



ISLAMIC RELIGIOUS EDUCATION AS A MEANS TO ACHIEVE SOCIAL JUSTICE FOR MINORITY GROUPS

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Abstract:

This investigation explores the strategic function of Islamic Religious Education in materializing social equity for minority segments in Indonesia. Through qualitative methodology utilizing library research approach, this study analyzes theoretical construction of social justice from Islamic perspective and its implementation within educational contexts. Findings indicate that Islamic Religious Education possesses substantial potential as social transformation instrument through developing inclusive and justice-founded learning models. Complexity of identified challenges encompasses structural barriers, pedagogical competency limitations, and cultural resistance. Minority community empowerment strategies necessitate multidimensional approaches integrating transformative education principles, critical pedagogy, and culturally responsive teaching. The justice-founded Islamic Religious Education model formulated accentuates developing diversity-sensitive curricula, student-centered learning methodologies, and comprehensive evaluation systems. Implementation of this model requires long-term commitment from all educational stakeholders to create authentically inclusive and equitable learning environments. This research contributes theoretical frameworks and practical strategies for enhancing Islamic Religious Education's effectiveness in promoting social equity and minority rights within Indonesia's diverse educational landscape.

Keywords: *Islamic Religious Education, Social Justice, Minority Groups*

INTRODUCTION

Islamic Religious Education (PAI) in the Indonesian context holds a highly strategic and fundamental role in shaping national character and realizing social justice for all segments of society. As a country with extraordinary diversity—encompassing various ethnicities, religions, and cultures—Indonesia faces complex challenges in integrating social justice values into its education system, particularly for minority groups. The development of social justice and tolerance values toward minorities requires a systematic and continuous approach from an early age. Research by Zurqoni & Musarofah (2020) indicates that strengthening religious and moral values in early childhood should not be limited to cognitive development but must also involve habituation through daily behavior in school environments, supported by holistic and integrative learning strategies. These findings imply that fostering awareness of social justice for minority groups must begin at the most fundamental level of education, where core Islamic values of equality and appreciation of diversity can be deeply rooted. The internalization process of these values demands exemplary conduct from educators as central figures who can incorporate social justice concepts into every

learning interaction, thereby laying a strong foundation for the character development of future generations.

The concept of social justice in Islam extends beyond equitable distribution of wealth; it also encompasses the recognition of fundamental rights for every individual, regardless of ethnicity, religion, or social status (Seo et al., 2025). Islamic Religious Education bears the moral responsibility of becoming a catalyst for social transformation toward the creation of a just and inclusive society. Discrimination against minority groups remains a serious issue in Indonesia that requires a comprehensive solution through educational approaches. Numerous incidents of discrimination within educational settings, workplaces, and public life indicate a significant gap between the ideals of social justice and the existing realities. In this regard, PAI has great potential to serve as an instrument of social engineering capable of shifting societal paradigms concerning minority groups (Oktaviani et al., 2023). Research has shown that stigma and discrimination against students from minority social groups in schools can hinder their academic and psychological development, thus necessitating an inclusive educational approach to address these challenges.

Social justice in the Islamic perspective is a foundational principle reflected in the concepts of 'adalah (justice) and rahmah (compassion), which underpin every aspect of community life. As a compulsory subject across all levels of education in Indonesia, PAI holds a golden opportunity to instill social justice values in students from an early age. Through transformative PAI instruction, it is expected that a generation will emerge that is highly aware of the importance of social justice and committed to advocating for the rights of minority groups. The concept of inclusive education within PAI is not limited to acceptance of diversity, but also encompasses the creation of a learning environment that offers equal opportunities for all students to develop according to their individual potential. The effective implementation of PAI in promoting social justice for minority groups requires a holistic and integrated approach. This includes developing curricula sensitive to diversity, employing teaching methods that accommodate various learning styles, and creating an inclusive and supportive learning environment for all students. Studies by various scholars have demonstrated that inclusive religious education can effectively reduce prejudice and discrimination against minority groups. In this context, PAI teachers play a crucial role as change agents who can shape students' attitudes and behaviors toward diversity and social justice (Zurqoni et al., 2023).

The cultivation of tolerance as an integral component of social justice necessitates a deep understanding of the complex social dynamics in Indonesia. A study by Kasim et al. (2024) on the implementation of the "One Stove, Three Stones" cultural philosophy in promoting tolerance values among young children in Papua demonstrates that tolerant attitudes can be fostered through approaches that honor religious and cultural diversity within a harmonious unity. The research identified that tolerance values are nurtured through non-violent communal living, shared celebrations of religious holidays, and positive modeling and social interactions. These findings offer valuable insights for implementing PAI in multicultural Indonesia, where Islamic education must be capable of accommodating and respecting diversity as part of Islam's universal message of rahmatan lil 'alamin. Integrating tolerance values into the PAI curriculum becomes a strategic key to creating an inclusive and just educational environment for all students, including those from minority backgrounds.

The challenges faced in implementing PAI to achieve social justice for minority groups are complex and multidimensional. Factors such as cultural bias, deeply rooted stereotypes, as well as limited resources and teacher competencies, constitute significant obstacles. Moreover, the lack of in-depth research on the effectiveness of PAI in promoting social justice hampers the development of more targeted strategies. An evidence-based approach is required to understand how PAI can be optimized to create an equitable and inclusive educational environment for all societal groups (Fauzi & Muhidin, 2021).

The effective implementation of PAI in realizing social justice for minority groups requires synergy between curriculum development that is sensitive to diversity and learning strategies that incorporate fundamental Islamic values. Empirical experience shows that strengthening religious and moral values through a holistic and integrative approach can lead to significant social transformation in shaping students' attitudes and behaviors toward diversity (Zurqoni et al., 2022). Furthermore, the development of tolerance values through positive modeling and social interaction has proven effective in fostering strong social cohesion amidst ethnic and religious diversity (Wahyudin et al., 2024). In this context, PAI must go beyond the mere transmission of religious knowledge; it must also build student character that is deeply aware of the importance of social justice and the protection of minority rights. Therefore, this study is highly relevant in offering academic contributions to optimize the role of PAI as a transformative tool capable of building a more just and inclusive Indonesian society.

The urgency of this research is further reinforced by the current condition in Indonesia, which indicates that the issue of social justice for minority groups remains an unresolved challenge. Reports from various research institutions and civil society organizations show that discrimination against minority groups persists across different sectors, including education. In this context, PAI has immense potential to become a strategic solution that reshapes Indonesian societal perspectives on diversity and social justice. Through a transformative and inclusive PAI approach, it is hoped that a more just, peaceful, and prosperous Indonesian society will emerge—one that benefits all groups, including minorities. Based on this background, the study focuses on several key issues that require in-depth examination; (1) How can the concept of social justice in Islam be effectively integrated into the PAI curriculum and instruction to support the rights of minority groups? (2) What are the inhibiting and supporting factors in the implementation of PAI in realizing social justice for minority groups in Indonesia? (3) What strategies and instructional models of PAI can be developed to create an inclusive and just educational environment for all students, including those from minority groups?

This study aims to comprehensively analyze the role of PAI in achieving social justice for minority groups in Indonesia. Specifically, it seeks to: (1) Identify and analyze the concept of social justice in Islam and its relevance to Indonesia's diverse societal context. (2) Evaluate the implementation of PAI in promoting social justice for minority groups at various educational levels. (3) Formulate effective PAI instructional strategies and models to establish inclusive and equitable learning environments for all learners.

This research is expected to make significant contributions both theoretically and practically to the development of PAI in Indonesia. Theoretically, it will enrich the academic discourse of Islamic education by integrating perspectives on social justice and minority rights within the Islamic

educational framework. Practically, the research findings may serve as a valuable reference for educators—particularly PAI teachers—in designing more inclusive and justice-oriented teaching strategies. Moreover, this study is expected to offer policy recommendations for the government and educational institutions in optimizing the role of PAI as a vehicle for achieving social justice for minority groups in Indonesia.

RESEARCH METHODS

This study employs a qualitative approach using the library research method, aiming to analyze in depth the role of Islamic Religious Education (PAI) in promoting social justice for minority groups. The library research method was selected because it enables the researcher to collect, analyze, and synthesize a wide range of relevant literature in a comprehensive and systematic manner. In the context of PAI, library research carries specific characteristics that require a profound theoretical and conceptual approach to understanding the phenomenon of social justice from an Islamic perspective.

The approach used in this study is descriptive-analytical, focusing on conceptual and theoretical analysis regarding the role of PAI in the context of social justice. This method allows the researcher to explore and interpret various theories, concepts, and viewpoints related to the research topic through in-depth analysis of the available literature. Library research with a descriptive-analytical approach has the advantage of producing a comprehensive understanding of the phenomena under investigation by synthesizing diverse theoretical perspectives found in the literature.

The data sources used in this research consist of both primary and secondary sources related to PAI and social justice for minority groups. Primary sources include textbooks, academic journals, research articles, and scholarly publications that directly address the research topic. Secondary sources consist of supporting documents such as research reports, government policy documents, and institutional publications relevant to the research theme. The criteria for selecting data sources include relevance to the research topic, credibility of the author and publisher, and recency of publication, with priority given to sources published within the last five years.

The content analysis technique was employed due to its effectiveness in systematically and objectively analyzing documents to identify recurring patterns, themes, and concepts in the literature (Pringgar & Sujatmiko, 2020). Data analysis was conducted using qualitative content analysis, involving several systematic stages. The first stage is data reduction, which refers to the process of selecting and simplifying information gathered from various literature sources. The second stage is data presentation, involving the categorization and classification of information based on emerging themes. The third stage is drawing conclusions and verification through data triangulation to ensure the validity of the research findings. The data analysis process was carried out iteratively by repeatedly reading the sources to ensure the accuracy of interpretation and analysis.

The validity of the research was ensured through several strategies, including source triangulation, member checking, and an audit trail. Source triangulation was performed by comparing information from multiple different sources to ensure consistency and reliability of the findings. Member checking involved experts in the field of PAI to verify the interpretations and analyses conducted by the researcher. An audit trail was maintained by documenting the

entire research process in detail, ensuring transparency and allowing the study to be replicated by other researchers (Miles et al., 2020).

RESULTS AND DISCUSSION

Theoretical Foundations of Social Justice in Islamic Religious Education

Social justice in the Islamic paradigm is rooted in a profound and holistic epistemological foundation, encompassing individual, communal, and structural dimensions of societal life. The conceptualization of justice within the Islamic tradition goes beyond distributive aspects; it also integrates fundamental ethical principles such as ‘adalah (justice), qist (equity), and mizan (balance), which serve as core pillars in the establishment of a just social order. In the context of education, Islamic social justice emphasizes the universality of access to education, equality of opportunity, and recognition of diversity as a divine mercy that must be respected and preserved (Ismail & Zulkarnain, 2023). The implementation of social justice in Islamic Religious Education (PAI) requires a comprehensive paradigm shift—from normative approaches to more substantive and contextual praxis.

The dimensions of social justice in Islam have distinctive characteristics that differentiate them from justice concepts in Western philosophical traditions. Justice in Islam does not merely focus on rationality and procedural aspects but also integrates spiritual and moral dimensions, which form the basis for achieving social harmony. The principle of tawhid (the oneness of God) as the theological foundation of Islam provides a conceptual framework that views all human beings as possessing equal dignity and worth before Allah SWT. In the educational context, this principle transforms the learning paradigm from hierarchical to more egalitarian and inclusive, where every student is regarded as a unique individual entitled to quality education without discrimination. Social justice in PAI also emphasizes the importance of maintaining a balance between rights and responsibilities, in which individuals are not only entitled to claim their rights but are also expected to fulfill their obligations toward society and their environment.

The contextualization of social justice within PAI faces complex epistemological challenges, particularly in integrating the universal values of Islam with diverse and dynamic social realities. This process requires a hermeneutical approach capable of bridging normative Islamic texts with empirical contexts, thus producing formulations of justice that are both relevant and applicable. In this regard, PAI serves a strategic role as a medium of social transformation capable of internalizing justice values through dialogical and participatory learning processes. A PAI pedagogy grounded in social justice emphasizes the importance of critical thinking, dialogical communication, and collaborative learning. These approaches empower students to develop a critical awareness of social realities and cultivate a strong commitment to advocating for justice for all groups, including minorities (Rosalinda et al., 2025).

The Implementation of Islamic Religious Education in the Context of Diversity and Inclusivity

The implementation of Islamic Religious Education (PAI) in the context of diversity necessitates a paradigm shift in educational practice, prioritizing the principles of inclusivity and tolerance as fundamental values in the learning process. An inclusive approach to PAI goes beyond mere acceptance of diversity;

it represents an active effort to create a learning environment that empowers all students, including those from minority groups. Strategies for implementing inclusive PAI include developing curricula that are sensitive to cultural and religious diversity, employing teaching methods that accommodate various learning styles, and fostering a school climate that supports interfaith and intercultural dialogue. In this context, PAI teachers play a crucial role as facilitators—not only in transmitting religious knowledge but also as cultural mediators who can build bridges of understanding between different groups (Taufiq, 2025).

Transforming PAI learning methodologies within an inclusive framework requires a student-centered and culturally responsive approach, where the learning process is tailored to the cultural backgrounds and social experiences of the students. This approach recognizes that every learner brings unique experiences and perspectives to the classroom, which can serve as valuable learning resources for the entire school community. The implementation of inclusive PAI also emphasizes the importance of multicultural literacy, enabling students to understand and appreciate diversity as a strength that enriches their educational experience. Teaching strategies developed under this framework may include case studies that present multiple perspectives, role-playing activities that allow students to empathize with the positions of others, and community service learning that integrates classroom learning with real-world social engagement.

The evaluation of inclusive PAI implementation requires comprehensive instruments and methodologies that assess not only cognitive outcomes but also affective and psychomotor domains. Indicators of successful inclusive PAI include enhanced tolerance and empathy toward minority groups, improved ability to interact positively with individuals from diverse backgrounds, and a demonstrated commitment to social justice in everyday life. Research shows that effective implementation of inclusive PAI can lead to stronger social cohesion within school communities, reduced levels of bullying and discrimination, and improved academic performance among all students (Solichah & Shohib, 2025). However, this implementation also faces several challenges, including resistance from some stakeholders, limited resources, and the complexity of integrating inclusive values into pre-existing curricular structures.

Strategies for Empowering Minority Groups through Islamic Religious Education

sustainable strategies that address not only academic achievement but also the social, psychological, and spiritual capacity-building of minority students. These empowerment strategies are grounded in the principles of empowerment education, which emphasize the development of critical consciousness and the ability to analyze and respond to unjust social structures. In the context of IRE, empowering minority groups involves fostering a positive identity, strengthening self-efficacy, and building supportive social networks. This approach also highlights the importance of culturally sustaining pedagogy, which not only accommodates but actively reinforces the cultural and religious identities of minority learners (Suliantika & OK, 2023). The implementation of empowerment strategies for minority groups within IRE requires an asset-based rather than a deficit-based approach, wherein diversity is seen as a strength that enriches the learning process. This includes developing a curriculum that integrates the perspectives and contributions of minority groups, creating safe spaces where

learners can freely express their identities, and establishing mentorship programs that connect students with successful role models from minority communities. Empowerment strategies also involve equipping students with advocacy skills that enable them to defend their rights and those of their communities in broader contexts. Furthermore, these approaches emphasize the need for collaboration with families and communities to support the empowerment process of minority learners.

Evaluating the effectiveness of minority empowerment strategies in IRE demands comprehensive and culturally sensitive indicators that reflect the unique experiences of minority students. Key success indicators include increased participation and academic achievement, the development of leadership and advocacy skills, as well as enhanced self-confidence and a stronger sense of belonging within the school environment. Research indicates that effective empowerment strategies can significantly boost the resilience of minority students in confronting discrimination and marginalization, while also improving their capacity to make positive contributions to society. However, the implementation of these strategies faces various challenges, such as shifting stakeholder mindsets, allocating sufficient resources, and developing teacher competencies in delivering diversity-sensitive pedagogical approaches.

Challenges and Barriers in the Implementation of Islamic Religious Education for Social Justice

The implementation of Islamic Religious Education (IRE) in realizing social justice for minority groups faces a range of complex and interrelated structural and cultural challenges. Structural challenges include educational policies that do not fully accommodate diversity, evaluation systems that tend to be uniform and insensitive to cultural differences, and unequal allocation of resources between schools in majority and minority areas. Cultural challenges are associated with public perceptions and attitudes toward minority groups, which are often influenced by deep-rooted stereotypes and prejudices within social structures. In this context, IRE encounters a dilemma between maintaining a strong religious identity and the need to develop inclusive and tolerant attitudes toward minority groups. The complexity of these challenges requires a holistic and integrative approach in formulating effective solutions (Fastmadhi et al., 2024).

Barriers to the implementation of IRE for social justice are also linked to the capacity and competence of teachers in developing inclusive and transformative learning. Many IRE teachers still have limited understanding of the concept of social justice and how to integrate it into their teaching practices. Moreover, the current IRE curriculum tends to be normative and lacks contextual relevance, making it difficult to foster students' critical awareness of existing social realities. Another obstacle lies in the lack of support from stakeholders, including parents and communities, who often hold conservative views on issues of diversity and social justice. Psychological factors also present barriers, as resistance to change and anxiety over the perceived loss of majority identity can hinder the implementation of inclusive IRE.

Strategies to address the challenges and barriers in implementing IRE for social justice must be systemic and sustainable. These strategies include developing more inclusive education policies, enhancing teacher capacity through training and professional development programs, and building partnership networks with various stakeholders. Furthermore, the development

of advocacy strategies is crucial to influence public attitudes and perceptions toward diversity and social justice. Research shows that the most effective strategies are those that integrate both top-down and bottom-up approaches, where policy changes at the macro level are supported by grassroots movements at the micro level through innovative and transformative learning practices. The implementation of these strategies also requires continuous monitoring and evaluation to ensure the effectiveness and sustainability of the programs.

Development Model of Islamic Religious Education Based on Social Justice for Minority Groups

The development of an Islamic Religious Education (IRE) model based on social justice for minority groups requires an integrative and practical theoretical framework that can bridge normative Islamic values with diverse and dynamic social realities. This model is built upon the principles of transformative education, critical pedagogy, and social justice education, integrated with fundamental Islamic values. The conceptual framework of this model includes four main dimensions: the ontological dimension, concerning views on human nature and diversity; the epistemological dimension, related to ways of acquiring and developing knowledge; the axiological dimension, addressing the values that underpin actions; and the methodological dimension, focusing on learning strategies and approaches. This model also emphasizes the importance of dialogical, participatory, and reflective learning processes, where learners are not merely objects but active subjects in the construction of knowledge (Mendrofa et al., 2024).

The core components of the social justice-based IRE model encompass the development of a culturally responsive and socially relevant curriculum, student-centered and inquiry-based learning methodologies, and an authentic and comprehensive evaluation system. The curriculum developed focuses not only on cognitive aspects but also on fostering social, emotional, and spiritual competencies among learners. The employed learning methodologies include project-based learning, service learning, cooperative learning, and problem-based learning, enabling learners to apply social justice values in real-life contexts. The evaluation system measures not only individual achievement but also learners' contributions to their communities and broader society. The model also stresses the importance of professional development for teachers and support from various stakeholders in its implementation.

Effective implementation of socially just IRE requires synergistic collaboration among multiple stakeholders within the educational ecosystem, including government, educational institutions, teachers, learners, families, civil society organizations, and representatives of minority groups. Effective stakeholder collaboration can significantly enhance the impact and sustainability of social justice-oriented IRE initiatives through pooling resources, sharing expertise, and coordinating efforts. The validation and implementation of the social justice-based IRE model require a systematic and evidence-based approach. The validation process involves expert judgments from Islamic education scholars, educational practitioners, and minority group representatives to ensure that the developed model is relevant and applicable. Implementation is conducted through pilot projects that allow for refinement and adjustments based on feedback and evaluation.

Research indicates that the implementation of a social justice-based IRE model can increase learners' tolerance and empathy, reduce levels of

discrimination and prejudice, and improve participation and academic achievement among minority students. However, the successful implementation of this model also demands long-term commitment from all parties and adequate resource support to ensure its sustainability and effectiveness.

CONCLUSION

This study reveals that the implementation of Islamic Religious Education (IRE) in realizing social justice for minority groups requires a holistic and sustainable paradigm transformation. The conceptualization of social justice from an Islamic perspective, encompassing the principles of 'adalah (justice), qist (equity), and mizan (balance), provides a strong epistemological foundation for developing an inclusive and transformative learning model. Findings indicate that empowerment strategies for minority groups through IRE necessitate a multidimensional approach integrating pedagogical, psychological, and socio-cultural dimensions. Identified implementation challenges include structural resistance, limited educator competencies, and deeply rooted cultural barriers within society.

The formulated social justice-based IRE development model emphasizes principles of culturally responsive pedagogy, student-centered learning, and transformative education. Effective implementation of this model requires synergy among institutional policies, capacity building for educators, and community support to create a truly inclusive and just learning environment for all students.

This comprehensive investigation highlights the urgent need for a paradigmatic reconstruction in the implementation of Islamic Religious Education as a catalyst for achieving social equity for minority communities. The philosophical foundations of justice in the Islamic tradition, manifested through the concepts of 'adalah, qist, and mizan, offer a substantial epistemological basis for formulating an inclusive and emancipatory pedagogical model. The study results suggest that empowering minority segments through IRE demands a multi-faceted approach that synergistically integrates pedagogical, psychological, and socio-cultural aspects. The complexity of the implementation challenges includes resistance at the structural level, professional competency deficits among educators, and cultural barriers internalized within societal structures.

The formulated social justice-based IRE development model accentuates the principles of culturally responsive pedagogy, student-centered learning, and transformative education. The actualization of this model requires convergence between institutional policy, professional capacity enhancement of educators, and community support to create an authentically inclusive and equitable learning atmosphere for all learners.

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