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Article

A Proposed Framework for Developing the Secondary-school Islamic Sciences Curriculum to Foster Peaceful Coexistence Under Saudi Vision 2030

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Abstract

The research sought to determine concepts of peaceful coexistence appropriate for Saudi secondary school students in the track of Sharia, to explore representations of these concepts through Islamic sciences curricula, and to suggest a validated framework that is implementable within educational reforms under Vision 2030. The study involved analysis of three units with 108 lessons based on three textbooks on Sharia track: Tafsir, Fiqh, and Al-Fara'id that underwent descriptive as well as analytical analysis. The research developed a comprehensive checklist with five domains and 100 subskills on international research study as well as national policy statements. This tool was validated using the Lawshe formula (≥ 0.82 agreement), piloted, then applied using inter-coder reliability tools such as Cohen's kappa as well as percentage agreement. The coding exercise led to defining the standard, approaches pedagogic as well as rubrics of assessment as well as differentiating implicit from explicit expressions regarding peaceful coexistence. The research revealed total integration rate 61.9 per cent with predominant emphasis on religious (95 per cent), political (85 per cent), social (78.3 per cent), economic (48.3 per cent), as well as intellectual (46.6 per cent) dimensions. At subject levels, Tafsir and Fiqh exhibited 76 per cent as well as 71 per cent inclusion levels respectively, while Al-Fara'id showed 20 per cent as well as exclusion regarding religious as well as political consideration levels. The majority of these indicators manifested in implicit modes across materials. The research concluded that applications of concepts on peaceful coexistence are partial as well as uneven as well as suggested a standards-based curricula makeover as well as targeted teacher-training on filling intellectual as well as economic dimension gaps.

Keywords

Values Education, Content Analysis, Teacher Professional Development, Competency-Based Learning, Textbook Evaluation.

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Introduction

Curriculum studies are an essential area for analyzing social relation influence, moral orientations, as well as cognitive developments on educational processes in multiplex societies (Yu, Lu, & Sun, 2024). In this context, coexistence is realised through education that accepts, values, as well as promotes diversity of beliefs and identities through dialogic learning as well as non-violent civic engagement. As curriculum aims continue to focus on ideology transmission to enhance civic as well as intercultural competency, religious education has come under reconsideration as a tool for deepened social cohesion (Saekan et al., 2022). To facilitate such a role, curriculum can be aligned with strategic national development agendas (Fajri, 2022). In such consideration, conceptual rebuilding of shift in content, pedagogy, as well as assessment is needed to align these aims effectively. As such, secondary school curriculum needs to be re-theorized to accommodate Islamic science.

Islamic sciences that conventionally are devoting themselves to forming identity and moral behavior include Quranic interpretation, Hadith, jurisprudence, and creed (Tan & Hasman, 2024). The reorganized approach sheds light on that outcomes connected with moderate civic duty and dialogic proficiency have become well embedded while over-reliance on transmissive pedagogies is revealed to hinder critical thought and intercultural awareness (Aseery & Alfaifi, 2025). In Saudi Arabia Vision 2030 was already decided to be a transforming guiding document on the curriculum development with coexistence, tolerance, and world interaction as core values. The connected policy drivers underline the significant role to form models that yield cohesiveness among curricula and teacher education requirements (Alharbi & Albidewi, 2024).

Aside from curricular planning, current research also talks about classroom practice that leads to moderation and civic practice, drawing a line with religious familiarity as well as confessional agenda as pathways to plural accommodation with a held pledge to religion obligations (Alabdulhadi & Alkandari, 2024). Empirical evidence also shows relationships between value-motivated learning aims as well as broader school culture, both overt agendas as well as tacit arrangements. Global comparison within predominantly Muslim contexts indicates that socio-political traditions bear significantly on curriculars that are directed at moderation. The traditions are manifested as continued separations that exist between doctrinal materials, pedagogical methods as well as governing arrangements for a system-wide regime, as well as minimal discussion on measurable coexistence competencies as well as variant textbook writing pledge (Bahri et al., 2025). Furthermore, dominance of intolerant discourses within pedagogical materials serves to highlight the importance of strict quality control processes as well as systematic scrutiny procedures (Suwendi, Mesraini, & Fuady, 2024).

Statement of the Problem

Vision 2030 enshrines education as a central means to advance social cohesion, tolerance, and moderation. Saudi secondary schools, however, encounter substantial difficulties translating these values in a systematic manner to curricular and teaching practice (Subchi et al., 2022). Value-instruction mismatch paired with instruction modes that hinder students' acquisition of dialogic competence as well as civil participation is evidenced from existing data. Teachers will usually emphasis conformity with wasatiyyah implementation without this emphasis usually translating to compensatory imbalance observes than worthwhile learning attains such attainments' outcome (Hasan & Juhannis, 2024). The Islamic science subjects that comprise Hadith, Sirah, Fiqh, and Tawhid are central to forwarding peaceful coexistence campaigning. However, school level implementation is disjunct even with support garnering from policies. Current practice bears no consistent evidence practice-based mode that weaves across standards, pedagogy, as well as assessment with Vision 2030 aims. Although moderation is sometimes mentioned on texts' pages, conceptualisation of peace is underdeveloped as well as outcome ineffectively assessed (Pajarianto, Pribadi, & Galugu, 2023). Existent literature points at Islamic study centrality as extremism preventative with existing commentaries mostly basing on isolated methods than based on complete modes of frameworking (Mohamed & Habib, 2023). Uniform models on secondary analysis absence contributes to scholarly discourse discontinuity.

Curricula without operational profiles are vulnerable to piecemeal usage and exhibit minimal impact in fulfilling larger social aims, such as resilience to polarisation. This makes institutional, as well as societal and professional level control through regulation essential (Alqahtani, 2024). An empirically informed model that details constructs, learning progressions, support for teachers, as well as measurable outcomes would not only deepen theoretical insight but also yield a plausible framework for practice within available temporal and

resources limitations. This would enable coherence across Vision 2030 ambitions with classroom level practice through aligning learning experience, embedding evaluation mechanisms, as well as specifying constructs. In this light, the research question can be stated thus: How can an Islamic science curriculum for secondary schools be conceptualized as a model for enhancing Saudi Arabian peaceful coexistence in line with Vision 2030?

Objectives

1. To determine proper concepts of nonviolence coexistence suitable for secondary school learners in Saudi Arabia.
2. To explore to what degree third-grade secondary students are exposed to concepts on peaceful coexistence under the current Islamic sciences curriculum.
3. In designing a conceptual framework for enriching the Islamic sciences curriculum at secondary education levels with peace education with a focus on achieving Saudi Vision 2030's aim for coexistence.

Questions

1. Which third-grade secondary students in the Kingdom of Saudi Arabia better grasp concepts regarding peaceful coexistence?
2. To what degree are concepts of nonviolence coexisting embedded in Islamic sciences curricula provided to third-grade secondary school learners in Saudi Arabia?
3. In accordance with Saudi Vision 2030, what is proposed framework for constructing secondary school Islamic science curriculum that fosters the principles of coexistence?

Scopes and Limits

1. Objective Scope: It is only limited to finding the extent that can be used to integrate secondary-level Islamic sciences curricula with the principles of coexisting peacefully. It aims to develop a system that aligns curriculum content, instruction methods, and assessment with broader educational goals outlined in Saudi Arabia's Vision 2030.
2. Period of Time: The research falls under one educational year's context. Its results are open to limitations due to existing social circumstances, processes of curriculum makeovers, as well as existing institutional policies. The time limits thus created guarantee that the outcome is a manifestation of circumstances prevalent when introducing the curriculum to these future revisions' considerations.
3. Spatial Scope: The geographical coverage of research is limited within the Kingdom of Saudi Arabia since it is analysing curricula, education policy directives, as well as national education reform strategies within this narrow ambit. The scope is not applicable to regional neither international level even when the research outcome can be used for comparison purposes with other education systems elsewhere.
4. Scope of Human: The research sample is limited to secondary school students and teachers who study Islamic science with emphasis on last-year students. Curriculum designers as well as policymakers are also seen as indirect stakeholders while people who are not part of the formative secondary education system are not within its scope.

Key Concepts and Terminologies

Regrettable Coexistence (Islamic Education)

Peaceful coexistence is described as attitudes and skills that help students value diversity, participate in constructive conversation, and manage conflict non-aggressively. In Islamic education, such attributes can be developed through integrating peace-values and assessment criteria within the curriculum such that religious knowledge is linked with civic involvement and socially appropriate conduct. It is indicated from latest research that, to build communal integrity stronger, concepts regarding peace along with well-defined learning outcomes ought to be emphasized especially at secondary school levels.

Higher Education: Islamic Sciences

Islamic sciences curriculum framework that links instruction, assessment, and essential subjects like Tawhid, Fiqh, Hadith, and Sirah charts needed standards, proficiency, and performance levels. It outlines

knowledge and competencies that students are to attain, teacher's facilitative role in learning, as well as planned study progression. Current scholarship is insistent on international reputation-based adoption of criteria to guarantee curricular coherence, improved teacher preparation, as well as heightened systemic accountability (Ratnah, Ali Shah, & Alam, 2024).

Religious Literacy

Religious literacy is the ability to read, interpret, and appropriately respond to religious texts, concepts, and practice in their particular settings. As part of secondary education, students learn to critically evaluate sources, appreciate religious diversity, and participate as well-informed scholars and honorable spokespersons. The latest research points to such literacy as a systematic addition to the curriculum as part of social studies or religious education with adequate preplanning and sensitivity to cultural settings (BinTaleb, 2024).

Wasatiyyah (Moderation)

Wasatiyyah is moderation that upholds core beliefs while encouraging non-extreme values, fairness, and diplomacy. It seeks to help teachers develop students' ability to develop empathy, critical examination, and immunity to radical thoughts through conversation and critical assessment. According to research, while teachers strive to implement the practice of moderation, they still encounter massive practical challenges, thereby avowing that supportable curriculum materials and systematic professional education are requisite (Kustati et al., 2023).

Vision 2030 Alignment (Curriculum -Teacher Preparation Nexus)

Vision 2030 compliance entails aligning national education objectives with school organizations and teacher education policies. This is also through crafting professional education policies, test instruments, as well as learning benchmarks seeking civic action, social cohesion, and moderation. Current research is emphasized on that transformational results are possible from mere aligning curriculum reform alongside teacher education policies within one coherent framework (Musyahid & Kolis, 2023).

Core Theoretical Foundations

Peace Education and Critical Peace Education

Peace education prescribes standardized ways of teaching empathy, intercultural communication, and conflict resolution. Current peace education emphasizes the challenge endured by organizations and teachers, while requesting culturally appropriate constructs as well as systematic support (Rozi, Jinan, & Nurani, 2025). Critically of peace education (CPE) further expands this framework with social injustices and stipulating that students are learning to deal with conflicts ethically under practical situations (Kumar, 2024). Both constructs are guiding the current study since they outline skills as well as deliverables associated with coexistence in peace.

Theory of Values Education and Motivation

Values education illuminates on both intrinsic and extrinsic orientations influencing students' motivation, identification constitution, and performance. Recent interdisciplines carried out research reveal that embedding values in the curriculum enhances performance positively while deepening civic responsibility (Mohiuddin et al., 2023). In the conceptual framework being researched, values education emerges as a significant factor in reflecting on secondary-level Islamic science contributions to attesting to peaceful coexistence.

Islamic Education Al-Wasatiyyah

Wasatiyyah incorporative of an Islamic educational ethos within curricula is a promoter of justice, moderation, and refutement of extremism. It refutes radical versions with rationality and civic duty through balanced methods. Though teachers agree on its significance, practice within classrooms is evident to be dependent on well-organized directives as well as inclusive teacher-training programmes (Aderibigbe et al., 2023).

The Religious Literacy and Coexistence

In cultural as well as civic life, religious literacy empowers learners to critically approach as well as interpret religious principles. In Saudi secondary schools, it is central in bringing respect as well as rectification

of misunderstandings and thus promotes social cohesion (Döring et al., 2024). As one of the Islamic disciplines, it not only gives learners analytical means of coexisting peacefully but also protects compliance with core religious beliefs.

Implementation Architecture: Standards, Teacher Capacity, and System Alignment

The curriculum reform is a success that is heavily reliant on teacher preparation as well as efficient quality assurance. Global Islamic education teacher standards publish objective competencies that are compatible with international accreditation models (AlHouli, 2024). Meanwhile, the national teacher preparation program which includes practicum elements, curricular instruction, as well as continuous professional practice, is reshaped according to Vision 2030's aims (Hanafi et al., 2023). The structural improvements give shape to linking Islamic science subjects with peace-stimulated learning results.

Critical Appraisal and Integration

Without attendant systemic support, efforts at implementation may be superficial, thus highlighting a role for peace education as a strong guiding framework (Ndwandwe, 2024). Critical peace education attempts to compensate for this limitation through its application of genuine inquiry. In the same vein, inclusion of religious literacy and moderation subjects would be ineffectual without inclusion within both the curriculum as well as teacher preparatory programmes. While values education needs to be modified for particular religious as well as cultural settings, compelling evidence supports its usefulness (Meyer et al., 2024). All these approaches support one another mutually as well as critically when used collectively give a whole images-multi-layer understanding of study findings.

Alignment with Methodology

The framework under consideration advocates for a mixed-method design, where both value orientations of students and student competences serve to assess both qualitative as well as quantitative facets of the curriculum. This method facilitates correspondence of practical teaching results with intangible theoretical bases so as to reinforce the validity as well as usefulness of education under Saudi Arabian schools. Although integrative synthesis is a continuous process that is unlikely to attain completion within a short-term future horizon, its impact is due to become increasingly manifest with time progression. The theory framework attempts to develop an Islamic sciences curriculum that boost coexistence in peace with Vision 2030 intents. This is through synthesizing peace education, wasatiyyah, values education, religious literacy, as well as teaching standards. The framework illustrates how learner competences as well as learner values may be brought in harmony with doctrinal devotion through systematic provision, pedagogical coherence as well as teacher readiness. Analytical focus is placed on research questions from study, design of methodological approach as well as interpretive approach within this summary.

Literature Review

This section employs a critical literature review approach, in which the existing body of work is systematically analysed from both thematic and evaluative perspectives. The review identifies the principal methodological approaches, theoretical foundations, points of consensus, areas of divergence, and existing research gaps, thereby offering a comprehensive and informative context for the present study.

Comprehensive Overview

The discussed literature features prominent issues concerning curriculum planning, instruction approaches, assessment procedures, teacher professional development, and learner performance within both K–12 and post-secondary situations. Special emphasis is placed on educating pedagogical methods and curriculum designs as influencing cognitive, socio-emotional, and civic competencies as well as contextual factors that are conditional in moderating them. Theoretical foundations frequently borrowed from constructivism, sociocultural learning, critical pedagogy, and programme theory with design-based research principles being commonly taken up as research approaches. The methodology is largely mixed-methods design with quasi-experimental methods

often paired with survey modelling, content analysis, and qualitative case study usage. The sampling is usually undertaken from public school instructors, secondary-grade students, preservice groups, and post-secondary programmes. The outcome measurement typically involves both performance-based assignments as well as conventional evaluation measurements.

Thematic Analysis

The adjudicated literature can be structured around four core themes. The first is that of curriculum architecture and alignment, which includes competence frameworks, backward design, and intended outcome mapping. The second is that of dialogic and learner-centred pedagogies, such as restorative practices, inquiry cycles, projects as learning events, and structured academic debate. The third is that of rubric application to inform assessment, collaboration, and reasoned skills evaluation. The fourth is that of teacher professional learning where community of practice participation and lesson study is informed through mentoring and coaching. Overarching considerations across these include equity as culturally responsive design as well as digital platforms as critical literacy and learner engagement space. Broader considerations of fidelity, scalability, and long-term influence are contextualized through barriers such as contextual barriers, drivers such as policy drivers, as well as leadership practice.

Comparative Analysis

There are significant points of agreement across the research, including a focus on student-centred teaching, specification of learning outcomes, and use of multimethod assessment to reinforce understanding, discussion, and long-term knowledge transfer. The research repeatedly confirms how contextual support, instructional alignment, and teacher capacity condition the impact of such practice. But variability becomes manifest in a number of ways. There are tensions involved in trong liệu breadth of content coverage against guaranteeing enduring in-depth impact, especially in environments where workplace learning is not continued. Again, discrepancies occur in terms of balance in embedding implicit value bases with overt specification of competencies. There are methodological differences too: ethnographic research is rich in description of practice but not generalizable, while quasi-experimental methods, as often stronger in design, are prone to oversimplification. Again, incorporation of design-intensive approaches within a resources-poor context shows uneven roll-out and impact.

Advanced Integration

Drawing on the competency theory known as critical narrative synthesis, the literature demonstrates that when well-prepared teachers employ dialogic pedagogies, competency-based approaches, and coherent assessment, they contribute to the development of learning ecologies that generate measurable improvements in knowledge, ethical discourse, and knowledge transfer. Conceptual mapping illustrates how proximal processes, such as reasoning routines and feedback cycles, connect to broader distal outcomes, including civic engagement and collaborative resilience. The meta-synthesised evidence highlights challenges, particularly the limitations of implicit value transmission compared with more explicit and systematically measured approaches. Building on these insights, the present study employs competency frameworks, applies performance-based rubrics calibrated for reliability, and engages in structured academic discourse. A mixed-methods design is adopted to capture both process sensitivity and causal plausibility, thereby enhancing explanatory depth and contextual relevance.

Research Gap and the Current Study Objectives

Leveraging on competency theory under the form critical narrative synthesis, it is shown from the literature that well-prepared teachers who practice dialogic pedagogies, competency-based methods, and coherent assessments lead to learning ecologies that create measurable gains in knowledge, moral discourse, and knowledge transfer. Conceptual map reveals that proximal processes like reasoning routines and cycles of feedback connect with wider distal outcomes like civic action and cop resilience. The meta-synthesised evidence reveals limitations, especially with regards to implicit value transmission compared with more overtly held and systematically monitored approaches. In light of these findings, this study makes use of competency structures, subjects' performance-based rubrics calibrated for reliability, and structured academic discourse. It uses a mixed-methods approach to register both process sensitivity as well as causal plausibility while boosting explanatory depth as well as contextual application.

Research Methodology

Research Approach

The current study utilized a descriptive-analytic design based on content analysis methodology. This approach was deemed appropriate since the research aimed at finding out up to what extent Islamic sciences curriculum for third-grade secondary students promotes principles of peaceful coexistence, as well as forwarding a framework for its improvement from the findings. The choice of content analysis was based on its logical design, objectivity, as well as reproducibility that can be used to produce outcomes that transcend subjective meaning as well as be verified outside by other scholars without influence from anyone.

Research Plans and Processes

The methodology was operationalised through the following sequential steps:

1. Data Collection: A preliminary stock of characteristics typical for peaceful coexistence was prepared based on official curriculum materials along with previous scholarly studies.
2. Preparation of Checklist: A systematic list of signs resulting in nonviolent coexistence was prepared, culled, and put on pilot testing to make it suitable for the study setting.
3. Validity and Reliability Test: The tool was tested to ensure that it satisfied predetermined scholarly requirements for validity, reliability, and credibility, hence the solidity of the study findings.
4. Checklist Finalisation: A vastly validated, exhaustive set of dimensions was generated to form the main instrument for future analysis.
5. Content Analysis: How far the values of coexistence peacefully were incorporated in Islamic studies instruction for third-grade secondary Saudi school students was determined through a systematic and logical analysis of the instruction content.
6. Framework Development: The framework for developing the curriculum was guided by Saudi Vision 2030 goals. A framework for proposing a curriculum was developed. This involved:
 - Reviewing relevant research and existing curriculum development models.
 - Analysing both the strengths and limitations of embedding peaceful coexistence within the curriculum.
 - Designing, refining, and validating the proposed framework to ensure alignment with national priorities and educational aspirations.

Construction of the Study Instrument

The checklist of peaceful coexistence aspects was designed to achieve the following objectives:

- To determine the extent and distribution of peaceful coexistence elements within the Islamic sciences curriculum for third-grade secondary students.
- To establish a structured basis for constructing a framework that strengthens the curriculum in line with Saudi Vision 2030 and the guiding principles of peaceful coexistence.

The survey was designed by borrowing against several resources:

1. Earlier Works: Earlier works that constitute the background studies, for instance, [Agbaria \(2024\)](#), have had critical views regarding the aspects of coexistence peacefully.
2. Saudi Vision 2030: The national agenda for development emphasizes coexistence peacefully at local, regional, and international levels as a key support beam for sustainable development.
3. The Overall Structure of the National Educational Curriculum (Saudi Arabia): Published by the Education and Training Evaluation Commission, this framework values Islamic values, national identity, and balanced character building as avenues for coexistence based on peace.
4. Islamic Sciences Curricula by Standards: Recent studies have indicated that there is a great need to combine worldviews and modern realities with the designing process in a way that effectively promotes peaceful coexistence goals ([Baharuddin, Isnaini, & Lusiana, 2024](#)).

Research Tools and Materials

Peaceful Coexistence Concepts Questionnaire

A standardized scale was developed to evaluate students' attitudes, knowledge, and attitudes toward peaceful coexistence. The survey was piloted, tested for reliability, and subjected to construct validation, along with content validation, prior to its appropriateness for the Saudi school setting.

Secondary Curriculum Content Analysis

By using a coding framework, the peace-related conceptual spectrum was dealt with in a systematic manner by studying official grade-level textbooks and teacher guides. The rationale behind this was to pin down the depth and breadth of identified concepts during the systematic study. The analysis also assessed the matching of testing practices, the instructional material sequence, and the pedagogies used.

Construction Caused on the Itinerary of Islamic Sciences

A standards framework was designed with peaceable coexistence principles that outlined learning goals, subject proficiency indicators, teaching approaches, and testing techniques. The framework was complemented with scorecards, lesson blueprint samples, and instruction standards that were mindful of culture yet consistent with Vision 2030 ambitions.

Design of the Preliminary Checklist

The researcher constructed a main checklist defining scopes of non-violent coexistence with both main and sub-dimensions borrowed from resources sighted. The analysis was structured under five main domains. The social dimension focuses on tolerance, cooperation, and mutual reverence in human interactions. The intellectual dimension focuses on argumentation, openness to alternate thought, and deference to thought difference. The economic dimension, with corollaries in social justice and sustainability, highlights fairness, equity, and responsibility in interpreting and sharing resources. The political dimension focuses on civic responsibility, active citizenry, and deference to governance. And religious dimension, grounded in Islamic principles, highlights moral responsibility, mercy, and toleration as beams undergirding interfaith reverence and common humanhood. As a collectivity, the domains generated a multi-faceted checklist with a synoptic guide to curriculum evaluation that is compatible with Saudi Vision 2030's identified priorities.

Validation and Reliability of the Checklist

Validity

Validity is to what extent analysis checklist ideally represents desired characteristics of peaceful coexistence. In this study, emphasis was placed on content validity, so that chosen dimensions and categories would markedly portray the construct without exclusion. The initial checklist, comprising categories, indicators, and coding scheme, was consulted with ten Islamic education and curriculum masters as experts. Their examination was made using the relevancy of indicators along with clarity and coverage breadth with addition and removal suggested where necessary. The indicators with 0.82 and above odds-ratios, corresponding to 80 percent agreement and more, were coded as valid according to Lawshe's formula. High content validity was attainable through terminology redevelopment, exclusion of ineligible items, and addition of meaningful indicators.

Reliability

The reliability is concerned with checklist stability so that it can produce comparable and objective outcomes in a non-bias manner without research influence. It facilitates comparison across different researchers or repeated usage in content analysis. As peaceful coexistence is a subtle concept that can be open to subjective interpretation, specifiers of explicit coding methods as well as definienda with well-defined meanings became essential. Achieving reliability minimizes arbitrariness as well as bias thereby boosting thereby the qualifications of judgments as well as providing a scientifically valid index of peaceful coexistence in the Islamic sciences curriculum.

Steps to Ensure Reliability (Inter-Coder Reliability)

Develop a Final and Complete Coding Guide

The coding guide serves as the foundation for reliability, as it outlines special cases, offers counterexamples and example illustrations, and defines elements that lead to peaceful coexistence. For example, religious tolerance can be communicated with respectful mentioners to other religions, for example, noting Ramadan and the Great Lent as days of great fasting. By providing such delineation, the coding scale allows for increased consistency, less ambiguity, and a clearer notion of the desired dimensions.

Train the Coders

Research is inherently a collaborative process, requiring continuous interaction between the researcher and colleagues. In this context, coders are encouraged to exchange guidance, share examples, and discuss interpretations of ambiguous cases. Such collaboration minimises subjectivity and sensitivity in applying the checklist, thereby ensuring that it is utilised consistently and systematically.

Apply to a Pilot Sample

The pilot test was conducted by a single coder and covered approximately 10–15% of the curriculum. This stage served to evaluate the practicality and effectiveness of the coding guide. Any discrepancies identified at this point revealed potential weaknesses in the training or the guide itself, allowing for revisions and adjustments before broader implementation.

Determine Coefficient of Agreement

Reliability was assessed using either Cohen's kappa or the basic percentage agreement. A level of agreement of 80 percent or higher was regarded as sufficient and, in some cases, considered more practical than kappa, which accounts for the role of chance and is therefore regarded as more precise. Reliability scores above 0.61 were classified as good, while those exceeding 0.81 were categorised as very good.

Amending Discrepancies

Coders get together to discuss disagreements and work on the coding guide when there is less agreement than the threshold. For instance, the two opposing interpretations of what a term means to suggest tolerance or cooperation can produce more accurate explanations. The modifications implemented at this level improve uniformity and objectivity.

Final Application

The full dataset will be provided to coders once an acceptable level of reliability is achieved, typically above 0.70. Periodic monitoring may be conducted to ensure consistency, or, if a particular coder demonstrates a high degree of reliability, their assessments may be relied upon with confidence. After professional evaluation, the finalised checklist will consist of 100 sub-skills distributed across the five domains presented in [Table 1](#).

Finalization of the Checklist

Following the input of more than five judges and experts, the initial checklist was revised. Based on their recommendations, certain skills were rephrased for greater precision, while redundant items were removed to avoid duplication. These adjustments ensured that the final checklist was both accurate and comprehensive. As shown in [Table 1](#), the validated version comprises five principal domains encompassing a total of one hundred sub-skills.

Table 1: Domains of the Finalized Checklist Across Dimensions.

Dimension	Number of Sub-Skills
Social Dimension	20
Intellectual Dimension	20
Economic Dimension	20
Political Dimension	20
Religious Dimension	20
Total	100

Procedures for Content Analysis of Islamic Sciences Curricula in Light of the Peaceful Coexistence Checklist

Defining the Analysis's Purpose

The main aim of the content analysis is to evaluate the extent to which the secondary-level Islamic sciences curriculum embodies the principles of peaceful coexistence. The process seeks to measure how

effectively these values are integrated into the instructional materials and to what degree they are accessible within the curriculum. Defining this objective provides a clear focus for the research and establishes the basis for structuring the analytical framework.

Defining Research Population and Analysis Sample

The research population comprises all lessons contained within the Islamic sciences curriculum for third-grade secondary students. The sample for the analysis encompassed the full scope of these curricula to ensure comprehensive coverage. Specifically, three Sharia-track textbooks were selected: Al-Fara'id (Inheritance Law), Fiqh (Jurisprudence), and Tafsir (Qur'anic Exegesis). These serve as the primary instructional resources for the academic year 1445 AH/2023 AD. Since the sample includes the complete content of these sources, it provides representativeness and methodological rigour, as demonstrated in Table 2.

Table 2: *Details of the Islamic Science's Subject Lessons.*

Islamic Sciences Subject	Number of Units	Number of Lessons
Tafsir (Qur'anic Exegesis)	7 Units	35 Lessons
Fiqh (Jurisprudence)	6 Units	33 Lessons
Al-Fara'id (Inheritance Law)	6 Units	40 Lessons
Total	19 Units	108 Lessons

Procedures for Content Analysis of Islamic Sciences Curricula in Light of the Peaceful Coexistence Checklist Establishing the Objective of the Analysis

The aim of the content analysis is to look at how far secondary-level Islamic sciences curricula reflect the aspects of coexisting peacefully. The analysis tries to look at the level of inclusion of their aspects within the curricula and to conduct a detailed analysis about the way their values are portrayed and dealt with in the learning materials.

Research Population and Analysis Sample

The study population is the entirety of lessons in the Islamic sciences curriculum for third-grade secondary school pupils. The sampled textbooks for analysis are three of the Sharia-tracks, namely Tafsir (Quran Exegesis), Fiqh (Jurisprudence), and Al-Fara'id (Laws on Inheritance). They are official textbooks for the 1445 AH/2023 AD study year. By adopting all lessons contained in these textbooks, the study is able to achieve a backdrop of methodological rigor and representativeness in the analysis.

Results

This paper sets down its research findings in a systematic manner to exhibit how secondary Islamic science subjects in grade 3 (Sharia track) incorporate elements of peaceful coexistence. The findings are embodied in tables which elaborate frequency as well as occurrence of indicators within Tafsir, Fiqh, Usul al-Fiqh as well as Al-Fara'id. Each table reveals to what extent social, intellectual, economic, political as well as religious attributes are represented with a discrimination made with regards to sense of both explicit as well as implicit coverage. This design provides a comparison of the extent to which such values such as equality, cooperation, tolerance as well as dialogue are embedded within the textbook. The analysis is grounded on qualitative comprehension (weakness, gap) as well as on quantitative evidence (percentages). As is revealed through Table 3, social coexistence indicators predominantly appeared implicitly. Usul al-Fiqh enjoyed largest mostly coverage level (95%), particularly with regards to equality, cooperation with others, tolerance with reconciliation with others as well as refuting prejudice, followed through Tafsir (75%) as well as Al-Fara'id (65%). All textbooks covered tolerance as well as unity issues through indicators such as respect for diversity, practice of apology as well as refuting racism as well as hate Speech. However, Al-Fara'id revealed shortage since it was more reliant on inheritance jurisprudence than on broader principles of social interaction as well as coexistence.

Table 3: *Content Analysis of the Social Dimension of Peaceful Coexistence in Islamic Sciences Curricula (Third-Grade Secondary, Sharia Track).*

Indicator	Tafsir (Occurrences, %)	Mode	Usul Al-Fiqh (Occurrences, %)	Mode	Al-Fara'id (Occurrences, %)	Mode
1. Developing Coexistence Initiatives	0 (0%)	—	0 (0%)	—	0 (0%)	—
2. Instilling Respect for Differences and Dialogue Culture	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
3. Avoiding Bullying and Mockery	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
4. Rejecting Racial Discrimination	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
5. Confronting Hate Speech	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
6. Respecting Individuals' Customs and Traditions	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
7. Promoting Culture of Apology and Reconciliation	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
8. Respecting Peoples' Customs and Traditions	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
9. Participating with Others in Solving Societal Problems	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
10. Supporting Priority Care Groups (Elderly, Disabled, Orphans)	—	—	1 (Implicit)	Implicit	1 (Implicit)	Implicit
11. Encouraging Community Dialogue and Conflict Resolution	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
12. Emphasizing Equality among Community Members	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
13. Keeping Promises to Others	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
14. Humane Treatment of Others	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
15. Appreciating Universal Humanity	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
16. Rejecting All Forms of Violence	—	—	1 (Implicit)	Implicit	1 (Implicit)	Implicit
17. Forgiving Others When Able	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
18. Understanding Traditional Dispute Resolution Mechanisms	—	—	1 (Implicit)	Implicit	1 (Implicit)	Implicit
19. Implementing Joint Community Volunteer Initiatives	—	—	1 (Implicit)	Implicit	—	—
20. Reviving Positive Social Values	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
Total	15 (75%)		19 (95%)		13 (65%)	

Table 4 Analyzes the intellectual aspect of peaceful coexistence in the third-grade Islamic sciences textbook for secondary students (Sharia track). The Fiqh textbook scored the largest number of corresponding indicators (70%), with Tafsir coming second with 55%, while Al-Fara'id scored 15%. In majority of instances,

materials represented the main concepts implicitly, mostly that of upholding respect for different opinions, support for tolerant conversation talk, as well as intellectual exchange. The Al-Fara'id textbook was significantly lacking in implicit exercise on these principles, revealing a critical omission in the portrayal of the intellectual aspect of peaceful coexistence.

Table 4: *Content Analysis of the Intellectual Dimension of Peaceful Coexistence in Islamic Sciences Curricula (Third-Grade Secondary, Sharia Track).*

Indicator	Tafsir (Occurrences, %)	Mode	Fiqh (Occurrences, %)	Mode	Al-Fara'id (Occurrences, %)	Mode
1. Recognizing Others' Right to Hold Different Opinions	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
2. Analysing Ideas Without Bias	—	—	—	—	Implicit	Implicit
3. Promoting Moderate Thought Balancing Constants and Values	—	—	1 (Implicit)	Implicit	—	—
4. Focusing on Common Human Values	1 (Implicit)	Implicit	—	Implicit	—	—
5. Promoting "Global Citizenship"	1 (Implicit)	Implicit	—	Implicit	—	—
6. Disseminating Tolerant Discourse	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
7. Encouraging Intellectual Dialogues Between Different Currents	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
8. Confronting Promotion of Hatred	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
9. Combating Inciting Media	—	—	1 (Implicit)	Implicit	—	—
10. Utilizing Permissible Literature and Arts to Support Coexistence	—	—	—	Implicit	—	—
11. Highlighting Creative Works Embodying Coexistence	—	—	1 (Implicit)	Implicit	—	—
12. Encouraging Cultural Dialogues Between Communities	—	—	1 (Implicit)	Implicit	—	—
13. Exchanging Viewpoints on Intellectual Issues	—	—	1 (Implicit)	Implicit	—	—
14. Judging the Sincerity of Others' Ideas	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
15. Objective Criticism When Dealing with Different Cultures	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
16. Respecting Thought in Other Societies	—	—	1 (Implicit)	Implicit	—	—
17. Positive Interaction with Proponents of Intellectual Tolerance	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
18. Valuing Freedom of Thought and Creativity	—	—	—	—	Implicit	Implicit
19. Understanding Others' Orientations and Values	—	—	—	Implicit	1 (Implicit)	Implicit
20. Negotiating with Others	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
Total	11 (55%)		14 (70%)		3 (15%)	

The analysis shows that coverage of emphasis throughout the curriculum is unevenly distributed with Fiqh holding the main intellectual role of inculcating peaceful coexistence while other texts are contributors on a much lower scale. The minimal coverage within Al-Fara'id shows that it is a lost chance to tie instruction on legal with wider social as well as intellectual participation. The uneven coverage highlights the need to inculcate

intellectual coexistence principles regularly across all courses to ensure achievement of peace education goals of the curriculum. Table 5 compares economic aspect of peaceful coexistence in third-grade secondary Islamic sciences curriculum (Sharia track). The maximum coverage was seen in Tafsir (65%), then Fiqh with coverage of 60%, while Al-Fara'id only registered minimal coverage of 20%. In comparison with other texts, Tafsir offered biggest coverage of indicators with content implicitly touching on core-values such as fighting corruption, cooperation ensurance as well as wider economic responsibilities.

Table 5: Content Analysis of the *Economic Dimension* of Peaceful Coexistence in the Islamic Sciences Curricula for Third-Grade Secondary Students (Sharia Track).

Indicator	Tafsir (Occurrences, %)	Mode	Fiqh (Occurrences, %)	Mode	Al-Fara'id (Occurrences, %)	Mode
1. Strengthening Economic Partnerships among Individuals, Groups, and Nations	1 (Implicit)	Implicit	—	—	—	—
2. Combating Corruption and Monopoly	2 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
3. Fair Investment in Development Projects without Discrimination	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
4. Promoting Win-Win Negotiation Culture	1 (Implicit)	Implicit	—	—	1 (Implicit)	Implicit
5. Cooperation for Mutual Benefit	2 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
6. Supporting Social and Solidarity Economy	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
7. Integrating Refugees and Displaced Persons into Labour Markets	—	—	1 (Implicit)	Implicit	—	—
8. Building Diversified Economic Systems Resilient to Shocks	1 (Implicit)	Implicit	—	—	—	—
9. Establishing Emergency Funds to Assist those Affected by Conflicts	—	—	—	—	—	—
10. Enhancing Self-Sufficiency in Vital Sectors	—	—	—	—	—	—
11. Participating in Solving Others' Economic Problems	3 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
12. Raising Awareness of Saving and Investment among Individuals	1 (Implicit)	Implicit	—	—	—	—
13. Encouraging Transparency in Public Resource Management	—	—	1 (Implicit)	Implicit	1 (Implicit)	Implicit
14. Using Financial Technology to Promote Financial Inclusion	—	—	—	—	—	—
15. Supporting Entrepreneurship to Address Societal Problems	—	—	1 (Implicit)	Implicit	—	—
16. Cooperating in the Implementation of Small Projects	—	—	1 (Implicit)	Implicit	—	—
17. Highlighting Economic Solidarity among Peoples	—	—	1 (Implicit)	Implicit	—	—
18. Contributing to Sustainable Development in Society	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
19. Exchanging Expertise and Technologies in the Economic Field	—	—	—	—	—	—
20. Negotiating to Resolve Economic Problems	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
Total	13 (65%)		12 (60%)		4 (20%)	

The statistics suggest that economic content is unevenly represented since Al-Fara'id does not deal with several core concepts concerning economic sustainability and solidity. This underrepresentation constrains the curriculum from attaining complete economic coexistence. In coherence with the study's aims, it is suggested that economic peace-building principles be more fully integrated, especially within Al-Fara'id, which would narrow gaps across textbooks and increase overall curricular coherence. Table 6 shows a content analysis of the political aspect of peaceful coexistence in the third-grade secondary Islamic science curriculum (track of Sharia). The largest number of associated indicators was represented in Tafsir (90%), then Fiqh (85%), while Al-Fara'id represented none (0%). National cohesion, citizenship, freedom of expression, as well as inclusive governance, are represented with main implicit presentation.

Table 6: *Content Analysis of the Political Dimension of Peaceful Coexistence within the Islamic Sciences Curricula for Third-Grade Secondary Students (Sharia Track).*

Indicator	Tafsir (Occurrences, %)	Mode	Fiqh (Occurrences, %)	Mode	Al-Fara'id (Occurrences, %)	Mode
1. National Cohesion within the Framework of Respecting others	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
2. Considering Political Issues of Others	1 (Implicit)	Implicit	—	—	1 (Implicit)	Implicit
3. Achieving Global Peace	1 (Implicit)	Implicit	—	—	1 (Implicit)	Implicit
4. Reinforcing the Principle of Citizenship	1 (Implicit)	Implicit	—	—	1 (Implicit)	Implicit
5. Political Negotiation with Others	1 (Implicit)	Implicit	—	—	1 (Implicit)	Implicit
6. Guaranteeing Representation of All Groups in Governance	1 (Implicit)	Implicit	—	—	1 (Implicit)	Implicit
7. Promoting Freedom of Expression	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
8. Enforcing Law Impartially without Discrimination	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
9. Ensuring Judicial Independence	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
10. Constitutional Recognition of Cultural and Religious Diversity	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
11. Encouraging Dialogue among Diverse Identities	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
12. Delegating Authority to Ensure Community Participation in Decision-Making	2 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
13. Using Negotiation Instead of Violence in Political Conflicts	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
14. Promoting Regional and International Cooperation to Address Common Challenges	1 (Implicit)	Implicit	—	—	—	—
15. Adopting Inclusive social and Economic Policies	2 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
16. Practicing Various Human Rights and Citizenship	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
17. Combating Inflammatory Political Discourse	1 (Implicit)	Implicit	—	—	—	—
18. Adopting the Principle of Good Neighbourliness in International Relations	—	—	1 (Implicit)	Implicit	—	—
19. Avoiding Expansionist Policies that Threaten Regional Stability	—	—	1 (Implicit)	Implicit	—	—
20. Engaging in International Organizations to Promote Peace	—	—	—	—	—	—
Total	18 (90%)		17 (85%)		—	

The lack of political content in Al-Fara'id implies that thematically the textbook is weakly framed, thus limiting its utilization for civic education. Conversely, Tafsir and Fiqh reasonably facilitate political awareness development as well as encouraging nonviolent civic action. From the findings, it is evident that political coexistence ideals are weakly integrated only in part, thus revealing that balanced inclusion of all elements of the curriculum is essential in fulfilling study aims. Table 7 shows content analysis of the religious aspect of peaceful coexistence in the Islamic science curriculum for secondary level Sharia students. Al-Fara'id held no relevant indicators while Tafsir and Fiqh exhibited almost total coverage (95%). Main central themes entailed denial of extremism, minors rights protection as well as tolerance across different faiths with religious language control in its usage. Such principles appeared mostly explicitly within the course instructional materials.

Table 7: Religious Dimension of Peaceful Coexistence in Islamic Sciences Curricula for Secondary Sharia Students.

Indicator	Tafsir (Occurrences, %)	Mode	Fiqh (Occurrences, %)	Mode	Al-Fara'id (Occurrences, %)	Mode
1. Acceptance of the Existence of Different Religions and Sects	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
2. Considering the Five Necessities (Daruriyyat) in Dealing with Non-Muslims	1 (Implicit)	Implicit	1 (Implicit)	Implicit	1 (Implicit)	Implicit
3. Protecting Minority Rights	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
4. Preventing Civil Rights Discrimination Based on Religion	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
5. Avoiding Discrimination Between Individuals Due to Creed	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
6. Accepting Others Despite Doctrinal Differences	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
7. Promoting Shared Human and Ethical Values among Religions	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
8. Refuting Extremist Discourses Inciting Hatred	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
9. Encouraging Tolerant Discourse	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
10. Adhering to Islamic Ethics When Differing with Others	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
11. Moderation in Religious Opinions	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
12. Involving Religious Institutions in Social Development Programs	—	—	—	—	—	—
13. Enhancing Correct Understanding of Religious Texts Advocating Peace	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
14. Rejecting Religious Extremism	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
15. Refuting Inciting Discourses	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
16. Guaranteeing Freedom of Worship without Discrimination	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
17. Protecting Places of Worship for All	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
18. Preventing Coercion to Change Religion or Abandon Belief	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
19. Separating Politics from Exploiting Religion for Conflict	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
20. Encouraging Religious Leaders to Support National Reconciliations	1 (Implicit)	Implicit	1 (Implicit)	Implicit	—	—
Total	19 (95%)		19 (95%)		—	

The emphasis on dissemination of peaceful religious tolerance is especially highlighted in Tafsir and Fiqh. The lack of relevant material overall in Al-Fara'id, though, reveals a significant gap within the curriculum. Although the research verifies that religious texts in general affirm tolerance, its absence within Al-Fara'id reveals a lost chance to consistently reinforce such principles within the overall curriculum effects its overall impact on limiting. Table 8 includes the distribution of the dimensions of peaceful coexistence along with those

of their respective Islamic sciences curriculum presentation for third-grade secondary students from the Sharia track students. The religious dimension includes its highest rate of inclusion at 95%, while that of intellectual is at 46.6%, revealing significant gaps in emphasis within across different value categories.

Fiqh and Tafsir are well-covered in most aspects with the social aspect of Tafsir showing top inclusion level (95%) followed by political aspect with 90%. Al-Fara'id shows significantly lower coverage with 20% on average. In order to attain study objectives, a broader coverage with integrated approach in integrating principles of wholesome coexistence in all aspects of curriculum is needed. The disparities indicate uneven coverage of the curriculum. The result is also provided in a figure presentation such as Figure 1 that clearly indicate these results. The quantitative result presented in Table 8 and Figure 1 indicate that religious aspect is the most dominating feature of Islamic science curriculum for third-year Sharia-Track students with 95% coverage. It is as per the contents of Tafsir and Fiqh textbooks. Conversely, intellectual aspect is least featured with 46.6% score followed by economic aspect with 48.3% score that indicate that curriculum provides more emphasis on political and spirit rather than cognition and socioeconomic skills that are essential for wholesome coexistence. The result indicate the significance to reform the curriculum so that it can produce a balanced feature of wholesome coexistence aspects.

Table 8: *Peaceful Coexistence Dimensions and Percentages in Islamic Sciences Curricula for Third-Grade Secondary (Sharia Track).*

Rank	Peaceful Coexistence Dimension	Average Presence (%)	Al-Fara'id (%)	Fiqh (%)	Tafsir (%)
1	Religious Dimension	95%	—	95%	95%
2	Political Dimension	85%	—	85%	90%
3	Social Dimension	78.3%	65%	95%	75%
4	Economic Dimension	48.3%	20%	60%	65%
5	Intellectual Dimension	46.6%	15%	70%	55%
	Overall Average	61.9%	20%	71%	76%

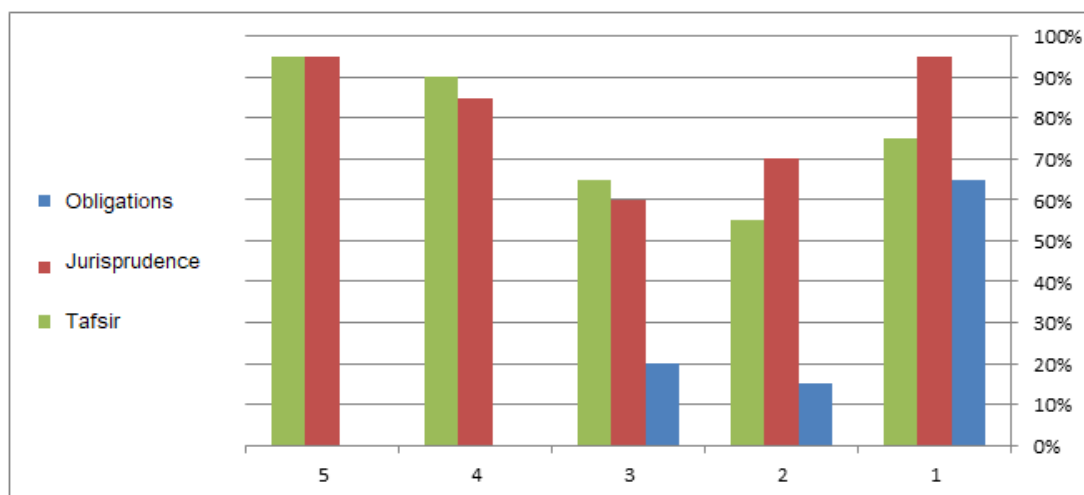


Figure 1: *Distribution of Peaceful Coexistence Dimensions in Islamic Sciences Curricula (Sharia Track).*

Discussion

In order to put the third-grade Islamic sciences curriculum role of peaceful coexistence in a contextual framework, the analysis is reflected upon by means of six analytical lenses (Amin, Zaman, & Tok, 2023). The explanations are based on the findings' research goals, systematic content analysis, and curriculum assessment. Instead of repeating frequencies, the attention is given to the findings' statistical and pragmatic bearing, which yield both theory and methodological bearings. The integration is a balanced equilibrium between convergent and divergent tendencies that yield findings with relevant insights particular to Vision 2030-compliant curriculum developmental work (Hasan & Juhannis, 2024).

Interpretation of Results

The paper reports the findings under six analytical lenses to provide a demonstration of how peaceful coexistence concepts are integrated into the third-grade Islamic sciences Saudi curriculum (Osman, 2024). Interpretation is grounded purely on systematic content analysis, inclusion by the curriculum of the relevant concepts, and the research goals. Attention is given to the statistical and practical value of identified patterns instead of simple descriptive repetition, the association between findings and theoretical knowledge, dealing with the methodological consideration, and an assessment of the value-added outcome of the study in terms of contributing to Saudiaramatic reform in the ambit of Vision 2030 (Alenezi & Alfaleh, 2024).

Theoretical and Practical Implication

Studies confirm curricular imbalance in favour of religious as well as political aspects over economic and intellectual ones (Duckworth, 2024). Remediation involves reshaping implicit textualallusions as explicitly crafted teaching materials with spelt-out learning outcomes and grading benchmarks. Special attention is required for Al-Fara'id, which is overwhelmed with law-centric content. Reforms can be brought about with professional development workshops so that implicit values can be methodically transformed to proficiency to facilitate intercultural communication along with coexistence onpeaceful terms (Oeschger et al., 2024).

Comparison to Previous Literature

The religious aspect revealed 95% inclusion coverage surpassing those in earlier research records (Cole, 2024). The 61.9% total integration rate aligns with local research that shows medium levels of value incorporation for citizenship. In contrast, intellectual coverage at 46.6% is underrepresentation that is never emphasized in Islamic instruction. The gap in Al-Fara'id (20%) compared to other textbooks shows a pattern that favors technical content over complete learning coverage (Gittinger et al., 2022). Global best practice calls for competencies' explicit expression while curricula discussed herein are largely dependent on implicit presentation.

Methodological Insights

Inter-rater reliability was used for consistency checks, while content analysis was used to point up subtle differences in the curriculum (Mancar & Gülleroğlu, 2022). The study's limitations are that it only considers third-grade Sharia-track texts, that it is cross-sectional in design, and that no student outcome data are presented. Future research needs to consider mixed-methods approaches that combine content analysis, classroom observation, and test of student performance (Carlisle et al., 2023).

Expounding Differences

Al-Fara'id exhibited little interaction with social themes while Tafsir and Fiqh enshrined overall moral principles with low intellectual depth (Regmi et al., 2024). The over-strong dependency on implicit content transmission reveals gaps in practice. Vision 2030 calls for over-emphasis on the intentional embedding of skills without undermining Islamic pedagogic principles.

Conclusion

The analysis studied the inclusion of peaceful coexistence in the secondary-level Islamic sciences curriculum and identified uneven coverage across textbooks and subjects. Religious and political aspects dominated, with 61.9 as a total inclusivity score overall, while economic and intellectual sectors were emphasized less than the social aspect. In Al-Fara'id was least included at 20%, while Tafsir and Fiqh had moderate inclusions of 76% and 71%, respectively. Most indicators are implicit rather than stated as measurable learning outcomes, thus hindering practical classroom use. In rectification of these gaps, this study created a validated checklist with five domains and 100 sub-skills that is supplemented with pilot testing as well as inter-rater reliability measures. Building these indicators within a standards-based framework would substitute generic statements of value with specific, accountable competencies. Further, this framework is a system-wide plan that is linked with national priorities for transformation. Precise competencies with corresponding rubrics can help curriculum builders, textbook writers, as well as instructors with translating implicit value statements with actualized classroom applications with emphasis on greater coverage of intellectual as well as economic aspects, especially in Al-Fara'id.

Recommendations

In order to do so, a system-wide competency model must be instituted with five domains containing explicit indicators, minimum coverage levels (well above 70% over two instructional cycles), and matrix alignments embedded in curriculum design, textbook prototypes, and approval procedures. Al-Fara'id must be re-envisioned so that intellectual and economic gaps are closed with case-based projects that boost content integration 20–60%. The utilisation of short lesson unit modules, worked examples, and standardised rubrics is suggested as a long-term teacher development tool that can help transpose implicit values into explicit instruction practice. Lastly, student performance as well as field feedback must be used to inform a multi-layered quality assurance system that includes content alignment audits, classroom performance sampling, dashboards for monitoring, as well as quarterly improvement cycles.

Limitations

This research is subject to some limitations. Firstly, it was solely centred on third-grade Sharia-track Islamic science textbooks (Tafsir, Fiqh, and Al-Fara'id) in Saudi Arabia without allowing for generalizability of its findings across other grades, tracks, or curricula. Secondly, it didn't fully elicit the association between textual content inclusion and students' actual competency developments due to its lack of triangulation with classroom observation, teaching methods, or students' achievements. Thirdly, it may overestimate or underrated the practical relevance of some arenas, especially the intellectual and economic aspect since these frequency counts as well as coding were not weighted on pedagogical priority bases.

Conclusion and Recommendations

The findings indicate that curriculum makers should place emphasis on overt, standards-grounded abilities in course design, textbook prefaces, and performance rubrics. The verified checklist, with its five arenas and 100 sub-capacities, forms a base for piloting content reviews, calibrating learning pathways, as well as framing performance-based assessments. Future research would be wise to include student ratings, class visits, long-term studies, experimental professional learning sequences, reimagined unit exams, and cross-grade perspectives. Furthering Al-Fara'id through case-dependent jurisprudence decisions and economic understanding exercises might help supplement Islamic education's scalability, accountability, as well as equity.

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