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Religious Moderation in Islamic Education Learning and Its Influence on Students' Multicultural Attitudes in Multiethnic Areas

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Abstract

This article examines the relevance of religious moderation in Islamic Religious Education (PAI) learning to the formation of multicultural attitudes among students, particularly in multiethnic regions such as Balangan Regency, South Kalimantan. Using an integrative literature review approach, this study analyzes the relationship between the concept of religious moderation (tawassuth, tawazun, i'tidal, tasamuh) and the dimensions of multicultural attitudes as framed by James A. Banks. Bronfenbrenner's Ecological Theory is employed as a meta-theory to understand the position of PAI learning as an agent of value socialization within the school microsystem. Findings indicate that PAI learning that consistently and contextually integrates moderation values is both relevant and effective in building students' multicultural attitudes across cognitive, affective, and conative dimensions. PAI teachers who serve as role models (uswah hasanah) for inclusive values and employ dialogical and cooperative learning methods function as the most strategic transformative agents. The implications of this study affirm the necessity of reformulating PAI learning approaches from doctrinal transmission toward contextual and participatory value internalization, especially in regions with complex multiethnic compositions outside Java.

Keywords: Religious Moderation, PAI Learning, Multicultural Attitude, Multiethnic Region, Balangan Regency

Abstrak

Artikel ini mengkaji relevansi moderasi beragama dalam pembelajaran Pendidikan Agama Islam (PAI) terhadap pembentukan sikap multikultural siswa, khususnya di wilayah multietnis seperti Kabupaten Balangan, Kalimantan Selatan. Menggunakan pendekatan kajian literatur integratif, penelitian ini menganalisis keterkaitan antara konsep moderasi beragama (tawassuth, tawazun, i'tidal, tasamuh) dengan dimensi-dimensi sikap multikultural menurut kerangka James A. Banks. Teori Ekologi Bronfenbrenner digunakan sebagai meta-teori untuk memahami posisi pembelajaran PAI sebagai agen sosialisasi nilai dalam microsystem sekolah. Hasil kajian menunjukkan bahwa pembelajaran PAI yang mengintegrasikan nilai-nilai moderasi secara konsisten dan kontekstual terbukti relevan dan efektif dalam membangun sikap multikultural siswa yang mencakup dimensi kognitif, afektif, dan konatif. Guru PAI yang mampu menjadi model keteladanan (uswah hasanah) nilai-nilai inklusif dan menggunakan metode pembelajaran dialogis serta kooperatif berperan sebagai agen transformatif yang paling strategis. Implikasi penelitian ini menegaskan perlunya reformulasi pendekatan pembelajaran PAI dari transmisi doktrinal menuju internalisasi nilai yang kontekstual dan partisipatif, terutama di wilayah-wilayah dengan komposisi multietnis yang kompleks di luar Pulau Jawa.

Kata kunci: Moderasi Beragama, Pembelajaran PAI, Sikap Multikultural, Wilayah Multietnis, Kabupaten Balangan

A. Introduction

Indonesia is a country with a level of ethnic, linguistic, religious, and cultural diversity unmatched in the world. The 2020 Population Census recorded more than 1,340 ethnic groups spread across more than 17,000 islands, making Indonesia a living laboratory for multicultural education. Amid this diversity, one of the greatest challenges facing the national education system is how to shape a younger generation that is not merely nominally tolerant, but also possesses a strong multicultural attitude cognitively, affectively, and conatively. The government is responding to this challenge through a religious moderation program officially launched by the Indonesian Ministry of Religious Affairs as a national strategic policy.[1]

Religious moderation, from the perspective of the Ministry of Religious Affairs, is not merely an attitude of passive tolerance, but rather a religious perspective, attitude, and behavior that always takes a middle position, always acts fairly, and is not extreme in religion. This program is implemented at various levels of education, with Islamic Religious Education (PAI) as one of the main subjects expected to be a medium for transmitting these moderate values. However, the extent to which PAI learning can effectively shape students' multicultural attitudes,

[1]Ministry of Religion of the Republic of Indonesia, Religious Moderation (Jakarta: Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019), 2–5.

especially in regions with complex multi-ethnic compositions, remains an academic question that requires in-depth study. James A. Banks emphasized that multicultural education is an educational reform movement that aims to change the total school environment so that students from diverse backgrounds experience educational equality.[2]

Balangan Regency, South Kalimantan, is a vivid representation of Indonesia's multiethnic region, requiring serious academic attention. The region is inhabited by the Banjar ethnic majority, the Dayak Meratus community in the mountainous region, and migrants from Java, Bugis, and Madura. This diversity is compounded by the fact that South Kalimantan's Interfaith Harmony Index (IKUB) has consistently fallen below the national average over the past several years, from 65.66 in 2021 to 73.53 in 2023. The national IKUB reached 77.89 in 2025.[3][4]

Bronfenbrenner's Ecological Theory emphasizes that the formation of individual attitudes is the result of complex interactions between individuals and the various environmental systems that surround them, starting from the family (microsystem), school (mesosystem), to the media (exosystem).[5] Within this framework, Islamic Religious Education (PAI) learning in schools operates as the most structured and systematic agent of value socialization within the educational microsystem. The central question is: to what extent are the values of religious moderation integrated into Islamic Religious Education (PAI) learning relevant and effective in shaping students' multicultural attitudes, particularly in a multiethnic region like Balangan Regency?

This article aims to (1) analyze the concept of religious moderation and its relevance to multicultural values from an Islamic education perspective; (2) examine the mechanisms of Islamic Religious Education (PAI) learning as a medium for internalizing the value of moderation; and (3) map the theoretical and practical implications for developing effective Islamic Religious Education (PAI) learning in multiethnic regions. This study uses an integrative literature approach by combining the perspectives of Bronfenbrenner's ecological theory, Banks' multicultural education, and Allport's tri-component theory of attitudes in a cohesive analytical framework.

B. Literature Review

[2]James A. Banks dan Cherry A. McGee Banks, Multicultural Education: Issues and Perspectives, 10th ed. (Hoboken: Wiley, 2022), 4–7.

[3]Regional Office of the Ministry of Religious Affairs of South Kalimantan Province, "Interfaith Harmony Index Rises to 73.53," quoted in ANTARA News South Kalimantan, February 28, 2024, https://kalsel.antaranews.com/berita/406677.

[4]Ministry of Religious Affairs of the Republic of Indonesia, Interfaith Harmony Index 2025: Toward a Loving Future Ummah (Jakarta: Research and Development Agency for the Ministry of Religious Affairs of the Republic of Indonesia, 2025), 3–5.

[5]Urie Bronfenbrenner, The Ecology of Human Development: Experiments by Nature and Design (Cambridge: Harvard University Press, 1979), 3–8.

Religious moderation in Islamic education has become an important issue in contemporary education, especially in multiethnic societies such as Indonesia. Ethnic, cultural, linguistic, and religious diversity requires an educational system capable of fostering tolerant and inclusive attitudes among students. Islamic Religious Education (IRE) functions not only as a medium for transferring religious knowledge but also as a means of developing moderate social character that respects differences.[6] The concept of religious moderation emphasizes a middle path (wasathiyah), tolerance, non-violence, and acceptance of local culture within social life.

In the context of multicultural education, religious moderation is considered a strategic approach to creating social harmony within schools. Multicultural-based Islamic education learning can instill values of humanity, brotherhood, and respect for diversity. Studies show that integrating multicultural values into the Islamic education curriculum can strengthen students' tolerant attitudes toward groups with different ethnic and religious backgrounds.[7] This approach is highly relevant for implementation in multiethnic areas where intercultural social interaction is very intensive.

Several previous studies affirm that Islamic education learning integrated with religious moderation can shape students into inclusive and democratic individuals. Abidin and Murtadlo explain that the development of multicultural-based Islamic education curricula can foster values of humanism, tolerance, and appreciation of local culture.[8] This indicates that Islamic education plays an important role in reducing the potential for social conflict caused by differences in cultural and religious identities.

Furthermore, multicultural approaches in Islamic education learning also influence students' social attitudes. Zalnur, Basit, and Nelwati state that multicultural Islamic education is closely related to indicators of religious moderation such as tolerance, national commitment, anti-radicalism, and accommodation of local culture.[9] Thus, the implementation of religious moderation in schools is not only oriented toward spiritual aspects but also toward strengthening social relations among students from diverse backgrounds.

Other studies indicate that teachers have a central role in fostering students' moderate attitudes. Islamic Religious Education teachers who apply dialogic, contextual, and inclusive learning methods can create classroom environments that

[6] Ministry of Religious Affairs of the Republic of Indonesia, *Religious Moderation* (Jakarta: Research and Development Agency and Training Center of the Ministry of Religious Affairs, 2019), 18.

[7] Abdul Wahid, "Religious Moderation in the Perspective of Islamic Religious Education: Implementation in Multicultural Education in Indonesia," *Scholars* 2, no. 1 (2024): 29

[8] Achmad Anwar Abidin and Muhammad Ali Murtadlo, "Curriculum Development of Multicultural-Based Islamic Education as an Effort to Weaver Religious Moderation Values in Indonesia," *International Journal of Islamic Education, Research and Multiculturalism* 2, no. 1 (2020): 46

[9] Muhammad Zalnur, Abdul Basit, and Sasmi Nelwati, "Multicultural Islamic Education as an Indicator of Religious Moderation in Indonesia," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 4 (2023).

respect diversity.[10] Teachers' role modeling becomes a crucial factor in shaping students' behavior, particularly in multiethnic areas that are vulnerable to identity-based conflicts. Therefore, teachers' competence in understanding religious moderation values is an essential requirement in modern Islamic education.

In multiethnic regions, intercultural social interaction becomes both a challenge and an opportunity in developing students' multicultural attitudes. Schools located in pluralistic environments tend to have more complex social dynamics than homogeneous schools. Research conducted in schools based on local culture demonstrates that inclusive school environments can strengthen students' tolerance through habituation of cross-cultural and interreligious interactions.[11] This proves that school culture has a major contribution to supporting the success of religious moderation.

Religious moderation is also viewed as a preventive effort against intolerance and radicalism in educational environments. Mukhsin explains that Islamic education strategies emphasizing tolerance and interreligious dialogue can help students understand the importance of peaceful coexistence in plural societies.[12] Moderate education can develop awareness that diversity is a social reality that must be accepted rather than perceived as a threat.

From a theoretical perspective, multicultural education in Islam is based on the principle of rahmatan lil 'alamin, which positions Islam as a religion that brings peace and compassion to all humanity. Therefore, integrating religious moderation into Islamic Religious Education learning does not contradict Islamic values; instead, it represents the implementation of inclusive and humanistic Islamic teachings.[13] This concept is particularly important in multiethnic areas because students live within heterogeneous social environments.

Various literature studies show that strengthening religious moderation in Islamic education learning has a significant influence on students' multicultural attitudes. Students who receive moderation-based learning tend to have higher social empathy, greater respect for cultural differences, and stronger ability to establish harmonious relationships with other groups.[14] Therefore, Islamic education based on religious moderation can become a strategic instrument for building peaceful and tolerant societies amidst ethnic and religious diversity. Based on these various

[10] Bahtiar Siregar, Nanda Rahayu Agustia, and Abdi Syahrial Harahap, "Multicultural Approach in Islamic Religious Education Curriculum as an Effort to Strengthen Content of Tolerance and Religious Moderation," *Fitrah: Journal of Islamic Education* 6, no. 2 (2025)

[11] Nanda Fitri Anisa', Moch Mahsun, and Mokhammad Khosim, "Integration of Multicultural Islamic Religious Education in Inclusive Learning Practices Based on Local Culture," *Halaqa: Islamic Education Journal* 10, no. 1 (2026)

[12] Mukhsin, "Fostering Tolerance through Religious Moderation: Strategies in Islamic Education," *IHTIROM: Journal of Islamic Education Management* 3, no. 2 (2024)

[13] Muchammad Fahri Badruddin, "Multicultural-Based Islamic Religious Education Policy," *Jurnal Mudarrisuna* 14, no. 4 (2025)

[14] Andi Anugrah Surya Ardhy and Fauziah, "TRUST as A Pillar of Religious Moderation in Islamic Education: A Multicultural Approach to Diversity," *Dialogia* 23, no. 2 (2025)

studies, it can be concluded that religious moderation in Islamic education learning has an important contribution to the formation of students' multicultural attitudes, particularly in multiethnic areas. The implementation of values such as tolerance, inclusiveness, dialogue, and appreciation of local culture has been proven to strengthen social harmony within educational environments. Therefore, the development of curricula, learning methods, and teacher competencies based on religious moderation should continue to be enhanced in order to create a moderate generation capable of living peacefully in pluralistic societies.

C. Method

This research uses an integrative literature review method, an approach that synthesizes various theoretical and empirical sources to build a comprehensive understanding of the topic under study. This approach was chosen because the purpose of this article is to build a theoretical argument about the relevance of religious moderation in Islamic Religious Education (PAI) learning to students' multicultural attitudes, rather than to collect primary data. The literature sources reviewed include academic books, national and international indexed journal articles, institutional reports, and dissertations relevant to the themes of religious moderation, Islamic Religious Education (PAI) learning, and multicultural education.

The literature review process was conducted in three stages. First, source identification was conducted through a systematic search in Google Scholar, Sinta, and the UIN Antasari library databases, using the following keywords: "religious moderation," "Islamic religious education learning," "multicultural attitudes," "multicultural education," "multiethnic education," and "religious moderation." Second, source selection was conducted based on thematic relevance, methodological quality, and year of publication. Third, analysis and synthesis were conducted using a comparative matrix to identify common ground and tensions between the various perspectives studied, which were then synthesized into a cohesive and contributive argument.

C. Results snd Discussion

1. The Concept of Religious Moderation and Its Synchronicity with Multicultural Values

Religious moderation (al-wasathiyyah al-islamiyyah) is a concept deeply rooted in the Islamic intellectual tradition. Etymologically, wasathiyyah comes from the word wasath, meaning middle, just, and best. The Quran, Surah Al-Baqarah, verse 143, emphasizes that Muslims are a "middle nation" (ummatan wasathan) tasked with bearing witness to humanity. In operationalizing education policy, the Indonesian Ministry of Religious Affairs has formulated four pillars of religious moderation that form the foundation of the Islamic Religious Education (PAI) curriculum: tawassuth (the middle path), tawazun (balance), i'tidal (justice), and tasamuh (tolerance).

Wahid emphasized that the implementation of religious moderation in Islamic Religious Education should not stop at normative-textual discourse, but must be transformed into an authentic and contextual learning experience.[15]This is in line with Banks' argument that effective multicultural education requires simultaneous transformation of content, knowledge construction processes, prejudice reduction, equitable pedagogy, and empowerment of school culture.

The synchronicity between religious moderation and multicultural values can be seen in the following table, which shows the correspondence between the four pillars of religious moderation and the dimensions of multicultural attitudes according to Banks. Tawassuth (the middle path) corresponds to prejudice reduction, both of which reject extremism and encourage respect for diverse perspectives. Tawazun (balance) corresponds to equity pedagogy, both of which emphasize equal treatment and respect for all groups. I'tidal (justice) corresponds to knowledge construction, both of which encourage objectivity and intellectual honesty in understanding reality. Meanwhile, tasamuh (tolerance) directly corresponds to empowering school culture, both of which aim to create an inclusive environment and empower all groups.

This correspondence is not merely a conceptual coincidence, but rather reflects a fundamental philosophical similarity: both religious moderation and multicultural education reject group absolutism, both recognize the legitimacy of diversity, and both are oriented towards social harmony as the ultimate goal. Rahmat, Sirojuddin, and Hairunnisa emphasize that the integration of religious moderation values into the Islamic Religious Education curriculum is an urgent need amidst Indonesia's contemporary social dynamics, especially when narratives of intolerance are increasingly easily filling the void left by weak character education.[16]

2. Islamic Religious Education Learning as a Medium for Internalizing Moderation Values

Islamic Religious Education in schools carries a dual mission: the transmission of religious knowledge (transfer of knowledge) and the internalization of Islamic values that are rahmatan lil 'alamin (blessing for the universe). Taabudillah emphasizes that effective Islamic Religious Education must operate in three domains simultaneously: cognitive (understanding teachings), affective (appreciating values), and psychomotor (practicing them in behavior).[17] In the context of forming multicultural attitudes, internalization of values is key, because a true multicultural

[15]Ahmad Wahid, "Religious Moderation in the Perspective of Islamic Religious Education: Implementation in Multicultural Education in Indonesia," Scholars 2, no. 1 (2024): 29–36, https://doi.org/10.31959/js.v2i1.2367.

[16]Rauf Rahmat, Sirajuddin, and Hairunnisa, "Integration of Religious Moderation Values in the Development of Islamic Religious Education Curriculum," Tajdid: Journal of Islamic and Humanistic Thought 9, no. 1 (2025): 288–303.

[17]Moch Hilman Taabudillah, Introduction to Islamic Religious Education (Jambi: Sonpedia Publishing Indonesia, 2024), 45–48.

attitude is not just knowledge about diversity, but rather a psychological disposition that encourages real actions of respect for differences.

Dwiyani and Sari found through phenomenological research at SMAN 2 Mataram that Islamic Religious Education learning that consciously integrates pluralistic and inclusive values is able to form active tolerance in students in heterogeneous schools.[18] This finding is supported by Maghfiroh et al. who found that Islamic Religious Education teachers who use a dialogical and democratic approach, rather than a monologic and dogmatic one, have a positive influence on the formation of multicultural character in junior high school students.[19]

The mechanism for internalizing the value of moderation through Islamic Religious Education (PAI) learning can be understood through three mutually reinforcing pathways. The first pathway is the cognitive pathway, where Islamic Religious Education teachers explicitly convey material on the values of moderation, interfaith tolerance, and diversity as a blessing. The second pathway is the affective pathway, where Islamic Religious Education teachers create positive emotional experiences in interacting with "those who are different"—for example, through cross-perspective discussions, narratives of tolerant figures, or reflections on experiences of coexisting in diversity. The third pathway is the conative-behavioral pathway, where Islamic Religious Education learning encourages concrete actions of respect for diversity—for example, through collaborative social projects across groups or activities involving meaningful interactions with diverse communities.

Hadi et al. In 2025 proved that multicultural-oriented Islamic Education pedagogical innovations through cooperative learning methods, reflective narratives, and social projects were proven effective in building inclusive attitudes and empathy in students.[20]Alazir et al. In 2026 added that inquiry learning and cooperative learning strategies based on multicultural values in Islamic Religious Education (PAI) are most effective in shaping students' attitudes of tolerance in secondary schools.[21]

3. The Relevance of Islamic Religious Moderation to the Dimension of Multicultural Attitudes

Allport stated that attitudes are mental tendencies that are organized through experience and have a directive influence on individual responses.[22]The tri-component model of cognitive, affective, and conative attitudes provides an analytical

[18]Aryanti Dwiyani and Eva Sofia Sari, "Formation of Students' Tolerant Attitudes Through Multicultural-Based Islamic Religious Education (PAI) Learning at SMAN 2 Mataram," Darajat: Journal of Islamic Religious Education 4, no. 1 (2021): 1–11.

[19]Maghfiroh et al., "The Role of Islamic Religious Education Teachers through Strengthening Multicultural Values at SMP Negeri 20 Batam," Indonesian Journal of Education and Learning (JPPI) 4, no. 3 (2024): 1175–1188.

[20]Hadi et al., "Multicultural Islamic Education Pedagogy Innovation: Strategy for Educating a Tolerant and Humanistic Generation," LEARNING: Journal of Innovation in Educational Research and Learning 5, no. 4 (2025): 1679.

[21]Alazir, A., Juradil, I., Jamilah, S., Faid, A., Aini, W., and Bunyamin, B., "PAI Learning Strategy Based on Multicultural Values in Forming Students' Tolerance Attitudes in Secondary Schools," Kreatif: Journal of Islamic Religious Education Thought 24, no. 1 (2026): 1–14.

[22]Gordon Allport, The Nature of Prejudice (Cambridge: Addison-Wesley, 1954), 9.

framework for understanding how religious moderation internalized through Islamic Religious Education learning contributes to the formation of comprehensive multicultural attitudes.

In the cognitive dimension, moderation-based Islamic Religious Education (PAI) learning provides a foundation of knowledge that ethnic and religious diversity is a divine law, a divine decree that should be appreciated, not rejected. The concept of ta'aruf (getting to know each other) in the Quran, Surah Al-Hujurat, verse 13, explicitly recognizes ethnic and national diversity as a goal of creation, not an obstacle to unity. This theological understanding, when delivered by Islamic Religious Education teachers in a contextual manner relevant to students' daily experiences in multiethnic regions, can form a cognitive schema that values diversity as a positive value.

In the affective dimension, moderation-based Islamic Religious Education (PAI) learning works through the mechanisms of empathy and appreciation. Solekha et al. In 2025 found that Islamic Religious Education (PAI) teachers who consistently exemplify inclusive values, do not discriminate against students based on ethnicity or religion, and provide concrete examples of harmony in Islamic society have a significant positive effect on the affective dimension of junior high school students' tolerance.[23] Gerbner through Cultivation Theory reminds us that consistent repetition of narratives, both through the media and through teachers as communicators in the classroom, cumulatively shapes the attitudes and worldviews of the listeners.[24]

In the conative dimension, moderation-based Islamic Religious Education (PAI) learning encourages students not only to understand and appreciate diversity but also to take concrete action to achieve harmony. Kudadiri demonstrated that schools that integrate multicultural education into daily learning practices, including Islamic Religious Education (PAI), consistently produce students with more collaborative, less discriminatory, and more active behaviors in building cross-group relationships.[25]

4. Multiethnic Regional Context: Challenges and Opportunities for Balangan Regency

Balangan Regency presents a unique context for examining the relevance of Islamic Religious Education (PAI) religious moderation to multicultural attitudes. Shadiq and Harisuddin reveal that throughout South Kalimantan's long history, interactions between the Banjar Muslim ethnic group and the Dayak community, who maintain the Kaharingan faith, have created cultural negotiations that continue

[23]Siti Solekha, Saihul Atho Alaul Huda, and Waslah, "The Role of Islamic Religious Education Teachers in Implementing Multicultural Education to Develop Students' Tolerance Attitudes at SMP Negeri 1 Ngoro Jombang," YASIN (2025): 1–12.

[24]George Gerbner, "Cultivation Analysis: An Overview," Mass Communication and Society 1, no. 3–4 (1998): 175–194.

[25]A. Kudadiri et al., "School Strategies in Implementing Multicultural Education (Case Study at SMPN 35 Medan)," Journal of Education (2023): 1–10.

to this day.[26] BPS data for Balangan Regency recorded a complex ethnic composition: Banjar as the majority, Dayak Meratus in the mountainous areas, and Javanese, Bugis, and Madurese immigrant communities living in residential centers.[27]

In this context, Islamic Religious Education teachers, most of whom are Banjarese and Muslim, face a unique pedagogical challenge: how to teach the values of inclusive Islamic moderation to students, some of whom come from the Dayak community with the Kaharingan faith, without getting caught up in a hidden Islamization agenda that threatens the Dayak community's beliefs. The answer to this challenge lies in the quality of Islamic Religious Education teachers' appreciation of the principle of tasamuh, namely genuine tolerance that includes recognizing the right of others to have different beliefs, rather than tolerance that is conditional or has a conversion agenda.

Hutagalung and Ramadan remind us that the formation of multicultural values cannot depend solely on schools; it must be supported by a family environment that also instills openness to differences.[28] Afuwah and Purwandari proved that in the context of a pluralistic region, the family environment is actually a more dominant predictor of tolerance attitudes than the school environment.[29] The implication is that Islamic Education learning in schools must be able to bridge and strengthen the multicultural climate that starts from the family, not replace it.

Setara Institute and I-KHub BNPT reported an increase in the category of active intolerance among students from 2.4% (2016) to 5%.[30]This data reinforces the urgency of improving the quality of moderation-based Islamic Education learning throughout Indonesia, including multi-ethnic areas such as Balangan Regency, which is geographically outside the radar of mainstream research that has so far been centered on Java.

5. Moderation-Based Islamic Education Learning Model for Multiethnic Regions

Based on a synthesis of the literature review, this article proposes a contextual, moderation-based Islamic Religious Education (PAI) learning model for multi-ethnic regions, comprising four interrelated components. First, inclusive and contextual content: Islamic Religious Education (PAI) materials must integrate examples of local wisdom from various ethnic groups in the area. For Balangan Regency, this means that Islamic Religious Education (PAI) teachers need to explicitly

[26]Gusti Muhamad Shadiq and Ahmad Harisuddin, "Banjar, Dayak, Malay Culture and the Interrelation of Islam to Culture," Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory 3, no. 3 (2025): 2756–2786.

[27]Central Statistics Agency, Balangan Regency in Figures 2024 (Paringin: BPS Balangan Regency, 2024), 23–25.

[28]Rida Hutagalung and Zaka Hadikusuma Ramadan, "The Role of Parents in Instilling Multicultural Values in the Family Environment of Elementary School Students," Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini 6, no. 5 (2022): 4967–4978, https://doi.org/10.31004/obsesi.v6i5.2895.

[29]Rifa'Afuwah and Wahyu Purwandari, "Analysis of the Influence of Family and School Environment on Students' Tolerant Attitudes towards Religious Differences," ANTHOR: Education and Learning Journal 3, no. 6 (2024): 21–27.

[30]Setara Institute and I-KHub BNPT, Counter Terrorism and Violent Extremism Outlook 2023 (Jakarta: BNPT, 2023), 18–22.

acknowledge the humanitarian values inherent in the Dayak Meratus tradition and demonstrate how these values intersect and complement Islamic principles.

Second, dialogic and participatory methods: Islamic Religious Education (PAI) learning must shift from monologic lectures to dialogic discussions that provide space for all students, regardless of ethnic background, to contribute and be heard. Bronfenbrenner emphasized that the quality of interactions within the microsystem is a primary determinant of individual attitude development. Cooperative learning, problem-based learning, and cross-group social projects have proven more effective in shaping multicultural attitudes than conventional lectures.

Third, the teacher's role model as an agent of values: Islamic Religious Education teachers must be living models (uswah hasanah) of the values of moderation they teach. Azwar explains that the affective component of attitudes is greatly influenced by the emotional experiences individuals gain through direct interaction with respected authority figures.[31] Islamic Religious Education teachers who consistently demonstrate an attitude of respect for differences, do not discriminate against students based on ethnicity, and show a genuine appreciation for local cultural diversity will provide a much stronger model for internalizing values than mere lecture material.

Fourth, attitude- and behavior-based assessment: Islamic Religious Education learning evaluation systems must encompass multicultural attitudes and behaviors, not just cognitive content mastery. Sugiyono reminds us that what is measured determines what is prioritized in the learning process.[32] By including multicultural attitude indicators in the Islamic Religious Education assessment system, schools indirectly send the message that the values of moderation are not just memorization materials, but rather life competencies that will be measured and valued.

[31]Saifuddin Azwar, Human Attitude: Theory and Measurement, 2nd ed. (Yogyakarta: Pustaka Pelajar, 2013), 23–30.

[32]Sugiyono, Educational Research Methods: Quantitative, Qualitative, and R&D Approaches, 30th ed. (Bandung: Alfabeta, 2023), 117–119.

Conclusions

This integrative study confirms that religious moderation in Islamic Religious Education (PAI) learning has a strong, systematic, and multidimensional relevance to the formation of students' multicultural attitudes. The four pillars of religious moderation tawassuth, tawazun, i'tidal, and tasamuh correspond directly to the five dimensions of multicultural education according to Banks, indicating that both share the same philosophical foundation despite emerging from different intellectual traditions. When these moderation values are internalized through consistent, contextual, and dialogical PAI learning, the result is the formation of comprehensive multicultural attitudes encompassing cognitive, affective, and conative dimensions. In the context of a multi-ethnic region like Balangan Regency, South Kalimantan, this relevance is further strengthened given the consistently low IKUB of South Kalimantan, which is below the national average, and the complex dynamics of Banjar-Dayak-Javanese-Bugis-Madurese relations that require planned and sustainable educational interventions. Islamic Religious Education teachers have a strategic position as transformative agents who, with exemplary capacity and adequate pedagogical competence, can bridge differences between groups through the internalization of authentic values of moderation. The practical implications of this study include three main recommendations. First, there is a need for a more explicit reformulation of the Islamic Religious Education curriculum that integrates contextual multicultural content based on local wisdom, not just moderation in the normative-textual sense. Second, developing Islamic Religious Education teachers' competencies in using dialogic and cooperative methods should be a priority in training programs, as the quality of learning is largely determined by the quality of the pedagogy used. Third, quantitative empirical research is needed, especially in multiethnic regions outside Java, such as Balangan Regency, to statistically verify the magnitude of the influence of moderation-based Islamic Religious Education learning on students' multicultural attitudes, as is the research agenda of the dissertation that accompanies this literature review.

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