



Integration of Multicultural Islamic Religious Education in Inclusive Learning Practices Based on Local Culture

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This study aims to analyze structural challenges and inclusive learning practices in the implementation of Islamic Religious Education (PAI) in multicultural schools. SMAN Senduro was chosen as the research location because of its plural characteristics in terms of religion, culture, and ethnicity, as well as the strong influence of local wisdom of the Tengger people who uphold the value of tolerance. This research uses a qualitative approach with observation, in-depth interviews, and documentation. The results of the study show that the learning of Islamic Religious Education (PAI) contributes significantly to the formation of students' moderate attitudes, especially in the aspects of tolerance, respect for differences in beliefs, and the ability to interact harmoniously. Moderation values are not only obtained through learning materials, but also through an inclusive school culture and teacher example. However, the formation of religious moderation is still more influenced by the social environment of the school than by the design of learning that explicitly integrates the pedagogy of moderation. The main challenges include the limitations of contextual learning media, the lack of dialogical pedagogy-based planning, and the lack of optimal integration of local culture in the design of the Islamic Religious Education (PAI) curriculum. This study confirms that the effectiveness of multicultural Islamic Religious Education (PAI) depends on the synergy between Islamic teachings, learning practices, and local wisdom. These findings make an empirical and theoretical contribution to the development of dialogical, contextual, and local culture-based religious learning in strengthening students' religious moderation.

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- Students develop tolerance and harmonious interaction through contextual religious learning
- School environment and teacher example play dominant roles in shaping moderation
- Local traditions are linked with religious values to support contextual understanding

Keywords: Islamic Religious Education; Multicultural Education; Religious Moderation; Inclusive Learning; Local Culture

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INTRODUCTION

Multicultural learning is learning that emphasizes character building, with the aim that students are able to understand diversity as an equal social reality. Through this principle, students are expected to be able to implement the values of equality, tolerance, justice and respect for differences in the life of society, nation and state. (Adnyana et al., 2025; Arfaton et al., 2025; Atmaja, 2024; Nadila Wanti et al., 2024)

In the education system in Indonesia, Islamic Religious Education (PAI) plays a fundamental role in realizing these values. Islamic Religious Education (PAI) is no longer seen only as a means of conveying religious knowledge that is purely cognitive and normative, but rather a strategic instrument in forming inclusive morality. This urgency is increasingly evident in the school environment that functions as a multicultural social space. Differences in religious, ethnic, and cultural backgrounds in schools require Islamic Religious Education (PAI) to be present contextually, so as to be able to respond to the dynamics of plurality and instill a moderate attitude for students in the midst of increasingly complex diversity. (Hakim et al., 2025; Ilya, 2025; Mulyono & Purnomo, 2025; Raihani, 2018a) (Khoeriyah et al., 2022; Nurhartanto et al., 2025; Syathori et al., 2023; Yasin & Rahmadian, 2024)

However, in practice, the learning of Islamic Religious Education (PAI) in multicultural schools still faces various systematic challenges that cause a gap between conceptual ideals and the reality of educational practices. Research findings, including research by Sriliza, show that the potential of Islamic Religious Education (PAI) in instilling the value of tolerance is often constrained by the low pedagogical readiness of teachers and the lack of integration of multicultural values in the curriculum in depth. As a result, learning tends to be normative and less able to respond to the dynamics of student diversity consistently. (Assegaf, 2016; Raihani, 2018a; Sriliza, 2025)

This gap is further emphasized by the dominance of theoretical studies that have been discussing the ideal concept of Islamic Religious Education (PAI) without exploring empirical problems in the field. There is an urgent need for research that not only identifies barriers, but also uncovers the real, inclusive, democratic, and moderate practice of Islamic Religious Education (PAI) learning. Without a responsive approach to plural reality, learning Islamic Religious Education (PAI) risks reinforcing exclusionary attitudes and social stereotypes among students. Therefore, research on this issue is urgent to be carried out to prevent social fragmentation from an early age in the educational environment. (Sapphire et al., 2025; Tobroni, 2017) (Maqfirah, 2025; Tobroni, 2017; Utami, 2022)

Based on this urgency, the object of this research is the learning of Islamic Religious Education (PAI) in schools that have multicultural characteristics. The research locus was set at SMAN Senduro, Lumajang Regency, which is seen as strategic because it represents a social space of education with a high level of diversity. In this school, students come from Islamic, Hindu, and Christian religious backgrounds as well as differences in ethnicity, culture, and social traditions that form a distinctive social dynamic in the learning process. The uniqueness of SMAN Senduro also cannot be separated from its geographical context which is located in Senduro Village, an area that is known for its customs, ancestral culture of the Tengger tribe, and a harmonious life of tolerance between religious communities. In addition, Senduro Village is also known as a *Pancasila* village as well as a religious moderation

village. The mention is based on the character of the community which reflects the implementation of *Pancasila* values and religious life practices that uphold the attitude of moderation, tolerance, and harmony between religious communities. So in this context, learning Islamic Religious Education (PAI) can be understood as a space of interaction between the values of Islamic teachings and the local wisdom of the local community. Therefore, the object of this research is relevant to examine how the national Islamic Religious Education (PAI) curriculum is implemented and adapted in an educational environment that has customary ties and socio-cultural diversity that is organic and dynamic. (Chalim et al., 2023; Haliim, 2018) (Lubis, 2024)

However, a number of studies also identified various challenges in the implementation of multicultural Islamic Religious Education (PAI), including limited facilities and infrastructure, lack of teacher training in managing diversity, and the Islamic Religious Education (PAI) curriculum which still tends to be oriented towards legalistic and ritualistic aspects. This condition shows that there is a gap between the ideal goals of multicultural education and the practice of learning in the field. Conceptually, the study of multicultural Islamic Religious Education (PAI) shows a paradigm shift from mere doctrinal transmission to the development of students' sociocultural intelligence. In the context of a society with strong social cohesion, some studies explain that religious learning will be more effective if it is able to integrate local wisdom as a medium of dialogue and the interpretation of religious values. These findings are in line with global research on inclusive education that emphasizes the importance of teachers' ability to deconstruct the narrative of exclusivism in order to create open and dialogical religious learning in public spaces. However, most of the existing literature still focuses on macro policy analysis or quantitative surveys related to the diversity attitudes of students. Studies that explore in depth the interaction between local traditions and formal PAI curricula in daily learning practices are still relatively limited. These limitations open up space for more contextual and practice-based research in a multicultural educational environment. (Düsseldorf Jufri & St. Wardah Hanafie Das, 2024; Fahman et al., 2025; Siddik et al., 2025) (Nurhartanto et al., 2025b) (Nurdin & Jamila, 2025; Ramedlon et al., 2024; Satrisno et al., 2025) (Adibah et al., 2025; Hakim & Muhid, 2025; Raihani, 2018b) (Abdul Ghani et al., 2023; A'yun, 2021; Vital et al., 2024; Muslim & Tang, 2024; Suryadi & Jasiah, 2023)

Based on this description, it can be identified that there are theoretical, empirical, and practical gaps in the study of multicultural PAI. Theoretically, there is still a limited integrative conceptual framework that explains the simultaneous interaction between normative Islamic teachings, formal curricula, and local wisdom in multicultural learning. Empirically, in-depth field studies on PAI practices in schools with organic harmony based on local culture are still rare. Practically, there is no operational pedagogical model that systematically integrates religious moderation in contextual learning designs.

In line with this discussion, this research is expected to make significant contributions to both the theoretical, empirical and practical realms. From the theoretical side, this study expands the discourse on the development of contextual and multicultural Islamic Religious Education (PAI) by proposing an integration pattern between Islamic values oriented to the principle of *rahmatan lil 'alamin* and local wisdom that develops in the culture of the archipelago. This approach emphasizes that Islamic teachings can be implemented adaptively and dialogically in a pluralistic

socio-cultural context. Empirically, this study presents field data on the implementation of multicultural Islamic Religious Education (PAI) in schools that have social and cultural diversity. The findings of the study show that the integration of Islamic teachings with local wisdom in the learning of Islamic Religious Education (PAI) teachers is able to foster religious moderation attitudes and strengthen student harmony. This research also fills the limitations of empirical studies on the practice of multicultural Islamic Religious Education (PAI) teachers based on local culture. Meanwhile, practically, the findings of this research can be used as a reference for other schools in managing the diversity of students in an inclusive manner. In addition, the results of this study also provide a strategic reference for Islamic Religious Education (PAI) teachers in designing learning that is responsive to classroom conditions with a high level of social, cultural, and religious diversity. (Düsselndorf Jufri & St. Wardah Hanafie Das, 2024; Ilya, 2025)

Based on these gaps, this study aims to examine structural challenges as well as identify inclusive learning practices in the implementation of Islamic Religious Education at SMAN Senduro. In particular, this study examines how the relationship between Islamic teachings, the curriculum of formal Islamic Religious Education (PAI) teachers, and the local culture of the Senduro community contributes to the formation of moderate religious character and the strengthening of social cohesion in the multicultural education environment. Thus, this research is expected to make a theoretical contribution to the development of contextual PAI paradigms based on local wisdom as well as practical contributions in the formulation of dialogical and inclusive learning strategies in multicultural schools.

METHOD

This study uses a qualitative approach with a type of case study research that aims to gain an in-depth understanding of the learning practices of Islamic Religious Education (PAI) in the context of multicultural schools. The research was carried out at Senduro State High School, Lumajang Regency, which has the characteristics of a school community with a fairly strong level of religious diversity, culture, and local traditions. The data sources in this study include primary data and secondary data. Primary data were obtained through participatory observation, in-depth interviews, and documentation. The interview process was conducted purposively with key informants consisting of Islamic Religious Education (PAI) teachers, vice principals for curriculum, and several students representing diverse religious and cultural backgrounds. The number of informants is determined based on the principle of data saturation, which is that data collection is stopped when the information obtained has shown a recurring pattern and no longer produces significant new findings. Meanwhile, secondary data was obtained from various school documents, such as the Islamic Religious Education (PAI) learning syllabus, the Learning Implementation Plan (RPP), school programs related to religious moderation, and other supporting documents relevant to the learning practices of Islamic Religious Education (PAI) in a multicultural education environment. (Afriyanto & Anandari , 2024; Aisida , 2025; Chand, 2025; Kaspullah et al., 2025; Muhammad Mukhtar, 2024)

After all primary and secondary data are collected, the next step is to conduct data analysis, field data is analyzed through the pre-processing stage which includes interview transcription, data selection according to the focus of the research, and initial coding. Irrelevant data is eliminated,

while data from various sources are combined to obtain a comprehensive picture of Islamic Religious Education (PAI) learning. The validity of the data is maintained through triangulation of the results of interviews, observations, and. Furthermore, data analysis was carried out using thematic analysis through the stages of repeated data reading, initial coding, grouping codes into categories, and determination of main themes that represent the challenges and learning practices of inclusive Islamic Religious Education (PAI). These themes are then interpreted with reference to the theoretical framework. Then for the research evaluation process, a data validity test was carried out which included credibility, transferability, dependability, and confirmability. Credibility is maintained through triangulation of sources and techniques as well as the involvement of researchers in the field. Transferability is carried out by presenting a detailed description of the research context, while dependability and confirmability are maintained through systematic recording of the research process and discussion of findings with peers or experts in Islamic Religious Education (PAI). In line with efforts to maintain the objectivity and depth of the data, the main instrument of this research is the researcher as a human instrument who plays a role in all stages of research, from planning, data collection, analysis, to drawing conclusions. To support the data collection process, semi-structured interview guidelines and observation sheets were used based on research focus and theoretical studies on multicultural Islamic Religious Education (PAI) and inclusive learning (Amin et al., 2020; Martin et al., 2022; Wulandari et al., 2025) (Creswell & Creswell, 2017; Düsselndorf & Isnaini , 2025; License , 2018b)

RESULTS AND DISSOLUTION

A. The Multicultural Context of Schools as a Space for Social Interaction

Based on the results of observations and interviews, the school environment shows multicultural characteristics that can be seen in the diversity of religions, cultures, and social backgrounds of students. This diversity is reflected in the interaction between students that takes place in a harmonious atmosphere. School culture plays an important role in shaping a social environment that emphasizes the values of tolerance, respect, and acceptance of differences. This condition shows that schools are not only formal learning spaces, but also interaction spaces that shape the daily social experience of diversity. Social interaction between students can be seen through the habit of mutual respect for each other's religious practices, such as the provision of worship spaces and voluntary participation in interfaith activities. One of the students stated: "At our school, religious differences are common, so we respect each other when friends worship or celebrate their religious holidays, such as during this month of Ramadan" (private interview, February 15, 2026). This statement shows that tolerance is not just a formal norm, but a practice that is lived through the experience of social interaction. School documentation also shows that there is a program to strengthen religious moderation that is integrated into various activities, such as freedom of worship, religious extracurricular activities, and joint local cultural celebrations. The integration of Senduro local culture in religious activities, for example, also strengthens students' understanding that Islam and culture can run in harmony. This practice makes a significant pedagogical contribution as it presents contextual learning experiences that are relevant to students' daily social lives.

These findings confirm that the multicultural school context serves as a social space that reinforces the value of tolerance through hands-on interaction experiences, not just through formal materials in the classroom. This is in line with the concept of hidden curriculum (Mustikaweni et al., 2025), that social and cultural values of schools can be an effective educational medium in forming moderate religious attitudes. Thus, multicultural learning develops not only through a formal curriculum, but also through dialogical practices that occur in school culture. Theoretically, these findings are also relevant to a dialogical pedagogical approach that emphasizes the importance of equal interaction and appreciation of diversity as part of the learning process. The experience of social interaction at SMAN Senduro shows that dialogue and meetings between differences take place naturally, thus supporting the goal of multicultural education to build social competence and empathy of students. Compared to several previous studies that emphasized the integration of multicultural education in the formal curriculum aspect, this study shows a different dimension. Multicultural practices at SMAN Senduro are actually more strongly developed through informal social interaction and inclusive school culture. This uniqueness makes an important contribution to the academic discourse that the successful implementation of multicultural education is determined not only by curriculum design, but also by the school's social ecosystem that supports the value of diversity. Thus, it can be concluded that interactions in multicultural practices do not only take place within the scope of formal curriculum-based learning, but are strongly influenced by culture, school environment, and daily social practices. These factors make the inclusive learning process more real and have an impact on the formation of tolerance and moderate religious attitudes of students. (Raihani, 2018a)

B. Structural Challenges of Multicultural Islamic Religious Education (PAI) Learning

The research identified a number of challenges that affect the implementation of multicultural Islamic Religious Education (PAI) learning, especially related to the limitations of contextual learning media, misalignment between professional training and instructional practices, and disruption of effective time allocation. These challenges show that multicultural practices are not only influenced by the pedagogical readiness of teachers, but also by the institutional conditions of schools that have an impact on the quality of the learning process. The first Islamic Religious Education (PAI) teacher revealed that the preparation of teaching modules is still carried out simply according to personal abilities. In practice, teachers rely more on lecture and storytelling methods because they are considered the easiest to use to deliver Islamic Religious Education (PAI) material. The teacher also added that the completeness of the material is not the main priority, because learning is more directed at strengthening the moral values of students. Meanwhile, other Islamic Religious Education (PAI) teachers tried to complete all the material and chose various methods as needed. In the material on Religious Moderation and Love for the Homeland, for example, teachers deliberately contextualize the material in the book with the conditions of real diversity in the classroom because the explanations in the book are considered not enough to reach the social experience of students (personal interview, February 24, 2026). Classroom observations show that learning is still dominated by lecture methods, although teachers occasionally try to relate the material to the experience of students' diversity. However, pedagogical innovation is often hampered by administrative burdens that reduce teachers' time to design creative learning media based on local wisdom. In addition, the reduction of learning time due to incidental school activities also interferes with the completeness of learning.

This condition forces teachers to accelerate the delivery of material, so that space for dialogue and exploration of participatory methods is limited.

These findings show that the implementation of multicultural Islamic Religious Education (PAI) at SMAN Senduro still faces several structural challenges. The limitations of contextual media and the inalignment between professional training and instructional practice make learning tend to rely on conventional methods. In fact, multicultural pedagogy requires dialogical, reflective learning, and allows for the exchange of perspectives between students. The difference in teachers' orientation towards the completeness of the material also shows that there is a variation in pedagogical paradigms. Some teachers focus more on the formation of moral character, while other teachers emphasize the delivery of material while still trying to contextualize learning according to the conditions of class diversity. This situation indicates that the success of multicultural value integration is highly dependent on the teacher's personal initiative in connecting learning materials with students' social reality. Institutional challenges such as administrative burden and disruption of time allocation further narrow the teacher's space to apply an optimal contextual approach. This is in line with the findings and which confirm that school structural factors also affect the quality of multicultural education implementation. Compared to previous research that highlighted the limitations of formal curriculum or school policies as the main obstacles in multicultural education, this study provides a more specific picture. The challenges found do not completely hinder inclusive learning practices as teachers nonetheless demonstrate an active effort to contextualize material through local experiences and classroom social dynamics. Thus, these findings make an important academic contribution by showing that the implementation of multicultural (Sapphire et al., 2025) (Siddik et al., 2025) (Raihani, 2018a) Islamic Religious Education (PAI) does not only depend on formal structures, but also on teacher creativity and the support of the school's social environment. Therefore, strengthening teacher competence, providing contextual learning media, and more effective management of learning time are important prerequisites to support the optimization of the implementation of multicultural Islamic Religious Education (PAI). This effort is considered important so that learning not only meets the demands of the curriculum, but is also able to internalize the values of religious tolerance and moderation through contextual and dialogical learning practices.

C. Inclusive Islamic Religious Education (PAI) Learning Practices in Multicultural Schools

Despite facing a number of structural and pedagogical challenges, the study found that there are inclusive learning practices developed by Islamic Religious Education (PAI) teachers at SMAN Senduro. This practice can be seen through the provision of religious education services based on students' beliefs, the use of story-based dialogical approaches, and the facilitation of religious activities and worship spaces that support the needs of students from various religions. A student stated that non-Muslim students study in different classes with their respective religious teachers, and their learning schedules are adjusted to Islamic Religious Education (PAI) hours. The Islamic Religious Education (PAI) teacher added that he never forced non-Muslim students to leave the classroom, and some of them chose to remain in the classroom when the Hindu teacher was not present. In learning, teachers more often use the story method to explore moral values and discuss them with students, even though direct interreligious dialogue has not been carried out (personal interview, February 24, 2026). Learning observations show that teachers try to contextualize Islamic Religious Education (PAI) materials, especially tolerance

values, with examples of daily life related to students' social environment. In addition, the existence of facilities such as special worship rooms and religious extracurricular activities shows the school's commitment to providing the right to religious education proportionately. This practice reflects that schools have been at the facilitative stage, namely providing structures and services that allow inclusive religious learning.

Theoretically, the findings are in line with the concept of multicultural education according to James A. Banks. The provision of religious teachers according to students' beliefs reflects the principles of equity pedagogy and content integration, namely the recognition of students' identities as well as the provision of equal learning opportunities. The practice of contextualizing material and the use of story methods also shows the integration of cultural perspectives in learning, although it is still limited to the intra-religious realm. In the context of Islamic education, this learning practice is in line with the idea of multicultural Islamic education, which emphasizes the importance of dialogue, tolerance, and respect for differences as part of the formation of moderate Muslim character. The effort to relate the value of Islamic teachings with the social reality of students shows that teachers try to carry out pedagogical functions to foster awareness of diversity. Furthermore, these findings can be analyzed through the perspective of the integrative-interconnective paradigm of M. Amin Abdullah, who emphasizes the need for a dialogical relationship between religious teachings and plural social contexts. The use of real-life case examples and simple dialogical methods shows that teachers are beginning to develop an integrative approach, although they have not yet fully reached a more in-depth form of interfaith dialogue. Thus, inclusive pedagogical practices in schools can be categorized as an early form of religious learning that is responsive to diversity and based on students' social realities. However, research also shows that this inclusive practice is still partial and has not yet entered the dialogical-integrative stage as demanded by advanced multicultural education. Interfaith dialogue, interfaith perspective exchange, or learning collaboration between religious teachers has never been carried out. In fact, Banks emphasized that effective multicultural education requires a transformation of learning structures towards cross-perspective interaction so that students are able to develop a critical understanding of diversity. (Zakiah , 2018) (Raihani , 2018a) (M Amin Abdullah, 2016; Zakiah , 2018)

The limitations of dialogical practices found show that inclusive learning has only reached the level of service provision, has not yet reached the level of pedagogical transformation. Compared to previous research that highlighted the lack of facilities or institutional support as a major obstacle to multicultural education, this study shows a different nuance. Although interfaith dialogue has not been optimally facilitated, schools already provide a proportionate structure of religious services and teachers are showing initiative in developing contextual pedagogical approaches. This uniqueness confirms that inclusive practices can flourish even though they are not yet comprehensively supported by formal curriculum design. This shows that there is room for teacher initiative and the flexibility of school culture in encouraging religious learning that is responsive to diversity. Thus, strengthening dialogical pedagogy, increasing teachers' capacity in applying methods based on cross-perspective interaction, and the explicit integration of multicultural values in learning design are urgent needs to encourage a more comprehensive implementation of multicultural Islamic Religious Education (PAI).

D. Integration of Islamic Values, Islamic Religious Education Curriculum (PAI) and Local Wisdom in Learning

Research shows that the learning of Islamic Religious Education (PAI) at SMAN Senduro takes place in a close relationship with the local cultural context of the Senduro community.

Islamic Religious Education (PAI) teachers not only teach religious material normatively, but also associate it with local traditions that have the value of togetherness, tolerance, and gratitude. This can be seen from the teacher's explanation who stated that the tradition of earth alms or *Kasada*, as well as the celebration of Galungan and Kuningan by non-Muslim communities can be understood as an expression of gratitude and strengthening human relationships with God, as well as the spirit of worship in Islam during Ramadan and Eid al-Fitr (Personal interview, February 24, 2026). This practice shows that there is an explicit effort by teachers in connecting the values of Islamic teachings with local culture so that students gain an understanding that the diversity of religious expressions can have the same universal meaning. Pedagogically, the integration of local wisdom shows the application of a contextual approach in the learning of Islamic Religious Education (PAI). Teachers connect Islamic values with the reality of students' social and cultural lives, so that learning becomes more relevant, dialogical, and meaningful. This process encourages students to see cultural and religious diversity as part of a religious experience that can be honored and understood positively. Learning is not only a means of transmitting religious teachings, but also a means of reflection on universal values such as gratitude, solidarity, tolerance, and social harmony. Thus, Islamic Religious Education (PAI) learning functions as a medium for forming multicultural awareness for students. The integration of local culture in learning is in line with the Islamic Religious Education (PAI) curriculum which contains the value of religious moderation and emphasizes the importance of strengthening inclusive character. Theoretically, this practice is in line with Banks' concept of content integration and equity pedagogy, where teachers use cultural experiences as an entry point for learning to develop cross-perspective understanding. This kind of contextual approach is also relevant to the paradigm of multicultural Islamic education according to Raihani, which emphasizes the need for dialogue between Islamic teachings and the reality of diversity to form the character of moderate Muslims. In addition, this practice can be understood through the integrative-interconnective paradigm of M. Amin Abdullah, who views religious education as a space for the intersection of plural socio-cultural values in order to build an awareness of diversity based on critical reflection.

However, a more in-depth analysis shows that the integration of local culture in Islamic Religious Education (PAI) learning is still interpretive and has not been fully developed in dialogical learning activities. Teachers have associated Islamic values with local culture, but discussion spaces that allow students to compare religious and cultural perspectives more critically have not been fully facilitated. Learning activities are still centered on teacher elaboration, so the potential for interethnic and interreligious dialogue has not been optimally developed in the classroom. In fact, according to Banks, ideal multicultural education requires a transformation of learning structures so that there is a more active exchange of cross-cultural perspectives. When compared to previous research, the findings of this study make a new contribution. and highlights that the integration of local culture in religious learning often stops at the symbolic level without being followed by a pedagogical reflection process. However, this study shows that (Irwansuri , 2025) (Satriano et al., 2025) Islamic Religious Education (PAI) teachers at SMAN Senduro not only use local culture as an illustration,

but connect it with Islamic values to foster religious

tolerance and moderation. This is what is unique and added value of this research in the discourse of multicultural Islamic education, which shows that the practice of local cultural integration can function as an effective pedagogical strategy when contextualized reflexively and relevant to the social experience of students. Thus, it can be concluded that the integration of local culture in PAI learning has great potential to strengthen the value of religious moderation, build multicultural awareness, and foster appreciation for diversity. However, the development of dialogical pedagogy based on local culture still needs to be strengthened so that this integration is not only an explanation for teachers, but really opens up space for critical discussion and cross-perspective interaction in the learning process.

E. The Contribution of Islamic Religious Education (PAI) Learning to the Formation of Moderate Attitudes

The results of the study show that the learning of Islamic Religious Education (PAI) contributes significantly to the formation of a moderate attitude of students in multicultural schools. This contribution can be seen from the development of tolerance, respect for religious and cultural differences, and the ability of students to interact harmoniously in daily school life. One of the teachers of Islamic Religious Education (PAI) emphasized that religious differences are not a source of conflict: "Religious differences are not a problem, as long as I have been teaching there has never been a conflict between students caused by religious or cultural differences." This finding is strengthened by the results of observations that show that the values of religious moderation at SMAN Senduro are not limited to the normative level, but are internalized through contextual learning experiences and inclusive school culture. Islamic Religious Education (PAI) learning that links Islamic teachings with the reality of students' diversity has been proven to encourage the formation of a more open and dialogical religious understanding. The delivery of materials that emphasize the values of morality, tolerance, and togetherness, as well as the use of examples of daily life and the integration of local Senduro culture—such as the deliberative practices and traditions of the Tengger people—help students understand that Islamic teachings are in harmony with the principles of peaceful living in a pluralistic society. The integration of the local cultural context plays an important role in fostering a sense of belonging and strengthening acceptance of cultural and religious plurality in the school environment. The contribution of Islamic Religious Education (PAI) learning to the formation of a moderate attitude is also supported by school policies that ensure freedom of worship and the provision of religious education services according to the beliefs of each student. Thus, schools function as social spaces that present real moderation practices. This shows that the learning of Islamic Religious Education (PAI) not only affects the cognitive aspect, but also the affective and behavioral aspects through daily interaction patterns, school culture, and teacher examples.

However, field findings show that the formation of moderate attitudes is more influenced by school culture and teacher examples than by learning designs that are explicitly oriented towards religious moderation pedagogy. This condition indicates the need to strengthen more systematic and dialogical learning planning, for example through the use of multicultural pedagogical and dialogical pedagogy models that allow learners to be actively involved in cross-perspective discussions. In a theoretical context, the findings of this study reinforce Banks' view that multicultural education demands a transformation of learning practices that accommodate students' diverse experiences in the learning process. On the other hand, these findings also show an important difference compared to studies that emphasize the role of material delivery in building tolerance. This study shows that religious moderation at SMAN

Senduro is not only built through the delivery of materials, but also through daily social interactions, inclusive school culture, and the involvement of students in the diverse lives they experience firsthand. These findings are in line with yet further broaden the understanding of previous research, including and (Raihani , 2018b) (Alazir et al., 2026) (Minabari et al., 2024) , which emphasizes the importance of social context and real-world experience in internalizing the value of moderation

CONCLUSION

This study shows that the implementation of Islamic Religious Education (PAI) learning at SMAN Senduro has a significant contribution in shaping the moderate attitude of students in the midst of the religious and cultural diversity that is characteristic of multicultural schools. A moderate attitude can be seen from the development of tolerance, respect for differences, and the ability of students to interact harmoniously in daily life. The process of internalizing the value of moderation occurs not only through the delivery of teaching materials, but also through an inclusive school culture, teacher examples, and students' social interaction that takes place naturally in a multicultural context. However, this study also found that the learning contribution of Islamic Religious Education (PAI) is still not fully supported by pedagogical designs that explicitly integrate the values of religious moderation. The challenges faced include the limitations of contextual learning media, the low utilization of dialogical-participatory approaches, and the lack of optimal integration of local wisdom in learning planning. This condition indicates that the strengthening of religious moderation occurs more through hidden curriculum and school social practices, rather than through curriculum structures or systematically designed learning strategies. The findings of this study make it clear that the effectiveness of Islamic Religious Education (PAI) in a multicultural context depends on the harmonization between Islamic teachings, inclusive pedagogical approaches, and local cultures that support the value of tolerance. The integration of the three allows students not only to understand religious moderation cognitively, but also to practice it affectively and behaviorally. This research emphasizes the need to develop a dial, contextual, and local culture-based Islamic Religious Education (PAI) learning model so that the formation of religious moderation can take place more in a more directional and sustainable manner.

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