


Multicultural-Based Islamic Religious Education Assessment Strategy to Improve Students' Tolerance

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ABSTRACT

Indonesia, as a multicultural country, faces challenges in managing diversity to prevent it from becoming a source of conflict. Multicultural education is recognized as a strategic approach to instill values of tolerance and mutual respect. Within this context, Islamic Religious Education (IRE) holds a crucial role in shaping the nation's moral foundation and preparing students to live harmoniously in a diverse society. This study aims to explore the integration of assessment frameworks in IRE to holistically develop students' competencies, particularly their awareness and understanding of multiculturalism. Employing a library research method and content analysis of relevant sources, the study reveals that integrating Assessment of Learning (AoL), Assessment for Learning (AfL), and Assessment as Learning (AaL) into IRE-based instruction enriched with multicultural values can effectively support the internalization of tolerance. Teachers act as role models, while assessment strategies such as authentic assessment, attitude evaluation, values-based discussions, case studies, and peer assessments significantly contribute to nurturing students' tolerant character. Consequently, multicultural education supported by appropriate assessment strategies in IRE plays a vital role in shaping a generation of Indonesian youth who are intelligent, strong in character, inclusive, tolerant, and capable of contributing positively to a diverse society. However, schools alone, as agents of social change, may not be sufficient to fully optimize learning and assessment processes that support the internalization of multicultural and religious moderation values.

Keywords: *Islamic Religious Education (IRE), Multicultural, Tolerance*

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INTRODUCTION

Education is an aspect that must receive serious attention from various parties, both in terms of planning, implementation, and evaluation (Hidayat & Asyafah, 2019) . Education has a very important role in efforts to improve the quality of human resources. One form of this educational process can be taken through learning activities in schools. Schools themselves are formal institutions that organize the educational process in accordance with policies set by the government (Widiawati, 2022) . The main factor in the learning process is the achievement of student competencies. Therefore, teachers have the responsibility to teach optimally to ensure that students are able to achieve the previously set competencies (Anisah, 2022) .

Indonesia is a large nation, with plural and multicultural characteristics. Based on the results of ethnological research, Indonesia has approximately 740 ethnicities, 400 regional languages, 6 official religions, and more than 17,000 islands spread throughout the archipelago. The term multiculturalism refers to a cultural view or concept that emphasizes the importance of recognizing the reality of diversity in people's lives (Zamathoriq, 2022) . Indonesia is a country rich in the diversity of ethnicities, ethnicities, beliefs, religions, and cultures that differ in each region. Diversity is a form of variation or difference in various aspects of life. This diversity can become a social wealth if managed with an attitude of

mutual respect and appreciation for differences in order to create harmony. However, in practice, various social problems often arise due to these differences, such as brawls between students, prejudice between groups, bullying, bringing each other down, discrimination, racism, and other similar behaviors. These problems reflect the fragility of the sense of togetherness in a diverse life. In fact, intolerant attitudes not only occur in the general public, but are also rampant among students (Aulia et al., 2024).

Based on data from (SETARA Institute for Democracy and Peace, 2023) showed findings related to Islamic law as the foundation of the state, also supported by 56.3% of respondents. Therefore, support for the perception that Pancasila is not a permanent ideology, meaning it can be replaced, is also very large, namely 83.3% of respondents. As many as 74.4% of respondents stated that they did not agree if other religions other than the religion they believed in were considered heretical. However, agreement to defend religion, including having to die, was very high at 33%. However, some teenagers in the passive intolerant category also transformed into active intolerant, as illustrated from the figure of 2.4% in 2016 to 5% in 2023. Likewise, in the exposed category, there was an increase from 0.3% to 0.6%. However, some teenagers in the passive intolerant category also transformed into active intolerant, as illustrated from the figure of 2.4% in 2016 to 5% in 2023. Likewise, in the exposed category, there was an increase from 0.3% to 0.6%.

Multiculturalism requires recognition of various forms of culture (multiculture) that are rooted in the values, political customs, culture, and social systems adopted by each community group. (Zamathoriq, 2022). Multicultural education is a strategic approach that can be used to respond to and manage religious and cultural differences in society. Indonesia, as a country with a wealth of ethnic, religious, and cultural diversity, has great potential to be an example of social harmony. However, on the other hand, this diversity can also be a source of conflict if not managed wisely. Indonesian history records various events that reflect the occurrence of inter-ethnic conflicts and violence in the name of religion, which shows the importance of educational efforts in instilling the values of tolerance, mutual respect, and peaceful coexistence. (Wahid, 2024).

Islamic Religious Education learning is the focus of this study because it contains universal values that are in line with the principles of multiculturalism, so it is important to be internalized by students as provisions in facing diversity in society (Mustafida, 2020). Therefore, Islamic Religious Education occupies a strategic position in the national education system. This education is often considered the foundation for the formation of national morals, because it plays an important role in instilling moral and spiritual values in students (Taufik, 2024).

In the context of education, assessment is a form of initial assessment carried out on a large scale before entering the overall evaluation stage (Indahri, 2021). The shift in the function and purpose of Islamic Religious Education (IRE) assessment is currently still limited to determining report card grades, and has not been fully directed as an effort to improve the quality of education. This can be seen from the misinterpretation of formative assessment, which should function as a tool to improve the learning system, but is instead used solely to determine students' final grades. In line with the characteristics of IRE learning which includes the cognitive, affective, and psychomotor domains, assessment practices using the following three approaches are very appropriate as a means to monitor and develop students' abilities as a whole. The three approaches are *Assessment of Learning* (AoL), *Assessment as Learning* (AaL), and *Assessment for Learning* (AfL) (Nurlitasari & Hamami, 2023).

Based on the background that has been presented, it can be concluded that education plays a central role in improving the quality of human resources. As a country with extraordinary multicultural wealth, Indonesia faces challenges in managing diversity so that it does not become a source of conflict. Multicultural education is believed to be a strategic approach to instilling the values of tolerance and mutual respect. Islamic Religious Education (IRE), with its universal values, has a strategic position in shaping the nation's morals and equipping students to live in diversity. However, current assessment practices in

IRE have not been fully utilized to improve the quality of education and are still focused on determining report card grades. Therefore, research that examines the implementation of a more comprehensive assessment approach is important to optimize IRE learning in developing student competencies holistically, including multicultural awareness and understanding.

Indonesia as a multicultural country requires systematic efforts in instilling the values of tolerance, mutual respect, and peaceful coexistence from an early age through education. Appropriate assessment can be an important instrument to measure and encourage the internalization of these values in Islamic Religious Education learning. This research is expected to provide a significant contribution in improving the quality of Islamic Religious Education learning that is oriented towards the formation of student character who are tolerant, appreciate differences, and are able to live harmoniously in Indonesia's multicultural society.

METHOD

This study uses a library research approach. Data were obtained from various library sources with a span of five years ago, such as books, scientific journals, previous research results, academic articles, and official government documents that are relevant and credible with the topics of IRE assessment, multicultural education, and tolerance. The analysis technique used is content analysis, with the following steps: identifying the main concept, selecting relevant literature related to scientific writings on IRE assessment practices and strategies and character education. Data were analyzed descriptively-analytically, using thematic analysis techniques. So that the focus is on the integration of the concept of IRE assessment and multicultural education to improve students' tolerance attitudes.

FINDINGS

Draft Assessment in Islamic Religious Education (IRE)

Islamic Religious Education (IRE) is implemented within formal education units at both elementary and secondary levels, with the aim of developing students' ability to understand, appreciate, and practice Islamic teachings. Through this process, a balance is expected to be achieved between the mastery of knowledge, technology, and the arts (Wahid, 2024). IRE holds a strategic role in instilling the values of religious moderation, which is essential in addressing the challenges of diversity in the modern era (Nopel, 2022). As society evolves, the application of moderation values in religious education becomes increasingly relevant, enabling students to develop an inclusive and non-extremist understanding of religion (Wahid, 2024). IRE is expected to shape individuals who are tolerant, respectful of others, and appreciative of religious differences. Such attitudes are crucial in preventing interfaith conflicts and fostering harmonious social life (Fuad, 2013).

Assessment in IRE is not limited to measuring cognitive aspects such as memorization and understanding of the material. It also targets affective and psychomotor domains, in line with the holistic goals of Islamic education. According to Zainuddin (2020), assessments in IRE should include the evaluation of values and attitudes demonstrated by students in their daily lives.

Islamic Religious Education (IRE) that is based on multicultural values requires an approach that not only centers on the learners but also emphasizes the active role of teachers as role models. In the context of multicultural education, the learning process should ideally integrate a student-centered approach with a teacher-centered modeling approach, where teachers exemplify appropriate behaviors and attitudes (Sukmawati, 2022). In this way, learning goes beyond the mere transfer of knowledge and becomes a means of shaping students' character and attitudes that reflect the values of tolerance, mutual respect, and harmonious living in diversity.

As for the concept of assessment that can be applied to Islamic Religious Education (IRE) learning, it includes the following:

Assessment of Learning (AoL)

Assessment of Learning (AoL) is a conventional form of assessment that remains the most commonly used approach. This type of assessment is conducted after the IRE learning process is completed, such as in the Mid-Semester Assessment (PTS), Final Semester Assessment (PAS), and School Exams (US). AoL is also known as outcome-based or summative evaluation—a formal assessment conducted by educators at the end of a learning program after all the material has been delivered. The purpose of this assessment is to record the overall achievements of students in order to determine their level of success and graduation in a subject.

Assessment for Learning (AfL)

Assessment for Learning (AfL) is a relatively new concept that is gaining attention in modern education discourse. AfL emphasizes an assessment approach that not only measures students' abilities but also encourages critical thinking and active engagement in the ongoing learning process. AfL is often considered a combination of formative and summative elements, utilizing various forms such as journals, observations, discussions, oral tests, assignments, performance assessments, written assessments, projects, products, and portfolio-based evaluations.

Assessment as Learning (AaL)

The final approach is Assessment as Learning (AaL). This approach is similar to AfL, as both emphasize formative assessment. However, the key difference lies in the active participation of students in the assessment process. In AaL, students are directly involved in developing procedures, setting criteria, and creating assessment guidelines or rubrics. Concrete forms of AaL include self-assessment and peer assessment, which aim to promote self-reflection and enhance students' awareness and responsibility for their own learning (Nurlitasari & Hamami, 2023).

Thus, the integration of Assessment of Learning (AoL), Assessment for Learning (AfL), and Assessment as Learning (AaL) is a key to successful assessment and learning in Islamic Religious Education, for both educators and students. This integration means that educators are consciously designing and implementing all three types of assessment at every stage of learning, allowing students to engage actively and reflectively in the learning process. This comprehensive assessment approach makes evaluation an inseparable part of the educational process and helps maintain a balance between cognitive, affective, and psychomotor aspects in learning.

Multicultural Values in Education

Multiculturalism emphasizes respect for diversity and social justice. Banks (2006) stated that multicultural education aims to create an inclusive and peaceful society. Values such as tolerance, justice, empathy, and equality are highly relevant in the context of Islamic Religious Education (IRE) in Indonesia's pluralistic schools.

Multicultural education is a progressive approach that transforms education holistically, by critiquing the weaknesses, failures, and discriminatory practices that still occur in the education system. As a tool of social engineering, multicultural education encourages schools to play an active role in instilling awareness of diverse societal life and in developing attitudes of tolerance and compassion. This is essential to enable students to collaborate and live in harmony amidst differences (Arifin, 2012). Therefore, the urgency and importance of multicultural education as a relevant framework for Indonesia's educational context lie in its ability to shape inclusive, tolerant learners who can contribute to a peaceful and just society.

Multicultural education needs to be cultivated within the student environment so they can understand the importance of maintaining harmony and internalizing multicultural values comprehensively. This understanding should not be limited to appreciating differences but also include ethical behavior and strong character in social life.

Multicultural education is a learning process about cultural diversity that aims to respond to the dynamic changes in cultural society and demographic conditions in order to shape a pluralistic society. In the educational context, this approach offers solutions to

various issues such as discrimination, bullying, social tensions, and the generally low level of social awareness that often persists in schools (Anisah, 2022). Thus, multicultural education plays a significant role in shaping a younger generation that is not only tolerant of differences but also possesses strong character and the ability to contribute positively to a pluralistic society.

The development of multicultural education among students is a vital investment in creating a safer, more inclusive, and harmonious school environment, while also preparing them to become responsible citizens in a diverse global society.

The values of multiculturalism promoted by the Ministry of Religious Affairs of the Republic of Indonesia, as outlined in the National Medium-Term Development Plan (RPJMN) 2019–2024, emphasize the importance of the principles of justice and balance. More specifically, these values aim to achieve equilibrium between rational thinking (*ratio*) and religious texts (*revelation*), and between *aqli* (rational) and *naqli* (textual) arguments. These values of religious moderation are formulated into nine main indicators: *tawassuth* (moderation), *i'tidal* (proportionality), *tasamuh* (tolerance), *qudwah* (exemplary behavior), *syura* (deliberation), *ishlah* (reconciliation), *al-muwathanah* (patriotism), *al-la'unf* (nonviolence), and *al-i'tiraf bi al-'urf* (respect for tradition) (Saefudin et al., 2023).

There are four main elements that serve as the foundation in determining or choosing multicultural educational strategies. First, consider the feasibility, readiness, and strengths of a strategy, while adapting it to the needs of local communities in dynamic ways. Second, identify and select the most viable main approach to be implemented in the framework of achieving the desired goals. Third, formulate systematic steps to be followed sequentially from the initial stage to the final stage. Fourth, establish benchmarks or standards as measurement tools to evaluate the success level of the strategy that has been implemented (Zamathoriq, 2022).

From these considerations, it is important to clarify that the term *strategy* can have different meanings depending on its context. In the context of assessment, for instance, strategy refers to the overall procedures or patterns commonly used by educators to effectively conduct learning outcome evaluations. These strategies aim to ensure that the assessment process aligns with the learning objectives that have been set.

In conclusion, **multicultural education** is a highly relevant and essential approach in the context of Indonesia's pluralistic society. This form of education not only emphasizes respect for diversity and social justice but also aims to create an inclusive and peaceful society. Through instilling values such as tolerance, justice, empathy, and equality, multicultural education is expected to shape students with inclusive and tolerant characters and a high sense of social awareness.

This makes multicultural education a critical solution to overcoming various problems such as discrimination, bullying, and social tensions in schools. Its development among students is a long-term investment to establish safer, more harmonious school environments and prepare the next generation to become responsible citizens in a diverse global society. The values of religious moderation promoted by the Ministry of Religion are also important cornerstones in implementing multicultural education in Indonesia. When designing multicultural educational strategies, it is essential to consider implementation feasibility, relevant approaches, systematic steps, and success criteria. Thus, multicultural education is not merely about understanding diversity, but an active effort to build strong character and positive social contribution for the nation.

Discussion

IRE Assessment Strategy Based on Multiculturalism and Tolerance

Islamic Religious Education (IRE) subjects as a whole explicitly teach values of multiculturalism in classroom learning through teaching modules used as reference materials. Some material containing values of multiculturalism, among others, are found in chapters about love for the homeland and religious moderation, tolerance

and the preservation of human life, and noble morals in creating a harmonious life (Aulia et al., 2024). In this context, educators have an important role in optimizing the learning process so that students are able to develop a tolerant attitude and avoid behavior that conflicts with societal norms. In addition, implicitly, educators also integrate multicultural values into Islamic Religious Education learning through the delivery of material that reflects the importance of diversity and harmonious coexistence.

Strategic integration between multicultural values and assessment approaches in IRE learning serves as a form of strengthening the inclusive, tolerant character of students, making education more contextual with the diverse social reality of Indonesia. This not only emphasizes the transfer of religious knowledge but also encourages the transformation of attitudes and behaviors through authentic and reflective learning and assessment methods.

A number of novel elements can be applied, including: 1) Reinterpretation of Islamic Religious Education Teaching Modules as Media of Multiculturalism IRE teaching modules are no longer seen merely as a means to convey religious dogma but as pedagogical tools to instill values of nationality, humanity, and diversity. This study places chapters such as "religious moderation," "tolerance," and "love for the homeland" as integral parts of multicultural education rooted in Islamic teachings. 2) Transformation of the Role of Islamic Religious Education Teachers as Multicultural Agents Teachers are no longer just transmitters of religious teachings but facilitators of intercultural dialogue, models of inclusive behavior, and guardians of classrooms that value diversity. This reflects a paradigm shift in religious education from monolithic to dialogical and humanistic. 3) Integration of Multicultural Values Both Implicitly and Explicitly IRE learning is described as containing multicultural elements not only explicitly (through teaching materials) but also implicitly through daily pedagogical practices such as teacher-student interactions, the creation of inclusive environments, and the implementation of tolerant values in religious discussions. 4) Correlation Between Assessment and Internalization of Values This study elevates the assessment approach as a medium for character development, not merely a tool for measuring cognitive achievement. By emphasizing affective and reflective evaluations such as journals, observations, and self-assessment, the IRE learning process becomes more transformative and impactful in shaping students' multicultural awareness. 5) The Relevance of IRE in Addressing Contemporary Social Challenges In the context of increasing social polarization and intolerance, IRE learning that prioritizes multicultural values is an actual and contextual response to the educational needs of the 21st century. This makes IRE not only spiritually relevant but also socially and culturally meaningful.

Several IRE assessment strategies that can be used to support the internalization of multicultural values include: 1) Authentic Assessment: Assessing through real tasks such as social projects themed around diversity or observing the practice of tolerance in the school environment (Supriyadi, 2019). 2) Affective Assessment: Conducted continuously through observations, reflective journals, and self-assessments that measure empathy, tolerance, and openness. 3) Value Discussions and Case Studies: Students are invited to analyze social incidents through an Islamic perspective that teaches compassion for all creation. 4) Peer Assessment: Assessing collaboration between students from different backgrounds and how they resolve conflicts peacefully.

Designed assessments that consider multicultural values can be tools for character development. When students are involved in respectful assessment processes that promote reflection on values, they more easily internalize attitudes of mutual respect (Mutakin, 2022). This strategy is based on the principles of multicultural education, religious moderation values, and the utilization of assessment frameworks (AoL, AfL, and AaL) to instill and measure understanding and internalization of tolerance values in IRE learning.

Assessment strategies should not only measure cognitive achievement but also systematically function as tools for internalizing tolerance and multiculturalism in IRE learning. Innovations in this strategy include several key aspects: 1) Assessment as a Tool for Character Formation, Not Just Evaluation Assessment in IRE is aimed not only at evaluating academic learning outcomes but also at developing student character, particularly in empathy, tolerance, and the ability to live in diversity. This redefines the function of assessment, which has traditionally focused on cognitive aspects. 2) Concept Integration of Assessment (AoL, AfL, AaL) to Instill Multicultural Values Novelty is seen in how the Assessment of Learning (AoL), Assessment for Learning (AfL), and Assessment as Learning (AaL) frameworks are used complementarily: a) AoL: To assess students' conceptual understanding of tolerance through case studies and application questions. b) AfL: Observing the learning process formatively, emphasizing dialogue and value reflection. c) AaL: Embedding reflective awareness through self-evaluation and peer assessment to build moral responsibility toward tolerant attitudes. 3) Contextual and Social Reality-Based Assessment Strategies Assessments are conducted through real-world activities such as social projects, observation of tolerance practices, discussions on value-laden social issues, and simulations of diversity. This marks a shift from memorization-based assessments to contextual and applicable ones that simultaneously foster social and religious literacy. 4) Implementation of Multicultural Embedded Assessment Instead of treating tolerance as a standalone subject, multicultural values are integrated thematically and holistically in IRE assessments. This reinforces that the learning of values is not temporary but becomes part of students' daily habitus. 5) The Role of Teachers as Designers and Facilitators of Multicultural Assessments New roles emerge for teachers who act not only as testers but also as facilitators of value reflection, designers of inclusive assessment scenarios, and consistent role models who display tolerant and just attitudes in managing heterogeneous classrooms. 6) Relevance of Assessment with Empathy and Cross-Cultural Activities By integrating activities such as sharing sessions, cross-faith dialogues, or presentations by peace figures, IRE learning transcends the cognitive domain and develops students' intercultural awareness emotionally and socially—something still rarely developed in religious education assessments.

Thus, the developed assessment approach expands the role of IRE learning from merely religious education to the formation of inclusive, reflective, and multicultural-minded individuals. By adopting assessment as a value internalization strategy, this approach offers both practical and theoretical contributions to character education development based on tolerance in Indonesian schools.

By integrating assessment frameworks into IRE learning strategies based on tolerance, teachers can not only measure students' cognitive understanding but also monitor and develop their attitudes and behaviors that reflect tolerant values in daily life. This aligns with the goal of IRE, which is to shape individuals who are not only

intellectually capable but also have strong character and the ability to live harmoniously in diversity.

Therefore, it is evident that multicultural education is particularly important in the context of Indonesian education, which is rich in social and cultural diversity. Multicultural education is seen not merely as a curricular addition but as a transformative approach aimed at creating a more inclusive, just, and peaceful society through the instillation of values such as respect for differences, tolerance, and equality. The relevance of these values in IRE learning provides opportunities to strengthen the understanding and internalization of multicultural values from an early age. The active role of schools as agents of social change becomes the key to realizing this goal.

From the above explanation, it can be concluded that Islamic Religious Education (IRE) learning plays a strategic role in internalizing multicultural values in students through a structured and comprehensive approach. Values of tolerance, mutual respect, and peaceful coexistence can be explicitly instilled through well-designed learning objectives based on religious moderation principles and implicitly through teacher role models and interactions in the school environment.

Assessments in IRE that integrate the Assessment of Learning (AoL), Assessment for Learning (AfL), and Assessment as Learning (AaL) approaches allow teachers not only to evaluate cognitive aspects but also to monitor and foster students' attitudes and behaviors that reflect tolerance and diversity. Strategies such as observations, value discussions, reflective journals, self-assessments, and peer assessments are important instruments in supporting the internalization of these values.

The importance of multicultural education in the pluralistic context of Indonesia positions IRE not only as a medium for the transmission of religious knowledge but also as a vehicle for character formation that upholds equality and social justice. Therefore, schools as educational institutions need to adopt transformative approaches that embed multicultural values as the foundation for shaping a harmonious and peaceful society.

CONCLUSIONS

This study emphasizes that assessment in Islamic Religious Education (IRE) should not merely serve as a tool for measuring academic achievement, but must also function as an instrument for holistic character development—encompassing cognitive, affective, and psychomotor dimensions. In the context of a pluralistic Indonesian society, it is important to integrate multicultural values such as tolerance, justice, empathy, and respect for diversity into the assessment of Islamic Religious Education learning. Modern assessment concepts such as Assessment of Learning (AoL), Assessment for Learning (AfL), and Assessment as Learning (AaL) can be used in a complementary way to instill multicultural values. AoL evaluates students' final achievements, AfL facilitates ongoing learning through formative evaluation, and AaL encourages active student involvement in self-reflection and self-assessment. With this approach, assessment in IRE functions not only to measure but also to shape students' character—making them inclusive, tolerant, and ready to navigate life in a plural society. This strategy positions assessment as an integral part of efforts to build transformative, contextual, and relevant religious education that addresses the socio-cultural challenges of the 21st century.

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