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APPLICATION OF SOCIAL RESEARCH LEARNING MODEL IN OVERCOMING INTOLERANCE AND HATE SPEECH ON SOCIAL MEDIA AMONG STUDENTS

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Abstract

Advances in social media have revolutionized communication but simultaneously fueled intolerance and hate speech among students, eroding empathy, tolerance, and digital ethics in diverse societies such as Indonesia. This library-based descriptive qualitative study examines the Social Inquiry Learning model developed by Massialas and Cox within Islamic Education (*Pendidikan Agama Islam*/PAI) as a pedagogical response to these challenges. Primary data from credible books, journals, and empirical studies were systematically reviewed and analyzed through data reduction, thematic presentation, and conceptual synthesis, with validity ensured via triangulation of sources. The findings reveal that the model's structured stages—problem identification, hypothesis formulation, data collection, moral analysis, and action—cultivate critical thinking, moral intelligence, and tolerance by integrating scientific inquiry with Islamic values such as *rahmatan lil alamin* and *tasamuh*. When applied through case studies and project-based learning in "reflection classrooms," the model enhances students' analytical skills, religious moderation, and ethical digital citizenship and performs more effectively than conventional instructional methods. At the same time, its implementation faces constraints related to

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limited instructional time and gaps in teacher competence, which can be addressed through targeted professional development and digital literacy initiatives. Overall, the Social Inquiry Learning model offers a transformative PAI pedagogy that bridges theory and practice to foster resilient, tolerant generations amid ongoing digital disruptions, with broader implications for multicultural education and educational policy development.

Keywords: Social Inquiry Learning Model; Islamic Education; Digital Tolerance; Hate Speech; Digital Literacy.

INTRODUCTION

Advances in digital technology, particularly social media, have profoundly transformed how individuals interact in social and cultural contexts. Social media has emerged as a primary platform for learners to communicate, access information, and construct personal identities (Zega & Bilo, 2024). This shift offers unprecedented convenience and expressive freedom, enabling global connectivity and knowledge sharing. However, these benefits are overshadowed by alarming negative phenomena. The proliferation of hate speech and rising intolerance toward differing views, religions, ethnicities, and cultures have become prevalent (Alfalah, 2020). Such trends reveal a critical imbalance: while technology adoption surges, it is not matched by adequate social literacy and communication ethics.

This discrepancy poses a significant challenge to education, as students—youthful actors pivotal in fostering inclusive and democratic societies—exhibit eroded character traits (Rijaal, 2021). Data on hate speech in social media underscores declines in empathy, tolerance, and critical thinking about received information. Consequently, education must transcend cognitive skills to instil social values through contextual, transformative learning approaches.

One promising framework is the Social Inquiry Learning model, developed by Byron G. Massialas and Benjamin Cox. This model engages learners actively in investigating real-world social issues via scientific processes, including problem identification, data collection, critical analysis, and conclusion formulation (Astuti, 2020). It bridges theoretical social concepts with practical sensitivity to issues like online intolerance and hate speech.

By promoting active participation, Social Inquiry Learning cultivates evaluative skills for information, empathy for diverse perspectives, and data-driven solutions to social problems (Ma'arif et al., 2024). It directly enhances social competencies, deepens understanding of diversity, and nurtures tolerance, an essential quality in pluralistic societies. Moreover, it fosters a culture of dialogue and non-violent digital communication. Complementing this, the model's implementation encourages teacher-student collaboration to create open, reflective, and participatory classroom climates. Teachers shift from mere instructors to facilitators, helping learners contextualise social issues within their realities (Ichsan, Basyari, et al., 2023; Miftahurrohman et al., 2021). It makes learning meaningful, empowering students to contribute positively to both physical and digital social environments.

Grounded in this background, this article investigates the effectiveness of the Social Inquiry Learning model in addressing hate speech and intolerance among learners on social media. The study aims to contribute to pedagogical practices that not only sharpen intellectual capacities but also build resilient social character amid the complex, dynamic challenges of the digital era.

METHODS

This study employs a library research method with a descriptive qualitative approach (Kusumastuti & Khoiron, 2021). This approach was chosen because it aligns with the research objective: to analyse the concept and application of the social inquiry learning model by Byron G. Massialas and Benjamin Cox in the context of Islamic education to address intolerance and hate speech on social media.

Primary data was obtained from relevant literature (Sugiyono, 2019), including books, scientific articles, national and international journals, and previous research findings on social research learning models, tolerance education, digital literacy, and Islamic values. Selection focused on credible and up-to-date sources to ensure a comprehensive understanding. Data collection was conducted through systematic database searches (Rijali, 2019). Inclusion criteria included thematic relevance, scientific validity, and topicality, with various sources selected from the initial documents.

The analysis was conducted qualitatively and descriptively through three main stages: (1) data reduction (identification and classification of key information); (2) data

presentation in the form of thematic descriptions; and (3) concluding conceptual synthesis to uncover the relationship between social learning theory, Islamic education (*Pendidikan Agama Islam*/PAI), and the formation of an anti-hate speech tolerance attitude. Validity was ensured through source triangulation and internal peer debriefing (Nasution, 2023). This method enables the development of a conceptual and theoretical understanding of the social inquiry learning model's relevance in building students' moral, social, and digital awareness.

RESULTS

Basic Concepts of Social Research Learning Models

The social research model, according to Massialas and Benjamin Cox, is a structured learning framework primarily aimed at training students to think critically, rationally, and morally when confronting social issues (Khoerunnisa & Aqwal, 2020). Rooted in logical reasoning and scientific research methods, this model not only seeks to solve social problems effectively but also fosters deep awareness of human equality in community life (Swargiary, 2024). Unlike conventional learning models that emphasise rote memorisation of facts, this approach prioritises holistic analytical skills, integrating theoretical knowledge with practical applications in real-world social contexts. Thus, it serves as a transformative tool highly relevant to contemporary education, particularly in Islamic settings like pesantren, where moral values and social responsibility are paramount (Uyuni & Adnan, 2024).

The primary objectives of this social research model encompass several interconnected aspects. First, it trains students to think critically and rationally, enabling them to identify and resolve social problems in depth. Second, it cultivates morality in social decision-making oriented toward the collective good, thereby avoiding individual egoism. Third, it encourages active student engagement as agents of social change, fostering a strong sense of responsibility and transforming them from mere recipients of information into proactive contributors to sustainable change. These goals align seamlessly with Islamic educational principles, such as *tauhid* (the oneness of God) and *ukhuwwah* (brotherhood), which emphasise communal unity and collective accountability (Kirom, 2025).

The stages of the social research model, according to Massialas and Benjamin Cox, form a systematic, evidence-based learning cycle. The first step involves identifying social problems and heightening students' awareness and sensitivity to local issues such as poverty,

intergroup conflicts, and environmental degradation. It is followed by formulating clear hypotheses as the focus of investigation, then collecting social data through observations, interviews, or surveys to gather relevant facts. Next comes moral analysis and discussion, integrating data with ethical approaches and critical reasoning to understand social impacts and associated values. Finally, decision-making and social action yield concrete steps based on comprehensive evaluation, ensuring solutions that are both effective and sustainable (Neto et al., 2023).

This model creates an open, scientific learning environment known as the "reflection classroom." Here, classroom discussions take centre stage, with hypotheses tested iteratively and facts serving as primary evidence for decisions. It resembles inquiry-based learning in qualitative research but stands out with its unique emphasis on morality, making it superior for character building. In Islamic education contexts, the "reflection classroom" parallels the *pesantren* (Islamic boarding school) tradition of *mudzakarah* (collective study), where deep discussions of social issues are infused with Qur'anic and Prophetic values to generate faith-based solutions (Ruhullah & Ushama, 2025).

Teachers play a pivotal role as facilitators, motivators, and guides, rather than sole authorities on knowledge. It empowers students to internalise critical thinking and moral skills, and to apply them authentically in societal life. Empirical studies, such as Safitri et al. (2025), demonstrate that the model boosts students' analytical abilities by up to 30% compared to traditional methods, particularly in addressing complex issues such as religious intolerance and social injustice in multicultural Indonesia.

Despite its effectiveness, the model faces challenges, including time constraints in the curriculum and the need for adequate teacher training. However, its long-term benefits are undeniable: it shapes generations that are intellectually sharp and morally grounded, ready to contribute to sustainable social and cultural development. Compared to other models, such as problem-based learning, Massialas and Cox's approach excels in moral integration, making it ideal for values-based education. The social research model by Massialas and Benjamin Cox is more than a teaching method—it is a holistic character-building tool preparing students for modern social dynamics. By blending scientific logic with moral ethics, it supports Indonesia's vision of sustainable education, especially in strengthening pesantren's role as hubs of social change.

The Phenomenon of Intolerance and Hate Speech on Social Media

The phenomenon of intolerance and hate speech on social media among students represents a pressing societal issue demanding urgent attention, particularly in the context of Indonesia's diverse cultural landscape. Digital intolerance on platforms manifests in various forms, including derogatory comments, blasphemy, discrimination based on religion, ethnicity, race, or social groups, and the dissemination of hoaxes that sow division (Iswahyuningtyas, 2024). Students, as digitally native youth who spend significant time on popular platforms like TikTok, Instagram, and Facebook, are especially vulnerable to both perpetrating and falling victim to such behaviours. These platforms' algorithms exacerbate the problem by prioritising polarising content, creating echo chambers that amplify extreme views and limit exposure to diverse perspectives. This digital amplification not only normalises intolerance but also transforms fleeting online interactions into real-world conflicts, underscoring the need for a nuanced understanding of how virtual spaces shape adolescent behaviour.

The social impacts of digital intolerance and hate speech ripple far beyond individual screens, profoundly disrupting school environments and interpersonal dynamics. Exposure fosters toxic atmospheres where bullying escalates, leading to conflicts among students from different backgrounds and eroding mutual trust essential for collaborative learning. For instance, viral hate campaigns targeting religious minorities can fracture classroom cohesion, as seen in cases where students shun peers based on online narratives. On a broader scale, this contributes to societal fragmentation, weakening the social fabric of multicultural communities, such as those in Indonesian pesantrens or public schools. Research highlights how such dynamics perpetuate cycles of exclusion, ultimately hindering national unity and democratic values (Bandura, 2001, on the application of social learning theory to digital aggression).

Psychologically, students exposed to hate speech endure significant mental health burdens, including heightened stress, anxiety, depression, and a pervasive sense of alienation. Continuous bombardment with toxic content triggers cognitive dissonance, where repeated exposure desensitises users while internalising biased narratives, leading to diminished self-esteem, particularly among targeted minorities. Longitudinal studies, such as those from the Pew Research Centre (2023), indicate that adolescents spending over three hours daily on social media report 30-40% higher rates of anxiety linked to online

harassment. In the Indonesian context, this manifests as "cybertrauma," where students internalise hate, fostering paranoia and withdrawal from social interactions both online and offline, which impedes emotional development critical during formative years.

Morally, the proliferation of hate speech undermines core ethical values, eroding empathy and nurturing narrow fanaticism that primes youth for discriminatory actions. It challenges the cultivation of tolerance as a moral imperative, replacing nuanced understanding with black-and-white ideologies that dehumanise "others." Drawing from Kohlberg's stages of moral development, students trapped in pre-conventional or conventional stages via peer-reinforced echo chambers regress rather than progress toward principled ethics. This moral erosion has long-term implications, as early exposure shapes lifelong attitudes, potentially fueling extremism in societies with religious pluralism like Indonesia, where unchecked online rhetoric has historically incited communal violence.

Several interconnected factors drive the emergence of hate speech among students. Peer pressure and group dynamics foster excessive fanaticism, pressuring individuals to conform to intolerant norms without room for dissent, often amplified in anonymous online groups. Low digital literacy leaves students ill-equipped to discern hoaxes, manipulative deepfakes, and contextual biases, with surveys showing that over 60% of Indonesian teens are unable to verify sources (Kemkominfo, 2024). Social media algorithms create "filter bubbles," curating feeds that reinforce prejudices and suppress counter-narratives (Chung, 2020). Inadequate social controls, such as lax parental oversight or school policies, compound this, while socioeconomic-cultural factors—poverty, regional disparities, and entrenched stereotypes—instil exclusive worldviews, making certain groups scapegoats for frustrations.

Addressing this multidimensional crisis requires a synergistic approach integrating education, technology, and policy. Schools must prioritise digital literacy curricula that teach critical evaluation of content, ethical posting, and empathy-building through role-playing simulations of diverse viewpoints (Wahi et al., 2026). Strengthening religious moderation programs aligned with Indonesia's national ideology, Pancasila, can counter fanaticism by emphasising shared humanity (Fatul et al., 2024; Ichsan, Ibad, et al., 2023). Platforms should enhance content moderation with AI-driven detection of hate speech tailored to local languages and contexts, coupled with user education nudges. Public policies, including

stricter regulations on underage access and mandatory reporting, are essential to enforce accountability.

Intolerance and hate speech on social media constitute a serious threat with profound social, psychological, and moral ramifications for students and school ecosystems. This phenomenon demands holistic solutions that empower youth to navigate digital spaces wisely, fostering resilient, tolerant generations capable of bridging divides in both virtual and physical realms (Throuvala et al., 2021). Through sustained educational reforms, technological innovations, and policy interventions, societies can mitigate these risks and harness social media's potential for positive cohesion.

The Relevance of Social Research Models to the Problem of Digital Intolerance

Social research is invaluable for probing the behaviours, interaction patterns, and socio-cultural backgrounds that fuel the emergence of intolerance on digital platforms, particularly social media. By employing qualitative and quantitative methods, it uncovers hidden dynamics such as echo chambers and algorithmic biases that amplify divisive narratives among young users, especially Generation Z, who spend significant time online. This research not only maps the prevalence of hate speech and intolerant rhetoric but also identifies root causes like cultural fragmentation and identity-based conflicts. Furthermore, it equips policymakers and educators with evidence-based insights to design targeted interventions grounded in socio-cultural understanding (Nasar et al., 2025). Ultimately, social research transforms abstract societal tensions into actionable knowledge, fostering proactive strategies against digital intolerance.

The development of tolerant attitudes is intrinsically linked to scientific thinking, particularly critical thinking skills, which enable individuals to evaluate information objectively and free from personal biases. When equipped with these skills, people can discern misinformation from fact, challenge prejudiced assumptions, and embrace diverse viewpoints with openness and respect (Cooke, 2018). Empirical studies reveal a strong positive correlation between critical thinking proficiency and religious tolerance, as the former promotes rational scrutiny of dogmatic beliefs while the latter nurtures harmonious coexistence. Complementing this is moral intelligence, which heightens awareness of diversity's value and urges ethical responses to differences rather than rejection. Thus, the synergy of scientific reasoning and moral development forges resilient, tolerant attitudes,

essential for countering intolerance in digital spaces where snap judgments proliferate (Nugraha et al., 2020).

Teachers hold a central role in cultivating students' social and moral awareness through value-based education, serving as architects of empathy and ethical discernment. By facilitating open social discussions and guiding profound reflections on humanistic and religious values, educators embed tolerance, compassion, and social ethics into students' core frameworks. Beyond imparting theoretical knowledge, teachers model these principles in practice, demonstrating tolerance through inclusive classroom interactions and conflict resolution (Farmer et al., 2019). This holistic approach bridges cognitive understanding with behavioural change, ensuring values are not merely memorised but internalised.

To realise these goals, teachers deploy practical methods that vividly demonstrate religious and humanistic values, including inspirational speeches, interactive discussions, habitual modelling, and active involvement in social activities. Speeches inspire through narratives of unity, discussions unpack real-world dilemmas, daily habits reinforce consistency, and community engagements provide experiential learning (Mittal & Bansal, 2024). In the context of digital intolerance—where anonymous online interactions often escalate conflicts—these methods empower students to apply values critically, such as verifying sources before sharing content or responding to provocations with empathy.

In addressing digital intolerance, teachers' roles become even more critical, as they can impart critical understanding and digital ethics to preempt intolerant behaviours in virtual realms. By integrating cyber ethics into curricula, educators train students to navigate platforms responsibly, recognise patterns of hate speech, and promote inclusive online dialogue. This preventive framework not only mitigates immediate risks but also builds long-term societal resilience, aligning educational efforts with broader social research findings for sustainable tolerance.

Application of Social Research Models in School Environments

Using a case study approach, teachers can effectively apply social research models to real-world phenomena experienced by their students, such as hate speech on social media. This method begins with structured observations of authentic instances, in which educators guide students in identifying various forms of hate speech—ranging from overt verbal attacks to subtle microaggressions—and in dissecting their psychological, social, and

communal repercussions. By granting students autonomy to collect primary data, such as screenshots or anonymised examples from their own feeds, teachers foster a hands-on inquiry process that mirrors professional ethnographic research. Critical discussions then unpack the sources of such rhetoric, often rooted in cultural biases or algorithmic amplification, while reflective exercises prompt students to evaluate relevant values and norms. Ultimately, this approach cultivates a nuanced ethical framework, equipping learners to navigate digital intolerance with both factual discernment and moral fortitude, thereby bridging classroom theory with societal realities (Prihatin & Nugraha, 2025).

Project-based social learning further enriches this paradigm by immersing students in investigative projects that engage with content across platforms such as Instagram and TikTok. For instance, students might systematically monitor and catalogue instances of discriminatory posts over a defined period, employing tools like content analysis rubrics to quantify patterns in language, imagery, and dissemination speed (Rizqien, 2025). Ethical discussions ensue, dissecting the downstream consequences—such as eroded community cohesion or heightened vulnerability among marginalised groups—and brainstorming constructive alternatives, such as counter-narratives that promote inclusivity. This active engagement not only hones analytical skills but also instils moral criticality as students grapple with dilemmas such as free speech versus harm prevention. In contexts like Indonesian pesantren education, where Islamic values of *rahmatan lil alamin* (mercy to all worlds) are central, such projects align pedagogy with religious imperatives for tolerance (Muhtarom & Ichsan, 2025), transforming abstract doctrine into practical digital citizenship.

The pedagogical value of these methods lies in their capacity to develop multifaceted competencies, including social analysis, empathy, and proactive problem-solving. Empirical studies underscore this: Rizqien and Mujianto (2025) demonstrate how monitoring intolerant content enhances students' critical thinking by 25-30% in post-project assessments, while Setyo et al. (2024) highlight gains in empathy scores through peer-led interventions. By integrating qualitative data collection with interdisciplinary lenses—drawing from sociology, psychology, and media studies—teachers mitigate the passive consumption of digital toxicity, instead empowering students as co-researchers. Challenges, such as platform privacy policies or emotional distress from exposure, can be addressed via scaffolded guidelines and psychological support, ensuring ethical research practices. This holistic model thus counters digital echo chambers, fostering resilient mindsets attuned to pluralistic societies.

In essence, combining case studies and project-based learning represents a transformative strategy for combating digital intolerance in education. It shifts from rote memorisation to experiential inquiry, yielding long-term outcomes like sustained behavioural change and community advocacy. For educators in Islamic studies or social sciences, this approach resonates deeply, embedding *adl* (justice) and *ihsan* (excellence) into curricula amid rising online extremism. Future implementations could incorporate AI-driven sentiment analysis to scale, promising interventions that ripple beyond the classroom into broader societal harmony (Malhotra et al., 2025).

Impact and Results of Implementation on Student Attitudes

A comprehensive literature review reveals that applying the Massialas & Cox Social Inquiry Model in Islamic Education (*Pendidikan Agama Islam*/PAI) yields significant positive impacts on students' attitudes and character development. This model positions students as active researchers investigating social phenomena in their surroundings, thereby fostering critical thinking, social empathy, and profound self-awareness (Salamudin, 2022). The approach extends beyond passive observation, encouraging students to formulate hypotheses, gather empirical data, and draw evidence-based conclusions, which aligns with Islamic educational principles emphasising ijtihad and tafakkur. Consequently, PAI students transition from passive knowledge recipients to agents of change capable of analysing contemporary social dynamics from an Islamic perspective, thereby strengthening the foundation for holistic and sustainable character development (Alfian et al., 2025).

Through structured activities such as observation, group discussions, and reflection on Islamic values, students are trained to deeply evaluate intolerant behaviours on social media from moral and religious viewpoints. Direct observation of online content enables students to identify patterns of intolerance, such as hate speech or religion-based polarisation. At the same time, discussions promote rational arguments rooted in the Qur'an and Hadith. Adawiyah and Arifin's (2025) perspective reinforces this by asserting that ethics-based Islamic social media learning effectively shapes students' critical awareness in assessing online behaviours in line with Islamic moral values, such as the principle of rahmatan lil alamin. Furthermore, Daulay and Sazali (2024) highlight the role of Islamic education in instilling religious moderation and digital tolerance by integrating digital literacy

with spiritual reflection, ultimately yielding a nuanced understanding of digital spaces as public arenas vulnerable to conflict.

This Islamically nuanced process of observation and discussion is not merely cognitive but also affective and behavioural, helping students comprehend the root causes of intolerance—such as social media algorithms reinforcing echo chambers—and reject it rationally and ethically. By integrating values like patience, justice, and Islamic brotherhood (*ukhuwah Islamiyah*), the model transforms students' understanding from declarative knowledge to practical commitment, enabling them to respond to intolerant content with constructive da'wah or ethical reporting. These findings align with evidence that social inquiry approaches enhance PAI learning efficacy in the digital era, where students learn to balance freedom of expression with collective responsibility, thereby mitigating risks of online radicalisation.

Further empirical research, such as Sari et al. (2025), demonstrates that the social inquiry model significantly improves learning outcomes and active student participation by deeply engaging students in rational and reflective thinking about contemporary social issues, such as digital intolerance. The model facilitates an iterative learning cycle—observation, hypothesis, verification, and application—that improves knowledge retention by 30-40% compared to conventional methods, as evidenced by pre- and post-test analyses in PAI student groups. Its impacts extend to developing essential soft skills, such as collaboration and problem-solving, which are crucial for navigating Indonesia's multicultural society.

Conceptually, the Massialas & Cox Social Inquiry Model cultivates moderate attitudes, social responsibility, and concern for societal harmony in the digital age, as affirmed by Basri et al. (2023). This integration is highly relevant to the Merdeka Curriculum's emphasis on project-based learning. It contributes to national character education goals (Ichsan, Samsudin, et al., 2023), positioning PAI students as promoters of digital tolerance. Long-term implications include reduced online social conflicts and enhanced community cohesion, establishing this model as an innovative paradigm for future Islamic education.

DISCUSSION

Implications for Islamic Education

Conceptually, applying the Social Research model in Islamic Education (PAI) learning in schools carries profound implications for developing a more dynamic and transformative learning process. This model repositions teachers not as traditional one-way knowledge transmitters, but as active facilitators who guide students to discover Islamic values through independent inquiry, collaborative discussions, and in-depth social reflection (Hendawi et al., 2024). This approach shifts the PAI learning paradigm from rote doctrinal memorisation to contextual exploration, where students not only grasp theoretical concepts such as tawhid and aqidah but also connect them to everyday social dynamics. Consequently, the Social Research model enriches students' cognitive, affective, and psychomotor dimensions, positioning PAI as a holistic character-building medium relevant to contemporary demands (Mulyono & Purnomo, 2025).

Empirically, Sari's (2025) study demonstrates that implementing the social inquiry model—the core of the Social Research model—significantly improves PAI learning outcomes, with a regression coefficient indicating a positive contribution of 0.45 to academic achievement and active participation levels. It is supported by Salamudin and Amelia (2022), whose path analysis reveals that the model accounts for 38.59% of the variance in students' critical thinking development, particularly in analysing socio-religious issues, articulating rational arguments, and reflecting on religious moral values. These empirical findings affirm the model's effectiveness in addressing deficiencies in conventional learning, where students often remain passive and struggle to apply Islamic knowledge to real contexts, thereby strengthening the evidence-based validity of the Social Research model as a pedagogical innovation.

In the context of contemporary challenges such as rampant intolerance and hate speech on social media, the Social Research model offers a strategic solution for shaping students' understanding of inclusive Islamic teachings, such as *rahmatan lil 'alamin, ukhuwah Islamiyah*, and *tasamuh* (tolerance). Through field inquiry stages and value discussions, students are trained to analyse social phenomena from a religious perspective, for instance, by mapping hoax narratives into an Islamic digital ethics framework, fostering a robust religious moderation attitude. This approach not only reduces students' vulnerability to online radicalism but also cultivates digital responsibility and noble character, enabling them

to become wise agents of change in a complex digital information ecosystem (Head et al., 2025).

Thus, the Social Research model reinforces PAI's essential function as a vehicle for forming kamil insan—faithful, critically thinking individuals with humanistic personalities in the digital era. Its integration drives PAI curriculum transformation toward a problem-based learning orientation, where teachers and students collaborate in ongoing research-action cycles, ultimately yielding adaptive educational outputs amid socio-technological disruptions. Long-term implications include enhanced quality of Muslim human resources who are religiously and professionally competent, aligning with Indonesia's national education vision, emphasising religious moderation and digital literacy.

Challenges and Recommendations

The implementation of the Social Research model in Islamic Education (PAI) learning faces a range of complex practical challenges in the field. One primary obstacle is the limited allocation of instructional time, which often proves insufficient to fully execute all inquiry stages, from problem identification to data analysis and ethical reflection (Rallis & Rossman, 2021). This issue is exacerbated by national curricula dominated by conventional approaches, forcing PAI teachers to abbreviate critical exploration phases to meet content targets. Consequently, students miss opportunities to develop evidence-based critical thinking skills, which are essential in PAI for linking Islamic teachings to contemporary social realities.

Moreover, teachers' readiness to act as inquiry facilitators remains a significant barrier, as many PAI educators lack adequate training in guiding reflective and critical discussions on socio-religious issues (Hendawi et al., 2024). Accustomed to one-way knowledge transmission models, they struggle to design provocative questions that prompt students to explore ethical dilemmas, such as conflicts between digital fatwas and religious hoaxes on social media. Without robust facilitation skills, the learning process risks becoming superficial, failing to foster a deep understanding of Islamic values as *rahmatan lil 'alamin*.

Another challenge stems from students' low digital literacy, which hinders their ability to distinguish factual information, subjective opinions, and propaganda on social media platforms. In the current digital era, PAI students are frequently exposed to radical

content or misinformation that deviates from moderate Islamic teachings, undermining the Social Research model's effectiveness in building moral awareness and digital responsibility. It not only weakens students' critical source verification skills but also risks reinforcing social polarisation and eroding core Islamic values of tolerance and empathy within online echo chambers (Lundberg, 2019). Thus, PAI learning strategies must shift from mere conceptual mastery to the cultivation of a holistic ethical attitude in online interactions.

As solutions, an integrated, multifaceted approach is essential. First, schools and PAI teacher institutions should provide ongoing training on applying social inquiry models, including moral discussion facilitation techniques and competency-based assessment rubrics. Second, curated digital learning resources and collaborative virtual spaces can enable contextual social research projects, such as analysing religious trends on social media. Third, strengthening digital literacy culture through extracurricular activities—like positive content campaigns, educational video production, and cross-class dialogues—will embed rahmatan lil 'alamin values in digital spaces. Fourth, collaboration with parents and communities via joint workshops can amplify impact, ensuring the Social Research model not only succeeds in classrooms but also sustainably shapes moderate character, media ethics, and social awareness among students in the digital age.

CONCLUSION

This study demonstrates that the Social Inquiry Learning model developed by Massialas and Cox is highly effective in *Pendidikan Agama Islam* (PAI) for combating intolerance and hate speech among students on social media. By systematically engaging learners in problem identification, hypothesis formulation, data collection, moral analysis, and action-oriented decision-making, the model fosters critical thinking, empathy, and ethical digital citizenship. Rooted in empirical literature, it operationalises Islamic values—such as *rahmatan lil alamin*, *ukhuwwah Islamiyah*, and *tasamuh*—through "reflection classrooms," yielding measurable improvements in students' analytical skills, religious moderation, and tolerance. These outcomes position the model as a transformative pedagogical tool that surpasses conventional methods, particularly in multicultural contexts such as Indonesian *pesantren* (Islamic boarding schools), because it integrates scientific inquiry with moral reasoning to address the challenges of digital interaction.

Scientifically, this research enriches PAI pedagogy by shifting the focus from rote learning to inquiry-driven exploration, aligning with national curricula and contributing to sustainable character education amid digital disruptions. It advances the literature by demonstrating how a structured Social Inquiry Learning model can bridge normative Islamic values with concrete classroom practices to reduce intolerance and hate speech in online spaces. Practically, the study equips educators with a framework for addressing echo chambers, algorithmic biases, and low digital literacy through case studies, project-based monitoring of intolerant content, and collaborative reflection, thereby contributing to the reduction of online conflicts and the enhancement of societal harmony. At the same time, the study identifies key implementation challenges, including time constraints, gaps in teacher training, and students' uneven digital literacy, which must be addressed for the model to be scaled effectively.

In light of these findings and limitations, future research should employ quasi-experimental designs across diverse PAI settings to quantify the long-term behavioural impacts of the Social Inquiry Learning model on students' tolerance, religious moderation, and digital citizenship. Further studies are also needed to examine how variations in school context, teacher competence, and technological infrastructure influence the model's effectiveness in different educational environments. Parallel to this, policymakers are encouraged to prioritise faculty development and curriculum integration so that Social Inquiry Learning can be systematically embedded in Islamic education. By adopting and refining this model, Islamic education has the potential to cultivate resilient generations capable of navigating digital pluralism with wisdom and compassion, thereby advancing Indonesia's vision of a tolerant and democratic society.

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