledge, but also to cultivate inclusive attitudes and respectful behavior. This indicates that planning was responsive to real school conditions and student needs.

In preparing the lesson plans, Islamic Religious Education teachers integrated multicultural values into relevant topics, such as tolerance, brotherhood, social ethics, justice, moderation, and respect for differences. These values were connected with Islamic teachings that emphasize compassion, peaceful interaction, and respect for human dignity. The integration was intended to prevent students from understanding religion in a narrow, exclusive, or confrontational way. Instead, students were guided to see religious teachings as a foundation for building harmony in a plural society.

The planning stage also included the selection of participatory and contextual learning methods. Teachers planned learning activities such as group discussions, case studies, simulations, reflective dialogue, and collaborative projects. These methods were chosen because multicultural understanding cannot be developed only through lectures. Students need opportunities to express opinions, listen to different perspectives, analyze real-life conflict cases, and practice respectful communication. Therefore, learning methods were planned to encourage both cognitive understanding and social interaction.

Another important aspect of planning was the preparation of learning materials that reflected diversity and local context. Teachers used examples from students' daily lives, school interactions, community practices, and social issues related to tolerance and conflict prevention. Local wisdom was also considered important because it helps students understand that peaceful coexistence is not only a religious value, but also part of the social culture in Indonesian society. This contextualization made multicultural learning more meaningful and closer to students' lived experiences.

The findings also show that planning involved school-level support. The principal supported the integration of multicultural values into Islamic Religious Education and broader school programs. This support was reflected in school policies that encouraged inclusive interaction, religious tolerance, and respect for diversity. The principal's role was important because multicultural learning cannot depend only on

classroom instruction. It must also be supported by school culture, extracurricular activities, and communication among teachers, students, and parents.

In the planning stage, teachers also prepared evaluation indicators related to students' attitudes and practical social skills. Evaluation was not designed only to measure students' cognitive understanding of multicultural concepts, but also to observe tolerance, cooperation, respectful communication, and the ability to avoid discriminatory behavior. This indicates that planning was oriented toward behavioral outcomes, not merely knowledge acquisition. Such assessment planning is crucial because the main goal of multicultural Islamic Religious Education is to prevent conflict through attitude formation and social practice.

The interpretation of the data shows that planning functions as the foundation of multicultural Islamic Religious Education learning. Without careful planning, multicultural values may remain abstract and symbolic. However, when teachers integrate these values into objectives, materials, methods, and evaluation, multicultural learning becomes more operational and measurable. Planning also helps teachers transform Islamic Religious Education from a purely doctrinal subject into a learning space that promotes tolerance, dialogue, and peaceful coexistence.

From the perspective of conflict prevention, planning plays a preventive role because it allows teachers to anticipate potential tensions and design learning experiences that reduce prejudice. By identifying students' needs, selecting inclusive materials, and preparing participatory methods, teachers can create a classroom environment that supports intergroup understanding. Thus, planning is not merely an administrative requirement, but a strategic effort to prevent religious conflict through structured religious education.

Table 1 presents the main findings on the planning of multicultural Islamic Religious Education learning.

Table 1 Findings on the Planning of Multicultural Islamic Religious Education Learning

Aspect of Planning	Findings	Interpretation
Value integration	Teachers integrated tolerance, respect for diversity, empathy, cooperation, justice, and peaceful coexistence into Islamic Religious Education planning.	Multicultural values became part of learning objectives rather than additional moral messages.
Student needs identification	Teachers considered students' diverse backgrounds and potential sources of prejudice or misunderstanding.	Planning was responsive to real social conditions in the school environment.
Learning materials	Materials were connected with Islamic teachings, diversity issues, school life, and local wisdom.	Contextual materials helped students relate religious values to plural social realities.
Learning methods	Teachers planned discussions, simulations, case studies, reflective dialogue, and collaborative projects.	Participatory methods were designed to build understanding, interaction, and tolerance.
School support	Principals supported inclusive learning and school programs that strengthened tolerance.	Multicultural learning was reinforced by school culture and leadership support.
Evaluation indicators	Teachers prepared indicators related to tolerance, respectful communication, cooperation, and conflict avoidance.	Evaluation planning focused on both knowledge and behavioral outcomes.

Based on Table 1, the planning of multicultural Islamic Religious Education learning was implemented through value integration, contextual material selection, participatory method design, school support, and attitude-based evaluation indicators. The main strength of this planning was its orientation toward conflict prevention through structured learning. This finding confirms that multicultural Islamic Religious Education becomes more effective when tolerance and respect for diversity are not treated as supplementary values, but are systematically embedded in the learning management process.

Implementation of Multicultural Islamic Religious Education Learning

The second finding concerns the implementation of multicultural Islamic Religious Education learning in preventing religious conflict among senior high school students. The findings show that the implementation stage was carried out through participatory, contextual, and dialogical learning activities. Islamic Religious Education teachers did not only deliver religious materials through lectures, but also encouraged students to discuss, reflect, collaborate, and practice tolerance in classroom interaction. This implementation was important because multicultural values can only become meaningful when students experience them directly in learning activities and social relationships.

The implementation of multicultural learning was conducted through group discussions, case studies, simulations, and collaborative projects. In group discussions, students were encouraged to express their opinions about tolerance, religious differences, social harmony, and conflict prevention. The teacher guided students to listen respectfully to different perspectives and avoid judgmental attitudes. This activity helped students understand that differences in belief, culture, and social background should not become sources of hostility, but opportunities for mutual learning and respect.

Case studies were also used to help students analyze real or contextual problems related to intolerance, prejudice, verbal harassment, discrimination, and interreligious misunderstanding. Through these cases, students were asked to identify the causes of conflict, discuss possible solutions, and relate them to Islamic values such as justice, compassion, brotherhood, and peace. This method made learning more relevant because students were not only memorizing religious concepts, but also applying them to social situations that could occur in school life.

Simulations and role-playing activities were implemented to train students' practical tolerance skills. Students were asked to act out situations involving differences of opinion, religious diversity, or potential misunderstanding among peers. Through simulation, students learned how to communicate politely, respond to differences respectfully, and avoid actions that could hurt others. These activities helped students develop empathy and understand the emotional impact of discriminatory behavior.

Collaborative projects became another important implementation strategy. Students worked together in groups to produce posters, presentations, campaigns, or simple projects related to tolerance, religious harmony, and respect for diversity. These projects encouraged students to cooperate across different backgrounds and share responsibilities. Through collaboration, students practiced inclusive behavior, mutual assistance, and respect for different ideas. This indicates that multicultural learning was implemented not only as cognitive instruction, but also as social practice.

The role of the Islamic Religious Education teacher was central during implementation. The teacher acted as facilitator, mediator, role model, and moral guide. As a facilitator, the teacher created learning situations that allowed students to discuss and reflect on diversity. As a mediator, the teacher guided students when different opinions emerged in discussion. As a role model, the teacher demonstrated respectful language,

fairness, and openness toward differences. This role was important because students learn tolerance not only from learning materials, but also from the teacher's behavior and classroom management.

The findings also show that multicultural learning was supported by school culture. Inclusive interaction, respect for different backgrounds, and religious activities were encouraged within the school environment. Teachers and school leaders attempted to create a climate in which students felt safe, respected, and accepted. This inclusive school climate strengthened the implementation of multicultural Islamic Religious Education because values taught in the classroom were reinforced through daily school interaction.

However, the implementation also faced several challenges. Some students still showed limited openness in discussing religious differences, especially when influenced by family background, peer groups, or social media narratives. In some cases, students still carried stereotypes or assumptions about other religious groups. Teachers therefore needed to manage classroom discussion carefully to prevent misunderstanding and to ensure that learning remained respectful and constructive. These challenges indicate that multicultural learning requires teacher sensitivity, clear discussion rules, and continuous guidance.

The interpretation of the data shows that implementation is the stage where multicultural values are transformed into learning experiences. If planning integrates values into lesson design, implementation determines whether those values are practiced in real classroom interaction. Participatory methods such as discussion, case study, simulation, and collaborative project help students move from knowing tolerance to practicing tolerance. This process is essential for preventing religious conflict because conflict often emerges not only from lack of knowledge, but also from weak interaction skills, prejudice, and inability to manage differences peacefully.

From the perspective of religious conflict prevention, the implementation of multicultural Islamic Religious Education functions as a preventive social learning process. Students are trained to recognize diversity, communicate respectfully, cooperate with others, and solve problems peacefully before conflict escalates. Therefore, multicultural learning should not be reduced to a topic in the curriculum, but should be implemented as a classroom culture that trains students to live peacefully in diversity.

Table 2 presents the main findings on the implementation of multicultural Islamic Religious Education learning.

Table 2 Findings on the Implementation of Multicultural Islamic Religious Education Learning

Aspect of Implementation	Findings	Interpretation
Learning methods	Teachers used group discussions, case studies, simulations, role-playing, and collaborative projects.	Participatory methods helped students experience tolerance through active learning.
Student participation	Students expressed opinions, listened to others, analyzed cases, and worked collaboratively.	Student involvement supported tolerance, empathy, and mutual respect.
Contextual learning	Learning materials were connected to real issues such as prejudice, discrimination, and religious conflict.	Contextual learning helped students relate Islamic values to social realities.
Teacher role	Teachers acted as facilitators, mediators, role models, and moral guides.	Teacher guidance was central in maintaining respectful and inclusive learning.

School culture	Inclusive interaction and respect for diversity were supported by school programs and daily practices.	School culture reinforced multicultural values taught in the classroom.
Implementation challenges	Some students still showed stereotypes, limited openness, and influence from family or social media narratives.	Multicultural learning requires continuous guidance and sensitive classroom management.

Based on Table 2, the implementation of multicultural Islamic Religious Education learning was carried out through participatory and contextual strategies that encouraged students to understand, discuss, and practice tolerance. The main strength of this implementation was its ability to transform multicultural values into concrete learning experiences. This finding confirms that religious conflict prevention in schools requires not only the teaching of tolerance concepts, but also classroom practices that develop empathy, respectful communication, cooperation, and peaceful conflict resolution

Evaluation of Multicultural Islamic Religious Education Learning

The third finding concerns the evaluation of multicultural Islamic Religious Education learning in preventing religious conflict among senior high school students. The findings show that evaluation was not limited to measuring students' cognitive understanding of multicultural concepts, but also focused on students' tolerance attitudes, practical social skills, and contribution to an inclusive school climate. This evaluation was important because the success of multicultural learning cannot be assessed only through written tests; it must also be seen from how students communicate, cooperate, respect differences, and avoid discriminatory behavior in daily school life.

The evaluation process included classroom observation, student reflection, teacher assessment, discussion results, project outcomes, and monitoring of student behavior. Teachers observed how students responded to different opinions, how they interacted with peers from diverse backgrounds, and how they demonstrated respect during group activities. These observations provided important evidence of whether multicultural values had begun to shape students' attitudes and behavior.

In addition to observation, teachers used reflective assessment to encourage students to evaluate their own understanding and behavior. Students were asked to reflect on questions such as how they responded to differences, whether they had shown respect for others, and what actions they could take to maintain harmony in school. This reflective process helped students move beyond memorizing tolerance concepts toward developing self-awareness about their role in preventing conflict.

Project-based evaluation was also used to assess students' practical skills in applying multicultural values. Through collaborative projects, students produced posters, presentations, campaigns, or reports related to religious harmony, tolerance, and peaceful coexistence. These products were assessed not only from their content, but also from the process of collaboration, task distribution, communication, and mutual respect among group members. This indicates that evaluation emphasized both learning outcomes and social processes.

The findings also show that evaluation was connected to the development of an inclusive school climate. Teachers and school leaders observed whether classroom interaction became more respectful, whether students were more willing to cooperate across differences, and whether verbal harassment or discriminatory attitudes decreased. This broader evaluation was important because multicultural Islamic Religious Education aims not only to improve individual understanding, but also to create a school environment that supports peace and inclusion.

However, the evaluation of multicultural learning also faced challenges. Measuring tolerance, empathy, and respect is more complex than measuring cognitive achievement. Some students may understand the concept of tolerance but still show limited openness in actual interaction. Therefore, teachers needed to combine several evaluation techniques, including observation, reflection, discussion, peer interaction, and project assessment. This combination helped produce a more comprehensive picture of students' multicultural development.

The interpretation of the data shows that evaluation functions as a control mechanism in multicultural Islamic Religious Education learning. It enables teachers to identify whether planning and implementation have successfully shaped students' attitudes and behavior. Evaluation also helps teachers identify students who still need guidance in overcoming prejudice, stereotypes, or exclusive attitudes. Therefore, evaluation becomes a basis for follow-up actions in strengthening tolerance and preventing potential religious conflict.

From the perspective of conflict prevention, evaluation is essential because religious conflict often begins from subtle attitudes such as prejudice, exclusion, verbal disrespect, or unwillingness to interact with others. Through continuous evaluation, teachers can detect early signs of intolerance and respond through guidance, dialogue, and reinforcement of multicultural values. Thus, evaluation is not merely an academic procedure, but a preventive strategy for maintaining harmony in the school environment.

Table 3 presents the main findings on the evaluation of multicultural Islamic Religious Education learning.

Table 3 Findings on the Evaluation of Multicultural Islamic Religious Education Learning

Aspect of Evaluation	Findings	Interpretation
Evaluation focus	Evaluation measured students' understanding, tolerance attitudes, social skills, and inclusive behavior.	Multicultural learning assessment covered cognitive, affective, and practical dimensions.
Observation	Teachers observed student interaction, respect for differences, cooperation, and communication patterns.	Observation helped identify whether tolerance was practiced in real classroom interaction.
Student reflection	Students reflected on their attitudes toward diversity and their role in maintaining harmony.	Reflection strengthened self-awareness and internalization of multicultural values.
Project assessment	Collaborative projects were assessed based on content, cooperation, communication, and respect.	Project evaluation measured both learning products and social processes.
School climate monitoring	Teachers and school leaders observed whether students showed more inclusive and respectful behavior.	Evaluation extended beyond individual achievement to the development of school harmony.
Evaluation challenges	Tolerance and empathy were difficult to measure through tests alone.	Evaluation required multiple techniques to capture students' multicultural development.

Based on Table 3, the evaluation of multicultural Islamic Religious Education learning was implemented through observation, reflection, project assessment, and monitoring of student behavior. The main strength of this evaluation was its focus on attitude and practice, not merely knowledge. This finding confirms that preventing religious conflict through Islamic Religious Education requires evaluation that measures how

students understand diversity, practice tolerance, communicate respectfully, and contribute to an inclusive school climate.

Development of Students' Practical Tolerance Skills

The fourth finding concerns the development of students' practical tolerance skills through multicultural Islamic Religious Education learning. The findings show that multicultural learning did not only improve students' understanding of diversity and tolerance, but also trained them to practice tolerant behavior in daily school interactions. Practical tolerance skills were reflected in students' ability to communicate respectfully, cooperate with peers from different backgrounds, avoid discriminatory behavior, manage differences of opinion, and participate in activities that promoted religious harmony.

The development of practical tolerance skills was strengthened through collaborative learning activities. Students were encouraged to work in groups, share responsibilities, listen to different opinions, and complete joint tasks. In these activities, students learned that cooperation requires openness, patience, and respect for others. Collaborative tasks also helped reduce prejudice because students had direct opportunities to interact with peers who had different social, cultural, or religious backgrounds.

Students' practical tolerance was also developed through communication exercises and reflective dialogue. Teachers guided students to use polite language, avoid offensive expressions, and respond calmly to differences. When sensitive issues related to religion or culture emerged in discussion, the teacher directed students to express opinions respectfully and listen to others without judgment. This practice helped students develop interpersonal skills needed to prevent misunderstanding and conflict.

Another important finding is that students were trained to avoid discrimination and bullying. Teachers emphasized that differences in religion, ethnicity, culture, or family background should not become reasons for exclusion, ridicule, or verbal harassment. Students were encouraged to build friendships across differences, help classmates without discrimination, and respect the right of others to worship according to their beliefs. This shows that multicultural Islamic Religious Education contributed to the formation of inclusive behavior in the school environment.

The development of practical tolerance skills was also supported by school activities outside the classroom. Activities such as cultural appreciation, religious moderation programs, collaborative projects, school ceremonies, and social service activities provided opportunities for students to practice respect, cooperation, and solidarity. These activities strengthened the connection between classroom learning and school culture. Students did not only learn tolerance as a concept, but practiced it through shared experiences.

Teacher role modeling played a central role in developing practical tolerance skills. Teachers demonstrated fairness, respectful communication, empathy, and openness in their interaction with students. When students observed teachers treating all students fairly and responding wisely to differences, they received concrete examples of tolerant behavior. This finding indicates that practical tolerance is shaped not only by learning materials, but also by the moral example provided by teachers in daily school life.

The findings also show that practical tolerance skills helped reduce potential religious conflict. Students who were able to communicate respectfully, cooperate across differences, and avoid prejudiced behavior were less likely to engage in conflict. These skills functioned as preventive competencies because they enabled students to manage differences before they developed into tension. Thus, multicultural learning contributed to conflict prevention by developing students' social capacity to live peacefully in diversity.

However, the development of practical tolerance skills still faced challenges. Some students needed repeated guidance because they were influenced by stereotypes, family narratives, peer pressure, or social media content. In addition, not all students had the same level of confidence in interacting with peers from different backgrounds. These challenges show that practical tolerance cannot be developed instantly. It requires continuous habituation, teacher supervision, inclusive school programs, and support from families and the wider community.

The interpretation of the data shows that practical tolerance skills are the concrete outcome of multicultural Islamic Religious Education learning. Understanding tolerance cognitively is important, but it becomes meaningful only when students are able to practice it in communication, cooperation, conflict resolution, and daily interaction. Therefore, the success of multicultural Islamic Religious Education should be assessed not only from students' knowledge, but also from their ability to behave inclusively and peacefully.

From the perspective of religious conflict prevention, practical tolerance skills function as social competencies that help students prevent prejudice, discrimination, and misunderstanding. These skills enable students to transform religious and cultural diversity from a potential source of conflict into a source of learning and cooperation. Thus, multicultural Islamic Religious Education becomes effective when it develops students' cognitive understanding, tolerant attitudes, and practical skills simultaneously.

Table 4 presents the main findings on the development of students' practical tolerance skills.

Table 4 Findings on the Development of Students' Practical Tolerance Skills

Aspect of Practical Tolerance Skills	Findings	Interpretation
Respectful communication	Students were guided to use polite language and listen to different opinions.	Respectful communication helped prevent misunderstanding and verbal conflict.
Cooperation	Students worked together in group discussions, projects, and school activities.	Cooperation helped reduce prejudice and strengthened inclusive interaction.
Anti-discrimination behavior	Students were encouraged not to ridicule, exclude, or discriminate against peers from different backgrounds.	Anti-discrimination behavior supported a safer and more inclusive school climate.
Conflict management	Students learned to respond calmly to differences and solve problems through dialogue.	Conflict management skills functioned as preventive competencies.
Teacher role modeling	Teachers demonstrated fairness, empathy, and respect in daily interaction.	Teacher example strengthened students' practical understanding of tolerance.
School activities	Cultural, religious, and social activities provided opportunities to practice tolerance.	School programs connected classroom learning with real social practice.

Development challenges	Some students were still influenced by stereotypes, peer pressure, family narratives, and social media.	Practical tolerance requires continuous habituation, supervision, and family support.
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Based on Table 4, the development of students' practical tolerance skills was reflected in respectful communication, cooperation, anti-discrimination behavior, conflict management, teacher role modeling, and inclusive school activities. The main strength of this finding is that multicultural Islamic Religious Education was able to move beyond conceptual understanding toward practical behavior. This confirms that religious conflict prevention in schools requires students not only to know the meaning of tolerance, but also to practice tolerance consistently in social interaction.

Discussion

The findings of this study indicate that multicultural Islamic Religious Education learning functions as a preventive pedagogical model for reducing potential religious conflict among senior high school students. The model becomes effective when multicultural values are not only introduced as concepts, but are systematically managed through planning, implementation, evaluation, and the development of practical tolerance skills. This finding strengthens the argument that religious conflict prevention in schools requires more than moral advice or formal school rules. It requires structured learning experiences that help students understand diversity, reflect on differences, communicate respectfully, and practice inclusive behavior in daily interaction.

The planning stage shows that multicultural Islamic Religious Education must begin with the deliberate integration of tolerance, respect for diversity, empathy, justice, cooperation, and peaceful coexistence into learning objectives, teaching materials, and assessment indicators. This finding is consistent with previous studies emphasizing that multicultural education should be embedded in curriculum and school culture to strengthen students' awareness of pluralism and reduce prejudice (Afiah et al., 2020; Fatonah, 2019; Mustahiqurrahman et al., 2023). However, this study extends those findings by showing that value integration alone is insufficient. Multicultural values become meaningful only when they are translated into concrete lesson plans, contextual materials, participatory methods, and behavior-based evaluation indicators.

The implementation stage demonstrates that participatory learning methods are central to transforming multicultural values into student experience. Group discussions, case studies, simulations, role-playing, and collaborative projects allowed students to examine real problems such as prejudice, discrimination, verbal harassment, and religious misunderstanding. This finding supports the view that multicultural learning is more effective when students are actively involved in dialogue, collaboration, and reflection rather than passively receiving normative explanations (Gunawan, 2022; Harefa & Lase, 2024; Walad et al., 2024). In this sense, multicultural Islamic Religious Education should not be reduced to teaching about tolerance, but should become a learning space where students practice tolerance directly.

The evaluation stage also reveals an important conceptual insight. The success of multicultural Islamic Religious Education cannot be measured only through cognitive tests. Evaluation must include students' attitudes, social skills, communication patterns, cooperation, and contribution to an inclusive school climate. This finding is important because religious conflict often begins from subtle forms of intolerance, such as stereotypes, exclusion, disrespectful speech, and unwillingness to interact with different groups. Therefore, evaluation in multicultural Islamic Religious Education should function as an early detection mechanism to identify whether students have internalized tolerance or only understood it conceptually.

The development of practical tolerance skills becomes the strongest indicator of conflict prevention. Students who are able to communicate respectfully, cooperate across differences, avoid discrimination, and manage disagreement peacefully are less likely to engage in conflict. This finding supports the argument that tolerance is not only an attitude, but also a practical social competence. Previous studies have emphasized the importance of religious moderation and inclusive Islamic education in preventing intolerance (Lie, 2024; Sholihah & Misbah, 2024; Umi & Ichwayudi, 2022). This study adds that such prevention becomes more effective when students are trained through real interaction, reflective dialogue, and collaborative activities.

Theoretically, this study contributes to the development of a multicultural Islamic Religious Education learning management model. The model connects four elements: value integration in planning, participatory learning in implementation, attitude-based evaluation, and practical tolerance skill development. These elements work as a continuous cycle. Planning provides direction, implementation creates learning experience, evaluation measures internalization, and practical tolerance skills become the observable outcome. Through this model, religious conflict prevention is understood not merely as a disciplinary matter, but as the result of managed religious learning that combines cognitive understanding, affective development, and social practice.

Practically, the findings imply that Islamic Religious Education teachers should design learning that is contextual, dialogical, and inclusive. Teachers need to present Islamic teachings as a source of compassion, justice, peace, and respect for human dignity. They should also be able to manage sensitive discussions, correct stereotypes, mediate differences of opinion, and model tolerant behavior in daily interaction. School principals also need to support multicultural learning through inclusive policies, school culture, extracurricular programs, and collaboration with parents and community members.

Overall, this study confirms that multicultural Islamic Religious Education can help prevent religious conflict when it is managed as an integrated learning system. The main argument developed from the findings is that conflict prevention requires the integration of religious values, multicultural awareness, participatory pedagogy, evaluative monitoring, and practical tolerance skills. Therefore, multicultural Islamic Religious Education should be positioned not only as a curriculum theme, but as a strategic approach for building peaceful, inclusive, and harmonious school communities.

Conclusions

This study demonstrates that multicultural Islamic Religious Education can function as a preventive learning-management model for reducing potential religious conflict among senior high school students. The findings show that the effectiveness of this model does not depend on the delivery of tolerance messages alone, but on the integration of four interconnected components: multicultural value integration in learning planning, participatory and contextual pedagogy during implementation, attitude- and behavior-based evaluation, and the development of students' practical tolerance skills. Through this integrated process, students were supported not only to understand diversity cognitively, but also to communicate respectfully, cooperate across differences, reject discriminatory behavior, and manage disagreement peacefully.

The scientific contribution of this study lies in conceptualising multicultural Islamic Religious Education as a learning-management model for conflict prevention. Previous studies have commonly discussed multicultural education, religious moderation, tolerance attitudes, or Islamic values as separate themes. This study extends the literature by showing how these elements can be connected within a coherent instructional cycle: planning provides value direction, participatory learning creates opportunities for social practice,

evaluation monitors internalisation, and practical tolerance skills become observable preventive outcomes. Therefore, religious conflict prevention is positioned not merely as a disciplinary or school-culture issue, but as an outcome of systematically managed religious learning.

The study also contributes methodologically by demonstrating the importance of examining multicultural Islamic Religious Education beyond formal curriculum documents. The findings indicate that the preventive potential of religious learning becomes visible only when classroom practices, teacher role modelling, student interaction, assessment processes, and school culture are analysed together. This perspective provides a more comprehensive understanding of how Islamic Religious Education may influence students' social attitudes and daily interaction in diverse school settings.

Practically, school leaders should institutionalise multicultural learning through school policies, teacher-development programmes, and inclusive student activities. Islamic Religious Education teachers should develop lesson plans that explicitly include tolerance, justice, empathy, peaceful coexistence, and respect for diversity as measurable learning outcomes. They should also use participatory methods, such as case studies, simulations, role-playing, reflective dialogue, and collaborative projects, so that students can practise tolerance in realistic social situations rather than only memorising its meaning.

More specific recommendations are proposed for school implementation. First, schools should develop behaviour-based assessment rubrics to monitor respectful communication, cooperation, anti-discrimination behaviour, and peaceful conflict-management skills. Second, schools should provide regular teacher training on facilitating sensitive discussions about religion, diversity, stereotypes, and prejudice. Third, guidance and counselling teachers, homeroom teachers, and Islamic Religious Education teachers should establish an early-warning and follow-up mechanism for verbal harassment, exclusion, or discriminatory interaction among students. Fourth, schools should involve parents and community representatives in tolerance-strengthening programmes to reduce the influence of intolerant narratives from family, peer, or social-media environments.

Future research should test and refine this learning-management model across different school types, regions, and religious compositions. Quantitative or mixed-method studies may also examine the relationship between multicultural Islamic Religious Education, tolerance attitudes, practical social skills, and indicators of school conflict. Such studies would help develop more measurable and transferable evidence regarding the role of multicultural religious education in building peaceful and inclusive school communities.

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