

## Strengthening the Understanding of Interfaith Values in Madrasah to Form a Moderate Generation in Social Life

Ganes Harpendya<sup>1</sup>, Cecep Hilman<sup>2</sup>, Shufi Salsabila<sup>3</sup>, Sahro Wardi<sup>4</sup>

<sup>1</sup>Madrasah Tsanawiyah Negeri 12 Jakarta, Jakarta, Indonesia

<sup>2,3,4</sup>Balai Diklat Keagamaan Jakarta, Jakarta, Indonesia

Author Email: <sup>1</sup>[gharpendya@gmail.com](mailto:gharpendya@gmail.com), <sup>2</sup>[cecepkomenag@gmail.com](mailto:cecepkomenag@gmail.com),  
<sup>3</sup>[shufi.sabil@gmail.com](mailto:shufi.sabil@gmail.com), <sup>4</sup>[sahrowardi.251278@gmail.com](mailto:sahrowardi.251278@gmail.com)

**Abstract.** Indonesia's diversity, encompassing various ethnicities, religions, and beliefs, presents unique challenges in social life, one of which is the rise of religious intolerance. In this context, madrasahs, as Islamic-based educational institutions, play a crucial role in shaping a moderate and tolerant younger generation. However, students' understanding of interfaith values in madrasahs remains limited, which could lead to exclusive attitudes. This study aims to explore the importance of understanding interfaith values in madrasahs and to develop strategies for strengthening this understanding. Through a qualitative approach and descriptive method, the study finds that introducing universal values from various religions can strengthen interfaith relations and equip students with a more tangible sense of tolerance. Multiple strategies, such as project-based learning innovation, collaboration with external parties, and integrating interfaith values into the Rahmatan Lil Alamin Student Profile Strengthening Project (P5RA), can be implemented to shape a generation ready to live in a plural society. It is hoped that this approach can strengthen social cohesion in Indonesia and create a peaceful and harmonious society.

**Keywords:** Diversity, Education, Interfaith Values, Madrasah, Tolerance

### 1 Introduction

Indonesia's diversity is not only evident from the many ethnic groups, but also from the various religions embraced by its population, which includes at least six major religions and numerous beliefs [1]. Data from the Central Statistics Agency (BPS) in 2020 shows that 87.21% of Indonesia's population is Muslim, followed by Christian (7.6%), Catholic (3.12%), Hindu (1.74%), Buddhist (0.77%), and Confucian (0.03%) (Central Statistics Agency [2]. However, this situation also brings challenges to the lives of its people. Increasing exclusiveness, intolerance, and a narrow understanding of religion are social symptoms that should be of concern. Subsequent paragraphs, however, are indented.

The polarization of religious-based identities has intensified in the social landscape of contemporary Indonesia, especially in the post-reformation era. Social media has become the primary medium for spreading exclusive religious ideologies that have the

potential to divide society. Exclusivism is a threat that undermines unity and social cohesion. In recent years, particularly after the reformation, social exclusivism has frequently been amplified through both online and print media. Online platforms such as Facebook, Instagram, Telegram, news websites, and various other mainstream digital media have played a significant role in this phenomenon [3].

In addition, a survey conducted by the Wahid Foundation and LSI revealed that although the majority of students exhibited a positive attitude toward diversity, 11% still approved of acts of violence committed in the name of religion. This indicates a gap in the education of diverse values that has not been adequately addressed, particularly in religious-based educational institutions such as madrasahs [4].

Ideal diversity literacy should go beyond merely acknowledging the existence of other religions. It must encompass the ability to understand, engage in dialogue with, and collaborate across different faiths. Nussbaum emphasizes the importance of cultivating "capabilities of global citizenship," which equip young people to become ethical, empathetic, and socially responsible members of a global society [5].

Amid the identity crisis facing the younger generation and the increasing commodification of religion in the public sphere, madrasahs hold a highly strategic position. They serve not only as spaces for the transmission of Islamic teachings but also as social laboratories for cultivating interfaith humanitarian values. Moreover, in the context of global social and ecological crises, religious values must be expressed through social compassion, solidarity, and a commitment to the preservation of sustainable life.

Therefore, interfaith value education can no longer be regarded as a supplementary option but must be recognized as a fundamental necessity in shaping a tolerant, just, and inclusive national character. Madrasahs must assume the role of institutions that not only provide ritual religious education but also cultivate vibrant and contextually grounded multicultural awareness.

According to a report by the Setara Institute, there were 217 incidents involving 329 violations of freedom of religion and belief (FoRB) throughout 2023. This marks a significant increase compared to the previous year, which recorded 175 incidents and 333 actions [6]. If not properly addressed, this situation has the potential not only to harm interfaith relations but also to weaken social cohesion. In fact, [7] emphasizes that multicultural and interfaith education is essential for fostering peace and preventing extremism.

In Indonesia, the Ministry of Religious Affairs issued Ministerial Regulation No. 16/2010 on the Management of Religious Education in Schools, which encourages the integration of tolerance values into the religious education curriculum. However, the implementation of this policy in madrasahs still faces several challenges, including the lack of adequate teaching materials and limited teacher competence in delivering interfaith content [8].

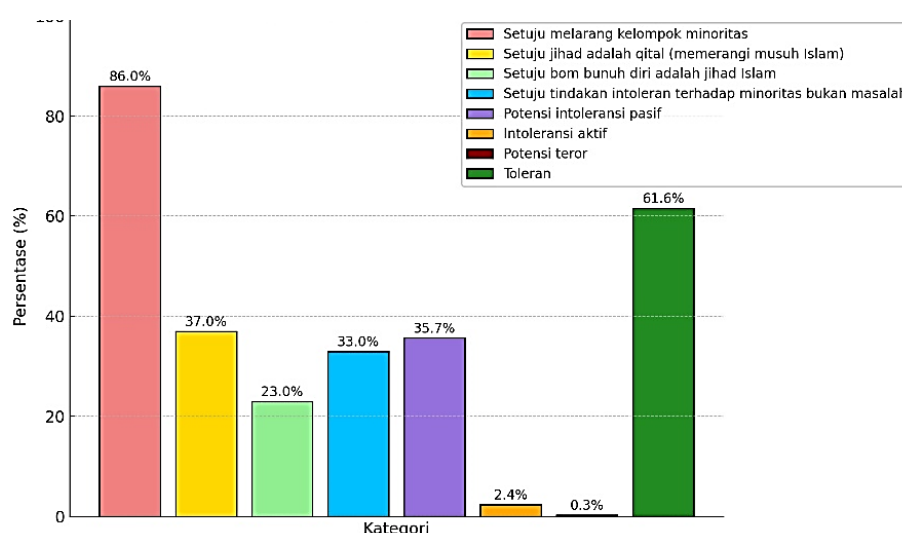
As educational institutions grounded in Islamic teachings, madrasahs should play a strategic role in shaping a moderate and tolerant younger generation. However, due to their primary focus on Islamic education, madrasah students generally receive instruction limited to Islamic values, with little exposure to the social teachings of other religions. This lack of interfaith understanding can hinder students' ability to interact

harmoniously in a pluralistic society, both now and in the future, because of the narrow educational scope they experience in madrasahs.

In addition, subjects such as Religion and Pancasila Education, along with activities under the Pancasila Student Profile Strengthening Project and the Profile of Students Rahmatan Lil Alamin (P5RA) in madrasahs, are designed to instill both Islamic and national values. However, these subjects and programs have not yet succeeded in providing a comprehensive understanding of interfaith values as well as religious attitudes and behaviors.

Often, these initiatives place greater emphasis on internalizing the foundational values of Pancasila and the substance of Islam Rahmatan Lil Alamin, without thoroughly exploring the universal values shared across different religions [9]. As a result, students' understanding of religious tolerance remains limited to normative concepts, without meaningful applications that demonstrate genuine respect for diversity. Therefore, regular evaluations and curriculum enhancements are necessary to ensure the program's effectiveness in shaping a moderate and inclusive generation.

Data from the Center for the Study of Islam and Society (PPIM), as cited by tirtoid in the article titled "Looking at Intolerant Behavior among Students and College Students", shows that intolerant behavior still exists within educational environments. [10].



**Fig. 1.** Level of Intolerance Among Teachers, Lecturers, Students and Students

The phenomenon of intolerance among students is not an issue that can be underestimated, as it is supported by various empirical findings from numerous studies. One such study, conducted by Sugihartati, revealed that approximately 20 to 25 percent of students in Indonesia exhibit intolerant attitudes toward different groups, whether based on religion, political views, or socio-cultural backgrounds. This finding becomes even more alarming when linked to research [11], which indicates that some

of these students not only demonstrate intolerance but also express support for radical ideologies and movements that pose a threat to national unity and stability.

This situation highlights the crucial role of educational institutions, families, and communities in instilling the values of diversity, tolerance, and patriotism from an early age to prevent the spread of ideas that contradict national ideals. Although the overall level of tolerance remains relatively high, the presence of intolerant attitudes and behaviors should be treated as a warning sign and given serious attention.

In a diverse society, this issue can be likened to an iceberg phenomenon: while intolerance may seem minor on the surface, it conceals the potential for much deeper and more serious problems beneath. If left unaddressed, intolerant behavior may evolve into discriminatory and harmful actions. Therefore, early recognition and proactive intervention are essential to prevent such behavior from undermining social harmony.

To address this challenge, it is important to strengthen the learning process in madrasahs to bridge this gap. Educational approaches that explicitly introduce interfaith values must be implemented to equip students with the knowledge and social skills necessary to live peacefully and constructively in a pluralistic Indonesian society.

Several previous studies have emphasized the importance of religious education as a strategic instrument in shaping individuals' character and perspectives toward diversity. One such study is presented in [12] through the book *Indonesia, Islam, and Democracy*, which highlights that inclusive and open-minded religious education can serve as a foundational pillar in building a society grounded in moderate, tolerant, and democratic values.

According to Azra, an inclusive approach to religious education should not merely focus on the textual teaching of religious doctrines, but also foster a deep understanding of the importance of living harmoniously amidst the religious, cultural, and ethnic diversity that characterizes the Indonesian nation. In this way, inclusive religious education contributes not only to the strengthening of individual spirituality, but also to the development of a more just and peaceful social order.

In addition, research by Masykuri Abdillah, published in the *Journal of Indonesian Islam*, argues that madrasahs hold significant potential to serve as laboratories for religious harmony, provided they are managed with the appropriate approach [12]. Therefore, enhancing the understanding of interfaith values in madrasahs is not only an urgent necessity, but also a long-term investment in cultivating a generation that can face global challenges with a moderate and tolerant mindset.

Through the introduction of the universal values found in other religions, students can develop a deeper understanding of the essence of tolerance and respect for diversity, particularly religious diversity. This not only enhances their comprehension of interreligious relations but also equips them with the necessary skills to live harmoniously in a pluralistic society. By adopting this approach, madrasahs can play a significant role in shaping a moderate generation that serves as a bridge for peace and contributes to the preservation of social harmony in Indonesia. Therefore, this study aims to explore the urgency and strategic role of integrating interfaith values in madrasah education as a means of strengthening religious moderation and tolerance in a pluralistic society. It also seeks to identify gaps in current pedagogical practices and pro-

pose contextual strategies to enhance interfaith education within Islamic-based schools in Indonesia

## 2 Methods

This research employs a qualitative approach using a descriptive method to thoroughly explore the understanding of interfaith value reinforcement within madrasahs and examine their strategic role in shaping the character of moderate and tolerant students. The qualitative approach was selected as it is considered the most appropriate for addressing exploratory and contextual research questions, specifically in gaining a comprehensive understanding of the dynamics of learning and practical implementation in the field.

This study adopts a qualitative-descriptive approach based on document analysis and secondary data from government reports, institutional studies, and case examples of madrasah practices. In particular, sources such as publications from the Wahid Foundation, PPIM, the Ministry of Religious Affairs, and documented programs like MAN 1 Yogyakarta's interfaith dialogue event were examined. The analysis focuses on interpreting how interfaith values are integrated (or not) into existing Islamic education frameworks. Thematic analysis was used to identify key patterns and gaps related to interfaith pedagogy, curriculum, and teacher capacity.

Through this approach, the researcher is able to investigate the meanings, experiences, and perspectives of key informants, including teachers, students, and madrasah principals, regarding the integration of interfaith values into the learning process. Additionally, this method allows for the identification of various factors influencing the effectiveness of value internalization, including institutional environments, curriculum content, and students' sociocultural backgrounds.

Thus, the qualitative approach does not merely present factual descriptions but also offers a deep and contextual understanding of the realities being studied. It is important to note that this study is conceptual in nature and does not include primary empirical fieldwork. Instead, it synthesizes relevant literature, case studies, and institutional practices to offer theoretical and practical insights into interfaith education in madrasahs.

## 3 Results and Discussion

This study draws upon three major theoretical frameworks. First, James A. Banks' theory of multicultural education, particularly the five dimensions (content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture), provides the pedagogical lens through which interfaith values can be introduced. Second, Martha Nussbaum's concept of Global Citizenship Education (GCED) informs the global ethical and civic orientation of students, promoting empathy, critical reflection, and responsibility in plural societies. Third, Azra's notion of Islamic pluralism offers an indigenous conceptual basis for fostering interfaith har-

mony rooted in Islamic traditions. These frameworks underpin the analysis and recommendations presented in this study.

### **3.1 The Importance of Understanding Religious Moderation and Interfaith Values**

#### **The Importance of Understanding Religious Moderation and Interfaith Values.**

Interfaith values refer to universal principles upheld by various religions, such as compassion, justice, honesty, and respect for fellow human beings. These values represent the core teachings of religions that promote peace, harmony, and benevolence. As summarized from the kemenag.go.id website by the Mimbar Team on various religions, compassion is emphasized in Islam through the concept of *rahmatan lil 'alamin*, in Catholicism and Christianity through the commandment to love others as oneself, and in Hinduism through the value of *ahimsa*, or non-violence. In Buddhism, compassion is embodied in the concept of *metta*, which teaches unconditional love for all living beings. Similarly, Confucianism upholds the value of *Ren*, emphasizing kindness and respect for others.

All of these religious traditions promote fundamental principles that encourage peace and foster interfaith harmony within society [12]. Without intending to equate or blur the distinctiveness of religious doctrines, these shared values can serve as a common foundation for understanding religion as a source of moral guidance and humanistic ideals.

Understanding interfaith values involves recognizing, appreciating, and respecting the universal principles found across various religious traditions. Values such as compassion, justice, honesty, and humanity are embedded in nearly all religions and can serve as a common foundation for strengthening interreligious relationships. In the context of education, promoting this understanding among students is essential to help them value religious diversity while maintaining their Islamic identity.

Interfaith values serve as a bridge for developing an attitude of tolerance, which refers to the ability to respect differences in religious beliefs and practices while remaining committed to one's own faith. As emphasized in the book *Religious Moderation* compiled by the Ministry of Religious Affairs of the Republic of Indonesia, tolerance should not be viewed merely as moral advice or a slogan. It must be demonstrated through consistent actions that reflect genuine respect for others [13].

When such actions become part of daily life, they gradually form positive habits that shape personal character and foster a culture of peace. Over time, these habits are passed down through generations, contributing to a sustainable process of value regeneration. In this way, interfaith values play a strategic role in building strong and harmonious social cooperation, where religion functions not as a source of division but as a foundation for unity and shared humanity.

#### **The Concept of Religious Moderation.**

After understanding the concept of interfaith values, which emphasize the importance of recognizing and appreciating universal principles such as justice, compassion, em-

pathy, and respect for others found in various religious teachings, religious moderation emerges as a concrete and strategic step in applying these values to everyday life. Religious moderation is not merely a middle ground between extremism and liberalism in religion, but also a perspective, attitude, and behavior that reflect balance, wisdom, and openness to diversity.

In practice, religious moderation plays a vital role in maintaining internal harmony within religious communities and in preventing conflicts that may arise from differing interpretations of religious teachings or from identity-based sentiments. Furthermore, moderation is essential in fostering harmonious and productive relationships among diverse religious groups in a pluralistic society such as Indonesia. By applying the principles of moderation, individuals are not only encouraged to live peacefully with others, but also to actively engage in creating spaces for constructive interfaith dialogue and cooperation.

Therefore, the strengthening of interfaith values and the implementation of religious moderation should become integral components of the educational process and the character development of the younger generation, especially within educational institutions such as madrasahs.

Religious moderation is an approach to religious life that emphasizes the principles of balance, justice, and openness in understanding and practicing religious teachings. This approach responds to contemporary religious challenges, particularly the rise of extreme attitudes that threaten social harmony and national unity. Conceptually, religious moderation seeks to avoid two major extremes. On one side, there is religious exclusivism, which isolates itself from diversity, monopolizes truth, and rejects interfaith dialogue. On the other side, there is excessive fanaticism, which may lead individuals or groups to act intolerantly, or even resort to violence in the name of religion.

In the Islamic context, the principle of religious moderation aligns with the concept of *wasathiyyah*, which refers to a middle path that avoids both excess (*ifrāt*) and negligence (*tafrīt*) in practicing religious obligations. *Wasathiyyah* teaches Muslims to observe their faith in a complete and balanced manner, while upholding human dignity, social justice, and communal responsibility.

Moderation in Islam does not imply diminishing the core substance of religious teachings. Instead, it positions religion as a source of inspiration for building a peaceful, just, and harmonious life within a pluralistic society. Therefore, religious moderation is not only essential as a personal religious attitude but also serves as a critical foundation for shaping public policy, education systems, and the broader life of the nation and state.

According to the Ministry of Religious Affairs of the Republic of Indonesia [13], there are four main indicators that serve as the foundation of religious moderation:

1. **National Commitment** refers to the awareness and willingness to uphold the integrity of the Unitary State of the Republic of Indonesia (NKRI). This includes respecting the constitution, preserving national unity, and rejecting ideologies that contradict the foundational principles of the nation.
2. **Tolerance** is defined as the ability to accept, respect, and appreciate differences in religion, culture, and perspectives. Tolerance does not require individuals to relin-

quish their personal beliefs, but rather encourages the understanding that diversity is an inherent reality that must be addressed with wisdom and openness.

3. **Rejection of violence** involves opposing all forms of radicalism and destructive actions that threaten social harmony. Religious moderation emphasizes that the dissemination of religious teachings must be conducted peacefully and respectfully, without coercion or any elements of violence.
4. **Appreciation of local culture** entails recognizing the diversity of cultures and traditions that exist within society, provided they do not conflict with core religious values. Since every religion enters a community within a distinct cultural context, religious moderation encourages the accommodation of cultural elements, as long as they remain aligned with the essence of religious teachings.

Recent global studies on religious pluralism in education, such as Jackson [14], also emphasize the importance of dialogical and inclusive approaches in teaching about religions to promote peaceful coexistence.

#### **Significance in Madrasah Context.**

Madrasahs, as educational institutions based on Islamic religious values, play a strategic role in shaping the character of students in accordance with noble principles that are deeply rooted in culture, religious teachings, and national values [9]. Although the curriculum is based on Islamic teachings, it is essential for madrasahs to incorporate interfaith values to help students understand and appreciate the diverse religious and cultural landscape of Indonesian society.

Diversity in Indonesia is not only a social reality but also a challenge that must be addressed wisely. A lack of knowledge or a narrow understanding of other religions can lead to exclusivist attitudes and intolerance. As institutions that shape the younger generation, madrasahs have a responsibility to ensure that students gain an understanding of the existence and universal values of other religions. This understanding can serve as a foundation for fostering awareness and appreciation of religious diversity, while also encouraging learners to live together in harmony and mutual respect [15].

The formation of interfaith understanding in madrasahs can be achieved not only through formal curriculum content, but also through social activities that encourage real interactions among students. A study conducted by Septi and Ahmad in Air Jamban Village demonstrates that effective interfaith communication can be fostered through religious guidance, interfaith dialogue, and participation in social and religious activities, all of which contribute to strengthening community tolerance. This model can be adapted within the madrasah context by involving students in interfaith discussion forums and collaborative social projects with people from different religious or cultural backgrounds.

By introducing interfaith values, madrasahs can support learners in developing attitudes of tolerance that go beyond theoretical knowledge and are reflected in everyday practice. Even in relatively homogeneous educational settings, students can be guided to appreciate diversity as a source of national strength. This understanding will serve



as a crucial foundation for their future lives, particularly as they enter broader social environments where interfaith interactions are an inevitable part of daily life

### **3.2 Strategies for strengthening Understanding of Interfaith Values in Madrasahs**

#### **Approaches to Interfaith Education in a Global Context: A Comparative Study.**

In an effort to strengthen the understanding of interfaith values among students, learning in madrasahs can draw inspiration from various best practices that have been implemented globally in the context of multicultural and interfaith education. One inspiring example comes from Norway, where religious education in public schools is designed inclusively by requiring a curriculum that includes a basic understanding of all major world religions and humanistic beliefs. This approach does not focus solely on Christianity as the majority religion but instead encourages broader religious literacy, respect for diversity, and critical understanding of different belief systems. Such a model can be adapted in the madrasah context to develop students' tolerance and intercultural awareness through relevant and contextualized educational practices [16].

This approach aims to equip learners with a thorough and balanced knowledge of the diversity of beliefs and to foster mutual respect from an early age. By providing equal space for various religious traditions in the learning process, schools not only serve as places for transmitting religious knowledge but also act as vehicles for nurturing tolerant, empathetic, and open attitudes toward differences. This model of education demonstrates that systematically introducing interfaith values based on universal principles can create a harmonious learning environment and support the formation of an inclusive and peaceful society.

Therefore, madrasahs in Indonesia can adopt a similar spirit by contextualizing it according to local realities and moderate Islamic values. This approach will not only enrich students' understanding of their own religious teachings but also broaden their perspectives toward diversity as a social reality that must be approached with wisdom and respect.

Meanwhile, in India, efforts to instill interfaith values are implemented through a Value Education program integrated into the national education curriculum. The program is designed to encourage students to understand and live by universal moral values derived from the various religious traditions present in India, such as Hinduism, Islam, Christianity, Sikhism, Buddhism, and Jainism. Rather than focusing narrowly on the dogmatic aspects of each religion, Value Education emphasizes the importance of extracting ethical and humanitarian principles from religious texts and applying them to everyday life [17].

One of the key principles in the program is the strengthening of unity in diversity, which aligns with the spirit of pluralism that forms an essential part of India's national identity. Teachers are encouraged not only to convey religious content or doctrines in a textual manner but also to explore the philosophical and practical meanings behind these values. This allows students to understand the relevance of religious teachings in shaping attitudes of mutual respect, empathy, and social responsibility. Through

this approach, religious education functions not only as a means of spiritual development but also as a tool for social transformation that supports the creation of an inclusive and civilized society.

This example from India illustrates that the integration of interfaith values into the curriculum, when carried out with a reflective and contextual method, can serve as an effective strategy for cultivating religious moderation from an early age. Madrasahs in Indonesia can learn from and adapt elements of this Value Education program to enhance value-based learning that is rooted not only in a single religious perspective but also in universal principles that promote diversity and mutual understanding.

In addition, a study by UNESCO highlights the significance of Global Citizenship Education (GCED), which aims to equip students with a sense of responsibility as global citizens who possess a deep awareness of religious, cultural, and human diversity. GCED not only fosters appreciation and celebration of differences but also encourages active participation in building a more just, peaceful, and sustainable world. Through this educational approach, the focus is extended beyond the development of national identity to include the nurturing of global solidarity that transcends geographic and cultural boundaries. [7].

In this context, interfaith learning holds a crucial role as one of the pillars in shaping students' character to appreciate diversity and foster harmonious relations among religious communities. As an integral part of Global Citizenship Education (GCED), interfaith learning not only enables students to understand the fundamental principles of various religions but also introduces them to the concepts of tolerance, cooperation, and peace that align with universal human values. Through the integration of interfaith values in the educational curriculum, we are not only reinforcing an inclusive national identity, but also preparing young generations to become global citizens capable of contributing to the resolution of global issues such as religious conflict, climate change, and social inequality.

Therefore, interfaith learning in madrasahs should be viewed as a strategic initiative toward achieving the broader objectives of GCED, namely the development of individuals who are concerned not only with national interests but also with the well-being of humanity at large. In this regard, interfaith education plays a significant role in constructing a strong foundation of global solidarity that ultimately contributes to the realization of peace and collective progress.

Drawing from this comparative insight, madrasahs in Indonesia can adapt their educational approach to not only internalize Islamic values but also cultivate a learning environment that appreciates the universal values found in other religions. This can be achieved through contextual, inclusive, and dialogical methods that uphold the spirit of mutual understanding and coexistence.

#### **Inclusive Pedagogy in Interfaith Value education.**

In order for interfaith education to be well received by students and to avoid resistance, an inclusive pedagogical approach is essential. This approach positions teachers as facilitators rather than merely as transmitters of content. Teachers are responsible for creating a safe and supportive environment where students feel en-

couraged to engage in dialogue, debate, and critical reflection on interfaith issues with empathy and openness.

There are five key dimensions of multicultural education that are particularly relevant to interfaith education: (1) content integration, (2) knowledge construction, (3) prejudice reduction, (4) equitable pedagogy, and (5) the empowerment of school culture. When implemented in madrasahs, these dimensions can provide students with meaningful opportunities to explore interfaith values in an active and reflective manner [18].

The Reflective Inquiry model can also serve as an effective method in interfaith education. Teachers may present case studies, such as religion-based conflicts found in society or portrayed in the media, and invite students to analyze these cases from multiple religious perspectives. This practice fosters the development of critical thinking, empathy, and cross-cultural awareness.

Through this inclusive pedagogical approach, students are not merely passive recipients of information. They become active participants in shaping moderate and tolerant attitudes that are essential for living in a diverse society.

### **Multicultural-based learning innovation as Strengthening Cross-Religious Values.**

Multicultural education holds an important role in strengthening the understanding of cross-religious values in madrasahs, as it serves as a foundation for shaping inclusive attitudes, tolerance, and respect for diversity. According to James A. Banks, multicultural education aims to provide learning experiences that help students understand the perspectives and values of various cultural groups, including different religions [19]. The integration of this concept into innovative learning can be implemented through the following strategies:

#### **1. Project-Based Learning**

The concept of interfaith values that emphasizes universal principles such as justice, compassion, and cooperation can be implemented through a transformative multicultural education approach. By engaging in projects such as creating a tolerance guide for teenagers, learners not only understand diversity as a social reality, but also as a set of values that can be applied in everyday life.

#### **2. Social Discussion and Simulation**

From the perspective of critical multiculturalism, learners need to be trained to understand the dynamics of power and injustice that can arise from religious and cultural differences. Discussions and simulations of religion-based social conflicts allow learners to develop critical thinking skills and to construct solutions grounded in the principles of multiculturalism and interfaith values.

#### **3. Use of Inclusive Teaching Materials**

Multicultural education emphasizes curriculum integration through teaching materials that reflect religious and cultural diversity. Articles, stories, and films that highlight interfaith harmony help learners recognize that diversity is not a threat, but a form of richness to be appreciated and respected.

#### 4. Integration in Subjects

The additive approach theory suggests that multicultural concepts should be incorporated into various subjects without drastically altering the curriculum structure. In this context, subjects such as Pancasila Education, Social Science, Islamic Cultural History, and Islamic Theology and Morals can serve as platforms to reinforce interfaith values in the learning process.

connecting multicultural education theory with interfaith values, learners will not only gain a deeper understanding of diversity but also be equipped to apply these values in their daily lives, helping to create a more harmonious and inclusive society.

#### **Collaboration with external parties.**

Inviting interfaith figures to share insights with learners is an effective way to broaden students' perspectives. These individuals can speak about the universal values taught in their religions, share personal experiences in building interfaith relationships, and discuss the challenges and opportunities involved in promoting harmony within society. Such activities offer learners a meaningful and direct learning experience.

Prominent Islamic figures and influencers, such as Habib Ja'far, can also be involved. With his broad experience and strong commitment to interfaith engagement, his presence can significantly enhance learners' understanding of tolerance and religious harmony. A case study in Air Jamban Village demonstrates that religious guidance provided by spiritual leaders, interfaith dialogue, joint social initiatives, and participation in religious celebrations can foster harmony in a diverse community.

In addition, field studies to places of worship of other religions can be a valuable part of interfaith learning. For instance, learners might visit a church, temple, or monastery to explore the values of different faiths. With proper guidance and supervision, these visits can become powerful, eye-opening experiences that promote understanding of religious diversity in the community. Many regions have already implemented similar activities, making it feasible to collaborate with such communities in the learning programs of madrasahs.

The implementation of interfaith value education has been carried out at MAN 1 Yogyakarta, which organized the Interfaith Dialogue of Yogyakarta City Students on September 22, 2023. This event aimed to promote the values of religious moderation and foster a harmonious society. According to the Yogyakarta City Ministry of Religious Affairs website, as reported by Girsang [20], the dialogue featured speakers from various religious backgrounds through the Religious Harmony Forum and was attended by students from various schools across Yogyakarta.

In this dialogue, the speakers emphasized the importance of identifying common values across religions and promoting the spirit of togetherness. The initiative received appreciation for involving the younger generation in interfaith discussions, which are typically conducted by the older generation. By engaging students in such activities, the dialogue represented a significant step in fostering interreligious understanding and mutual respect from an early age.

#### **Value Integration in P5RA Activities.**

The Strengthening the Profile of Students Rahmatan Lil Alamin (P5RA) project in madrasahs can be modified to further emphasize interfaith values. Activities that traditionally focus on Islamic values can be enhanced by incorporating elements of interfaith collaboration. For instance, a social project could involve madrasah learners working alongside students from other schools with different religious backgrounds. Through joint efforts in community service, such as environmental clean-ups or assisting marginalized groups, students not only contribute positively to society but also learn to appreciate and respect religious and cultural differences. These types of activities reinforce human relationships across religious lines.

Another potential initiative is the implementation of interfaith dialogue simulations through role play. In this exercise, learners assume the roles of individuals from diverse religious backgrounds, enabling them to understand different perspectives. This method not only broadens their worldview but also fosters empathy, critical thinking, and effective communication skills.

However, several challenges remain in the implementation of such programs, such as:

1. A lack of teachers with a deep understanding of interfaith education.
2. Limited availability of teaching materials that objectively present the perspectives of different religions.
3. The challenge of addressing resistance from individuals who are less receptive to the concept of interfaith education

To address these challenges, it is necessary to provide specialized training for madrasah teachers. Such training should equip them to teach values of tolerance and mutual respect without compromising the core principles of Islamic teachings.

## **4 Conclusion**

Indonesia, as a pluralistic nation, faces significant challenges in maintaining social harmony, particularly in light of increasing cases of religious intolerance and exclusivism. In this context, madrasahs play a strategic role in instilling interfaith values as part of character education. Although the current madrasah curriculum primarily emphasizes Islamic values, there is a need to strengthen students' understanding of the universal values found in other religions in order to cultivate a moderate and tolerant generation capable of living harmoniously in a diverse society.

To enhance the effectiveness of this educational effort, several recommendations can be considered. First, the interfaith education curriculum should be strengthened by integrating comparative religious studies into Islamic religious instruction. Second, the adoption of more interactive learning methods such as project-based learning, simulations, and educational visits can increase student engagement. Third, teacher training must be improved to ensure that educators are equipped to teach the values of tolerance effectively. Fourth, collaboration with religious communities and leaders can provide students with broader insights and real-world perspectives.

Through this approach, madrasahs can serve not only as centers for Islamic religious education but also as foundational institutions in shaping a young generation

that is moderate, tolerant, and committed to preserving social harmony. Strengthening interfaith understanding in madrasahs is therefore expected to make a meaningful contribution to the realization of a peaceful, just, and harmonious Indonesian society.

## References

- [1] N. Amalina, "Keberagaman Indonesia: 6 Agama Resmi dan 187 Aliran Kepercayaan," *mediaindonesia.com*. Accessed: Apr. 22, 2025. [Online]. Available: <https://mediaindonesia.com/humaniora/714617/keberagaman-indonesia-6-agama-resmi-dan-187-aliran-kepercayaan>
- [2] Badan Pusat Statistik, "Jumlah Penduduk dan Agama Yang Dianut (Jiwa), 2020," <https://www.bps.go.id/>.
- [3] L. Al Hakim, *Isu-Isu Islam Kontemporer (Politik Islam, Pendidikan, dan Islam Sosial)*. Yogyakarta: Idea Press Yogyakarta, 2020.
- [4] LSI and Wahid Foundation, "Survei Nasional: Potensi Intoleransi Sosial Keagamaan di Kalangan Pelajar," Jakarta, 2015.
- [5] M. C. Nussbaum, *Not for Profit: Why Democracy Needs the Humanities - Updated Edition (The Public Square)*. Princeton: Princeton University Press, 2016.
- [6] CNN, "Setara Institute Catat 329 Pelanggaran KBB Sepanjang 2023," *setara-institute.org*. Accessed: Apr. 22, 2025. [Online]. Available: <https://setara-institute.org/setara-institute-catat-329-pelanggaran-kbb-sepanjang-2023/>
- [7] UNESCO, "Global Citizenship Education: Topics and Learning Objectives," <https://unesdoc.unesco.org>.
- [8] Kemenag, "Peraturan Menteri Agama Nomor 16 Tahun 2010 tentang Pengelolaan Pendidikan Agama pada Sekolah," <https://kemenag.go.id>.
- [9] P. Pelajar Rahmatan Lil Alamin, M. Ali Ramdhani Direktur Jenderal Pendidikan Islam, K. R. Moh Isom Direktur KSKK Madrasah, D. Jenderal Pendidikan Islam, and K. R. Penanggungjawab, "Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila &."
- [10] Advertorial, "Menilik Laku Intoleran di Kalangan Siswa dan Mahasiswa," *tirto.id*. Accessed: Apr. 22, 2025. [Online]. Available: <https://tirto.id/menilik-laku-intoleran-di-kalangan-siswa-dan-mahasiswa-f7xs>
- [11] M. Nasrudin, H. Azlan, A. Asiyah, and Y. Arikarani, "Toleransi Beragama Siswa di Madrasah Aliyah Al Mujahidin Musi Rawas," *Jurnal Intelektualita: Keislaman, Sosial dan Sains*, vol. 11, no. 1, pp. 41–47, Jun. 2022, doi: 10.19109/intelektualita.v11i1.10749.
- [12] M. Abdillah, "Madrasah and the Challenge of Modernity: A Case Study of Islamic Education in Indonesia," *Journal of Indonesian Islam*, 2017.
- [13] L. Hakim Saifuddin, *MODERASI BERAGAMA*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019. Accessed: Apr. 22, 2025. [Online]. Available: [https://balitbangdiklat.kemenag.go.id/upload/files/MODERASI\\_BERAGAMA.pdf](https://balitbangdiklat.kemenag.go.id/upload/files/MODERASI_BERAGAMA.pdf)

- [14] R. Jackson, *Religious Education for Plural Societies: The Selected Works of Robert Jackson*. 2018. doi: 10.4324/9781315147314.
- [15] J. Pendidikan Transformatif, F. Yati, and G. Santoso, “Peradaban Dan Kebudayaan; Nilai-Nilai Universal dalam Pendidikan Multikultural”.
- [16] G. Skeie, “The concept of plurality and its meaning for religious education,” *British Journal of Religious Education*, vol. 25, no. 1, pp. 47–59, 2002, doi: 10.1080/0141620020250105.
- [17] M. Sarma and S. Sharma, *Human Rights, Value and Peace Education Human Rights, Value and Peace Education DVS PUBLISHERS Guwahati*. [Online]. Available: [www.dvspublishers.com](http://www.dvspublishers.com)
- [18] J. A. Banks, *Cultural Diversity and Education*, 6th Edition. New York: Routledge, 2015. doi: 10.4324/9781315622255.
- [19] D. Ratna Purwasari, “KONSEP PENDIDIKAN MULTIKULTURAL DALAM PANDANGAN JAMES A BANKS,” *MODELING: Jurnal Program Studi PGMI*, vol. 10, no. 2, 2023, [Online]. Available: <http://www.kongresbud.budpar.go.id/58%2>
- [20] Z. Girsang, “Suburkan Nilai Moderasi, MAN 1 Yogyakarta Gelar Dialog Lintas Agama Pelajar Kota Yogyakarta,” [www.kemenagkotajogja.org](http://www.kemenagkotajogja.org). Accessed: Apr. 22, 2025. [Online]. Available: <https://www.kemenagkotajogja.org/suburkan-nilai-moderasi-man-1-yogyakarta-gelar-dialog-lintas-agama-pelajar-kota-yogyakarta/>