



Mapping the Islamic Religious Education Curriculum to Foster Students' Inclusive Attitudes at SMP Negeri 2 Kota Bima

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Abstract:

The social, cultural, and religious diversity that characterizes educational environments requires schools to foster students' inclusive attitudes through well-planned and sustainable learning processes. Islamic Religious Education (IRE) plays a strategic role in cultivating the values of tolerance, respect for diversity, and religious moderation, which are essential for living harmoniously in a pluralistic society. This study aims to map the Islamic Religious Education curriculum in fostering students' inclusive attitudes at SMP Negeri 2 Kota Bima. The study employed a qualitative approach using a case study design. The research was conducted at SMP Negeri 2 Kota Bima. The participants consisted of the principal, the vice principal for curriculum affairs, Islamic Religious Education teachers, and selected students, who were recruited through purposive sampling. The data comprised primary data collected through classroom observations and in-depth interviews, as well as secondary data obtained from curriculum documents, instructional materials, and other supporting documents. Data were collected through observation, interviews, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing and verification. The findings reveal that the Islamic Religious Education curriculum has systematically integrated the values of tolerance, religious moderation, patriotism, and respect for diversity into various components of the teaching and learning process. Its implementation is further reinforced by an inclusive school culture that provides equal opportunities for all students to participate in educational and religious activities. The curriculum mapping contributes significantly to strengthening students' inclusive attitudes by promoting social awareness, respect for differences, and the ability to coexist harmoniously within a diverse community. This study concludes that the Islamic Religious Education curriculum plays a pivotal role in developing an inclusive school culture while reinforcing the principles of religious moderation within the educational environment.

Keywords: Islamic Religious Education Curriculum; Inclusive Attitudes; Religious Moderation; Inclusive School Culture; Multicultural Education.

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How to Cite :

Introduction

Curriculum mapping of Islamic Religious Education (IRE) has become a strategic instrument for fostering inclusive attitudes among students at the secondary

education level. The increasing social, cultural, and religious diversity within school communities requires the IRE curriculum to extend beyond the acquisition of religious knowledge and cognitive competencies (Agus et al., 2023). Instead, it should also emphasize the development of respect for diversity, tolerance, and the ability to coexist harmoniously with individuals from different backgrounds. Religious education in schools carries the responsibility of instilling the values of religious moderation, enabling students to develop open-minded and inclusive perspectives toward the diversity that characterizes society. This challenge has become increasingly significant in light of the growing incidence of intolerance involving adolescents and students in various regions of Indonesia (Selvi et al., 2023).

According to the Ministry of Religious Affairs of the Republic of Indonesia, strengthening religious moderation has become one of the national priorities for human resource development through the education sector. Meanwhile, surveys conducted by several research institutions have revealed the persistence of exclusive attitudes and a relatively low level of acceptance toward individuals from different social, cultural, or religious backgrounds among some groups of students (Kühn et al., 2023). These findings indicate that religious education in schools has not yet fully succeeded in effectively internalizing the values of inclusivism. This situation highlights the need for more comprehensive research on how the Islamic Religious Education (IRE) curriculum is designed, implemented, and systematically mapped to support the development of students' inclusive attitudes (Mukhibat et al., 2024).

Numerous previous studies have examined the relationship between religious education and the development of students' attitudes toward tolerance and religious moderation. A study conducted by Suprpto found that integrating the values of religious moderation into Islamic Religious Education (IRE) significantly contributed to enhancing students' tolerance (Arar et al., 2022). Similarly, Hasanah and Arifin reported that strengthening multicultural content within religious education effectively reduced students' tendencies toward exclusive attitudes (Papakostas, 2025). Comparable findings were presented by Wahyudi who demonstrated that religious instruction emphasizing dialogue and respect for diversity had a positive influence on the development of students' inclusive character. Collectively, these studies highlight the considerable potential of religious education to foster awareness of peaceful coexistence and social harmony within a pluralistic society (Beribe, 2023).

Nevertheless, most previous studies have primarily focused on classroom instructional practices, teachers' strategies, or the integration of religious moderation values within the teaching and learning process. Research specifically examining the structure of the Islamic Religious Education (IRE) curriculum and its relationship to the development of students' inclusive attitudes remains relatively limited (Aryati & Suradi, 2022). Previous studies have extensively examined inclusive education and religious moderation in Islamic education. Existing research primarily focuses on the

implementation of inclusive values through classroom practices, school culture, and teachers' pedagogical strategies (Aryati & Suradi, 2022; Hidayat & Khotimah, 2021). Other studies have highlighted the role of curriculum development in promoting tolerance and diversity awareness among students (Rahman, 2022; Suryani, 2023). However, these studies remain limited in several respects. Most research treats the curriculum as a component of instructional planning rather than examining how curriculum elements are systematically structured to foster inclusivism. Consequently, little attention has been given to the alignment among learning competencies, subject content, learning objectives, instructional activities, and assessment strategies in promoting inclusive attitudes. Moreover, empirical studies integrating inclusive education and religious moderation within the curriculum framework of Islamic Religious Education (IRE) remain scarce. Current research demonstrates growing interest in inclusivism and religious moderation; nevertheless, the curriculum dimension has not been comprehensively explored. Therefore, a significant gap remains regarding how IRE curricula are designed to cultivate tolerance, respect for diversity, equality, and inclusive religious perspectives. This study addresses that gap by analyzing the construction of the Islamic Religious Education curriculum and its contribution to fostering students' inclusivism through the integration of curriculum objectives, content, learning activities, and assessment practices. These limitations indicate the existence of a significant research gap that warrants further scholarly attention.

This issue becomes particularly important to examine in public schools, where students typically come from diverse social, cultural, and religious backgrounds. SMP Negeri 2 Kota Bima represents one such educational institution situated within a heterogeneous community characterized by social, cultural, and religious diversity. This diversity provides a valuable context for cultivating the values of inclusivism through religious education. The Islamic Religious Education (IRE) curriculum implemented at the school plays a crucial role in shaping students' perspectives, attitudes, and behaviors, enabling them to embrace diversity as an integral part of social reality.

The study of curriculum mapping in Islamic Religious Education (IRE) at SMP Negeri 2 Kota Bima is particularly significant, as it provides a comprehensive understanding of the extent to which the values of inclusivism have been integrated into both the curriculum documents and their implementation in educational practice. This study not only examines learning content related to tolerance and religious moderation but also analyzes the alignment among learning objectives, learning outcomes, instructional strategies, and assessment practices designed by the school. The findings are expected to provide a valuable foundation for developing an Islamic Religious Education curriculum that is more responsive to the needs of a multicultural

society and better equipped to address the challenges of religious life in the contemporary era.

While previous studies have predominantly focused on the implementation of inclusive values through teaching practices, school culture, and teachers' roles, limited attention has been paid to how inclusivism is embedded within the structural design of the Islamic Religious Education (IRE) curriculum itself. Existing research generally discusses curriculum issues at a conceptual level without systematically examining the interrelationships among learning competencies, subject content, learning objectives, instructional activities, and assessment strategies in promoting inclusive attitudes among students. Accordingly, the novelty of this study lies in its curriculum-based analytical approach to inclusivism in Islamic Religious Education. Unlike previous studies that primarily investigate classroom implementation, this research maps and analyzes the curriculum structure to identify how inclusive values are integrated across curriculum components.

This study contributes to the field of curriculum mapping by providing a comprehensive framework for examining the alignment between curriculum elements and inclusivist educational goals. It also enriches the literature on inclusive education by demonstrating how curriculum design can function as a foundational mechanism for cultivating tolerance, respect for diversity, and religious moderation. Furthermore, in the context of Islamic Religious Education, this study extends existing scholarship by positioning the curriculum not merely as a planning document but as a strategic instrument for fostering students' inclusive religious perspectives. Unlike previous studies, which have primarily focused on instructional practices or the promotion of religious moderation, this research investigates the relationship between curriculum structure and the development of inclusivism among junior secondary school students. Furthermore, the study provides empirical evidence on how the IRE curriculum is translated into meaningful learning experiences that encourage students to appreciate diversity, cultivate tolerant attitudes, and develop the awareness and capacity to coexist harmoniously within a pluralistic society.

Based on the foregoing discussion, this study aims to map the Islamic Religious Education (IRE) curriculum in fostering students' inclusive attitudes at SMP Negeri 2 Kota Bima. Specifically, the study focuses on identifying the curriculum components that support the development of inclusivism, examining the patterns of curriculum implementation within the teaching and learning process, and analyzing the contribution of the IRE curriculum to promoting tolerance and respect for diversity within the school environment.

Methodology

Research Model

This research employed a qualitative methodology utilizing a case study framework. The researchers selected the qualitative approach to gain a thorough comprehension of the way the Islamic Religious Education (IRE) curriculum is structured to cultivate inclusive attitudes among students at SMP Negeri 2 Kota Bima. A case study framework was chosen to conduct an in-depth exploration of this phenomenon within a specific educational context, thereby enabling a complete understanding of how the IRE curriculum is planned, executed, and assessed in relation to nurturing students' inclusive values and perspectives. The investigation took place at SMP Negeri 2 Kota Bima between January and April 2025. Twelve informants were recruited as research participants using purposive sampling, selected specifically for their active participation in curriculum design and delivery processes.

The participant group comprised the school principal, the vice principal responsible for curriculum matters, three teachers of Islamic Religious Education, two counseling specialists, and five learners from various grade levels. The criteria for selecting participants were threefold: (1) maintaining direct responsibility or involvement in executing the IRE curriculum; (2) demonstrating sufficient familiarity with curriculum implementation and school initiatives focused on fostering inclusive practices; and (3) expressing genuine interest in participating and contributing pertinent data to the study. Information gathering employed three primary techniques: semi-structured interviews, direct classroom observations, and systematic examination of institutional documents. The purpose of conducting interviews was to elicit participants' viewpoints on curriculum design and how it was put into practice. In-classroom observations were utilized to investigate instructional methodologies and learning experiences that encourage the development of inclusive perspectives. Document examination concentrated on reviewing curriculum frameworks, pedagogical plans, instructional resources, and evaluation tools.

The analytical process adhered to the dynamic framework developed by Miles, Huberman, and Saldaña (2014), encompassing four integrated phases: data accumulation, data reduction, data representation, and interpretation/verification. Initially, all transcribed interviews, field notes, and documentary materials underwent organization and thorough review. Subsequently, data reduction occurred through systematic coding and classification of information pertaining to curriculum goals, subject matter content, teaching strategies, evaluation methods, and inclusive values. Following this, the reduced data were presented using visual formats such as matrices and thematic diagrams to detect emerging patterns and interconnections between various curriculum elements. Last, interpretations were formulated and continually cross-validated through systematic comparison of multiple data sources and viewpoints from different participants. To guarantee the credibility and reliability of

research outcomes, the study implemented multiple validation strategies including data and methodological triangulation, respondent validation, and expert review. Data triangulation involved synthesizing perspectives from administrative staff, educators, and learners, whereas methodological triangulation entailed comparing results obtained through the three distinct data-gathering techniques. Respondent validation was accomplished through discussing and confirming the accuracy of interview findings with study participants, and expert review was employed to reinforce the reliability and consistency of how the data were interpreted.

Participant

SMP Negeri 2 Kota Bima located in West Nusa Tenggara, Indonesia was the location where this investigation took place. The institution was deliberately chosen as the research setting because it enrolls learners from varied socioeconomic and cultural backgrounds and operates an Islamic Religious Education (IRE) program that weaves principles of religious moderation throughout its formal curriculum and co-curricular offerings.

Participant recruitment employed purposive sampling methodology, with selections made according to participants' professional positions and their familiarity with how the IRE curriculum functions within the school context. The core group of informants encompassed the headmaster, the assistant principal overseeing curriculum development, instructors specializing in Islamic Religious Education, and student learners. Supplementary informants included school counselors and form teachers, both of whom serve essential functions in cultivating students' moral and ethical development.

The investigation incorporated information from both primary and secondary sources. Primary information was gathered through extensive one-on-one interviews and immersive classroom observations conducted with the research informants. Secondary information came from institutional records connected to the IRE curriculum program, encompassing materials such as the School Operational Curriculum (Kurikulum Operasional Satuan Pendidikan/KOSP), curricular standards and outcomes, instructional resources, periodic and yearly planning documents, evaluation rubrics and assessment tools, and archived records of school-sponsored activities designed to advance the cultivation of inclusive mindsets and behaviors among learners.

Data Collection Tools

Data were collected using three primary techniques: observation, semi-structured interviews, and document analysis.

1. Observation

Observations were conducted directly during Islamic Religious Education (IRE) classes and various school activities related to the development of students' inclusive attitudes. The observations focused on teacher–student interactions, instructional strategies, the integration of tolerance values into classroom learning, and students' interactions with peers from diverse social, cultural, and religious backgrounds. An observation checklist was used to ensure the systematic recording of field data.

2. Semi-Structured Interviews

Semi-structured interviews were conducted to provide a flexible framework that enabled the researcher to explore emerging issues while maintaining consistency with the research objectives. Interviews with the principal and the vice principal for curriculum affairs focused on curriculum policies and character education programs. Interviews with IRE teachers explored the planning, implementation, and assessment of learning activities incorporating the values of inclusivism. Meanwhile, interviews with students were conducted to gain insights into their learning experiences and their understanding of tolerance, inclusiveness, and respect for diversity.

3. Document Analysis

A systematic review of institutional documentation was performed to gather information pertaining to the organization and execution of the IRE curriculum. The documentary materials examined encompassed the School Operational Curriculum (Kurikulum Operasional Satuan Pendidikan/KOSP), curriculum standards and competency targets, pedagogical resources, lesson plans developed by educators, records documenting religious-based educational initiatives, photographic evidence of institutional programs, and additional archival materials pertinent to the research inquiry.

Data Collection Procedure

The process of information gathering commenced with an exploratory phase designed to examine how the Islamic Religious Education curriculum was being implemented at SMP Negeri 2 Kota Bima. Upon securing institutional authorization to conduct research, the investigator engaged in initial fieldwork observations to develop familiarity with the school environment and to identify potential study participants conforming to the established recruitment parameters.

Subsequently, information was amassed using three complementary methodologies: classroom observations, comprehensive interviews, and systematic document examination. These three collection strategies were employed cyclically and

repeatedly until the gathered information exhibited stable regularities and comprehensively fulfilled the research aims. During the investigative period, the researcher meticulously recorded field observations, electronically captured interview discussions with informed consent from participants, and carefully catalogued all gathered documents in alignment with predefined thematic frameworks.

Data Analysis

Analysis of the collected information followed the dynamic analytical framework established by Miles, Huberman, and Saldaña, encompassing three interdependent analytical phases: data reduction, data representation, and interpretation and substantiation (Miles et al., n.d.). During the data reduction phase, the researcher executed systematic selection, refinement, coding, and classification of information in accordance with the evolving conceptual themes. The data representation phase entailed synthesizing the analyzed information into visual displays such as matrices, categorical arrangements, and narrative summaries to facilitate comprehensive examination of interconnections and relationships embedded within the evidence. Lastly, interpretive conclusions were formulated and continually cross-validated throughout the investigative period to confirm that the resulting interpretations faithfully corresponded to the observable phenomena.

Trustworthiness

To reinforce the credibility and dependability of the research conclusions, the investigation incorporated source triangulation, methodological triangulation, and respondent verification. Source triangulation was accomplished by systematically contrasting information garnered from the school leadership, faculty members, and student learners. Methodological triangulation entailed comparative verification of conclusions emerging from the three distinct data-gathering approaches of observation, interviewing, and documentary review. Respondent verification was performed by presenting analyzed interview transcriptions and the researcher's resulting interpretations back to the study participants for their validation, thereby guaranteeing that the outcomes authentically conveyed their viewpoints and reflected the genuine circumstances existing within the school environment.

Data Management

All research data were managed manually using Microsoft Word and Microsoft Excel to organize interview transcripts, field notes, coding processes, and analytical matrices throughout the study.

Result and Discussion

Result

The findings indicate that inclusivism has been systematically integrated into the Islamic Religious Education (IRE) curriculum at SMP Negeri 2 Kota Bima through curriculum content, instructional practices, assessment strategies, and school-based religious activities. This integration demonstrates that inclusivism is not treated as an additional or peripheral topic but rather as a fundamental value embedded throughout the educational process. The curriculum is designed not only to strengthen students' understanding of Islamic teachings but also to develop their ability to live harmoniously in a diverse society characterized by differences in religion, culture, ethnicity, and social background.

The interview data reveal that teachers intentionally integrate values such as tolerance, respect, cooperation, patriotism, and peaceful coexistence into learning activities. One participant explained:

"The learning materials cover not only matters of faith and worship but also the values of tolerance, patriotism, the pursuit of knowledge, and patience in dealing with various challenges of life. These values are essential for developing students who are capable of living harmoniously within a diverse society." (Participant 1)

Similarly, another participant stated:

"When teaching Islamic Religious Education, we always relate the lessons to students' daily experiences. Students need to understand that religious values are not only practiced individually but must also be reflected in how they treat and respect other people." (Participant 3)

These statements suggest that the curriculum orientation extends beyond the transmission of religious knowledge toward the cultivation of social competencies and inclusive character. The findings indicate that religious education is conceptualized as a means of preparing students to become responsible members of a pluralistic society. Consequently, inclusivism is not presented merely as a theoretical concept but as a practical value that students are expected to apply in their everyday interactions.

The observational findings further strengthen this interpretation. During classroom activities, teachers consistently connected learning materials to contemporary social issues and encouraged students to discuss real-life situations involving diversity and social interaction. Students were given opportunities to express opinions, engage in discussions, and collaborate with peers from different backgrounds. Such learning practices create an educational environment that supports dialogue, empathy, and mutual understanding. As one student explained:

"The teacher often asks us to discuss social issues and encourages us to respect different opinions. We learn that disagreements should not create conflict." (Participant 8)

Another student noted:

"In group assignments, we work together regardless of our backgrounds. Everyone has the same opportunity to contribute and share ideas." (Participant 10)

These findings demonstrate that inclusivism is reinforced not only through curriculum content but also through pedagogical practices. The classroom becomes a social space where students actively experience and practice the values of cooperation, tolerance, and respect. This is particularly important because inclusive attitudes are more likely to develop when students experience diversity directly rather than merely learning about it through textbooks.

The findings also reveal that the assessment process contributes to strengthening inclusive attitudes. Participants explained that student performance is evaluated through discussions, presentations, collaborative projects, and classroom participation. Such assessment practices emphasize communication skills, teamwork, and social responsibility in addition to academic achievement. According to one participant:

"Students are not only assessed based on written tests. Their participation in discussions, their ability to cooperate with classmates, and their respect for others' opinions are also important aspects of assessment." (Participant 5)

This finding suggests that the curriculum promotes a broader understanding of educational success. Assessment is used not only to measure cognitive achievement but also to evaluate students' social competencies and interpersonal development. As a result, inclusivism becomes an observable and measurable aspect of student learning rather than an abstract educational objective.

Another significant finding concerns the implementation of IMTAQ (Faith and Piety) activities as part of the school's effort to strengthen inclusive values. Although these activities are primarily intended to enhance students' religious character, the findings show that they also function as a medium for social interaction and community building. Importantly, non-Muslim students are not excluded from school activities but are encouraged to participate in supporting roles that respect their religious beliefs.

One participant explained:

"During IMTAQ activities, non-Muslim students continue to participate in various supporting roles, such as preparing the necessary equipment, organizing the venue, and assisting with technical arrangements. In this way, they remain an integral part of school activities while their religious beliefs are fully respected." (Participant 2)

Another participant added:

"The school never forces students to participate in religious practices that do not align with their beliefs. However, all students are encouraged to contribute to school activities and support one another." (Participant 6)

These findings indicate that the school has adopted a practical model of inclusiveness that balances participation and respect for diversity. Inclusiveness is understood not as requiring all students to engage in identical activities but as ensuring that every student has equal opportunities to participate in the school community while maintaining their religious identity. Such an approach contributes to the creation of a safe and supportive learning environment where diversity is recognized as a valuable resource rather than a source of division.

Furthermore, the findings demonstrate that the curriculum contributes to the development of religious moderation among students. Observations showed that students interacted positively across religious and social differences, collaborated in various school activities, and demonstrated respect toward one another. No evidence of discriminatory behavior, exclusion, or religious intolerance was observed during the study period. These observations suggest that the values promoted through the curriculum have begun to influence students' everyday behavior.

As emphasized by one participant:

"The objective of Islamic Religious Education is not only to help students understand religious teachings but also to encourage them to apply these teachings through respect, cooperation, and appreciation for others." (Participant 4)

This statement highlights the broader educational function of the curriculum. Religious education is viewed not merely as a vehicle for strengthening personal religiosity but also as a means of fostering social harmony and peaceful coexistence. The findings therefore indicate that the IRE curriculum plays a significant role in shaping students' inclusive attitudes by integrating values of tolerance, equality, cooperation, and mutual respect into both formal learning activities and the wider school culture.

Overall, the findings suggest that the contribution of the IRE curriculum extends beyond academic and religious learning outcomes. The curriculum serves as

a strategic instrument for cultivating inclusive citizens who are capable of engaging constructively with diversity. Through the integration of inclusivism values into curriculum content, teaching strategies, assessment practices, and school activities, the curriculum supports the development of students who are not only knowledgeable about their religion but also equipped with the social competencies necessary for living in a multicultural society.

Discussion

1. The Orientation of the Islamic Religious Education Curriculum in Strengthening Students' Inclusivism

The findings of this study demonstrate that the Islamic Religious Education (IRE) curriculum at SMP Negeri 2 Kota Bima is intentionally oriented toward strengthening students' inclusivism through the integration of tolerance, respect for diversity, peaceful coexistence, and social responsibility within curriculum content, learning activities, and assessment practices. The curriculum does not merely emphasize religious knowledge and ritual obligations but also promotes students' capacity to interact constructively within a pluralistic social environment.

This finding indicates that the curriculum has adopted a broader educational orientation that aligns religious learning with contemporary social realities (Astalini et al., 2023; Zembylas, 2025). From the perspective of Heidi Hayes Jacobs' Curriculum Mapping Theory, the findings reveal a clear alignment between curriculum objectives, learning content, instructional activities, and assessment strategies. Jacobs argues that curriculum mapping enables educators to identify the extent to which educational values are consistently embedded across various curriculum components. The findings show that inclusivism is not confined to specific learning topics but is systematically integrated throughout the curriculum. Values such as tolerance and respect for diversity are reflected in learning objectives, classroom discussions, collaborative assignments, and assessment practices.

This suggests that the curriculum has moved beyond symbolic inclusion toward substantive integration of inclusivism within the educational process. The findings also support Ralph Tyler's Curriculum Development Model, which emphasizes the alignment among educational objectives, learning experiences, organization of learning activities, and evaluation. The curriculum at SMP Negeri 2 Kota Bima demonstrates this alignment through the incorporation of inclusivism values within all stages of learning. The objective of developing tolerant and socially responsible students is translated into learning experiences that encourage dialogue, collaboration, and respect for differences.

Furthermore, assessment practices are designed not only to evaluate students' cognitive achievement but also their social competencies and interpersonal behavior. This indicates that inclusivism functions as both a curricular goal and a criterion for

evaluating learning outcomes. These findings extend previous studies that primarily examined inclusivism as a pedagogical practice or school culture initiative (Ilma et al., 2023; Fauzi et al., 2023). Unlike previous research, this study demonstrates that inclusivism is structurally embedded within curriculum components. Consequently, the contribution of the curriculum lies not only in transmitting religious values but also in creating a coherent framework that guides the development of students' inclusive attitudes through planned educational experiences.

2. School Culture as a Medium for Internalizing the Values of Inclusivism

The findings reveal that the development of inclusive attitudes among students is not solely influenced by formal classroom instruction. School culture plays a significant role in transforming curriculum values into everyday behavior. The implementation of IMTAQ activities, collaborative learning, and equal participation opportunities for students from different religious backgrounds demonstrates how inclusivism is reinforced through students' daily social interactions. These findings indicate that the effectiveness of the curriculum depends on the extent to which its values are continuously practiced within the school environment (Dúo-Terrón et al., 2022).

This finding can be understood through Muhaimin's theory of value internalization, which explains that educational values become meaningful only when they progress through the stages of value transformation, value transaction, and value transinternalization. The findings suggest that students at SMP Negeri 2 Kota Bima have moved beyond merely understanding inclusivism at the cognitive level. Through continuous participation in collaborative activities and interactions with peers from diverse backgrounds, inclusivism has gradually become part of their social behavior. This is evident in the absence of discriminatory practices and the presence of positive cooperation among students regardless of their religious identity. The findings also resonate with Abuddin Nata's concept of multicultural Islamic education, which emphasizes that Islamic education should cultivate respect for diversity while maintaining students' religious commitment.

The participation of non-Muslim students in supporting school activities without being required to engage in religious rituals reflects an educational approach that respects religious differences while promoting social inclusion. Such practices illustrate how multicultural values are operationalized within the school environment rather than remaining abstract educational ideals.

Furthermore, the findings demonstrate that school culture functions as what curriculum scholars describe as the hidden curriculum. While inclusivism is formally articulated within curriculum documents, students primarily learn these values through observation, interaction, and participation in school life. This finding strengthens previous arguments that character formation is more effectively achieved

when formal curriculum objectives are supported by a school culture that consistently models the intended values (Fatahillah et al., 2023; Lillywhite & Wolbring, 2022). Therefore, the development of inclusive attitudes results not only from what students learn in the classroom but also from what they experience within the broader educational environment.

3. The Contribution of the Islamic Religious Education Curriculum to Strengthening Religious Moderation

The findings indicate that the Islamic Religious Education (IRE) curriculum contributes significantly to strengthening religious moderation among students. This contribution is reflected in students' demonstrated ability to respect religious differences, cooperate with peers from diverse backgrounds, and avoid discriminatory behavior in everyday school activities. These findings suggest that the curriculum has successfully translated the principles of moderation into observable social practices rather than merely presenting them as theoretical concepts (Setiawan et al., 2025). The findings are closely aligned with Azyumardi Azra's perspective on Islamic education and religious moderation. Azra argues that Islamic education should prepare students to engage constructively with diversity while maintaining a balanced understanding of religion.

The findings show that students are encouraged not only to strengthen their religious commitment but also to develop openness toward others. This balance reflects the core principle of religious moderation, namely the ability to uphold one's religious identity while respecting the rights and beliefs of others. Moreover, the findings reveal that the curriculum contributes to the four dimensions of religious moderation promoted by the Ministry of Religious Affairs of the Republic of Indonesia, namely national commitment, tolerance, non-violence, and accommodation of diversity (Muktamar et al., 2023).

The integration of tolerance values within curriculum content, the provision of equal participation opportunities, and the cultivation of collaborative learning environments collectively support the development of these dimensions. This finding suggests that curriculum implementation serves as an important mechanism for translating national policies on religious moderation into educational practice. From a curriculum perspective, the findings further indicate that the contribution of the IRE curriculum extends beyond the organization of learning content. Consistent with Tyler's curriculum model and Jacobs' curriculum mapping framework, the curriculum operates as an integrated system in which objectives, content, instructional practices, assessment strategies, and school culture collectively reinforce inclusivism and moderation. This finding represents an important contribution to the literature because it demonstrates that religious moderation is not produced by isolated

educational activities but emerges through the systematic alignment of curriculum components.

Therefore, the findings affirm that the Islamic Religious Education curriculum functions as a strategic instrument for cultivating students who are religiously committed, socially inclusive, and capable of living harmoniously within a multicultural society. The significance of the curriculum lies not only in transmitting religious knowledge but also in shaping the attitudes and social competencies necessary for sustaining social cohesion in Indonesia's pluralistic context (Imamah et al., 2023; Rabbani et al., 2024).

Conclusion

This study demonstrates that the mapping of the Islamic Religious Education (IRE) curriculum at SMP Negeri 2 Kota Bima contributes to strengthening students' inclusive attitudes through the integration of religious values aligned with the principles of tolerance, respect for diversity, and harmonious social coexistence. The curriculum functions not only as a framework for developing students' religious competencies but also as a strategic instrument for fostering social awareness, enabling students to interact positively within a pluralistic society. The findings further reveal a close alignment between learning objectives, learning content, instructional activities, assessment practices, and school culture in the process of internalizing the values of inclusivism.

The development of inclusive attitudes is facilitated through the synergy of formal classroom instruction, school-based activities, and everyday social interactions, all of which provide students with meaningful opportunities to cultivate mutual respect, collaboration, and acceptance of diversity as an essential aspect of communal life. These findings indicate that the promotion of inclusivism depends not only on curriculum content but also on the establishment of an educational environment that consistently supports and models inclusive values and behaviors.

The study contributes to the literature on curriculum mapping, inclusive education, and Islamic Religious Education by demonstrating how inclusivism can be systematically embedded across curriculum components rather than being addressed solely through classroom practices or school programs. By applying a curriculum mapping perspective, this study highlights the importance of aligning curriculum objectives, learning experiences, assessment strategies, and school culture to strengthen students' inclusive attitudes and religious moderation. The findings also provide practical insights for educators, curriculum developers, and policymakers seeking to design Islamic Religious Education curricula that are responsive to the realities of multicultural societies.

Despite these contributions, this study has several limitations. First, the research was conducted in a single school setting, which may limit the generalizability

of the findings to other educational contexts. Second, the study employed a qualitative case study approach that focused on participants' experiences and perceptions; therefore, the findings cannot be used to measure the statistical impact of curriculum implementation on students' inclusive attitudes. Third, the study primarily examined curriculum implementation within the context of Islamic Religious Education and did not explore the contribution of other subject areas or broader institutional factors that may also influence the development of inclusivism. Future research is recommended to examine curriculum mapping and inclusivism across multiple schools and educational levels to obtain a broader understanding of how inclusive values are integrated within different contexts. Comparative studies involving schools with diverse demographic and religious characteristics may provide deeper insights into the relationship between curriculum design and the development of inclusive attitudes. In addition, future researchers may employ mixed-methods or quantitative approaches to investigate the effectiveness of specific curriculum components in strengthening inclusivism and religious moderation among students. Such studies would contribute to a more comprehensive understanding of the role of curriculum in preparing students to live constructively within increasingly diverse and multicultural societies.

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