



IMPLEMENTING THE MULTICULTURAL EDUCATION CURRICULUM: PERSPECTIVES OF PROSPECTIVE ISLAMIC RELIGIOUS EDUCATION TEACHERS AT STIT AL-WASHLIYAH BINJAI

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Abstrak: Kemajemukan sosial menuntut calon guru Pendidikan Agama Islam (PAI) tidak hanya menguasai pengetahuan keagamaan, tetapi juga memiliki kemampuan pedagogis dalam mengelola perbedaan secara inklusif dan berkeadilan. Namun, pendidikan moderasi beragama masih sering berhenti pada penyampaian konsep normatif sehingga belum sepenuhnya menjelaskan bagaimana nilai moderasi diinternalisasikan melalui pengalaman pembelajaran. Penelitian ini bertujuan menganalisis implementasi kurikulum Pendidikan Multikultural dalam membentuk nilai-nilai moderasi beragama pada mahasiswa calon guru PAI di STIT Al-Washliyah Binjai. Penelitian menggunakan metode kualitatif dengan sumber data dosen dan mahasiswa. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa internalisasi moderasi beragama berlangsung melalui keterhubungan antara integrasi nilai dalam kurikulum dan pengalaman pembelajaran kontekstual yang berlangsung di dalam kelas dan di luar kelas, internalisasi nilai moderasi beragama dari mata kuliah pembelajaran multikultural yang dihasilkan dari perspektif mahasiswa tersebut membentuk empat nilai yang menonjol, yaitu toleransi pro-eksistensi, *tawassuth*, *tasamuh*, dan *i'tidal*. Temuan ini menunjukkan bahwa moderasi beragama lebih substantif ketika mahasiswa tidak hanya memahami keberagaman secara kognitif, tetapi mengalami, merefleksikan, dan menerjemahkannya dalam sikap sosial. Implikasinya, Pendidikan Multikultural berkontribusi sebagai ruang pembentukan kompetensi pedagogis berbasis nilai moderasi beragama untuk membentuk karakter lulusan calon guru PAI yang moderat.

Kata Kunci: Implementasi; Moderasi Beragama; Pendidikan Multikultural; Capaian Pembelajaran

Abstract: Social diversity requires prospective Islamic Religious Education (PAI) teachers not only to possess strong religious knowledge but also to develop the pedagogical competence needed to manage differences in an inclusive and equitable manner. However, religious moderation education often remains limited to the transmission of normative concepts and has not fully explained how moderation values are internalized through learning experiences. This study aims to analyze the implementation of the Multicultural Education curriculum in developing religious moderation values among prospective PAI teachers at STIT Al-Washliyah Binjai. The study employed a qualitative method, with lecturers and students serving as the primary data sources. Data were collected through interviews, observations, and documentation and were analyzed through the stages of data reduction, data display, and conclusion drawing. The findings indicate that the internalization of religious moderation emerges through the

interconnection between value integration within the curriculum and contextual learning experiences conducted both inside and outside the classroom. From the students' perspectives, the Multicultural Education course fostered four prominent values: pro-existence tolerance, tawassuth, tasamuh, and i'tidal. These findings demonstrate that religious moderation becomes more substantive when students move beyond a cognitive understanding of diversity and begin to experience, reflect on, and translate it into social attitudes and practices. The study implies that Multicultural Education contributes to the development of pedagogical competence grounded in religious moderation values, thereby supporting the formation of moderate professional identities among prospective PAI teachers.

Keywords: Implementation; Religious Moderation; Multicultural Education; Learning Outcomes

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INTRODUCTION

Intolerance, radicalism, and religious exclusivism in higher education are not merely issues of individual attitudes but are also related to the ways in which knowledge, identity, and social relations are constructed through educational processes (Burhanuddin and Khairuddin, 2022; Ismail et al., 2021; Sirry, 2020). Educational institutions may become spaces where intolerant views are reproduced when learning processes fail to provide adequate opportunities for dialogue, critical reflection, and meaningful interaction with differences (Suyanto et al., 2022; Achmad et al., 2023). Therefore, this issue is particularly important in teacher education because teachers' beliefs and perspectives may be translated into the selection of learning materials, patterns of interaction, and pedagogical decisions in the classroom.

The pedagogical authority held by teachers makes the formation of prospective teachers' perspectives a strategic point for preventing the reproduction of exclusivism in schools. Monolithic religious perspectives, when not accompanied by the ability to reflectively understand social diversity, may reinforce prejudice against students from different backgrounds. Therefore, the internalization of religious moderation values during teacher education should not be understood merely as the addition of normative content, but rather as a pedagogical intervention at the upstream level of the educational process. Such an orientation is consistent with the argument that preventing radicalism in educational settings requires strengthening teachers' capacities and organizing curricula that are responsive to social diversity (Tambak, 2021; Zainal Arifin et al., 2025).

Religious moderation education in higher education has become an integral component in responding to the realities of a plural society. Learning should not be limited to the monological transmission of religious texts but should promote an understanding that is sensitive to cultural and religious differences (Saca et al., 2026; Muzaki et al., 2025). Religious moderation education also promotes the principle of *rahmatan lil 'alamin*, which places compassion, respect for human dignity, and social welfare as ethical orientations in religious life (Imamah, 2023).

Sekolah Tinggi Ilmu Tarbiyah (STIT) Al-Washliyah Binjai translates the issue of religious moderation into the Multicultural Education course within the Islamic Religious Education (PAI) Study Program as one of the academic spaces for developing prospective teachers' capacities to engage with a diverse society. The significance of this course lies in its attempt to connect religious competence with social and professional competence. Prospective PAI teachers are expected not only to teach knowledge of Islamic jurisprudence (*fiqh*) and creed (*aqidah*), but also to manage differences, prevent discrimination, and facilitate equitable learning relationships among students in their future classrooms.

Previous studies have shown that religious moderation has been integrated into higher education through various mechanisms. Ardiansyah and Erihadiana (2022) conceptualized religious moderation as a hidden curriculum through adjustments to Graduate Learning Outcomes, while Kurniawan et al., (2026) demonstrated the strengthening of religious moderation policies through study centers and human resource development. At a broader level, Bahri et al., (2025) examined the institutionalization of religious moderation education in Indonesia and Malaysia, whereas Nasir and Rijal (2021) emphasized the importance of synergy between religious moderation and the institutional ecosystem of Islamic education. Although these studies provide an important foundation, they have not specifically explained how religious moderation values are processed through the learning experiences of prospective teachers within multicultural pedagogy. This dimension remains insufficiently explored as an explicit pedagogical practice constructed through learning experiences directly encountered by students at STIT Al-Washliyah Binjai.

Based on these issues, this study aims to analyze three interrelated aspects: the conceptualization of religious moderation within multicultural education, the implementation of its internalization both inside and outside the classroom, and the religious moderation values developed among prospective teachers. This focus enables the analysis to move from the curricular level to pedagogical experiences and subsequently to the meanings of change perceived by students, thereby providing a more comprehensive explanation of the relationship between learning design and the development of professional competence.

RESEARCH METHOD

This study employed a qualitative method focusing on the practice of Multicultural Education from the perspectives of prospective Islamic Religious Education (PAI) teachers at STIT Al-Washliyah Binjai. This approach was selected to explain the learning process based on students' experiences and the meanings they developed while participating in the Multicultural Education course. The research data were obtained from the course lecturer and students who had completed the Multicultural Education course. Data were collected through in-depth interviews, observation, and documentation. Data analysis was conducted interactively through three stages: data reduction, data display, and conclusion drawing. Data obtained from interviews, observations, and documentation were first selected and categorized according to themes emerging from the field findings. The data were then presented in a descriptive-narrative form to illustrate the implementation of the learning process, students' experiences, and the religious moderation values developed throughout the learning process. Finally, patterns and relationships among the findings were interpreted to obtain a comprehensive understanding of the process through which religious moderation values were internalized in Multicultural Education.

RESULT AND DISCUSSION

Design and Integration of Religious Moderation Values in the Multicultural Education Curriculum at STIT Al-Washliyah Binjai

The design of a religious moderation curriculum in Islamic higher education cannot be understood merely as the addition of content to a syllabus, because changes in attitudes do not automatically follow the inclusion of curricular material. Rather, it requires an interconnected relationship between what is taught, how knowledge about differences is constructed, and what kinds of social experiences are provided to students. In the Multicultural Education course at STIT Al-Washliyah Binjai, the integration of religious moderation operates through two interconnected layers: curricular legitimacy and pedagogical practice. This pattern is consistent with the view that strengthening religious moderation requires substantive integration with the principles of inclusivism rather than merely the formal inclusion of relevant topics in the curriculum (Ardiansyah and Erihadiana, 2022).

Viewed through Banks's framework, the construction of learning materials identified in course documents and students' learning experiences moves beyond the contributive approach, which merely presents examples of cultural or religious groups, and the additive approach, which simply adds topics on diversity without changing underlying structures of thought. Instead, the learning materials are directed toward a transformative approach by encouraging students to examine social issues from multiple perspectives. Its significance lies in repositioning students from passive recipients of information about diversity into active subjects who are required to reassess assumptions, categories, and claims that were previously considered neutral. Accordingly, content integration does not stop at the diversification of learning materials but becomes an entry point for knowledge construction.

At the curricular level, course documents and students' narratives indicate that religious moderation content is situated within an academic policy framework that considers the perspectives of various stakeholders. Analytically, the involvement of institutional leaders, lecturers, educational practitioners, alumni, and community figures can be understood as a mechanism for maintaining the relevance of the curriculum to the social needs of prospective teachers. This is important because the diversity-related challenges that graduates may face cannot always be anticipated solely from the internal perspective of the study program. Therefore, curriculum forums function not merely as administrative procedures but also as spaces for negotiating academic standards, institutional identity, and the needs of a plural society.

This orientation gains additional legitimacy from the position of Al-Jam'iyatul Washliyah as the parent organization, which places moderate da'wah as part of its institutional identity. In the context of STIT Al-Washliyah Binjai, the connection between organizational values and the curriculum means that religious moderation does not appear as an external agenda attached to the learning process, but rather as a value that can be explained within the institution's own religious framework. This connection is pedagogically important because value internalization tends to become more meaningful when students perceive consistency between the institution's theological identity, educational goals, and learning practices. Thus, *tawassuth* is not merely a concept being taught but also becomes a normative orientation in the formation of prospective educators.

Structurally, materials related to multicultural education and religious moderation are distributed across several semesters within the PAI curriculum. This pattern indicates that diversity is treated as a competency that must be developed progressively rather than as incidental content. When linked to Banks's *empowering school culture* dimension, this consistency indicates an institutional effort to build an academic environment that supports inclusivity. The implication is that the success of learning does not depend solely on the personal interest of individual lecturers because religious moderation is given a more formal position within the learning structure. However, analytically, the presence of moderation-related content within the curriculum must still be examined alongside the quality of its implementation; compulsory status alone does not guarantee the internalization of values.

At the substantive level, the learning orientation shifts from cognitive-textual mastery toward the interpretation of values through empirical contexts. This shift is relevant because religious education that emphasizes only the memorization of concepts may produce declarative knowledge without equipping students with the ability to manage differences in concrete situations (Demirel and Wright, 2019). Four prominent values identified in the learning materials are *tawassuth* (the middle path), *tawazun* (balance in interpreting reality), *i'tidal* (justice), and *tasamuh* (openness in accepting differences). Positioning these values as analytical tools means that moderation does not remain at the definitional level but is used to assess social dilemmas and pedagogical decisions that prospective teachers may encounter.

Religious moderation content is contextualized through Qur'anic and Hadith texts, the thoughts of Islamic scholars, and the religious orientation of *Al-Jam'iyatul Washliyah*. Epistemologically, this strategy brings together two sources of legitimacy that are often separated in educational practice: theological legitimacy and sociological reality. For PAI students, this relationship is important so that multicultural perspectives are not understood as concepts external to the religious tradition, but rather as a means of actualizing religious values within a plural society. The learning materials are then directed toward examining stereotypes and prejudices that students may bring from their previous social experiences, so that the learning process not only adds new information but also challenges established structures of judgment.

The examination of prejudice is conducted through the analysis of contemporary issues, including national commitment, acceptance of local traditions that are consistent with Islamic principles, nonviolence, and respect for the rights of minority groups. Students reported that, particularly during the early stages of the course, the learning materials introduced perspectives that were new to them. Accordingly, the classroom becomes a space in which prejudice can be tested through argumentation and evidence encountered directly by students (Nasrudin et al., 2024).

Students are not only expected to understand that society is plural but are also encouraged to consider the pedagogical consequences of such plurality. At this point, the professional competence of PAI teachers is redefined more broadly: mastery of religious subject matter must be accompanied by the ability to mediate differences, maintain students' psychological safety, and prevent discrimination. This interpretation intersects with multi-perspective curriculum studies that position education as a medium for fostering peace and tolerance (Khilji and Jomezai, 2023).

The relevance of this conceptualization of learning design is evident in the challenge of managing heterogeneous classrooms. As prospective teachers, students will eventually

encounter differences in ethnicity, socioeconomic status, family background, and religious expression among their future learners. Therefore, multicultural sensitivity is not merely a desirable personal attitude but also influences professional decisions, including the selection of instructional examples, communication patterns, allocation of participation opportunities, and assessment design.

Implementation of the Internalization of Religious Moderation Values in Multicultural Education

The implementation of religious moderation internalization in the Multicultural Education course at STIT Al-Washliyah Binjai indicates a shift from predominantly textual learning toward a student-centered approach that positions students as active participants in reflection and experience (Hidayah et al., 2024). According to students' accounts, the learning process places greater emphasis on practical and experiential activities than on theoretical reinforcement. Analytically, this design is important because value internalization requires simultaneous cognitive, affective, and social engagement. Theory provides an explanatory framework, while experience provides situations in which students can examine their own attitudes. The findings reveal several strategies implemented both inside and outside the classroom.

1. Internalization Inside the Classroom

Inside the classroom, the internalization process begins with strategies designed to introduce issues related to religious moderation. For example, prompting questions and *role-play* simulations concerning majority-minority positions, as described by students, function as mechanisms for shifting diversity-related issues from an abstract level to an emotional and experiential one. The pedagogical significance lies in encouraging students to recognize biases in their own perspectives and to reassess assumptions that had previously been accepted without critical reflection.

Lecturers apply this approach through more active teaching methods. Students do not merely study "other groups" within a classroom setting but are also encouraged to examine their own positions within social structures. The analogy of diversity as pieces of a *puzzle* appears in students' learning experiences. This method helps shift understanding away from the assumption that harmony requires uniformity toward the recognition that social cohesion instead requires acknowledgment of differences.

Students' accounts also illustrate this process. For instance, an examination schedule that coincides with another religion's holy day raises awareness that policies appearing neutral to majority groups may generate unequal burdens for minority groups. This example shows that religious moderation cannot be measured solely by the absence of overt conflict. It also involves the ability to recognize the structural consequences of decisions that are commonly regarded as normal. Such awareness serves as a bridge toward *equity pedagogy* because prospective teachers learn to consider how classroom rules may affect students from different backgrounds in unequal ways.

The process of knowledge construction is further strengthened through open discussions of conflict and theological differences. Classroom discussions between lecturers and students include cases such as restrictions on the operation of Padang restaurants during Nyepi in Bali, the Pela Gandong tradition in Maluku, and debates concerning the permissibility of saying "Merry Christmas." These cases are used to examine students'

arguments. The significance of this method does not lie in seeking a single answer to every case, but rather in training students to distinguish between opinion, normative foundations, historical contexts, and the social consequences of views. When lecturers ask students to trace scriptural evidence and scholarly opinions supporting their respective positions, the classroom functions as an arena of argumentative literacy governed by academic procedures.

At the same time, discussions of *khilafiyah* become a medium for training students to separate firmness of belief from the tendency to negate others. Students' accounts indicate a shift from the impulse to immediately "correct" differing viewpoints toward a habit of first mapping the basis of each argument. This shift cannot be interpreted as permanent change based solely on a single course experience, but it does indicate the development of an academic disposition that is more open to verification and differences in sources.

Multicultural learning in the classroom also positions the lecturer as a facilitator who prevents discussions of sensitive issues from turning into personal attacks. The establishment of *ground rules* that distinguish criticism of ideas from attacks on individual's functions as an ethical infrastructure for dialogue. According to lecturers' accounts, these rules help create a sense of safety for students to express differing experiences and views, including during discussions of the Ambon conflict, which elicited strong emotional responses. Pedagogically, students' classroom experiences indicate that tolerance is not only taught as content but also practiced through the management of classroom communication. In other words, the way discussion is organized becomes part of the educational message itself.

For prospective PAI teachers, these classroom experiences provide concrete examples of the relationship between mastery of content and the way it is presented. Multicultural Education provides a framework for understanding "how" learning materials should be communicated to diverse students. This is reflected in students' growing attention to potential bias in assessment instruments and classroom interactions. The findings strengthen the argument that the professionalism of PAI teachers cannot be measured solely by the accuracy of subject matter, but also by their ability to ensure that every student is treated as a dignified subject of learning, which is a central function of inclusive pedagogy (Aldi, 2025).

1. Internalization Outside the Classroom

The internalization of values is further extended beyond the classroom through experiential assignments, one of which is a 24-hour *Live In* project. Students are required to stay with and interact with families from different ethnic or religious backgrounds in the community. This design can be understood as an effort to shift the object of learning from abstract social categories toward concrete relational experiences.

The project findings indicate that moderation-related elements help students recognize that cultural and religious differences do not eliminate the possibility of shared ethical values. Analytically, the project serves as a means through which students can reassess prior assumptions through direct experience.

Following the project, students reported greater caution in their attitudes, reduced use of negative ethnic generalizations, and an increased tendency to listen without interrupting others. These findings are better understood as indications of early internalization rather than evidence of permanent behavioral change because the study did not employ longitudinal measurement. Nevertheless, the emergence of more reflective communication practices indicates that learning has moved beyond the domain of knowledge toward social

dispositions. In this context, *experiential learning* becomes meaningful when experience is reflected upon and translated into behavioral choices.

Learning outside the classroom is also reflected in students' increased involvement in spaces of interaction across different identities and faiths. Such involvement can be interpreted as a shift from passive tolerance toward social participation. At the communal level, another project involved the creation of a Campus Diversity Map. Students interviewed peers from different regional backgrounds, processed the information gathered, and presented their findings in class. This activity had two pedagogical functions. *First*, students learned that claims about social groups should be tested through data rather than derived from stereotypes. *Second*, visualizing diversity transformed the social composition of the campus into an object of collective learning.

One example involved correcting the stereotype that Batak students are inherently "harsh" or "aggressive." The students' findings based on field experiences did not establish the characteristics of an ethnic group universally, but they provided sufficient experiential evidence to challenge previously accepted generalizations. This distinction is epistemologically important: the purpose of the project was not to replace negative stereotypes with new positive stereotypes, but to train students to assess individuals and groups because of more contextual evidence. Thus, the strength of the project lies in dismantling categorical modes of thinking rather than claiming that a single observation can represent an entire ethnic identity.

Field visits to houses of worship expanded these experiences into a more sensitive domain, namely interfaith encounters. Visits to mosques, churches, temples, and monasteries, as well as dialogues with religious leaders, provided students with opportunities to observe religious practices through direct interaction. These learning activities can be interpreted as actualizations of *ta'aruf* and *ta'awun*, if they remain within academic objectives and respect the beliefs of all parties involved.

Learning experiences outside the classroom further show that students can distinguish between social openness and the mixing of religious beliefs. Entering houses of worship and engaging in dialogue with adherents of different religions were not perceived as weakening Islamic faith, but rather as experiences that enabled students to understand others more closely. This interpretation must be situated as part of students' subjective experiences rather than as universal theological proof. Pedagogically, the primary value of these experiences lies in their ability to broaden students' social horizons while allowing them to maintain their religious identities. Thus, the learning space extends beyond the classroom and functions as an arena for practicing responsible engagement with differences.

Outcomes of the Internalization of Religious Moderation Values among Prospective Teachers

Multicultural learning at STIT Al-Washliyah Binjai seeks to develop knowledge of diversity while simultaneously shaping the ways in which students assess and respond to differences. Such changes can be understood as a process of internalization when values that initially exist as external learning content begin to function as references for reflection and action. In a plural society marked by identity segregation and polarization, this process is important because multicultural education is expected to bridge theological commitments with social competence.

The first value is tolerance, which develops from passive coexistence toward a pro-existence orientation. This value indicates that multicultural learning becomes meaningful when students do not merely recognize the existence of differences but also participate in experiences that enable them to live and work together with others in a moderate manner (Voronchenko et al., 2015). Students come to realize that simply refraining from disturbing other groups may not be sufficient to create equitable relationships. Reflection on interfaith experiences and diverse identities encourages an understanding that diversity also entails responsibility for ensuring that others have safe and dignified social spaces.

Internalized tolerance is not synonymous with conflict avoidance. Rather, tolerance is tested when students encounter differences directly and must decide how to respond without negating others. A pro-existence orientation adds an active dimension to tolerance: respecting rights, preventing discrimination, and supporting the presence of different groups in shared spaces. This direction is consistent with the view that multicultural education should foster tolerance that contributes to more equitable social relations (Prasetiawati, 2017). However, its manifestation must still be interpreted within specific contexts and should not be understood as an obligation to agree with every belief or practice of others.

The second value is *tawassuth*, understood as the ability to position oneself moderately when confronting tensions between theological arguments and social realities. *Tawassuth* is not presented as a mechanically “middle” position, but rather as the habit of delaying judgment until the basis of an argument, its context, and its consequences have been examined. Students are encouraged to use data, historical literature, and Islamic methodological frameworks in developing their positions. This pattern is relevant to the development of moderate Muslims who seek a balance between normative commitment and the ability to respond to social complexity (Yasin et al., 2023).

For this reason, *tawassuth* must be distinguished from pragmatic compromise or syncretism. Moderation in this context does not require the blurring of religious boundaries but demands epistemic discipline when evaluating those who hold different views. Commitment to principle can coexist with a willingness to examine context, listen to other arguments, and avoid unverified claims. For prospective teachers, such a disposition is important because pedagogical decisions are often made in situations that do not provide simple black-and-white answers. *Tawassuth* thus functions as a reasoning framework that prioritizes verification and multidimensional consideration before social judgment.

The third value is *tasamuh*, which in this study refers to the openness to accept that differences of opinion cannot always be resolved through uniformity. *Tasamuh* has a strong affective dimension because interpersonal conflict is often triggered not merely by differences in the content of opinions, but by an inability to restrain the impulse to negate others. For prospective teachers, engagement with sensitive issues becomes an exercise in maintaining openness while still holding a particular position. This direction is consistent with studies that place *tasamuh* as an important component of multicultural education in Islamic educational settings (Hasan et al., 2022).

The practice of *active listening* and *tabayyun* demonstrates how *tasamuh* is translated into observable skills. Students are not merely instructed to “respect differences,” but are also trained to listen to arguments fully, examine their contexts, and seek clarification before responding. Such practices foster intellectual humility by positioning individuals as interpreters who may possess incomplete information. Within this context, mature dialogue

means that social solidarity can be maintained without requiring the elimination of theological differences. *Tasamuh* therefore connects the spiritual, emotional, and communicative dimensions of prospective teachers' competence.

The fourth value is *i'tidal*, or proportional justice. Findings concerning the distinction between *equality* and *equity* indicate that students begin to understand justice not as identical treatment, but as the provision of opportunities that take into account different needs and barriers. Studies on *wasathiyyah* values likewise position justice as an important component of moderate character (Nugroho et al., 2025). For prospective PAI teachers, *i'tidal* acquires concrete meaning when translated into learning design, assessment, and classroom management that are sensitive to heterogeneity.

This understanding prevents *i'tidal* from being reduced in two ways: neutrality that ignores inequality and favoritism that grants differential treatment without pedagogical justification. Proportional justice instead requires teachers to identify relevant needs and provide responses that can be academically and pedagogically justified. Therefore, *i'tidal* also has a managerial dimension because it helps prospective teachers consider rules, access, participation, and assessment in a more inclusive manner. When connected with the other three values, these findings reveal an integrated pattern of competence that can serve as a conceptual foundation for the professional competence of multicultural teachers developed through the Multicultural Education course.

CONCLUSION

This study demonstrates that the implementation of the Multicultural Education curriculum at STIT Al-Washliyah Binjai contributes to shaping prospective Islamic Religious Education (PAI) teachers' understanding of and attitudes toward religious moderation. The internalization of these values occurs not only through the delivery of course content but also through contextual learning and direct experiences that encourage students to reflect on prejudice, understand different perspectives, and develop greater openness toward diversity. This process takes place through learning activities both inside and outside the classroom. The findings identify four prominent values of religious moderation: pro-existence tolerance, *tawassuth*, *tasamuh*, and *i'tidal*. These values are reflected in openness toward differences, the habit of verifying information before making judgments, the ability to sustain constructive dialogue, and an understanding of proportional justice. The study implies that Multicultural Education should be further developed as a space for strengthening pedagogical competence as well as for curriculum evaluation to shape prospective PAI teachers who can implement religious moderation values among students in school settings.

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