



Research Article

A Conceptual Model of Integrating Deliberative Transformative and Authentic Learning in Multicultural Religious Education

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Abstract. This study aims to develop an integrative conceptual framework for religious education that addresses the challenges of multicultural societies by synthesizing deliberative learning, transformative learning, and authentic learning. Employing a qualitative library research approach, this study utilizes interpretive thematic synthesis to analyze relevant scholarly literature. The findings reveal that these three approaches form interconnected epistemological relationships while also containing inherent conceptual tensions, particularly between rational dialogue, critical reflection, and real-life contextual experience. The synthesis results in the formulation of the Integrative Deliberative–Transformative–Authentic Religious Learning Model (IDTARL), a cyclical framework in which deliberative dialogue triggers cognitive dissonance, critical reflection facilitates meaning transformation, and authentic experience serves as a space for validation and reconstruction of understanding. The study demonstrates that effective religious learning in multicultural contexts is not determined by a single pedagogical approach but by a balanced integration of dialogic, reflective, and contextual dimensions. Theoretically, this research contributes to reconstructing the epistemology of religious education from a transmission-

oriented paradigm toward a dialogic–reflective–contextual paradigm that is more responsive to multicultural realities.

Keywords: deliberative learning; transformative learning; authentic learning; religious education; multicultural education

Abstrak. Penelitian ini bertujuan untuk mengembangkan kerangka konseptual integratif dalam pembelajaran agama yang mampu menjawab tantangan masyarakat multikultural melalui sintesis antara *deliberative learning*, *transformative learning*, dan *authentic learning*. Penelitian ini menggunakan pendekatan kualitatif berbasis *library research* dengan metode *interpretive thematic synthesis* terhadap literatur bereputasi yang relevan. Hasil penelitian menunjukkan bahwa ketiga pendekatan tersebut membentuk relasi epistemologis yang saling melengkapi sekaligus mengandung ketegangan konseptual, khususnya antara dialog rasional, refleksi kritis, dan konteks pengalaman nyata. Sintesis tematik menghasilkan model konseptual *Integrative Deliberative–Transformative–Authentic Religious Learning Model* (IDTARL) yang bersifat siklikal, di mana dialog deliberatif memicu disonansi kognitif, refleksi kritis mendorong transformasi makna, dan pengalaman autentik berfungsi sebagai ruang validasi serta rekonstruksi pemahaman. Temuan ini menegaskan bahwa efektivitas pembelajaran agama tidak ditentukan oleh satu pendekatan tunggal, melainkan oleh integrasi yang seimbang antara dimensi dialogis, reflektif, dan kontekstual. Secara teoretis, penelitian ini berkontribusi dalam merekonstruksi epistemologi pendidikan agama dari paradigma transmisi menuju paradigma dialogis-reflektif-kontekstual yang lebih relevan dengan realitas multikultural.

Kata Kunci: deliberative learning; transformative learning; authentic learning; religious education; multicultural learning

INTRODUCTION

The increasing complexity of global societies, marked by intensified mobility, plural identities, and expanding cross-cultural interactions, has positioned religious education within a highly dynamic and contested terrain. In multicultural contexts, religious education can no longer be confined to the transmission of normative doctrines; rather, it must evolve into a dialogic space that fosters critical reflection and the development of inclusive ethical consciousness. Global data indicate a significant rise in religious diversity, with reports from the Pew Research Center showing that more than 80% of the world's population lives in contexts characterized by high levels of religious plurality (Center, 2019; Musonif, Romadona, et al., 2026; Puspitasari, 2026). Within such contexts, religious education carries both epistemological and social responsibilities, particularly in cultivating dialogical competence and intercultural understanding rather than reproducing exclusive identities.

Despite these demands, a growing body of research reveals a persistent tension between the normative expectations of religious education and its prevailing pedagogical practices. In many contexts, including highly diverse societies such as Indonesia, religious education remains predominantly textual, doctrinal, and oriented toward singular authoritative interpretations of truth (Sobry & Fattah, 2023; Suryani & Muslim, 2024; Turnip, 2025). Such approaches often overlook the lived experiences of learners navigating complex multicultural realities, resulting in forms of religious understanding that are insufficiently reflective and dialogic. Studies published in *Education, Citizenship and Social Justice* further suggest that limited critical religious

literacy contributes to individuals' reduced capacity to engage constructively within plural societies (Musonif, Baeti, et al., 2026; Setyaningrum & Misbah, 2023; Shaw, 2023). This indicates that the problem is not merely pedagogical, but also epistemological, rooted in how knowledge and learning are conceptualized within religious education.

From a theoretical perspective, this limitation can be understood as a consequence of the dominance of instructional paradigms that position learners as passive recipients of knowledge. This paradigm stands in contrast to contemporary learning theories that emphasize active participation, critical reflection, and the dialogical construction of meaning. One such approach is *deliberative learning*, grounded in Habermas's theory of communicative action (Habermas, 1984, 1996), which conceptualizes learning as a discursive process in which knowledge emerges through rational and open argumentation. Within this framework, learners are encouraged to engage with diverse perspectives and develop reasoned judgments, which are essential for participation in democratic and multicultural societies (Abdul-Jabbar & Makki, 2024; Khan & Ahmed, 2025; Rule, 2006).

Complementing this perspective, *transformative learning*, as developed by Mezirow (Mezirow, 1991), provides a framework for understanding how individuals undergo profound shifts in their frames of reference through critical reflection on their assumptions. In the context of religious education, such transformation extends beyond cognitive change to include the reconstruction of religious meaning in relation to diversity. Empirical studies indicate that learning experiences involving critical engagement with existential dilemmas can foster more inclusive and open perspectives among learners (Mezirow, 1991; Musonif, Pranoto, et al., 2026; Taylor, 2007). Thus, transformative learning introduces a crucial reflective dimension that enables learners to critically examine and reconstruct their understanding of religious beliefs.

At the same time, *authentic learning* emphasizes the importance of connecting knowledge with real-life contexts. This approach challenges the abstraction of knowledge by situating learning within meaningful social experiences (Herrington et al., 2014). In religious education, authentic learning enables learners to relate religious values to concrete situations, such as identity negotiation, interfaith encounters, and social tensions within multicultural environments. Research suggests that context-based learning enhances learners' ability to apply religious values reflectively and adaptively in real-world settings (Asmara & Alexander, 2020; Rule, 2006; Sholeh & Misbah, 2024). Consequently, authentic learning introduces a contextual dimension that bridges the gap between theoretical understanding and lived experience.

Although these three approaches, deliberative learning, transformative learning, and authentic learning, offer significant potential for addressing the challenges of religious education in multicultural societies, the existing literature reveals that they have largely developed in isolation. Studies on deliberative learning tend to focus on civic and democratic education (Habermas, 1996; Pollefeyt, 2025), while transformative learning is predominantly situated within adult education and individual change (Mezirow, 1991; Taylor, 2007). Meanwhile, authentic learning has been widely applied in general education without sufficient integration into religious education contexts (Herrington et al., 2014). This fragmentation reflects a conceptual

limitation in the literature, as it fails to account for how these approaches might be systematically integrated into a coherent framework for multicultural religious education.

Furthermore, much of the existing research remains descriptive and normative, focusing on identifying values or pedagogical strategies without engaging in deeper theoretical synthesis. While many studies acknowledge the importance of dialogue, reflection, and context, they rarely develop comprehensive conceptual models that integrate these dimensions in a coherent manner (Musonif & Azis, 2026; Trujillo-Losada, 2025). Additionally, multiculturalism is often interpreted superficially as passive tolerance, neglecting its deliberative dimension, which involves active negotiation of meaning and critical engagement with difference (Ramadona et al., 2026; Shaw, 2023). This indicates a gap in the epistemological understanding of how religious education can function as a space for critical consciousness formation within plural societies.

The most significant gap in the literature, therefore, lies in the absence of an integrative conceptual framework that systematically combines dialogic (deliberative), reflective (transformative), and contextual (authentic) dimensions of learning within religious education. Without such integration, religious education risks remaining fragmented and insufficiently responsive to the complexities of multicultural realities. Addressing this gap requires not only combining these approaches but also explicating their epistemological relationships and underlying mechanisms.

Based on this gap, this study formulates the following research questions: What are the epistemological characteristics of deliberative learning, transformative learning, and authentic learning within the educational literature? How can these approaches be synthesized into a coherent conceptual framework for dialogic, reflective, and contextual religious learning? In what ways can an integrative model provide new insights into religious education in multicultural societies? These questions are framed within a qualitative research orientation that prioritizes exploration and interpretation of meaning rather than causal explanation.

This study adopts a *library research* approach employing *interpretive thematic synthesis* to critically and systematically analyze relevant literature. This approach enables the identification of conceptual patterns, theoretical relationships, and epistemological structures underlying various learning paradigms. As such, the study moves beyond a conventional literature review toward theoretical construction, aiming to develop a novel conceptual framework.

The primary objective of this study is to formulate an integrative conceptual model that combines deliberative, transformative, and authentic learning within multicultural religious education. Specifically, the study seeks to identify the core characteristics of each approach, analyze their interrelationships, and construct a framework capable of addressing the challenges of diversity in religious education contexts.

The academic significance of this study lies in its contribution to addressing a conceptual gap in the literature on religious education. By integrating three previously fragmented approaches, this research advances theoretical discourse and provides a foundation for more dialogic, reflective, and contextual pedagogical practices.

Moreover, it reinforces the role of religious education as a space for fostering critical awareness and intercultural understanding in multicultural societies, thereby contributing not only to academic scholarship but also to broader social transformation.

METHODS

This study employs a qualitative library research approach with an interpretive orientation, aiming to examine, synthesize, and construct a conceptual framework integrating deliberative learning, transformative learning, and authentic learning within multicultural religious education. Library research is understood as a methodological approach that utilizes written sources, such as scholarly books, peer-reviewed journal articles, research reports, and academic documents, as primary data for systematic and critical analysis (Yin, 2020; Zed, 2014). In the context of international conceptual scholarship, this approach extends beyond descriptive review toward theory building through interpretive synthesis.

The methodological framework adopted in this study is interpretive thematic synthesis, which enables the integration of diverse conceptual findings to generate new theoretical constructs (Thomas & Harden, 2008). This approach is particularly suitable for the present study, as it not only facilitates the identification of recurring themes across the literature but also allows for the exploration of epistemological relationships among key concepts. Accordingly, this study is situated within the tradition of qualitative evidence synthesis, which has been widely applied in educational and social science research to develop integrative theoretical insights (Torraco, 2016).

The data sources consist of reputable scholarly literature retrieved from major international academic databases, including Scopus, Web of Science, ScienceDirect (Elsevier), SpringerLink, Taylor & Francis, Sage Journals, and MDPI. The inclusion criteria for selecting literature are as follows: (1) peer-reviewed journal articles or academic books addressing deliberative learning, transformative learning, authentic learning, and religious or multicultural education; (2) publications primarily within the period of 2000–2025 to ensure relevance and currency; (3) sources indexed in Scopus or published by recognized academic publishers; and (4) conceptual relevance to the focus of the study. Exclusion criteria include non-scholarly publications, non-peer-reviewed articles, and sources lacking clear theoretical contributions.

Data collection was conducted through systematic literature searching using key terms such as “deliberative learning,” “transformative learning,” “authentic learning,” “religious education,” and “multicultural education.” The search process was iterative and complemented by snowballing techniques, whereby references from key articles were traced to identify additional relevant sources (Wohlin, 2014). All selected literature was then compiled and organized according to conceptual themes to facilitate the analytical process.

Data analysis proceeded through three main stages. First, open coding was conducted to identify key concepts related to the characteristics, epistemological assumptions, and pedagogical implications of each learning approach. Second, axial coding was applied to group these concepts into broader thematic categories,

including dialogic (deliberative), reflective (transformative), and contextual (authentic) dimensions. Third, selective coding was undertaken to synthesize these categories and establish coherent conceptual relationships, leading to the construction of an integrative framework (Corbin & Strauss, 2015).

To ensure the credibility and rigor of the analysis, this study employed theoretical triangulation by comparing and critically examining multiple theoretical perspectives across different sources (Patton, 2015; Tracy, 2020). In addition, a critical appraisal process was conducted to evaluate the quality of arguments, contextual relevance, and theoretical contributions of each selected source. This step was essential to ensure that the synthesis was not selective or biased but grounded in a comprehensive and critical engagement with the literature.

Overall, the methodological design of this study aims to produce a systematic, transparent, and academically robust analysis. By integrating library research with interpretive thematic synthesis, this study seeks not only to review existing literature but also to advance a novel conceptual framework that contributes to theoretical development in the field of multicultural religious education.

RESULTS and DISCUSSION

Results

The findings of this study are derived from an interpretive thematic synthesis of literature addressing deliberative learning, transformative learning, and authentic learning within the contexts of religious education and multicultural societies. Cross-study synthesis reveals that these three approaches do not merely represent distinct pedagogical strategies but embody underlying epistemological assumptions that are simultaneously complementary and potentially conflicting. The analysis identifies four major themes that not only capture dominant patterns in the literature but also uncover conceptual tensions that have received limited attention in prior research.

The first finding indicates that the dialogic dimension of religious learning functions as an epistemic space for negotiating meaning; however, its effectiveness is highly contingent upon deliberative conditions that are not always present. Within the framework of communicative action theory, deliberative dialogue requires conditions such as equality of participation, argumentative rationality, and openness to revising one's position (Habermas, 1996). Nevertheless, empirical studies suggest that in religious education contexts, power relations between teachers and students often constrain genuine deliberation, resulting in what may be described as pseudo-dialogue oriented toward reinforcing authority rather than fostering critical engagement (Fancourt & Ipgrave, 2020). Similarly, Abdul-Jabbar and Makki (2024) demonstrate that deliberative pedagogy in Islamic education can promote critical engagement, but only when supported by pedagogical structures that explicitly encourage open argumentation. These findings highlight a tension between deliberative ideals and pedagogical realities, suggesting that dialogic learning cannot be assumed as inherently effective but must be understood as a conditional practice dependent on institutional and epistemological prerequisites.

The second finding reveals that the reflective dimension of transformative learning serves as a central mechanism for consciousness transformation, yet it

encounters significant limitations within contexts where religious beliefs are framed as normative and absolute. Mezirow's theory (1991) emphasizes that transformation occurs through critical reflection on previously internalized assumptions, particularly in response to disorienting dilemmas. However, in religious education settings, several studies indicate that not all learners are willing or able to critically reflect on their beliefs, especially when such beliefs are perceived as unquestionable truths (Madden, 2020). Furthermore, Taylor (2007) notes that transformative learning tends to be more effective in adult education contexts than in formal educational settings, where curricular structures and assessment systems may restrict opportunities for deep reflection. These findings point to an epistemological limitation in applying transformative learning within religious education, namely the tension between critical reflection and normative commitment. Consequently, transformation should not be assumed as an automatic outcome of reflection but rather as a contingent process shaped by cognitive, affective, and socio-cultural factors.

The third finding demonstrates that the contextual dimension of authentic learning has the potential to bridge the gap between religious knowledge and social reality, yet it risks becoming superficial if not integrated with critical reflection. The literature suggests that experiential approaches, such as problem-based learning, enhance learners' ability to connect religious values with real-life situations (Amirudin et al., 2025). However, Herrington et al. (2014) caution that authentic learning may become shallow when it focuses primarily on practical engagement without a sufficient reflective framework. In religious education, this may lead to pragmatic but uncritical understandings, where religious values are applied situationally without deeper reflection on their meaning. These findings indicate that contextual engagement must be integrated with reflective processes to ensure epistemologically meaningful learning.

The fourth and most significant finding concerns the identification of a relational pattern among dialogic, reflective, and contextual dimensions, forming an integrative mechanism in religious learning. Cross-study synthesis indicates that these dimensions do not operate linearly but are interconnected through a dialectical relationship. Deliberative dialogue exposes learners to alternative perspectives, which in turn generates cognitive dissonance and triggers critical reflection (Habermas, 1996; Mezirow, 1991). This reflective process is subsequently validated or reconstructed through engagement with authentic contexts, allowing learners to test and refine their understanding (Herrington et al., 2014). However, this relationship is not always stable; reflection may be hindered by resistance to change, while authentic contexts may reinforce existing biases. Thus, the integration of these three dimensions is dynamic and contingent upon specific pedagogical conditions.

Furthermore, the synthesis reveals that the failure of religious education in multicultural contexts often stems from the dominance of one dimension at the expense of others. Approaches that emphasize normativity without dialogue tend to produce exclusivist understandings, while those that prioritize dialogue without critical reflection risk devolving into relativism lacking normative direction (Shaw, 2023). Similarly, context-based learning without reflective grounding may result in fragmented and superficial understanding. These findings suggest that the

effectiveness of religious learning is not determined by the presence of a single approach but by the balance and integration among dialogic, reflective, and contextual dimensions.

From an epistemological perspective, the findings also indicate a paradigm shift in religious education from a transmission-based model toward a dialogic-reflective paradigm. In traditional models, religious knowledge is transmitted hierarchically, whereas in emerging paradigms, knowledge is constructed through interaction, reflection, and experience (Freire, 1970). However, this shift involves inherent tensions, particularly between the authority of tradition and the autonomy of critical reasoning. Therefore, the integration of deliberative, transformative, and authentic learning should be understood as an effort to reconstruct the epistemology of religious education in a more inclusive and contextually responsive manner.

Overall, these findings demonstrate that the integration of the three learning approaches is not merely a methodological combination but represents a complex epistemological construction involving dialogic, reflective, and contextual relations. This synthesis provides a strong conceptual foundation for developing models of religious education that are more responsive to the challenges of multicultural societies while opening new avenues for further exploration of the conditions under which such integration can be effectively realized.

DISCUSSION

The findings of this study demonstrate that religious education in multicultural contexts cannot be adequately explained through a single pedagogical approach but requires an integrative paradigm that transcends the fragmentation evident in existing literature. While prior studies have tended to examine deliberative learning, transformative learning, and authentic learning in isolation (Abdul-Jabbar & Makki, 2024; Herrington et al., 2014; Mezirow, 1991), this study reveals that these approaches form interdependent epistemological relationships characterized by both complementarity and conceptual tension. Accordingly, the primary contribution of this research lies not in merely combining these approaches, but in reconstructing their interrelations within a coherent theoretical framework that reflects the dynamic nature of religious learning in multicultural societies.

From a comparative perspective, the model proposed in this study extends the framework of transformative learning, which has traditionally emphasized individual reflection, by incorporating the dialogic dimension as a primary trigger of cognitive dissonance. Classical formulations of transformative learning conceptualize transformation as an internal process initiated by disorienting dilemmas (Mezirow, 1991; Taylor, 2007). However, the present synthesis indicates that in multicultural religious education, such dissonance is more frequently generated through dialogic encounters with diverse religious perspectives. In this sense, dialogue functions not merely as a communicative medium but as an epistemic mechanism that facilitates confrontation and negotiation of meaning. While this finding aligns with dialogic learning approaches in multicultural education (Fancourt & Ipgrave, 2020), it advances the literature by positioning dialogue as a generative condition for transformation rather than a supplementary pedagogical strategy.

In contrast, when examined alongside experiential or authentic learning models that emphasize engagement with real-world contexts (Herrington et al., 2014), this study highlights that authentic experience alone does not guarantee meaningful learning unless it is mediated by critical reflection. Existing literature often assumes a linear relationship between experience and learning, suggesting that engagement in real-life contexts inherently deepens understanding. However, the findings of this study challenge this assumption by demonstrating that, in the absence of reflective processes, experience may reinforce pre-existing biases, including exclusivist religious perspectives. This argument extends critiques of experiential learning theory, which has been considered overly optimistic in its assumptions about transformation through experience (Boud et al., 2013), by emphasizing that experience must function as a reflective validation space rather than merely a contextual activity.

Furthermore, the integration of these three approaches reveals a fundamental theoretical tension, particularly between deliberative rationality and religious authority. Within Habermas's framework (1996), the legitimacy of knowledge is grounded in rational argumentation that remains open to critique, whereas in many religious traditions, truth is often framed as normative and not fully open to contestation. The findings suggest that this tension cannot be resolved but must instead be acknowledged as an inherent condition within religious education. Consequently, religious learning in multicultural contexts should be conceptualized as a dialectical space in which dialogue can occur without undermining normative commitments, and reflection can develop without diminishing the depth of religious meaning. In this regard, the study contributes to the literature by situating religious education within an ongoing negotiation between communicative rationality and normative authority.

Building on this synthesis, the study formalizes a conceptual framework referred to as the Integrative Deliberative–Transformative–Authentic Religious Learning Model (IDTARL). This model operates not as a linear sequence but as a dynamic cyclical mechanism. The learning process begins with deliberative engagement, where exposure to diverse perspectives through argumentative dialogue generates cognitive dissonance. This dissonance then stimulates critical reflection on existing assumptions, which, under certain conditions, leads to transformation of meaning. The outcomes of this reflective process are subsequently tested and reconstructed through engagement with authentic contexts, enabling learners to develop more contextually grounded understandings. Importantly, this process does not terminate at the experiential stage but feeds back into further dialogic engagement, thereby forming a continuous and dialectical cycle of learning.

However, the model is not universally applicable without conditions. The findings indicate that the effectiveness of this integrative process depends on several critical factors, including the presence of safe and equitable dialogic spaces, learners' readiness for critical reflection, and institutional support for contextualized learning. In the absence of these conditions, the learning process may become distorted, resulting in pseudo-dialogue shaped by authority dominance, superficial reflection constrained by epistemological resistance, or fragmented experiences lacking conceptual integration. Thus, the model not only elucidates the mechanism of

integrative learning but also delineates its boundary conditions.

From a theoretical standpoint, this study offers several significant contributions. First, it addresses a conceptual gap in the literature by developing an integrative framework that connects three previously fragmented learning paradigms. Second, it extends transformative learning theory by positioning dialogue as a primary mechanism for initiating transformation rather than viewing reflection as an exclusively internal process. Third, it reconstructs the epistemology of religious education from a transmission-oriented paradigm toward a dialogic–reflective–contextual paradigm that is more responsive to the complexities of multicultural societies. These contributions operate not only at the pedagogical level but also at the epistemological and philosophical levels.

At the practical level, the findings suggest that the development of religious education requires curriculum designs that explicitly integrate dialogic engagement across diverse perspectives, critical reflection, and context-based learning experiences. The role of educators becomes particularly crucial as facilitators of deliberative dialogue capable of navigating epistemological tensions within the classroom. At the policy level, there is a need to support approaches to religious education that move beyond normative transmission toward fostering dialogic and reflective competencies among learners. Nonetheless, it is important to acknowledge that the proposed model remains conceptual and has not yet been empirically validated. Its applicability may also be constrained in educational contexts characterized by strong structural or ideological limitations. Future research is therefore needed to empirically test the model across diverse settings and examine the conditions under which it can be effectively implemented.

Overall, this discussion underscores that the integration of deliberative learning, transformative learning, and authentic learning represents not merely a pedagogical innovation but a fundamental conceptual reconstruction of religious education in multicultural contexts. Through critical synthesis and the formalization of an integrative model, this study contributes to advancing theoretical discourse while opening new directions for the development of more dialogic, reflective, and contextually responsive practices in religious education.

CONCLUSION

This study concludes that religious education in multicultural contexts requires a conceptual reconstruction that moves beyond single pedagogical approaches toward an integrative paradigm encompassing dialogic, reflective, and contextual dimensions. Through thematic synthesis of the literature, it is demonstrated that deliberative learning, transformative learning, and authentic learning not only represent distinct approaches but also form interconnected epistemological relationships characterized by both complementarity and conceptual tension. Their integration produces a cyclical learning mechanism in which deliberative dialogue generates cognitive dissonance, critical reflection facilitates meaning transformation, and authentic experience serves as a space for validation and reconstruction of understanding.

Based on these findings, this study formulates the *Integrative Deliberative–Transformative–Authentic Religious Learning Model* (IDTARL), which conceptualizes

religious learning as a continuous dialectical process. The model emphasizes that effective religious education is not determined by the dominance of a single approach but by the balanced integration of dialogue, reflection, and contextual engagement. However, the success of this integration is contingent upon specific conditions, including the availability of equitable dialogic spaces, learners' readiness for critical reflection, and institutional support for contextualized learning.

Theoretically, this study contributes to addressing a conceptual gap by developing an integrative framework that connects three previously fragmented learning paradigms. It also extends transformative learning theory by positioning dialogue as a primary trigger of transformation and reconstructs the epistemology of religious education from a transmission-oriented paradigm toward a dialogic–reflective–contextual paradigm more aligned with multicultural realities. Nonetheless, as a library-based study, the proposed model remains conceptual and requires further empirical validation across diverse educational contexts.

In conclusion, this study highlights that advancing religious education in multicultural societies necessitates not only pedagogical innovation but also epistemological transformation, enabling learners to become active subjects in constructing inclusive, critical, and contextually grounded religious understanding.

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