

Islamic Religious Education Learning Model in Developing Tolerance Attitudes: A Systematic Literature Review (SLR)

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Abstract:

The development of tolerance among students has become an increasingly urgent educational priority in pluralistic societies, yet the effectiveness of existing pedagogical approaches in Islamic Religious Education (PAI) remains insufficiently synthesized and critically evaluated. This study aims to identify and analyze various models of Islamic Religious Education (PAI) learning that contribute to the development of students' tolerance through a Systematic Literature Review (SLR) approach. The review examined ten articles published between 2019 and 2025 in Scopus-, DOAJ-, and Sinta-indexed journals that are relevant to Islamic education and religious moderation. The findings indicate that inclusive, dialogical, reflective, and culturally responsive learning models are effective in fostering tolerance, empathy, and respect for diversity among learners. Approaches such as authentic learning and intercultural philosophy significantly contribute to shaping moderate character and strengthening the values of *Rahmatan lil 'Alamin* within educational settings. Furthermore, reconstructing the Islamic Religious Education curriculum based on universal humanistic values is essential to reduce the dominance of cognitive aspects and to emphasize affective and social dimensions. This study concludes that pedagogical innovation in PAI must continuously evolve to address multicultural challenges in the global era and reinforce Islamic education as an instrument for nurturing a tolerant, moderate, and morally grounded generation.

Keywords: Islamic Religious Education, learning model, tolerance, religious moderation, systematic literature review.

INTRODUCTION

Indonesia is a country with a high degree of plurality which is reflected through ethnic, cultural, and religious diversity, where its people adhere to various beliefs such as Islam, Christianity, Hinduism, Buddhism, Confucianism, and other beliefs according to their respective traditions and beliefs. Thus, in the context of a pluralistic Indonesian society, tolerance is an important aspect that needs to be instilled from an early age, including in elementary school students. Tolerance that develops through the family, community, and school environment can prevent conflicts due to differences and create a harmonious life (Dharma et al., 2025; Firdaus et al., 2024; Jajat, 2025; Mahrus & Afandi, 2024).

In the realm of education, the cultivation of the value of tolerance has a very fundamental role as the basis for the formation of students' character in order to be able to respect differences and avoid extreme and discriminatory behavior. Along with the times, improving the quality of human resources in an effort to minimize the potential for intercultural conflicts can be done through education, because education plays a central role in preventing the emergence of intolerance and strengthening harmonious character in society. This condition shows the need to strengthen the values of tolerance through the learning process.

Islamic religious education can be defined as a systematic and organized effort to assist students in living their lives in accordance with Islamic principles. Therefore, Islamic Religious Education (PAI) has a strategic role in instilling moral, spiritual, and social values that are in harmony with the principles of peaceful and just national life, and functions not only as a medium for the transfer of religious knowledge, but also as a means of internalizing moral

and humanitarian values that form a moderate attitude, tolerance, mutual respect, acceptance of differences, and avoiding violence in religion.

In practice, PAI learning in schools is often still focused on the cognitive aspects and memorization of the material, while the affective and social realms that are the key to developing tolerance attitudes have not received optimal attention. Many teachers still use conventional learning models that lack student interaction, reflection, and social experience. In addition, the integration of tolerance values into learning materials and methods is still limited and not systematic. In this context, it is important to develop a PAI learning model that is innovative, contextual, and oriented towards the formation of students' tolerant character. According to Umami, through his study, it is emphasized that the trend of PAI learning innovation requires the use of a more interactive, reflective, and universal human value-based approach in order to answer the challenges of the multicultural era.

Despite the growing recognition of PAI's role in tolerance formation, the existing body of research remains fragmented, with studies addressing isolated learning models, specific geographic contexts, or narrow educational levels without providing a consolidated synthesis. Previous literature reviews in Islamic education have tended to focus narrowly on curriculum content analysis or single pedagogical interventions, without systematically mapping the landscape of tolerance-oriented learning models or critically evaluating their comparative effectiveness. This fragmentation creates significant challenges for policymakers, curriculum developers, and educators seeking evidence-based guidance on which PAI learning models are most effective in fostering genuine tolerance attitudes, and under what contextual conditions these models operate most successfully.

Therefore, this study uses the Systematic Literature Review (SLR) approach to trace, analyze, and synthesize the results of previous research related to the Islamic Religious Education learning model which is oriented towards strengthening tolerance. This SLR approach will provide a comprehensive overview of research developments, the effectiveness of learning models, and the research gaps that still exist (Facchinetti et al., 2022; Malhotra & Singh, 2023; Matos et al., 2023; Talaei Khoei et al., 2023). The results of this research are expected to make a theoretical and practical contribution to the development of PAI learning innovations that are relevant to the challenges of the times and support the realization of a tolerant, moderate, and Islamic generation with Islamic character.

Various studies show that Islamic Religious Education (PAI) learning plays an important role in instilling the value of religious tolerance and moderation. emphasized that the PAI curriculum needs to be directed at the formation of moderate, empathetic, and contextual characters with the development of the times. PAI not only functions as a transfer of religious knowledge, but also as a means of forming an attitude of respecting differences and rejecting violence in religion. The application of Islamic values through the authentic learning approach can foster empathy, openness, and appreciation for social diversity. The learning process that is reflective and linked to real-life contexts has been proven to strengthen awareness of intercultural tolerance among students.

Meanwhile, it emphasized the importance of teaching PAI based on the cultural diversity of students. Teachers are expected to have sensitivity to students' backgrounds in order to create inclusive and multicultural learning. A learning model that emphasizes the value of togetherness and mutual respect helps students understand Islam as a religion that is rahmatan

lil 'alamin. According to explaining that the Islamic Education curriculum in the United Arab Emirates integrates the values of tolerance through learning about social engagement, justice, critical thinking, and an attitude of compassion to foster a moderate character and respect differences.

Islamic education needs to be studied through a critical perspective in order to respond to global challenges such as cultural diversity, identity, and social issues faced by Muslims in various educational contexts. This critical study emphasizes the importance of curriculum reform, a reflective pedagogical approach, and the involvement of students' voices in the development of Islamic education that is relevant to the needs of the times. The integration of intercultural philosophy in Islamic education, especially through the concept of Tadabbur, can encourage students' critical and reflective thinking skills in secondary school. This approach combines Islamic values with Western deliberative pedagogy to shape learning that is dialogical, ethical, and relevant to multicultural contexts.

The use of an inclusive model of Islamic Religious Education (PAI) teaching materials has proven to be effective in increasing religious tolerance and reducing radicalism among students. Through a learning approach that emphasizes the value of moderation, openness, and cross-sectarian understanding, students show a significant increase in their attitude of respect for religious and belief differences. through a contextual pedagogical approach that emphasizes the formation of Muslim identity and spiritual commitment. This approach plays an important role in building authenticity, spirituality, and solidarity of the Muslim community in non-Muslim environments.

The implementation of inclusive Islamic Religious Education in multicultural-based schools plays an important role in shaping student tolerance attitudes. Through school policies, dialogical learning models, and comprehensive assessments, Islamic education is able to create an educational ecosystem that is harmonious, open, and based on the values of Rahmatan lil Alamin. Strengthening religious tolerance in public universities can be done through learning Islamic Religious Education based on a non-violent culture.

METHODS

This study adopts a Systematic Literature Review (SLR) approach to identify, analyze, and synthesize the latest literature on the Islamic Religious Education (PAI) learning model in the development of tolerance attitudes. The SLR was chosen because this methodology allows for a comprehensive synthesis of empirical and theoretical studies, uncovering research trends, as well as identifying gaps in the field of Islamic education.

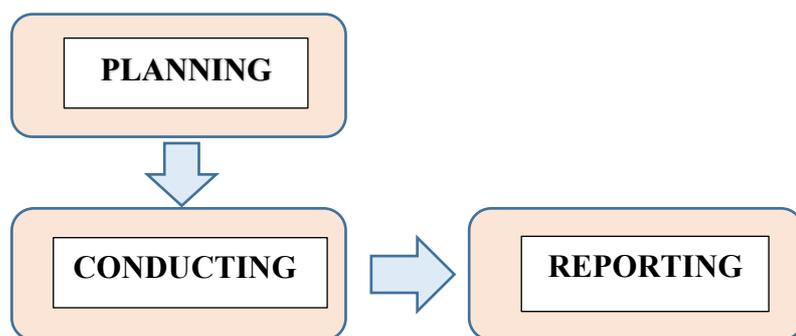


Figure 1. Research Methods

Research Questions and Inclusion-Exclusion Criteria:

The main research question is formulated as: "How does the PAI learning model contribute to the development of tolerance attitudes based on the current literature?"

Inclusion criteria include: articles published in the 2019–2025 period, in Indonesian or English, available in Scopus, DOAJ, or Sinta indexed journals, and explicitly discuss the relationship between the PAI learning model and the development of tolerance attitudes. Articles must go through a peer review process and focus on the context of Islamic education. Exclusion criteria include: duplicate articles, nonsystemic reviews, conference papers without peer review, as well as studies that are not relevant to the main topic or do not meet methodological standards.

Data Sources and Search Strategies

The search was conducted on three main databases: Google Scholar, the Directory of Open Access Journals (DOAJ), and Garuda (an Indonesian journal portal). The main keywords used are a combination of "Islamic Religious Education" OR "Islamic Religious Education", "learning model" OR "learning models", "tolerance" OR "tolerance", and "religious moderation" OR "religious moderation". The search was extended with Boolean operators (AND/OR) to include terminology variations, and was performed iteratively until it reached data saturation in December 2024.

Article Selection Process

The initial stage involves screening the title and abstract by two independent researchers to ensure conformity to the inclusion-exclusion criteria, with the resolution of the discussion for ambiguous cases. Articles that pass are then evaluated. Out of a total of 150 initial articles, 10 were ultimately selected after elimination based on relevance and methodological quality.

Data Extraction and Synthesis

Data extraction was carried out using a standard form that recorded key information such as authors, year of publication, research objectives, methodology, learning models used, key outcomes, and implications for tolerance. Thematic synthesis was applied to group findings based on key themes (model effectiveness, pedagogical approaches, and value reinforcement strategies), with narrative analysis to identify patterns and variations across studies.

Quality Assessment and Bias

The quality of the articles was assessed using the Critical Appraisal Skills Programme (CASP) checklist for qualitative and quantitative studies, considering methodological validity, relevance, and potential bias. The risk of publication bias was minimized through the inclusion of indexed journals, and sensitivity analysis was performed to verify the consistency of findings. This process ensures that the synthesis is based on strong and reliable evidence for academic contributions.

Through this methodology, this research produces a systematic and objective synthesis, supporting the development of theories and practices in tolerance-oriented Islamic education.

RESULTS AND DISCUSSION

To gain a comprehensive understanding of the contribution of the Islamic Religious Education (PAI) learning model to the development of tolerance attitudes, an analysis was conducted of articles that met the inclusion criteria. Of the total 150 articles identified, 10 articles were selected after going through a selection process based on topic relevance,

methodological quality, and suitability of the research context. These twelve articles are the main sources in the thematic synthesis of this research.

Table 1. The results of the research are related to the learning model of Islamic religious education in developing tolerance attitudes.

| No. | Author & year | Research Title | Main Purpose | Relevance |
|-----|---------------------------------|--|--|---|
| 1 | Syarif et al., 2025 | Reconstruction of the Islamic Religious Education Curriculum Based on the Values of Religious Moderation | Analyzing the reconstruction of the PAI curriculum based on religious moderation. | It is the basis for the formation of moderate and tolerant character in PAI learning. |
| 2 | Hakim & Muhid, 2025 | Inclusive Islamic Religious Education in Shaping Students' Religious Tolerance in Multicultural-Based Schools | Explain the influence of inclusive PAI in shaping student tolerance. | Showing the effectiveness of inclusive Islamic education in strengthening the value of tolerance. |
| 3 | Rahmat & Yahya, 2022 | The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students | Examine the impact of the inclusive PAI teaching material model on student tolerance. | Proving that a moderate approach increases the attitude of respecting religious differences. |
| 4 | Aderibigbe et al., 2023 | Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education | Examine the role of Islamic education in fostering empathy and appreciation for diversity. | Demonstrating reflective learning can strengthen awareness of intercultural tolerance. |
| 5 | Setiawan & Basri, 2024 | Teaching Islamic Education Based on the Cultural Diversity of Students | Examining PAI learning based on students' cultural backgrounds. | Encouraging PAI teachers to develop inclusive and multicultural learning. |
| 6 | Alhashmi, Bakali & Baroud, 2020 | Tolerance in UAE Islamic Education Textbooks | Identify the integration of the value of tolerance in the Islamic curriculum in the UAE. | Demonstrate a curriculum approach based on compassion and social justice. |
| 7 | Abdul-Jabbar & Makki, 2024 | Integrating Intercultural Philosophy into the High School Curriculum: Toward a Deliberative Pedagogy of Tadabbur in Diasporic Muslim Education | Incorporating intercultural philosophy in Islamic education to form dialogical learning. | Relevant for the development of reflective pedagogy in multicultural contexts. |

| No. | Author & year | Research Title | Main Purpose | Relevance |
|-----|---------------------------|---|--|---|
| 8 | Demirkoparan, 2025 | Mosque Pedagogy in Belgium | Examines the practice of mosque pedagogy in Belgium and its impact on minority Muslim communities. | Demonstrate the importance of community-based learning to build solidarity and tolerance. |
| 9 | Mutholingah, 2021 | Strengthening of Religious Tolerance through Islamic Education Learning Based on Nonviolence Culture in Public University | Analyze the strengthening of tolerance through a non-violent culture in PAI. | Showing the effectiveness of the peaceful approach in building student tolerance. |
| 10 | Stegenga & Erickson, 2022 | Introduction to Special Issue: Critical Perspectives in Islamic Education | Examining Islamic education from a global critical perspective. | Provide a theoretical basis for updating the PAI curriculum to be adaptive to cultural diversity. |

The main findings are classified based on the main themes, namely the effectiveness of the learning model, pedagogical approach, and strategies to strengthen the value of tolerance.

Effectiveness of the PAI Learning Model in the Development of Tolerance Attitudes:

Various studies have shown that the PAI learning model that is inclusive and oriented towards the cultural diversity of students is effective in fostering tolerance. For example, Rahmat & Yahya report that the implementation of inclusive PAI teaching materials in Indonesia contributes to an increase in religious tolerance as well as a decrease in radicalism among students, with indications of a significant increase in respect for religious plurality.

Hakim & Muhid revealed that the implementation of inclusive PAI in a multicultural school environment is able to form a harmonious educational ecosystem, where a dialogical model and comprehensive evaluation encourage students to appreciate the principles of *Rahmatan lil Alamin*. Mutholingah highlighted the strengthening of tolerance through a culture of non-violence in public higher education institutions, which has proven effective in reducing the incidence of interfaith conflicts.

Innovative Pedagogical Approaches in PAI

Authentic and reflective learning approaches have been shown to strengthen intercultural tolerance. Aderibigbe et al. demonstrated that PAI integrated with the context of empirical life encourages the development of empathy and appreciation for social diversity among students. Abdul, Jabbar & Makki integrate intercultural philosophy through the concept of *Tadabbur*, which synergizes Islamic values with Western deliberative pedagogy, thus shaping a dialogical and ethical learning process at the secondary school level for the Muslim diaspora community.

Demirkoparan describes mosque pedagogy in Belgium as a contextual approach that emphasizes the formation of Muslim identity and community solidarity, albeit in a non-Muslim environment.

Strategy to Strengthen the Value of Tolerance in the PAI Curriculum

Syarif et al. recommend the reconstruction of the PAI curriculum based on the values of religious moderation, which aims to form an empathetic and adaptive character to the development of the times. Setiawan & Basri emphasized the significance of PAI, which is oriented towards the cultural diversity of students, where educators who are sensitive to the background of students are able to create an inclusive and multicultural learning environment.

Alhashmi, Bakali & Baroud analyze the Islamic education curriculum in the United Arab Emirates, which integrates tolerance through learning about social participation, justice, and compassion, thus fostering a moderate character. Stegenga & Erickson emphasize critical analysis of Islamic education to respond to global challenges such as cultural plurality, with curriculum reform and reflective pedagogical approaches.

In general, the results of SLR indicate a positive trend that an interactive, contextual, and universal human values-based PAI learning model is effective in forming tolerance attitudes.

This discussion of the results of the SLR interprets the findings within a broader framework of the literature, identifies theoretical and practical implications, and uncovers research gaps. These findings are consistent with the general view that religious education, especially PAI, is not merely a transfer of knowledge, but rather a mechanism of internalizing moral and social values to prevent intolerance, within the framework of character education theory, social habits such as cross-group cooperation, collaborative activities, and dialogue between students contribute to the formation of empathy. Thus, the strengthening of the values of tolerance in PAI must pay attention to the ecological aspects of education: teacher-student relations, school culture, and daily practices. This emphasizes that the implementation of the tolerance-oriented PAI learning model cannot stand alone without the support of an inclusive and harmonious educational ecosystem. In-depth analysis uncovers challenges and opportunities for pedagogical innovation.

Implications theorem

These findings reinforce the theory that PAI can function as an instrument of religious moderation, as elaborated by Umami in which interactive and reflective approaches respond to multicultural challenges, In the global literature on religious education, there is a shift towards a learner-centered approach that facilitates the formation of self-awareness and critical reflection. When PAI is directed at a reflective learning model, students are better able to process differences as a natural social reality. In the context of a multicultural society, this is important to avoid the birth of religious exclusivism. Thus, your SLR findings are aligned with global academic trends that emphasize the need for humanistic and universal human values-based PAI learning.

The integration of intercultural philosophy shows the synergy between Islamic values and Western pedagogy, The deliberative tadabbur approach allows learners to internalize Islamic values through balanced analysis, reflection, and argumentation. This perspective expands the paradigm of PAI from dogmatic to dialogical. In the plural Indonesian context, this kind of pedagogy is very relevant to instill a willingness to listen to other points of view, which is theoretically the foundation of tolerance. Thus, the findings of SLR confirm that a dialogical PAI learning model can reduce the potential for polarization and increase ethical thinking capacity.

Through the perspective of critical pedagogy, students are encouraged to understand the social structures that create inequality, stereotypes, and intolerance. Within this framework, PAI not only functions as a conveyor of religious doctrine, but also as a space for social transformation. Therefore, the curriculum renewal they propose supports the idea that PAI needs to develop the ethical, analytical, and social competencies of students in order to be able to coexist in a multicultural society.

The effectiveness of the inclusive model supports the theory that learning that respects cultural diversity prevents extremism, in line with the concept of *Rahmatan lil Alamin* as the foundation of social harmony. In the perspective of Islamic pedagogy, these values can be instilled through a project-based approach that involves cross-group cooperation. Such activities create a hands-on experience for students in understanding the meaning of diversity as part of God's grace, not a threat. This research reinforces the position that PAI not only cultivates correct religious attitudes, but also builds a friendly, open, and adaptive Muslim identity.

Practical Implications

For education practitioners, these results encourage the application of innovative learning models such as authentic learning and dialogic in school institutions and universities. PAI educators need to be empowered through training to integrate the value of tolerance into the curriculum, especially in the plural Indonesian context. In the policy dimension, the reconstruction of the PAI curriculum can be implemented to emphasize moderation, by reducing the dominance of the cognitive aspect of memorization and improving the affective-social domain, providing an important academic foundation that PAI should be oriented towards integrating the value of religious moderation into every component of the curriculum: the formulation of basic competencies, teaching materials, methods, media, and assessment. Theoretically, a curriculum that accommodates the value of religious moderation facilitates students to understand Islam as a religion that upholds humanity and social justice.

Research Gaps and Recommendations

The main gap lies in the limitations of longitudinal studies to evaluate the long-term impact of the PAI model on tolerance. The success of a learning model is not sufficiently assessed from short-term outcomes, but must be tested longitudinally to determine the consistency of its effect on the development of students' tolerance attitudes. The longitudinal approach is very important in the study of religious education, because the process of internalizing values takes place gradually and is influenced by the dynamics of family, society, and the school environment. Therefore, further research needs to involve multi-site and multi-level analysis in order to capture the dynamics of tolerance formation more comprehensively, as well as a limited focus on the context of basic education even though the formation of tolerance early is a crucial aspect.

Further research is recommended to explore digital technology-based models or blended learning in PAI, as well as comparative studies between countries for generalization of findings. In addition, empirical research is needed on the role of educators in overcoming cultural biases during the learning process.

In conclusion, this SLR affirms the potential of PAI as an agent of tolerance in the era of globalization, but requires continuous innovation to address the gap. These findings make a

significant contribution to the development of relevant Islamic education, supporting the formation of a tolerant and harmonious generation.

CONCLUSION

The results of the study show that the Islamic Religious Education learning model has a strategic role in instilling the values of tolerance through an inclusive, contextual, and reflective approach. Learning models such as authentic learning, dialogic learning, and intercultural approaches have been proven to be effective in forming social awareness, empathy, and respect for differences. The PAI curriculum needs to be reconstructed to emphasize the affective and social dimensions rather than just the transfer of cognitive knowledge. Educators are required to play an active role as facilitators of universal human values derived from Islamic teachings. In addition, this study reveals research gaps, especially the lack of longitudinal studies that assess the long-term impact of the PAI model on tolerance at the primary education level. Therefore, further research that integrates digital technology and blended learning methods is needed to expand the application of the PAI learning model in the context of multicultural education. Overall, the results of this SLR confirm that PAI has great potential to be an effective instrument in building a harmonious, moderate, and socially just society through learning oriented to the values of tolerance and peace.

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