

Integration of Muwāṭhanah Principles in the Analysis and Development of Islamic Cultural History Materials Through a Multidisciplinary Approach

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Abstract

This conceptual study examines the integration of muwāṭhanah (Islamic citizenship values) into the development of Islamic Cultural History (SKI) learning materials through a multidisciplinary approach. The background stems from the gap between the normative vision of Islamic education aimed at shaping civilized, tolerant, and participatory citizens and classroom practice, which remains descriptive and memory-based. The study explores: (1) how muwāṭhanah values such as equality, social responsibility, and respect for diversity are represented in current SKI materials; (2) how a multidisciplinary design can systematically embed these values into objectives, content, strategies, and assessments; and (3) how the model could be conceptually implemented and evaluated prior to field application. The theoretical synthesis indicates that integrating muwāṭhanah enriches Islamic educational paradigms by combining the integration interconnection framework with fiqh al-muwāṭhanah. The proposed model positions teachers as facilitators of value dialogue and learners as active agents connecting Islamic history with contemporary social realities. Conceptually, this integration provides a transformative pathway toward reflective, collaborative, and civic-oriented SKI learning, potentially serving as a prototype for curriculum innovation rooted in Islamic and national values. Further empirical validation through Design-Based Research (DBR) or Research and Development (R&D) is recommended to examine the model's feasibility and pedagogical impact within Indonesia's pluralistic and democratic education system.

Keywords: Muwāṭhanah; Islamic Cultural History; multidisciplinary approach; Islamic education; civic values

Introduction

Islamic Cultural History Education (SKI) plays a strategic role in shaping students' historical literacy, cultural sensitivity, and citizenship character. In the context of a diverse Indonesia, SKI material should ideally not only present factual knowledge about events and figures, but also foster national awareness, critical thinking skills, and readiness to participate in a pluralistic social space. This

orientation is in line with the demands of 21st-century competencies, including global literacy and digital citizenship, which place history learning as a means of shaping inclusive, responsible, and adaptive citizens. Therefore, the design of SKI material needs to integrate interdisciplinary perspectives in history, sociology, anthropology, and religious studies so that students do not merely memorize narratives of the past, but are able to relate them to contemporary issues such as diversity, social justice, and media ethics. This approach is expected to create a reflective, dialogical, and transformative learning experience, so that SKI contributes significantly to the formation of students with character, global competitiveness, and a focus on the common good. (Anshori & Irwandi, 2024; Nugroho, 2025).

However, SKI learning practices in the field are still often chronological, descriptive, and memorization-centered, so that civic values relevant to contemporary realities such as tolerance, social participation, and media ethics are not systematically articulated (Adiyono et al., 2025). The gap between the curriculum vision and learning enactment indicates an urgent need for the development of more contextual, interdisciplinary, and character-oriented materials, as well as alignment with authentic assessment practices. This condition is an important background for designing material interventions that are not only historically accurate but also present meaningful cross-disciplinary tasks, assessment rubrics that assess the cognitive, affective, and action domains, as well as support for teacher professional development so that SKI learning is effective in shaping students' civic dispositions and practices. (Djubaedi, Sutarno, Fatimah, & Hidayat, 2022).

The principle of *muwāṭḥanah*, which affirms the equality of citizens' rights and obligations, respect for differences, and a commitment to coexistence, offers a normative framework for enriching SKI material. When combined with a multidisciplinary approach that integrates historical, sociological, anthropological, religious studies, and pedagogical perspectives, *muwāṭḥanah* has the potential to transform learning from merely conveying narratives of the past into a reflective process that connects Islamic heritage with contemporary social challenges. This synergy is expected to encourage holistic, dialogical, and transformative learning experiences. (Malik, 2018).

Based on this background, this study formulates three key questions that also confirm the scope of analysis and direction of material development. First, to what extent have *muwāṭḥanah* values such as citizen equality, social responsibility, respect for diversity, and public participation been represented explicitly or implicitly in the SKI materials currently used in schools or madrasahs, including in learning objectives, historical narratives, case studies, and project assignments. Second, how can the design of multidisciplinary-based SKI material systematically integrate *muwāṭḥanah* at the

level of learning outcomes, content (themes, primary/secondary sources), learning strategies (inquiry, case studies, interdisciplinary collaborative projects), and assessment (cognitive, affective, civic action), so that it is coherent with the national policy framework and classroom practice. Third, how educators and students respond to the initial implementation of the developed material, including aspects of applicability, acceptability, and perceptions of the impact of learning on civic attitudes and participation. This problem formulation is aimed at closing the gap between the curriculum mandate and classroom needs, while providing an empirical basis for iterative refinement of the material design to ensure it is relevant, contextual, and has an impact on shaping students' civic character.

This study targets three main objectives: (a) comprehensive mapping of the representation and gaps in *muwāṭḥanah* values in existing SKI materials; (b) development of an operational multidisciplinary SKI material design model/framework equipped with sample units, collaborative activities between subjects, and authentic assessment instruments in the cognitive, affective, and civic action domains; and (c) preliminary evidence regarding the feasibility and acceptability of the model in the school or madrasah context through limited trials. Academically, this study is expected to enrich the discourse on the development of citizenship-based Islamic education materials; practically, it provides ready-to-use references for teachers and policy makers to strengthen inclusive, relevant, and character-oriented SKI learning.

This study was designed using a qualitative approach with an interpretive paradigm to gain an in-depth understanding of the process and meaning of integrating the principle of *muwāṭḥanah* in the review and development of SKI learning materials through a multidisciplinary approach. The units of analysis included curriculum documents, SKI module textbooks, and learning practices in several schools or madrasas that had begun to implement elements of citizenship and interdisciplinary integration (Rahardjo, 2018). Participants were selected purposively (purposive sampling) based on the criteria of being material developers and SKI teachers who had experience in interdisciplinary integration in order to obtain context-rich data. As stated (Hasanah, 2022) in their study on multidisciplinary approaches in Islamic education, this kind of study must pay attention to cross-disciplinary epistemological constructions so that there is no reduction of religious scientific values to the secular realm.

Data collection was conducted through (1) document analysis (syllabi, modules, SKI textbooks) to explore the presence of *muwāṭḥanah* values (e.g., citizen equality, social participation, tolerance) and how interdisciplinary components (history, anthropology, religious studies) are involved, as well as (2)

in-depth interviews with teachers or material developers to explore experiences, perceptions, and challenges in implementing interdisciplinary integration, and (3) classroom observations to capture the dynamics of teacher-student interactions, interdisciplinary learning activities, and evidence of citizenship values in practice. Data analysis uses thematic analysis procedures (familiarization phase, coding, theme confirmation) to identify and interpret patterns of integration. Data triangulation (documents, interviews, observations), member checking with participants, and audit trails are used to ensure the credibility, transferability, and dependability of the research in accordance with comprehensive qualitative research guidelines. The results are expected to produce a contextual model for the development of SKI materials based on muwāṭḥanah that can be adapted by education practitioners.

Discussion

Representation of Muwāṭḥanah Values in SKI Materials

Islamic Cultural History (SKI) materials used in schools or madrasas generally still emphasize chronological and figure-centric narratives; the concept of muwāṭḥanah, which encompasses citizen equality, social responsibility, respect for diversity, and public participation, is more often implicit than explicit in learning objectives, narrative content, and project assignments. A study of SKI textbooks at the madrasah level shows the existence of elements of tolerance such as respecting differences, recognizing the rights of others, and mutual understanding, but these elements have not been mapped as measurable indicators of citizenship or linked to students' social participation practices (community service, class deliberation, or data-based advocacy) (Hasanah, 2022). At the same time, the Ministry of Religious Affairs' official books and tools do emphasize the dimensions of religious moderation and nationality, but their translation into cross-domain (cognitive, affective, action) authentic assessment rubrics and the use of cross-disciplinary primary or secondary sources still vary in the field (Faozan, 2022).

Normatively, contemporary literature on fiqh al-muwāṭḥanah affirms the equality of citizens' rights and obligations in the modern nation-state order and its compatibility with the *Ṣaḥīfat al-Madinah* document, thereby providing a conceptual foundation for strengthening the representation of citizenship values in SKI materials (Sholihuddin, 2021). However, in order for these values to go beyond mere discourse, the design of the material needs to utilize a

multidisciplinary approach that integrates the lenses of history, sociology, anthropology, religious studies, and pedagogy as recommended by the paradigm of integration interconnection of knowledge in Islamic studies. This approach allows historical narratives to be linked to contemporary citizenship issues (diversity, social justice, digital ethics) through case studies, source inquiry, and collaborative projects across subjects (Abdullah, 2017). Thus, the representation of muwāṭṭhanah values shifts from being “scattered and implied” to being structured and operational at the level of objectives, content, learning strategies, and assessment.

The Merdeka Curriculum policy framework, particularly the Pancasila Student Profile Strengthening Project (P5), actually opens up institutional space to transfer muwāṭṭhanah values from texts to authentic interdisciplinary learning experiences. The P5 guidelines position project-based learning as a collaborative vehicle for exploring real issues and emphasize six dimensions of the profile (including global diversity, critical thinking, and mutual cooperation) that are in line with the muwāṭṭhanah citizenship objectives (Satria et al., 2024). The main challenge is to formalize these connections into measurable learning outcomes, primary/secondary source-based activity flows, and assessment instruments that capture changes in student attitudes and public participation so that the representation of muwāṭṭhanah values in SKI materials is “present and felt,” not merely “listed” (M. I. Rahman, 2017).

SKI Material Design Based on a Multidisciplinary Approach

Conceptual and Philosophical Foundations

The design of Islamic Cultural History (SKI) materials based on a multidisciplinary approach departs from the paradigm of interdisciplinary integration, namely the unification of religious, social, and humanities knowledge within the framework of Islamic education. This approach rejects the dichotomy between religious and worldly knowledge and places the value of muwāṭṭhanah (citizenship) as a bridge between the two. The goal is for SKI learning to not only present the chronology of Islamic history, but also to foster social awareness, public civility, and national responsibility. This paradigm is reinforced by Amin Abdullah's idea that Islamic education needs to integrate disciplines epistemologically in order to produce a comprehensive, contextual, and solution-oriented understanding of contemporary humanitarian problems (Saleh, et al., 2025).

Material Design Structure and Learning Outcomes

Multidisciplinary design requires the formulation of learning outcomes (LOs) that combine: 1) Cognitive dimension: understanding of Islamic history, figures, and civilization; 2) Affective dimension: internalization of the values of moderation, social empathy, and tolerance; 3) Action dimension: student participation in project-based social citizenship activities.

The process of developing the LO begins with deriving *muwāṭṭanah* values into measurable operational indicators, such as respecting differences (consistently demonstrating an inclusive attitude in cross-viewpoint discussions), working collaboratively (contributing equally and being able to resolve conflicts constructively), and thinking reflectively about social realities (developing data-based arguments and public ethics). These indicators are then mapped to the cognitive-affective-action level and linked to authentic assessment forms (participation rubrics, reflection logs, source-based essays, and civic action projects) so that their achievement can be evaluated reliably. This approach is in line with the principles of 21st-century character education and the Pancasila Student Profile (P5) policy, which emphasizes collaboration, critical thinking, and global diversity. Therefore, each LO does not stop at factual knowledge, but integrates reasoning skills, intercultural sensitivity, and a commitment to participate in social spaces so that SKI learning outcomes are measurable, relevant, and meaningful for the lives of pluralistic citizens (Junaedi, 2025).

Selection of Cross-Disciplinary Content and Themes

The learning content is organized into interdisciplinary themes that link Islamic history with social and cultural dimensions. For example: *Theme 1*: “The Medina Charter and Inclusive Citizenship” combines historical analysis, Islamic law, and the sociology of pluralistic societies; *Theme 2*: “The Abbasid Dynasty and the Ethos of Innovation” links the intellectual history of Islam with science, philosophy, and modern learning cultures; *Theme 3*: “Islam in the Archipelago: Identity and Tolerance” connects local history with anthropological studies and the value of *muwāṭṭhanah* in pluralistic societies.

Through this approach, students learn to connect historical events with contemporary social realities, for example, linking the principles of citizenship in the Medina Charter with the practices of tolerance, class deliberation, or media ethics today so that learning does not stop at memorizing

facts but shifts to source-based reasoning, case analysis, and ethical reflection that leads to simple social action. This strategy is in line with the findings (Wahyono, Budiningsih, Suyantiningsih, & Rahmadonna, 2022). which show that the integration of a multicultural approach in religious education strengthens attitudes of tolerance, intergroup empathy, and social participation. In other words, the interdisciplinary processing of SKI material not only enriches the cognitive horizon but also shapes civic dispositions that are relevant to the context of Indonesia's diversity.

Learning Strategies and Pedagogical Models

A multidisciplinary approach is applied through active learning models, such as: 1) Project-Based Learning (PjBL): students examine socio-religious issues by connecting the principles of muwāṭḥanah and historical Islamic practices; 2) Inquiry-Based Learning: students investigate authentic questions, such as "How are the citizenship values of the Medina Charter relevant to modern Indonesian society?"; 3) Collaborative Learning: students from different subjects (SKI-PPKn-Sociology) work together to produce tangible products such as tolerance campaigns, historical exhibitions, or reflective essays.

Research (Inayati & Pratiwi, 2025). proves that Project Based Learning (PjBL) in Islamic Religious Education improves critical thinking, collaboration, and social-religious awareness skills. These findings are understood as a direct consequence of the nature of PjBL, which places students in authentic tasks based on real problems, requiring source inquiry (primary or secondary), the production of public artifacts (thematic exhibitions, literacy campaigns), and structured reflection throughout the project cycle. With the support of process-product assessment rubrics, PjBL encourages data-based argument exchange, role negotiation within teams, and explicit articulation of virtuous values (moderation, empathy, social responsibility) so that cognitive achievements are integrated with affective dispositions and civic actions that are in line with the principle of muwāṭḥanah.

Authentic Assessment and Evaluation of Citizenship Values

Assessment in this design is not limited to factual knowledge, but assesses cognitive, affective, and civic action in an integrated manner. The forms include: 1) Source based essays to assess historical argumentation (cognitive); 2) Reflection logs and peer evaluations to assess

empathy and cooperation (affective); 3) Civic action rubrics to assess real contributions to social projects (action).

This assessment approach is supported by findings (Y. Rahman & Al Walid, 2022) which confirm that moderation-based learning and critical thinking are effective in fostering students' civic dispositions and ethical reflection; implication, assessment instruments need to capture not only the accuracy of knowledge, but also the quality of moral reasoning, intercultural empathy, and civic agency. Therefore, authentic assessments through source-based argumentation rubrics, reflection journals, structured debates or Socratic seminars, and civic action project assessments are designed to assess the relationship between reasoning, attitudes, and actions in line with the principles of *muwāthanah*. Triangulation of evidence (products, processes, and peer feedback) ensures the measurability of achievements in the cognitive, affective, and action domains, while also providing formative feedback for the continuous improvement of learning practices.

Integration with the National Curriculum Policy

This multidisciplinary design is in line with the direction of the Merdeka Curriculum, especially in strengthening the Pancasila Student Profile Project (P5), which emphasizes interdisciplinary, collaborative, and socially participatory learning. Within this framework, SKI material serves as the historical and moral basis for P5 projects such as “Global Diversity” or “Mutual Cooperation in Diversity” by mapping SKI learning outcomes to P5 elements or sub-elements (critical thinking, global diversity, mutual cooperation), linking primary or secondary historical sources with contemporary citizenship issues, and designing public artifacts (exhibitions, literacy campaigns, school policy briefs) as learning outputs. Thus, teachers not only transmit historical knowledge, but also facilitate authentic citizenship learning experiences through inquiry, case studies, and interdisciplinary projects (SKI, PPKn, Sociology) that are assessed with authentic assessments in the cognitive, affective, and action domains. The implementation of this model is also in line with the Ministry of Religious Affairs' Religious Moderation policy, which places the values of *muwāthanah* (equality among citizens), respect for differences, and social responsibility as pillars for strengthening national character, while also providing a normative umbrella for schools or *madrasahs* to explicitly integrate these values into teaching tools and the culture of educational units (Faisal, 2022).

The design of SKI materials based on a multidisciplinary approach makes learning more reflective, contextual, and transformational. The values of muwāṭanah are no longer just discourse, but are translated into a pedagogical structure that guides learning outcomes, the selection of cross-disciplinary content, active learning strategies (inquiry, case studies, PjBL), and authentic assessment in the cognitive, affective, and action domains. Thus, SKI functions not only as a history lesson, but also as a medium for civic education based on Islamic values and national spirit, which encourages social participation, intercultural empathy, and public responsibility. To ensure sustainability, this design needs to be accompanied by teacher professional development, the provision of adequate primary or secondary sources, and a school culture that supports reflection and cross-subject collaboration so that its impact is not limited to increasing knowledge, but is also evident in changes in the disposition and civic practices of students inside and outside the classroom.

Initial Implementation and Evaluation of Developed Materials

The initial implementation of the Islamic Cultural History (SKI) material development model based on the principles of muwāṭhanah and a multidisciplinary approach was designed as a conceptual stage to prepare learning tools before field testing was conducted. This stage comprised four main components: 1) Curricular design preparation; 2) Teacher capacity building; 3) Learning simulation in a limited environment (microteaching); 4) Assessment instrument testing.

Each component is designed to ensure that muwāṭhanah values such as citizen equality, social responsibility, respect for diversity, and public participation can be systematically operationalized in the context of SKI. At this stage, the integrative-interconnective approach developed by Abdullah (2017) becomes the main epistemological framework for connecting religious, social, and historical dimensions into an integrated learning system (Abdullah, 2017). Thus, the initial implementation not only focuses on the content of the material, but also prepares a learning environment conducive to the internalization of Islamic-based citizenship values.

At a practical level, initial implementation can be applied through interdisciplinary learning simulations that integrate SKI with Civics, Sociology, and Indonesian Language. For example, the theme “The Medina Charter and Inclusive Citizenship Values” was developed as a case study combining historical text analysis (history), discussion of social principles (sociology),

and reflection on diversity (civics). The simulation process is facilitated through Project-Based Learning (PjBL) and Inquiry Based Learning (IBL) models, which have been proven effective in encouraging active student participation and critical and reflective thinking skills (Inayati & Pratiwi, 2025). Teachers act as facilitators who guide students in exploring the meaning of *muwāṭānah* from historical events, mapping its relevance to current social issues (such as digital tolerance, gender equality, and participatory leadership), and expressing it in the form of collaborative projects or learning artifacts (e.g., historical literacy campaigns and national dialogue in the classroom). This approach prepares the practical application of *muwāṭānah* values without first involving the entire class population in the field, but rather in a limited conceptual test context.

The initial evaluation of this conceptual model was designed with two objectives: (1) to test the design integration between learning objectives, content, strategies, and assessment; and (2) to assess the potential feasibility of the model in the context of diverse schools/madrasahs. The evaluation was conducted through expert judgment by Islamic education experts, curriculum experts, and SKI practitioners to assess internal consistency and compliance with national policies such as KMA No. 183/2019 and the Pancasila Student Profile (P5) framework (Ritonga & Manurung, 2025). Authentic assessment instruments that assess the cognitive, affective, and civic action domains were simulated in a limited manner using project-based learning scenarios, as recommended in the research by Rahman, Al-Walid & Humaidi (2022), which emphasizes the importance of measuring ethical reflection and civic disposition in religious education (Y. Rahman & Al Walid, 2022). Through this simulation, the effectiveness of the model is assessed not from empirical results in the field, but from conceptual consistency and implementational readiness.

The expected conceptual evaluation results from this stage are the development of a learning model that is ready to be operationalized in field research. The model must meet the following criteria: 1) Theoretical validity, i.e., in accordance with the principles of modern Islamic pedagogy and national curriculum policy; 2) Practical relevance, i.e., easily adaptable by teachers in various school or madrasah contexts; 3) Transformational potential, i.e., believed to be capable of fostering historical literacy, social empathy, and civic awareness in students.

As suggested by Sholihuddin (2021) in his study on *Fiqh al-Muwāṭānah*, a successful education model is one that does not stop at the transmission of Islamic discourse, but facilitates

the formation of real civic behavior (Sholihuddin, 2021). Thus, this initial implementation and conceptual evaluation stage serves as a design laboratory to test the structure, coherence, and readiness of the model before it is empirically applied in a real school environment. As suggested by Sholihuddin (2021) in his study of Fiqh al-Muwāṭṭānah, a successful educational model is one that does not stop at the transmission of Islamic discourse, but facilitates the formation of real civic behavior (Sholihuddin, 2021). Thus, this initial implementation and conceptual evaluation stage serves as a design laboratory to test the structure, coherence, and readiness of the model before it is empirically applied in a real school environment.

Synthesis of Findings and Theoretical and Practical Implications

A conceptual synthesis of the design model integrating the principle of muwāṭṭānah in the development of Islamic Cultural History (SKI) materials through a multidisciplinary approach shows that this new paradigm has the potential to reposition SKI learning from a factual-historical orientation towards a reflective and participatory orientation. This approach places muwāṭṭānah values such as citizen equality, social responsibility, respect for diversity, and public participation as epistemological and pedagogical structures that guide all components of learning, from outcomes, content, strategies, to assessment. If implemented, this design will shift the function of SKI from merely transmitting historical narratives to becoming a medium for internalizing Islamic citizenship values that are contextual to modern social life. Within this framework, SKI learning is transformed into a vehicle for shaping the character of citizens who are religious, rational, and moderate, as outlined by (Sholihuddin, 2021) in the concept of fiqh al-muwāṭṭānah, which emphasizes the compatibility between Islamic principles and national values.

Theoretically, this model enriches the discourse on contemporary Islamic education by combining two major approaches: first, the paradigm of interdisciplinary integration (Abdullah, 2017), which rejects the dichotomy between religious studies and social sciences. Second, the transformative multidisciplinary approach, which integrates constructivist learning theory, reflective pedagogy, and Mezirow's transformative learning theory. Through this integration, muwāṭṭānah values are not understood as merely normative doctrines, but as epistemological tools for reading the relationship between history, religion, and citizenship in the Indonesian context. If

implemented, this model is expected to create a learning ecology that supports the emergence of critical awareness, empathy across identities, and the ability to actively participate in social life. This approach also reinforces the theory of Religious Moderation Education developed by (Y. Rahman & Al Walid, 2022. Nugroho, 2025), which states that teaching based on moderation and critical reasoning can build ethical reflection and a sense of citizenship that balances faith and rationality.

In practical terms, when implemented, this model has the potential to bring about a paradigm shift in the teaching of SKI in schools/madrasahs. Teachers no longer act as narrators of history, but rather as facilitators of social dialogue and guides for reflection on values. SKI material can be developed into interdisciplinary project units that encourage collaboration between subjects, such as SKI, Civics, Sociology, to explore topics such as “The Medina Charter and Inclusive Citizenship” or “Islam Nusantara and Global Diversity.” With the support of the Merdeka Curriculum policy and the Pancasila Student Profile (P5) program, this model can be synergized with project-based learning (PjBL) to foster reflective, collaborative, and socially oriented attitudes (Inayati & Pratiwi, 2025). In the long term, the implementation results are expected to encourage the formation of an Islamic values based citizenship learning ecosystem, where students' historical, social, and moral competencies develop simultaneously.

The theoretical implications of this design also broaden the horizons of Islamic education by introducing the concept of “pedagogical muwāṭānah,” an approach to teaching that uses Islamic citizenship values as a framework for critical pedagogy. This model can serve as a new theoretical lens for interpreting the interaction between Islamic historical texts and the context of a pluralistic society. In practical terms, the results of this development can be used as a reference model for educational institutions, curriculum developers, and teacher trainers to develop value-based, contextual, and interdisciplinary teaching tools. As emphasized by (Wahyono et al., 2022), the integration of multiculturalism and diversity values in religious education has been proven to strengthen social awareness and foster tolerant public participation. Thus, this conceptual synthesis not only contributes to the development of modern Islamic education theory but also presents a practical prototype ready to be tested in field research to strengthen citizenship education based on Islamic and national values.

Summary of Results and Future Agenda

Conceptually, the synthesis of the design for integrating the principle of muwāṭhanah in the development of Islamic Cultural History (SKI) material through a multidisciplinary approach shows significant potential in forming a reflective, collaborative, and citizenship-oriented learning model. This model theoretically produces three main results. First, there is a need for epistemological reconstruction in SKI learning, namely a shift from a descriptive chronological model to an interpretive and interconnective model, in which historical events are understood as a space for learning social and moral values. Second, pedagogically, this design proposes a cross-disciplinary learning structure that integrates history, sociology, anthropology, and religious studies into a unified learning of muwāṭhanah values. Third, this design leads to the formation of modern Islamic citizenship character, namely citizens who are religious, tolerant, and actively participate in social life. In a conceptual context, these results have the potential to strengthen the implementation of the Merdeka Curriculum and the Pancasila Student Profile Strengthening Project (P5) through the enrichment of spiritual and national dimensions (Ritonga & Manurung, 2025).

From a theoretical perspective, these developments make an important contribution to contemporary Islamic education literature. The integration of muwāṭhanah values broadens the horizons of Islamic character education towards a more contextual and universal paradigm, which is in line with the idea of *fiqh al-muwāṭhanah* in Islamic citizenship education (Sholihuddin, 2021). This conceptual model shows that muwāṭhanah values can function as an epistemological axis for curriculum development that integrates spirituality, rationality, and sociality in a balanced manner. The multidisciplinary approach used also reinforces the model of scientific integration-interconnection proposed by Amin Abdullah (2017), with an emphasis on the integration of religious studies and social sciences and humanities in the educational process (Abdullah, 2017). Theoretically, this design provides a new direction for the development of a transformative learning paradigm in Islamic education, where learning not only transfers knowledge but also shapes the reflective awareness and social praxis of students (Sholihuddin, 2021).

In practical terms, if this model is implemented, the expected outcome is the emergence of collaborative cross-disciplinary learning patterns in schools and madrasas, where SKI teachers act as facilitators of dialogue on values and history, rather than merely teaching facts. Through collaboration between subjects (e.g., SKI, Civics, Sociology, Indonesian Language), students can

simultaneously develop historical thinking skills, social empathy, and awareness of diversity. The application of Project-Based Learning (PjBL) and Inquiry Based Learning (IBL) in this model is believed to strengthen students' critical thinking, collaborative communication, and ethical reflection skills, as evidenced by Inayati & Pratiwi (2025) and Sholeh (2024) (Inayati & Pratiwi, 2025) (Sholeh et al., 2024). If implemented gradually, this model can become a prototype for Islamic values-based citizenship education, which is not only relevant to national needs but also has global relevance in the context of multicultural education.

The recommended follow-up agenda includes several stages. First, an expert review of the conceptual model is needed to assess its internal consistency, curriculum relevance, and compliance with national regulations such as KMA No. 183/2019 and the Ministry of Religious Affairs' Religious Moderation policy. Second, a complete set of learning tools (teacher modules, project guidelines, and authentic assessment rubrics) needs to be developed and tested on a limited scale. Third, exploratory field research is recommended to observe teacher and student responses to the implementation of this model in madrasahs and public schools. In addition, longitudinal analysis is needed to assess the sustainability of learning effects on changes in student attitudes, social participation, and civic awareness. Strengthening the reflective and participatory dimensions in religious education requires a continuous process, not just a momentary intervention (Wahyono et al., 2022). Therefore, the follow-up research agenda must be directed at ensuring that the value of *muwāṭānah* does not stop at the level of curriculum rhetoric but is truly internalized in the learning experiences and social lives of students.

Conclusion

Conceptually, integrating the principle of *muwāṭānah* into the study and development of Islamic Cultural History (SKI) materials through a multidisciplinary approach is a strategic step toward balancing spirituality, rationality, and citizenship in Islamic education. This framework does not stop at the transfer of historical knowledge, but fosters reflective awareness, social empathy, and active citizenship participation. By placing the values of *muwāṭānah*, equality, social responsibility, respect for diversity, and commitment to coexistence as the pedagogical axis, the model integrates the cognitive, affective, and action domains as a whole. The multidisciplinary approach enables teachers and students to link Islamic historical events with contemporary social dynamics, making

learning more meaningful and contextual to the reality of Indonesian nationality. Theoretically, this concept enriches the epistemology of Islamic education by strengthening the paradigm of interconnected integration (Amin Abdullah) while expanding the framework of *fiqh al-muwāṭānah*, thereby directing Islamic education towards being inclusive, dialogical, and based on civic virtue. From a pedagogical perspective, the role of teachers shifts from delivering material to facilitating value dialogues and guiding social reflection, while students take on the role of active agents who construct meaning across disciplines. In practical terms, this design has the potential to become a prototype for an SKI curriculum that is in line with P5 and Religious Moderation, strengthening historical literacy, critical reasoning, and collaborative moderate citizenship. As it is still conceptual, further research (DBR/R&D) is needed to validate its effectiveness and ensure the operationalization of Islamic values in a pluralistic and democratic education system.

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