MULTI-RELIGIOUS EDUCATION FROM THE PERSPECTIVE OF ISLAMIC TEACHINGS COMPARED TO THE PLURALIST MODEL

Javad Fakhkhar Toosi[*], *Asyraf Isyraqi Jamil*

Islamic Education Programme. Academy of Islamic Studies. University of Malaya. 50603. Kuala Lumpur. Malaysia.

Email: [*]j.fakhar.t@gmail.com

Abstract

The article illustrates the capacity of Islam to solve the social problem of religious education in multicultural societies. A qualitative method has been adopted. The main result of the study is that in societies where people of different religions live. Islam, based on its beliefs, accepts multi-religious education that is to educate all religion's teachings. This side of Islamic heritage solves the social problem that comes from teaching a particular religion in such societies. The study displays that the pluralistic religious education, cannot solve these problems. The study concludes that Islam has an active and constructive approach to other cultures and religions in the field of education that is based on freedom of religion and educational justice. It also suggests that some practical researches should be done to explore the benefits of this Islamic solution in Malaysian society as a multicultural society.

Keywords: Religious education; multi-religious education; multicultural societies; problem and solution.

Khulasah

Makalah ini mengemukakan solusi daripada perspektif Islam terhadap isu sosial yang berkaitan dengan pendidikan keagamaan dalam masyarakat berbilang budaya. Metode kualitatif telah diguna

pakai dalam pengumpulan dan analisis data. Dapatan utama yang dibentangkan dalam makalah ini menjelaskan bahawa agama Islam menerima pendekatan pendidikan pelbagai agama dalam masyarakat berbilang sebagai cara untuk menyampaikan pengetahuan berkenaan agama-agama. Pandangan ini dilihat mampu menyelesaikan isu sosial yang timbul akibat daripada penekanan kepada hanya satu agama sahaja dalam masyarakat berbilang agama. Kajian yang dilaksanakan ini mendedahkan bahawa model pendidikan pluralis agama tidak dapat menyelesaikan isu yang berbangkit. Ia juga turut merumuskan bahawa Islam sebagai agama yang memiliki pendekatan yang aktif dan konstruktif dapat berinteraksi dengan agama dan budaya lain khususnya dalam bidang pendidikan yang berasaskan kepada pendekatan kebebasan dan keadilan dalam mengamalkan agama masing-masing. Makalah ini mencadangkan keperluan satu kajian lanjut yang praktikal untuk mengembangkan kelebihan pendidikan pelbagai agama dalam masyarakat Malaysia yang bersifat pelbagai agama dan budaya.

Kata kunci: Pendidikan keagamaan; pendidikan pelbagai agama; masyarakat berbilang budaya; permasalahan dan solusi.

Introduction

Multicultural societies refer to societies that have different cultures with diverse identities.[1] Culture and identity are based on many elements, one of which is religion.[2] So

[1] Brady Veronica, "A Flaw in the Nation-building Process: Negotiating the Sacred in Our Multicultural Society," in *Negotiating the Sacred: Blasphemy and Sacrilege in a Multicultural Society*, edited by Coleman Elizabeth Burns and White Kevin (Canberra: ANU Press, 2006), 44.

[2] Gary D. Bouma, "The Emergence of Religious Plurality in Australia: A Multicultural Society," *Sociology of Religion* vol. 56(3) (1995), 287.

when it comes to the multicultural society and its attributes, one has to talk about religion as the important element. The subject of religion in multicultural societies can be studied from different angles, but we can hardly say that there is not anything more important than religious education, that we will see faces a great problem in such societies.[3]

Religious education is defined as 'the understanding of the language, meaning and beliefs of a religion.'[4] It is clear that, religious information has different levels ranging from the bare minimum information to the deepest knowledge of religion.[5] Considering this point prevents from confusing this definition with other definitions that have addressed a certain level of religious education, like "the ability to detect and analyse the application of religion in society, culture and politics."[6]

The significant problem regarding the religious education in multi-cultural societies is that teaching of a particular religion causes groupings among the people,[7] because every religion considers itself to be the rightful

---

[3] Charlene Tan, "The Teaching of Religious Knowledge in a Plural Society: The Case for Singapore," *International Review of Education / Internationale Zeitschrift für Erziehungswissenschaft / Revue Internationale de l'Education* vol. 54(2) (2008), 175-191.

[4] Penny A. Bishop and Robert J. Nash, "Teaching for Religious Literacy in Public Middle Schools," *Middle School Journal* vol. 38(5) (2007), 24.

[5] Allison Skerrett, "Religious Literacies in a Secular Literacy Classroom," *Reading Research Quarterly* 49(2) (2014), 235.

[6] Grace Davie, "Thinking Sociologically about Religion: Implications for Faith Communities," *Review of Religious Research* vol. 54(3) (2012), 275.

[7] Jonathan Fox, "The Rise of Religious Nationalism and Conflict: Ethnic Conflict and Revolutionary Wars 1945-2001," *Journal of Peace Research* 41(6) (2004), 721.

and others to be astray.[8] This makes the followers of every religion interested in being taught their religious teachings. Then we are faced with the difficult question of which religion and on what criteria to be base in religious education?

The establishment of religious education in these societies on the religion that has a majority in society or enjoys political power does not solve the problem for followers of a religion that is in the minority or lacks political power, and may eventually lead to a sense of frustration or even confrontation in such societies. However, the teachings of the particular religion are based on respect for other religions, peaceful and coexisting with the followers of other religions, the problem remains.[9] On the other hand, the lack of knowledge and awareness towards the other religions causes misunderstandings with other people in many cases.[10]

To solve this problem, Islam recommends a specific solution, that is, multi-religious education. The current article, while demonstrating the Islamic solution in these societies, illustrates the superiority of this solution to its rival that is known as the pluralistic model. Pluralistic education in general incorporates higher levels of complex thinking that enable students to engage in cooperative behaviours, manage controversial issues, and develop a

---

[8] Fröhlich Thomas, "Civil Religion on a Confucian Basis," in *Tang Junyi: Confucian, Philosophy and the Challenge of Modernity* (Leiden & Boston: Brill, 2017), 131.

[9] Sterkens Anthony Hermans, *Predictors of Force-Driven Religious Conflict in Religion and Conflict Attribution: An Empirical Study of the Religious Meaning System of Christian, Muslim and Hindu Students in Tamil Nadu, India* (Leiden & Boston: Brill, 2015); Guyer Paul, "Monism and Pluralism in the History of Aesthetics," *The Journal of Aesthetics and Art Criticism* 71(2) (2013), 136.

[10] Klepper Adam, "High School Students' Attitudes toward Islam and Muslims: Can a Social Studies Course Make a Difference?" *Social Studies* vol. 105(3) (2014): 117.

high regard for others' perspectives, beliefs, and backgrounds. [11] Therefore, in defining the model of pluralistic religious education, it can be introduced as the religious literacy education based on respect for different beliefs. [12] The reason for the comparison of these two models is the common grounds between them, the two of them, do not promote teaching one particular religion.

The importance of this article is to present an Islamic-approved solution for the multi-cultural societies that provides the basis for the appropriate model of religious education in these societies. In the current study Islamic theoretical basis is reviewed and presented in a model. Qualitative approach is taken through these researches. [13] At the same time, a comparison between this model and the competing model is also considered hence using the comparative method. [14] The information needed has been collected from articles, and classic texts. Referring to the classical sources is where we want to provide evidence to support the multi -religious literacy based on the Islamic sources.

Most of scholars insisted on the need for dialogues between different religions. These works can be classified into four categories:

---

[11] Mark E. Engberg and Sylvia Hurtado, "Developing Pluralistic Skills and Dispositions in College: Examining Racial/Ethnic Group Differences," *The Journal of Higher Education* vol. 82(4) (2011), 418.

[12] Oduntan Jawoniyi, "Rethinking the Religious Education Curricula in Nigerian Schools," *Journal for the Study of Religion* vol. 22(2) (2009), 65.

[13] Colin Elman, Diana Kapiszewski, and Lorena Vinuela, "Qualitative Data Archiving: Rewards and Challenges," *Political Science and Politics* vol. 43(1) (2010), 25.

[14] Charles L. Nunn and Natalie Cooper, "Investigating Evolutionary Lag Using the Species-Pairs Evolutionary Lag Test (Spelt)," *Evolution* vol. 69(1) (2015), 248.

1. Emphasizing on dialogue without focusing on a particular model. The work of Nienhaus [15] can be cited as the most striking example. He recommends a dialogue between religious followers, but there is no practical plan for the dialogue in his writing. We can also refer to Lester, [16] Diallo, [17] and Mostaza, Garcia-Romeral, and Duocastella. [18]

2. Emphasizing on exclusively religious education with tolerance and respect towards other religious teachings. We can point to Erb, [19] Hartwick, Hawkins, Schroeder, [20] Evans, [21] Naiditch, [22] Crisp et al., [23] and so on in this group. These researches

---

[15] Nienhaus Cyndi, "Nostra Aetate: Religious Literacy for Today's Catholic Students. Catholic Education," *A Journal of Inquiry & Practice* vol. 17(1) (2013), 71.

[16] Lester Emile, "Teaching for Religious Tolerance in Modesto," *Phi Delta Kappan* vol. 93(4) (2011), 8.

[17] Diallo Ibrahima, "Introduction: The Interface between Islamic and Western Pedagogies and Epistemologies: Features and Divergences," *International Journal of Pedagogies & Learning* vol. 7(3) (2012), 83.

[18] Mostaza Esther Fernández, Clara Fons I. Duocastella and Gloria García-Romeral, "Navigating Religious Boundaries at School: From Legitimate to Specious Religious Question," *Mediterranean Journal of Educational Studies* vol. 14(1) (2009), 77.

[19] Tom Erb, "The Editor Reflects: Living and Learning in a Diverse Society," *Middle School Journal* vol. 38(5) (2007), 2.

[20] Hawkins Hartwick and Schroeder, "Emphasis on Diversity of Religious Views in Social Studies: A National Survey of Social Studies Teachers," *Journal of Social Studies Research* vol. 40(4) (2016), 254.

[21] Evans Suzanne, "The Role of Multicultural Literature Interactive Read-Alouds on Student Perspectives toward Diversity," *Journal of Research in Innovative Teaching* vol. 3(1) (2010), 97.

[22] Naiditch Fernando, "A Media Literate Approach to Developing Diversity Education," *Journal of Media Literacy Education* vol. 5(1) (2013), 341.

[23] Thomas. Crisp and Margaret Quinn Suzanne M. Knezek, Gary E. Bingham, Kristy Girardeau, and Francheska Starks, "What's on Our Bookshelves? The Diversity of Children's Literature in Early

suggested teaching of a particular religion; however, they try to teach tolerance and coexistence to students equally. The difficulty of religious education in multicultural societies in this way is not resolved because it does not focus on other religions and their teachings are not provided either.

3. Introducing the Pluralistic Model of Religious Literacy. Sanders, Foyil, and Graff[24] take up the joint religious education, in such a way that religion is not taught in particular, but interreligious teachings are taught. Sjöborg,[25] Brubaker,[26] Davis,[27] can be considered as adherents of this idea. Also, we mention Faas, Darmody, and Sokolowska,[28] as well as Eisenlohr[29] among them. They have considered a shared understanding of the teachings of religions as a significant solution and their focus has been on the steps that have to be taken in order to achieve this

---

Childhood Classroom Libraries," *Journal Of Children's Literature* vol. 42(2) (2016), 35.

[24] Jennifer Sanders and Jennifer M. Graff Kris Foyil, "Conveying a Stance of Religious Pluralism in Children's Literature," *Children's Literature in Education* vol. 41(2) (2010), 173.

[25] Sjöborg Anders, "Religious Education and Intercultural Understanding: Examining the Role of Religiosity for Upper Secondary Students' Attitudes Towards," *British Journal of Religious Education* vol. 35(1) (2013), 43.

[26] Brubaker Rogers, "Linguistic and Religious Pluralism: Between Difference and Inequality," *Journal of Ethnic & Migration Studies* vol. 41(1) (2015), 11.

[27] Davis Andrew, "Defending Religious Pluralism for Religious Education," *Ethics & Education* vol. 5(3) (2010), 197.

[28] Daniel Faas, Merike Darmody and Beata Sokolowska, "Religious Diversity in Primary Schools: Reflections from the Republic of Ireland, British," *Journal of Religious Education* vol. 38(1) (2016), 88.

[29] Eisenlohr Patrick, "Religious Media, Devotional Islam, and the Morality of Ethnic Pluralism in Mauritius," *World Development* vol. 39(2) (2011), 279.

goal. We will discuss the critiques of this model in
the future.

4. Teaching different religious in classroom that is
interfaith education. We can refer to Moulton, [30]
Charaniya and Walsh. [31] Their articles introduce a
project in which this idea has been put into practice
and his attempt to illustrate the benefits of the idea
within that project without having to focus on
supporting the idea based on the intricacies of the
major religions like Islam, Christianity or Judaism.
The work of Maley [32] as well as those of
Foster, [33] Penaskovic, [34] Mikoski, [35] Gordon, and
Arenstein[36] focus on the feasibility of this idea and
the theoretical aspects of acceptance by different
religions that has been neglected. As well as Lovat[37]

---

[30] Jon D. Moulton, "Madrasah Education: Negotiating Belief and Value
Differences in Islamic Schools around the World," *Beliefs and
Values* vol. 1 (2009), 112.

[31] Nadira K. Charaniya and Jane West Walsh, "Crossing Borders of
Religious Difference: Adult Learning in the Context of Interreligious
Dialogue," *New Directions for Adult and Continuing Education* vol.
104 (2004), 34.

[32] Melissa Maley, "Loving All Your Neighbors: Why Community
Colleges Need the Academic Study of Religion," *New Directions for
Community Colleges* vol. 163 (2013), 63.

[33] Foster Charles, "On the Trail of a Taboo: Female Circumcision in the
Islamic World," *Contemporary Review* vol. 264(1450) (1994), 244.

[34] Richard Penaskovic, *Critical Thinking and the Academic Study of
Religion* (Atlanta, GA: Scholars Press 1997), 43.

[35] Gordon S. Mikoski, "Going Places: Travel Seminars as
Opportunities for Interfaith Education," *Teaching Theology &
Religion* vol. 16(4) (2013), 358.

[36] Sheila C. Gordon and Benjamin Arenstein, "Interfaith Education: A
New Model for Today's Interfaith Families," *International Review of
Education / Internationale Zeitschrift Für Erziehungswissenschaft,*
vol. 63(2) (2017), 173.

[37] Terence J. Lovat, "Educating About Islam and Learning About Self:
An Approach for Our Times," *Religious Education* vol. 100 (2005),
218.

who is supporting the idea (teaching different
religious) through the views of Confucius and
Aristotle. But in the context of Islam, only one
evidence from al-Ghazālī has mentioned.
Pallavicini [38] endeavours to prove the idea of
interfaith teaching from the Islamic perspective
based on a quotation from the Prophet Muhammad,
which is "gaining knowledge is the duty of every
Muslim man and woman". There are two major
problems in these researches that the present article
seeks to resolve. Firstly, the purpose of the interfaith
in most of these studies is to allow teaching of
different religions in schools, not simultaneously,
but separately and individually, and put it against
the model of religious exclusivism. [39] The second
problem is more important; since the researchers do
not base their model on religious beliefs. In the
current study, we will show that this statement
cannot prove the claim.

The Islamic Model for the Religious Education in Multicultural Societies

The model which is proposed in multicultural
societies is the multi-religious teaching. Some scholars
have called it as interfaith[40] and in some writings; it has
been interpreted in the dialogue among different religions
in education.[41] In the current study, it is considered to have

---

[38] Yahya Sergio Yahe Pallavicini, "Interfaith Education: An Islamic
Perspective," *International Review of Education / Internationale
Zeitschrift Für Erziehungswissenschaft* vol. 62(4) (2016), 430.

[39] Lovat, *Educating About Islam*, 218.

[40] Gordon, *Going Places*, 354.

[41] R. Jackson, "Signposts: Policy and Practice for Teaching about
Religions and Non-Religious," in *Worldviews in Intercultural
Education* (Strasbourg: Council of Europe Publishing, 2014), 75; T.
Puett, "On Transforming Our World: Critical Pedagogy for Interfaith
Education," *Cross Currents* vol. 55(2) (2005), 261.

a special meaning, which is, providing the opportunity for learning other religions simultaneously.[42]

Islam recommends multi-religious teaching. But how does Islam validate this model? The scholars, who have answered this question, have also pointed to the prophet's tradition that recommends the acquisition of knowledge for every man and woman.[43] They believe that the concept of knowledge does not belong to Islamic religious teachings, but it has a broad scope that includes "the discovery of the real value of things and of oneself in relation with the world in which God has placed us upon".[44] The reasoning of these authors is a well-known narration from the Prophet: "Acquisition of knowledge is the duty of every Muslim" (طلب العلم فريضة على كل مسلم).[45]

In our opinion, it cannot be proved by such an argument that the Islamic model is multi-religious. The critiques of this argument are as follows:

First, according to many scholars, the realm of the Islamic instruction for the acquisition of knowledge does not include all knowledge.[46] For this reason, they divide science into two types of useful and harmful.[47] They argue using narrations of the Prophet, including this famous prayer that: "God! I take refuge with you from a science

---

[42] S. Gill, "Universities as Spaces for Engaging the Other: A Pedagogy of Encounter for Intercultural and Interreligious Education," *International Review of Education Journal of Lifelong Learning* vol. 62(4) (2016), 491.

[43] Sumanto Al Qurtuby, "The Islamic Roots of Liberation, Justice, and Peace: An Anthropocentric Analysis of the Concept of Tawhid," *Islamic Studies* vol. 52(3-4) (2013), 307.

[44] Pallavicini, *Interfaith Education*, 426.

[45] Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad ibn Ḥanbal,* vol. 1 (Beirut: Dār al-Manhaj, 1991): 81.

[46] Muḥammad ibn ʿAlī al-Shawkānī, *Nayl al-Awṭār min Asrār Muntaqá al-Akhbār*, vol.2 (Saudi Arabia: Dār ibn al-Jawzī, 2006), 35.

[47] Muḥammad ibn Ismāʿīl al-Ṣaʿānī, *Subul al-Salām Sharḥ Bulūgh al-Marām,* vol.4 (Beirut: Dār Ibn Ḥazm, 2009), 164.

that is not useful";[48] or *ḥadīth* that the Prophet said: "Ask
God for the knowledge and avoid the useless science";[49] or
it introduces some of the sciences into a non-useful
science and invites people to stay away from it.[50]
Therefore, if we are arguing for this Islamic command, we
must first establish that teaching other religions content to
Muslims is an example of useful science, not the useless
knowledge that the prophet has forbidden.

Secondly, according to Muslim scholars, this advice
does not mean that gaining knowledge is necessary, but it
means that learning is beneficial, and you can say it is not
'obligatory' but 'supererogatory'.[51]

Thirdly, many Islamic scholars have explicitly stated
that the meaning of the knowledge that is mentioned in the
narrative of the Prophet is only the Islamic teachings.[52]

In order to prove the Islamic model of religious
education (multi-religious), in the current study, we have
changed the method of reasoning and have gone a far
clearer path. This reason has two keystones:

  i. Islam accepts the choice of religion only on the
      basis of thinking and reasoning

We know that in Islam, the choice of religion must be
made with deliberation and after great consideration.[53]

---

[48] Ahmad ibn Ḥanbal, *Musnad*, vol. 2, 167.

[49] Muḥammad ibn Yazīd ibn Mājah, *al- Sunan*, vol. 2 (Beirut: Dār al-
Kutub al-ʿIlmiyah, 2002), 1263.

[50] Aḥmad ibn Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-
Bukhārī*, vol. 8 (Beirut: Dār al-Maʿrifah, 1960), 382.

[51] Yaḥyá ibn Sharaf al-Nawawī, *al-Majmuʿ fī Sharḥ al-Muhazzab,* vol.
1 (Beirut: Dār al-Fikr, 2005), 12; ʿAbd al-Salām ibn Saʿīd al-
Tanūkhī, *al-Mudawanah al-Kubrá,* vol. 6 (Riyadh: Dār al-Suʿādah,
1906), 464.

[52] Al-Nāwāwī, *al-Majmuʿ*, 1/24; Muḥammad ibn Aḥmad al-Sarakhsī,
al-Mabsūt, vol. 30 (Beirut: Dār al-Maʿrifah, 1993), 251.

[53] ʿAlī Ibn Abī al-ʿIzz al-Ḥanafī, *Sharḥ al-Ṭaḥawiyah fī ʿAqidah al-
Salafīyah* (Saudi Arabia: Ministry of Islamic Affairs, Endowments,
Advocacy and Guidance, 1997), 19.

According to Islamic teachings, everyone must think, discuss and choose a religion based on consciousness and thought.[54] Based on this Muslim principle, no one can choose their religion based on emotions and imitation of others even parents.[55] Al-Jurjānī one of the great scholars of Islamic theology believes that there is no disagreement among Muslims in this regard (the necessity of choosing religion based on reasoning and thinking).[56] The choice of religion based on the argumentation and thought has been proposed in several verses and some narrations. The Qur'an says:

1. Behold and notice what is in the heavens and in the earth (al-Qur'ān 10:10).
2. Behold and pay attention to the marks of God's mercy, how He quickens the earth after it was dead surely, He will Quicken the dead (al-Qur'ān 30:50). According to Al-Jurjānī, Islamic scholars have interpreted the Arabic word 'انظروا' (behold) as thinking and using the argument.[57]
3. God testifies that there is no god but He and the angels, and men possessed of knowledge (al-Qur'ān 3:18). Regarding this verse the Prophet has said: "Woe, to anyone who listens to this verse and does not think to find signs of God."[58]
4. Know (Muhammad) that there is no god but Allah (al-Qur'ān 47:19)

---

[54] ʿAlī ibn Ḥazm, *al-Fiṣal fī al-Milal wa al-Aḥwāʾ wa al-Niḥal,* vol. 2 (Beirut: Dār al-Kutub al-ʿIlmiyah, 1996), 329.

[55] Muḥammad Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb,* vol. 3 (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1999), 565.

[56] ʿAlī ibn Muḥammad al-Jurjānī, *Sharḥ al-Mawāqif,* vol. 1 (Qum: Sharif Razi Publishing House, 1992), 251.

[57] *Ibid*.

[58] ʿAlāʾ al-Din ʿAlī ibn ʿAbd-al-Mālik al-Muttaqī al-Hindī, *Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Afʿāl,* vol. 1 (Beirut: Dār al-Risālah, 1981), 270.

5. In this verse al-Taftāzānī says, "God has commanded you to know the truth about him. The commandment of God is obligatory, so we have to know God by knowledge".[59]

6. That those who perished might perish by a clear proof, and by a clear sign he might live who lived (8:42).

7. In the famous narrative from the Prophet, he told his companion Muʿādh Ibn Jabal - when he was sent to Yemen - teach the people about God, and after their knowledge of God, then teach them about Islam and its rules - Muslim scholars have argued as well.[60]

Along with these verses and narratives, a group of Muslim scholars has considered the rational reason behind this Islamic principle and claimed that wisdom requires the religion to be chosen based on thought and reasoning.[61]

ii. The need for awareness of the teaching of other religions is a prerequisite for the conscious choice of religion

Selecting a religion based on thought and reasoning implies knowledge on the teachings of other religions. A prerequisite for making a choice based on thought and free will is to compare the teaching of different religions with

---

[59] Saʿad al-Dīn Masʿūd ibn ʿUmar al-Taftāzanī, *Sharḥ al-Maqāsid,* vol. 1 (Tehran: Sharif Razi Publishing House, 1989), 265.

[60] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī,* vol. 8 (Beirut: Dār al-Fikr li al-Ṭibāah wa al-Nashr, 1981), 154.

[61] Al-Jurjānī, *Sharḥ al-Mawāqif*, 251.

each other.[62] Without the comparison method, the choice will not be free.[63]

Islam has also emphasized on the necessity of comparing the teachings of various religions and it has been stated by the term of *al-ḥujjah* (الحجة), which means a compelling argument in choosing religion.[64] Muslims believe in the necessity of the usage of *ḥujjah* in religious affairs.[65] Because, without knowing the teachings and arguments of other religions, how can we claim that what we have chosen is the best?[66] The model is premised on this assumption that foundations of Islam and its teachings are so strong and rational that anyone who cares about it, is surely aware of its legitimacy.[67] They have argued using verses of Qur'an, such as: "Those who struggle in Our Straight Path, we shall surely guide them in our ways" (al-Qur'ān 29:69).

This verse has been interpreted that anyone who has not come to the right path yet (Islam) must have left the struggle (المجاهدة) otherwise he will come to the true way of Islam.[68] This view has made Muslims relieved of implementing this model and informing the youth about the teachings of others religions.

---

[62] Emile Lester, "A More Neutral Liberal Education: Why Not Only Liberals, but Religious Conservatives Should Endorse Comparative Religious Education in Public Schools," *Polity* vol. 39(2) (2007), 183.

[63] Emily Mace, "Comparative Religion and the Practice of Eclecticism: Intersections in Nineteenth-Century Liberal Religious Congregations," *The Journal of Religion* vol. 94(1) (2014), 81.

[64] Ibn Ḥazm, *al-Fiṣal fī al-Milal*, 2/223.

[65] Fakhr al-Dīn al-Rāzī, *Mafātīh al-Ghayb*, 15/531.

[66] ʿAbd al-Jabbār al-Muʿtazilī, *al-Muqnī fī Abwāb al-Tawḥīd wa al-ʿAdl,* vol. 17 (Cario: Dār al-Miṣrīyyah, 1965), 218.

[67] Fakhr al-Dīn al-Rāzī, *Mafātīh al-Ghayb*, 32/302.

[68] Muḥammad ibn Jarīr al-Tabarī, *Jāmiʿ al-Bayān fī Tafsīl Āyāt al-Qur'ān,* vol. 21 (Beirut: Dār al-Maʿrifah, 1992), 11.

The very important point to be taken into consideration in the discussion of the Islamic model is that Muslim scholars consider religious literacy in two levels; elementary level and specialized level.[69] What is needed at the stage of choosing a religion and for ordinary people is elementary meanwhile a specialised level is for those who want to specialise in the teachings of a religion. This is an important matter that has prompted Muslim scholars to consider the initial level as obligatory for all (الواجب العينى) and the second one only as collective duty (الواجب الكفائى) for a particular group.[70]

At the end of the theoretical discussion, we must notice that these theoretical bases do not focus on multicultural societies, but rather they are general guidelines to be reflected in the teaching of religious literacy. So this model will solve the problem of multicultural societies in terms of religious literacy, however it is not assigned to multicultural countries. So the pattern for implementing this Islamic model includes providing a public and non-specialized level of religious education.

Comparing the Islamic Model to the Pluralist Model
Two distinct solutions, namely, pluralist and multi-religious teaching model, are based upon the same foundation. In these two, teachings of a particular religion are not provided thus there is no problematic issue that would exist in the exclusive religious literacy. For this reason, in the current study, these two solutions are compared together.

---

[69] Al-Jurjānī, *Sharḥ al-Mawāqif*, 1/256.

[70] Al-Taftāzānī, *Sharḥ al-Maqāsid,* 1/263.

Pluralistic teaching is meant to teach the common truth among religions.[71] The proponents of this model set the ground for a shift from a mono-religion model in religious education to a pluralistic teaching of religion, based on their prediction that changes will happen in most of the religions in the future decades.[72] According to them the pluralistic model brings a balanced and comprehensive teaching model of the world religions.[73] The idea of pluralistic teaching in religion has been raised by many scholars.[74] According to the adherents of this model, as the pattern of pluralistic teaching of religion leads to the understanding of the different religions.[75] It is considered to be the solution to the problem in multicultural societies.[76]

The idea of pluralistic teaching in religious literacy is sometimes referred to by other expressions such as: intercultural understanding.[77] Of course, this model has several theoretical foundations, such as the fact that the truth of one religion does not imply the falsity of the rest of religions[78] or the complementarity of religions with one another.[79] But it is not the focus of this study to discuss the philosophical foundations. The difference between the two

---

[71] Geoff Teece, "Traversing the Gap: Andrew Wright, John Hick and Critical Religious Education," *British Journal of Religious Education* vol. 27(1) (2005), 36.

[72] Sanders and Foyil, *Conveying a Stance of Religious Pluralism*, 172.

[73] Suzanne Rosenblith and Bea Bailey, "Comprehensive Religious Studies in Public Education: Educating for a Religiously Literate Society," *Educational Studies* vol. 42(2) (2007), 104.

[74] Samuel J. Ayers and Shelly Reid, "Teaching about Religion in the Elementary School: The Experience of One Texas District," *The Social Studies* (2005), 15.

[75] Faas, *Religious Diversity*, 91.

[76] Sanders and Foyil, *Conveying a Stance of Religious Pluralism*, 174.

[77] Sjöborg, *Religious Education*, 45.

[78] Andrew, *Defending Religious Pluralism*, 203.

[79] Teece, *Traversing the Gap*, 37.

models namely pluralistic and multi-religious is clear;
since no special religion is taught in the former, but the
common and inter-religious teachings are taught.[80] While
in the later, teachings of every religion are taught
separately, along with the other religious teachings.[81]

Those who defend the pluralistic model insist on for
two reasons. First: because of certain philosophical
foundations that support this idea; second, because of the
practical advantage the idea compared to religious
exclusively literacy. As we have already mentioned, the
discussion of the pluralistic philosophical foundations is
not the focus of this article and requires independent
study, but from the practical aspect, the main reason for
these researchers is that the one-religion model leads to
the expansion of the social gap and the classification of
people.[82]

In this section, we show that the multi-religious
model, while at the same time taking the pluralistic
practical advantage, aims at avoiding social fragmentation
and categorization, there are many practical advantages
compared to the pluralistic model. The superiority appears
in two areas that are: 1- the flaws that are in the pluralistic
model and not in the Islamic model; 2- certain qualities in
the Islamic model. We discuss these two areas below.

Problems in Pluralistic Religious Education

a. Conflict with the traditions of every religion

Many supporters of the pluralistic model have introduced
the content of this doctrine that all religions can be truthful
and bring us to the truth.[83] Sanders writes, "Religious
pluralism … the knowledge that there are many religious

---

[80] Brubaker, *Linguistic and Religious Pluralism*, 18.

[81] Gordon, *Going Places*, 181.

[82] Andrew, *Defending Religious Pluralism*, 202.

[83] See, Andrew, *Defending Religious Pluralism*, 203; Brubaker,
Linguistic and Religious Pluralism, 18.

and non-religious worldviews that can exist in harmony with one another, is a key concept in teaching religious diversity".[84] What is considered in this model is not the coexistence of religions, but rather multicultural understanding. [85] It is clear that theoretically it is impossible to accept such a model by different religions. When they consider themselves to be righteous and present their teachings as the only truth. [86] This contradiction prevents the acceptance and implementation of such a model in schools. We cannot ignore the sensitivities of believers of every religion; otherwise there would be no need for teaching religious literacy and the transmission of religious information.

b. Vagueness in the core of this idea

Supporters of this model prefer multicultural understanding over tolerance. [87] Because in the latter different beliefs are tolerated but it does not acknowledge the equality of beliefs, while multicultural understanding respects the differences and accepts equality of beliefs.[88]

In our opinion, the vagueness of this model is not negligible because multicultural understanding puts aside the attributes of each religion in sense of understanding religions in a common way; therefore a shared understanding is achieved. What is inferred from this solution is not one of those religions, but it is a new religion. Integrated from the religions brought together. So respecting the differences that is a recurrent fact about a

---

[84] Sanders and Foyil, *Conveying a Stance of Religious Pluralism*, 170.

[85] Ayers and Reid, *Teaching About Religion*, 15.

[86] Philip L. Barnes and Andrew Wright, "Romanticism, Representations of Religion and Critical Religious Education," *British Journal of Religious Education* vol. 28(1) (2006).

[87] Carrie Kilman, "One Nation, Many Gods," *The Education Digest* vol. 73(3) (2007), 17.

[88] *Ibid*.

pluralistic model[89] has no place in this model. Respecting
the differences only happens when the differences are
brought together and coexist with each other.

c. Vagueness in the implementation

The ambiguity in the nature of the pluralistic model as
said has caused vagueness in the application, as it is
unclear how religious diversity will be transmitted to
students in the form of textbooks. This problem is
reflected by researchers.[90]

In explaining this problem, it can be added that the
pluralist model emphasizes the common legitimacy of
different beliefs and at the same time tries to teach
students religious diversity. While common legitimacy
that can cover religious diversity is unattainable or very
difficult. If such commonality can be achieved in the very
basic and general concepts shared between religions, but it
is not possible to achieve it in the context of all religious
teachings.

In other words, the pluralist model is conceivable as a
philosophical understanding of the substance of the
religion, but it is not possible to turn it into an educational
model and provide texts based on this basis. This
impossibility is not limited to the field of rulings and
Shari'ah, but also in the context of theological beliefs,
which are a subset of the main beliefs. It is impossible to
provide educational texts based on pluralistic foundations.

d. No need for this model

Proponents of the pluralistic model for religious
education, put it against exclusive religious education.[91]

---

[89] Melissa Renck Peyton and Mary Renck Jalongo, "Make Me an
Instrument of Your Peace: Honoring Religious Diversity and
Modeling Respect for Faiths through Children's Literature," *Early
Childhood Education Journal* vol. 35 (2008), 302.

[90] Sanders and Foyil, *Conveying a Stance of Religious Pluralism*, 172.

[91] Andrew, *Defending Religious Pluralism*, 205.

They consider the exclusive model to render immorality to society and believe that in the future it will strengthen fundamentalism.[92] They conclude that in order to escape these problems, they should turn to pluralist model.[93]

We also believe in those problems and denial the view of someone who has considered compatibility of exclusive model with the logic of liberal education.[94] But we believe solving the problems is not reliant on the pluralistic model. In our view, the Islamic model is far more efficient, while not having the problems of pluralistic model.

The Certain Qualities in the Islamic Model

In contrast with its rival model, the Islamic model for religious education in multicultural societies has several advantages not found in pluralist education:

a. A proper understanding of other religious teachings

In multicultural societies, one of the main problems is the inadequate understanding of the teachings of other religions.[95] The Islamic multi-religious teaching makes each student more aware of other religious teachings. These aware students will be the future professors, and as a result, in the future, we will face a generation of professors whose religious knowledge is not limited to their own religion but are also sufficiently aware of other religions. The comprehensive understanding comes from

---

[92] Eric Kaufmann, *Shall the Religious Inherit the Earth?* (London: Profile Books, 2010).

[93] John Hick, *An Interpretation of Religion: Human Responses to the Transcendent* (Yale: Yale University Press, 2004), 36.

[94] Philip L. Barnes, "Religious Education: Taking Religious Difference Seriously," *Cambridge: IMPACT 17 Philosophy of Education Society of Great Britain* vol. 17 (2009), 28.

[95] Faas, *Religious Diversity*, 94.

knowing different religious teachings and compassion
among them.[96]

b. Dialogue between religions in classroom supervised
by the experts

In other models of religious education, such as pluralism,
the dialogue on interfaith is emphasized[97] but it does not
take into account that the dialogue, if not supervised by
the supervisor, is not likely to lead to an understanding,[98]
since there is no assurance of the accuracy of the
information that are exchanged in this dialogue.[99] In the
Islamic model, the interfaith dialogue is the result of the
training provided by teachers of each religion. These
teachings, as previously described, include the teaching of
the beliefs and principles of all religions by the professors
who specialize in those religions. This type of education
(including beliefs and principles) is emphasized by some
scholars of religious education.[100] Thus the information is
provided under the supervision of the experts of every
religion. Therefore, the dialogue is guided in the right
direction.

c. Compatibility with parent's sensitivity

Religious parents are worried that their children do not
know their religious teachings.[101] In the pluralistic model,

---

[96] Joseph O. Baker, "Social Sources of the Spirit: Connecting Rational
Choice and Interactive Ritual Theories in the Study of Religion,"
Sociology of Religion vol. 71(4) (2010), 440.

[97] Sjöborg, *Religious Education*, 47.

[98] Diane Elkonin, Ottilia Brown and Samantha Naicker, "Religion,
Spirituality and Therapy: Implications for Training," *Journal of
Religion and Health* vol. 53(1) (2014), 121.

[99] Michele Dillon, "2009 Association for the Sociology of Religion
Presidential Address: Can Post-Secular Society Tolerate Religious
Differences?" *Sociology of Religion* vol. 71(2) (2010), 132.

[100] Eleanor M. Nesbitt, Intercultural Education: *Ethnographic and
Religious Approaches* (Brighton: Sussex Academic Press, 2004), 72.

[101] Rojas Isabel Bartau, Aierbe Barandiaran and Eider Oregui-
González, "Parental Mediation of the Internet Use of Primary

since no specific religious information is provided, the
susceptibility of these parents is ignored [102] but in the
Islamic model, there is no such problem, and no concern
for those religious parents. The reason for this is that in
the model recommended by Islam, the religious teachings
of all religions whose followers attend classes are taught.
Therefore, students not only learn the teachings of other
religions but also their religious teachings. With the
advantage that the possibility of studying other religions is
also provided for them.

d. Ability to maintain different identities

The multi-religious model allows students who are
dependent on different religions to maintain their religious
identity and avoid becoming a part of a dominant
culture.[103] This is despite the fact that one of the problems
of the pluralistic model is conflict of identities.[104] We have
already mentioned the definition of the pluralistic model,
according to which the common essence between religions
is taught. In this training, the specific identity of each
religion is not considered. Therefore, those who are
trained in this way have a common identity with others,
which is different from the specific identity of those who
are committed to a particular religion.

Conclusion
Multicultural societies face an important social problem
regarding religious education. If religious education is
provided in the form of teaching a particular religion, the
problem comes from emergence of a feeling of
discrimination for followers of other religions, unaware of

Students: Beliefs, Strategies and Difficulties," *Comunicar* vol.
26(54) (2018), 74.
[102] Barnes and Wright, *Romanticism, Representations of Religion*, 75.
[103] Gordon, *Going Places*, 181.
[104] *Ibid*., 358.

the teachings of other religions, misunderstandings about the other religious practices and teachings.

Solving these social problems is possible by eliminating religious exclusivism in schools. There are two models can be suggested: first, a pluralistic religious education, and second the multi-religious education. The pluralistic model has several deficiencies; most important is the conflict with the traditions of religion as well as the vagueness in implication of this model. The multi-religious model, while not having pluralistic problems, has many advantages, the most important of which is the conscious choice of religion for the younger generations and the students.

This study has shown that the argument that some authors have mentioned in order to support this model by Islamic perspective is not sufficient. They have argued using a narration from the Prophet Muhammad that has recommended the acquisition of knowledge. The way this study has been put forward to achieve this purpose is the command that Islam has issued to make a conscious choice of religion. The conscious choice implies the knowing of other religions.

References

Andrew, Davis, "Defending Religious Pluralism for Religious Education," *Ethics & Education* vol. 5(3) (2010): 189-209.

Anthony Hermans, Sterkens. *Predictors of Force-Driven Religious Conflict in Religion and Conflict Attribution: An Empirical Study of the Religious Meaning System of Christian, Muslim and Hindu Students in Tamil Nadu, India*. Leiden & Boston: Brill, 2015.

Ayers, Samuel J., and Reid, Shelly, "Teaching about Religion in Elementary School: The Experience of One Texas District," *The Social Studies* vol. 96(1) (2005): 14-17.

Baker, Joseph O., "Social Sources of the Spirit: Connecting Rational Choice and Interactive Ritual Theories in the Study of Religion," *Sociology of Religion* vol. 71(4) (2010): 432-456.

Barnes, L. Philip and Wright, Andrew, "Romanticism, Representations of Religion and Critical Religious Education," *British Journal of Religious Education* vol. 28(1) (2006): 65-77.

Barnes, L. Philip, "Religious Education: Taking Religious Difference Seriously," *Cambridge: IMPACT 17 Philosophy of Education Society of Great Britain* vol. 17 (2009): 9-56.

Bartau-Rojas, Isabel, Aierbe-Barandiaran, Ana and Oregui-González, Eider, "Parental Mediation of the Internet Use of Primary Students: Beliefs, Strategies and Difficulties," *Comunicar* vol. 26(54) (2018): 71-9.

Bishop, Penny A., and Robert J. Nash, "Teaching for Religious Literacy in Public Middle Schools," *Middle School Journal* vol. 38(5) (2007): 20-31.

Bouma, Gary D. "The Emergence of Religious Plurality in Australia: A Multicultural Society," *Sociology of Religion* vol. 56(3) (1995): 285-302.

Brady, Veronica. "*Negotiating the Sacred: Blasphemy and Sacrilege in a Multicultural Society*, edited by Coleman Elizabeth Burns and White Kevin. Canberra: ANU Press, 2006: 43-50.

Brubaker, Rogers, "Linguistic and Religious Pluralism: Between Difference and Inequality," *Journal of Ethnic & Migration Studies* vol. 41(1) (2015): 3-32.

Al-Bukhārī, Muḥammad ibn Ismāʿīl. *Ṣaḥīḥ al-Bukhārī,* vol. 8. Beirut: Dār al-Fikr li al-Ṭibāʿah wa al-Nashr, 1981.

Charaniya, Nadira K., and Jane West Walsh. "Crossing Borders of Religious Difference: Adult Learning in the Context of Interreligious Dialogue," *New Directions for*

Adult and Continuing Education vol. 104 (2004): 29-37.

Charles, Foster, "On the Trail of a Taboo: Female Circumcision in the Islamic World," *Contemporary Review* vol. 264(1450) (1994): 244-264.

Cyndi, Nienhaus, "Nostra Aetate: Religious Literacy for Today's Catholic Students. Catholic Education," *A Journal of Inquiry & Practice* vol. 17(1) (2013): 67-80.

Davie, Grace, "Thinking Sociologically about Religion: Implications for Faith Communities," *Review of Religious Research* vol. 54(3) (2012): 273-289.

Dillon, Michele, "2009 Association for the Sociology of Religion Presidential Address: Can Post-Secular Society Tolerate Religious Differences?" *Sociology of Religion* vol. 71(2) (2010): 139-156.

Elkonin, Diane, Ottilia Brown, and Naicker, Samantha, "Religion, Spirituality and Therapy: Implications for Training," *Journal of Religion and Health* vol. 53(1) (2014): 119-134.

Elman, Colin, Diana Kapiszewski, and Vinuela, Lorena, "Qualitative Data Archiving: Rewards and Challenges," *Political Science and Politics* vol. 43(1) (2010): 23-27.

Emile, Lester, "Teaching for Religious Tolerance in Modesto," *Phi Delta Kappan* vol. 93(4) (2011): 38-43.

Engberg, Mark E. and Hurtado, Sylvia, "Developing Pluralistic Skills and Dispositions in College: Examining Racial/Ethnic Group Differences," *The Journal of Higher Education* vol. 82(4) (2011): 416-443.

Erb, Tom, "The Editor Reflects: Living and Learning in a Diverse Society," *Middle School Journal* vol. 38(5) (2007): 2-2.

Faas, Daniel, Darmody, Merike and Sokolowska, Beata, "Religious Diversity in Primary Schools: Reflections from the Republic of Ireland, British," *Journal of Religious Education* vol. 38(1) (2016): 83-98.

Fernando, Naiditch, "A Media Literate Approach to Developing Diversity Education," *Journal of Media Literacy Education* vol. 5(1) (2013): 337-348.

Fernández, Mostaza Esther, Duocastella, Clara Fons I. and García-Romeral, Gloria, "Navigating Religious Boundaries at School: From Legitimate to Specious Religious Question," *Mediterranean Journal of Educational Studies* vol. 14(1) (2009): 69-90.

Fox, Jonathan, "The Rise of Religious Nationalism and Conflict: Ethnic Conflict and Revolutionary Wars 1945-2001," *Journal of Peace Research* 41(6) (2004): 715-731.

Gill, S., "Universities as Spaces for Engaging the Other: A Pedagogy of Encounter for Intercultural and Interreligious Education," *International Review of Education Journal of Lifelong Learning* vol. 62(4) (2016): 483-500.

Gordon, Sheila C. and Arenstein, Benjamin, "Interfaith Education: A New Model for Today's Interfaith Families," *International Review of Education / Internationale Zeitschrift Für Erziehungswissenschaft,* vol. 63(2) (2017): 162-195.

Hartwick, Hawkins and Schroeder, "Emphasis on Diversity of Religious Views in Social Studies: A National Survey of Social Studies Teachers," *Journal of Social Studies Research* vol. 40(4) (2016): 249-262.

Al-Ḥanafī, ʿAlī Ibn Abī al-ʿIzz. *Sharḥ al-Ṭaḥawiyah fī ʿAqidah al-Salafīyah*. Saudi Arabia: Ministry of Islamic Affairs, Endowments, Advocacy and Guidance, 1997.

Hick, John. *An Interpretation of Religion: Human Responses to the Transcendent*. Yale: Yale University Press, 2004.

Ibn Ḥajar al-ʿAsqalānī. Aḥmad. *Fatḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*, vol.8. Beirut: Dār al-Maʿrifah, 1960.

Ibn Ḥazm, ʿAlī. *Al Fiṣal fī al-Milal wa al-Aḥwāʾ wa al-Niḥal,* vol. 2. Beirut: Dār al-Kutub al-ʿIlmiyah, 1996.

Ibn Mājah, Muḥammad ibn Yazīd. *Al- Sunan,* vol. 2. Beirut: Dar al-Kutub al-ʿIlmiyah, 2002.

Ibn Ḥanbal, Aḥmad. *Musand al-Imām Aḥmad ibn Ḥanbal*. Beirut: Dār al-Manhaj, 1991.

Ibrahima, Diallo, "Introduction: The Interface between Islamic and Western Pedagogies and Epistemologies: Features and Divergences," *International Journal of Pedagogies & Learning* vol. 7(3) (2012): 175-179.

Jackson, R. "Signposts: Policy and Practice for Teaching about Religions and Non-Religious." In *Worldviews in Intercultural Education.* Strasbourg: Council of Europe Publishing, 2014.

Jawoniyi, Oduntan, "Rethinking the Religious Education Curricula in Nigerian Schools," *Journal for the Study of Religion* vol. 22(2) (2009): 63-86.

Al-Jurjānī, ʿAlī ibn Muḥammad. *Sharḥ al-Mawāqif,* vol. 1. Qum: Sharif Razi Publishing House, 1992.

Kaufmann, Eric. *Shall the Religious Inherit the Earth?* London: Profile Books, 2010.

Kilman, Carrie. "One Nation, Many Gods," *The Education Digest* vol. 73(3) (2007): 14-21.

Klepper, Adam, "High School Students' Attitudes toward Islam and Muslims: Can a Social Studies Course Make a Difference?" *Social Studies* vol. 105(3) (2014): 113-123.

Lester, Emile, "A More Neutral Liberal Education: Why Not Only Liberals, but Religious Conservatives Should Endorse Comparative Religious Education in Public Schools," *Polity* vol. 39(2) (2007): 179-207.

Mace, Emily. "Comparative Religion and the Practice of Eclecticism: Intersections in Nineteenth-Century Liberal Religious Congregations," *The Journal of Religion* vol. 94(1) (2014): 74-96.

Al-Muʿtazilī, ʿAbd al-Jabbār. *Al Muqnī fī Abwāb al-Tawḥīd wa al-ʿAdl,* vol. 17. Cairo: Dār al-Miṣrīyah, 1965.

Al-Muttaqī al-Hindī, ʿAlāʾ al-Dīn ʿAlī ibn ʿAbd-al-Mālik. *Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Afʿāl,* vol. 1. Beirut: Dār al-Risālah, 1981.

Melissa. Maley, "Loving All Your Neighbors: Why Community Colleges Need the Academic Study of Religion," *New Directions for Community Colleges* vol. 163 (2013): 61-68.

Mikoski, Gordon S. "Going Places: Travel Seminars as Opportunities for Interfaith Education," *Teaching Theology & Religion* vol. 16(4) (2013): 352-361.

Moulton, Jon D., "Madrasah Education: Negotiating Belief and Value Differences in Islamic Schools around the World," *Beliefs and Values* vol. 1 (2009): 94-120.

Al-Nawawī, Yaḥyā ibn Sharaf. *Al-Majmuʿ fī Sharḥ al-Muhazzab,* vol. 1. Beirut: Dār al-Fikr, 2005.

Nesbitt, Eleanor M. *Intercultural Education: Ethnographic and Religious Approaches*. Brighton: Sussex Academic Press, 2004.

Nunn, Charles L., and Cooper, Natalie, "Investigating Evolutionary Lag Using the Species-Pairs Evolutionary Lag Test (Spelt)," *Evolution* vol. 69(1) (2015): 242-253.

Pallavicini, Yahya Sergio Yahe, "Interfaith Education: An Islamic Perspective," *International Review of Education / Internationale Zeitschrift Für Erziehungswissenschaft* vol. 62(4) (2016): 423-437.

Patrick, Eisenlohr, Religious Media, Devotional Islam, and the Morality of Ethnic Pluralism in Mauritius," *World Development* vol. 39(2) (2011): 261-269.

Paul, Guyer, "Monism and Pluralism in the History of Aesthetics," *The Journal of Aesthetics and Art Criticism* 71(2) (2013): 133-143.

Penaskovic, Richard. *Critical Thinking and the Academic Study of Religion*. Atlanta, GA: Scholars Press, 1997.

Peyton, Melissa Renck and Jalongo, Mary Renck, "Make Me an Instrument of Your Peace: Honoring Religious Diversity and Modeling Respect for Faiths through

Children's Literature," *Early Childhood Education Journal* vol. 35 (2008): 301-303.

Puett, T., "On Transforming Our World: Critical Pedagogy for Interfaith Education," *Cross Currents* vol. 55(2) (2005): 246-73.

Al Qurtuby, Sumanto, "The Islamic Roots of Liberation, Justice, and Peace: An Anthropocentric Analysis of the Concept of Tawhid," *Islamic Studies* vol. 52(3-4) (2013): 297-325.

Al-Rāzī Fakhr al-Dīn, Muḥammad. *Mafātīh al-Ghayb,* vol. 3. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1999.

Rosenblith, Suzanne, and Bailey Bea, "Comprehensive Religious Studies in Public Education: Educating for a Religiously Literate Society," *Educational Studies* vol. 42(2) (2007): 93-111.

Al-Ṣaʿānī, Muḥammad ibn Ismāʿīl. *Subul al-Salām Sharḥ Bulūgh al-Marām.* Beirut: Dar Ibn Ḥazm, 2009.

Al-Sarakhsī, Muḥammad ibn Aḥmad. *Al-Mabsūt,* vol. 30. Beirut: Dār al-Maʿrifah, 1993.

Al-Shawkānī, Muḥammad ibn ʿAlī. *Nayl al-Awṭār min Asrār Muntaqā al-Akhbār.* Saudi Arabia: Dār Ibn al-Jawzī, 2006.

Sanders, Jennifer, and Foyil, Jennifer M. Graff Kris. "Conveying a Stance of Religious Pluralism in Children's Literature," *Children's Literature in Education* vol. 41(2) (2010): 168-188.

Al-Sarakhsī, Muḥammad ibn Aḥmad. *Al-Mabsūt,* vol. 30 (Beirut: Dār al-Maʿrifah, 1993.

Sjöborg, Anders, "Religious Education and Intercultural Understanding: Examining the Role of Religiosity for Upper Secondary Students' Attitudes Towards," *British Journal of Religious Education* vol. 35(1) (2013): 36-54.

Skerrett, Allison, "Religious Literacies in a Secular Literacy Classroom," *Reading Research Quarterly* 49(2) (2014): 233-250.

Suzanne, Evans, "The Role of Multicultural Literature Interactive Read-Alouds on Student Perspectives toward Diversity," *Journal of Research in Innovative Teaching* vol. 3(1) (2010): 92-104.

Al-Ṭabarī, Muḥammad ibn Jarīr. *Jāmiʿ al-Bayān fī Tafsīl Āyāt al-Qur'ān,* vol 21. Beirut: Dār al-Maʿrifah, 1992.

Al-Taftāzānī, Saʿad al-Dīn Masʿūd ibn ʿUmar. *Sharḥ al-Maqāsid,* vol. 1. Tehran: Sharif Razi Publishing House, 1989.

Al-Tanūkhī, ʿAbd al-Salām ibn Saʿīd. *Al Mudawanah al-Kubrá,* vol. 6. Riyadh: Dār al-Suʿādah, 1906.

Tan, Charlene, "The Teaching of Religious Knowledge in a Plural Society: The Case for Singapore," *International Review of Education / Internationale Zeitschrift für Erziehungswissenschaft / Revue Internationale de l'Education* vol. 54(2) (2008): 175-191.

Teece, Geoff, Traversing the Gap: Andrew Wright, John Hick and Critical Religious Education," *British Journal of Religious Education* vol. 27(1) (2005): 29-40.

Terence J., Lovat. "Educating About Islam and Learning About Self: An Approach for Our Times," *Religious Education* vol. 100 (2005): 38-51.

Thomas, Crisp et al., "What's on Our Bookshelves? The Diversity of Children's Literature in Early Childhood Classroom Libraries," *Journal of Children's Literature* vol. 42(2) (2016): 29-43.

Thomas, Fröhlich. "Civil Religion on a Confucian Basis." In *Tang Junyi: Confucian, Philosophy and the Challenge of Modernity*. Leiden & Boston: Brill, 2017.