

## INTEGRATING CULTURAL AND RELIGIOUS VALUES IN EDUCATION: A WEB-BASED APPROACH TO PROMOTING SOCIAL AWARENESS IN ISLAMIC SCHOOLS

S. Syaharuddin<sup>1\*</sup>, M. Mutiani<sup>1</sup>, Sovia Husni Rahmia<sup>1</sup>, Fatwa Nur'aini<sup>1</sup>, Aay Susilawati<sup>2</sup>

<sup>1</sup> Universitas Lambung Mangkurat, Indonesia

<sup>2</sup> Universitas Pendidikan Indonesia, Indonesia

\*Corresponding Email: syahar@ulm.ac.id

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### ABSTRACT

The integration of social studies and religious education is essential to foster social awareness among Madrasah Aliyah students. This study investigates the effectiveness of the web-based Cultural Religious Integration Model (CRIM) application in enhancing students' social awareness. A qualitative descriptive approach was used, involving 64 twelfth-grade students from two Islamic institutions in Indonesia: MA Sirnamiskin Bandung (n=20) and MAN 2 Banjarmasin (n=44). The students' social awareness was evaluated based on five key indicators: tolerance for differences, cooperation in diversity, respect for traditions and cultures, communication etiquette, and active participation in promoting social harmony. The results indicated that the CRIM application significantly improved social awareness, with students from both institutions achieving "very good" ratings on all indicators. The application, which utilizes real-life scenarios and interactive learning activities, facilitated students' understanding through discussions, case studies, and projects. This study contributes to the expanding field of technology-enhanced religious education, offering valuable implications for the development of inclusive educational models in Islamic schools. Future research should explore expanding the CRIM application's functionality and assessing its effectiveness in various educational settings to further enhance its impact on social awareness.

Keywords: Cultural Religious Integration, Social Awareness, Technology-Enhanced Learning, Web-based Education

### INTRODUCTION

The integration of social studies and Islamic education plays a significant role in shaping global citizenship awareness by emphasizing the recognition of diversity (Agung, 2018; Saada, 2023). In today's interconnected world, students need the skills to navigate diverse social landscapes and critically engage with global challenges. Reports have demonstrated that such an integrative approach enhances students' moral reasoning and ability to reflect critically on global issues (Anggraeni & Maryanti, 2021; Thoriq et al., 2023; Rohim & Nugraha, 2024). The Cultural-Religious Integration Model (CRIM) combines Islamic education with social studies to provide a moral foundation while enhancing students' analytical capabilities to confront contemporary social challenges (Bråten & Everington, 2019; Khan, 2024). However, adapting the CRIM model to fit various social and cultural contexts remains challenging, especially in multicultural societies, necessitating research into its application and effectiveness (Gmoser et al., 2024).

In the Indonesian context, Islamic education continues to play a critical role in promoting social awareness (Thoyib et al., 2024). Schools, especially Madrasah Aliyah (Islamic high schools), are central to this educational paradigm, providing students with not only academic knowledge but also social and moral guidance (Alazmi & Bush, 2024). Several studies have shown that integrating Islamic values into social studies education strengthens students'

social awareness, empathy, and critical thinking, thereby contributing to a more tolerant and empathetic society (Djirong et al., 2024; Nuhu et al., 2021; Jadhav et al., 2023). Despite these advancements, the integration process faces challenges, particularly in meeting the diverse needs of students from varying cultural backgrounds.

Previous studies have demonstrated the effectiveness of integrating Islamic values with social education in fostering social awareness and moral character development (Nuha et al., 2024; Sombria et al., 2023; Usman et al., 2024). However, a gap remains in the application of technology to enhance this integration, primarily through digital platforms. Existing research has not fully explored the potential of web-based applications in this area, making this study particularly relevant. The novelty of this research lies in the development and implementation of the CRIM web-based application, a tool that facilitates the integration of religious and social studies in a way that is accessible and engaging for students. This study fills this gap by evaluating the effectiveness of the CRIM application in enhancing social awareness among students.

## METHOD

This study utilized a qualitative descriptive method to explore students' perceptions and experiences regarding social awareness within Islamic education. Data were collected using a structured questionnaire that assessed five key indicators of social awareness: (1) tolerance for differences, (2) cooperation in diversity, (3) respect for other people's traditions and cultures, (4) communication etiquette, and (5) active participation in fostering social harmony (Berlian & Huda, 2022). The questionnaire was designed with a four-point Likert scale (Strongly Agree, Agree, Disagree, and Strongly Disagree), allowing for nuanced insights into students' attitudes toward these aspects of social awareness. The sample included 64 students from two Madrasah Aliyah institutions: 20 students from MA Sirnamiskin Bandung (West Java) and 44 students from MAN 2 Banjarmasin (South Kalimantan). The participants consisted of 35 female students and 29 male students. The questionnaire included 20 statements, each designed to reflect different dimensions of social awareness, enabling detailed analysis of students' responses.

For data analysis, a descriptive qualitative approach was employed. The collected data were categorized and analyzed to identify trends and patterns in students' social awareness. Frequency distributions and percentage analyses were conducted to quantify the prevalence of responses within each indicator. Additionally, qualitative thematic analysis was used to identify recurring themes in students' responses, providing a deeper understanding of their social awareness. The findings were then situated within the broader framework of social awareness development in educational settings, with particular attention to the CRIM Web-based application's role in fostering these attributes. This methodological approach ensures a thorough examination of students' social awareness while contributing valuable insights into the effectiveness of the CRIM application as an educational tool in Madrasah Aliyah institutions. The statistical and thematic analyses, as outlined in previous studies (Fiandini et al., 2024; Rahayu et al., 2024; Afifah et al., 2022; Susilawati et al., 2025) further supported the robustness of the findings.

## RESULTS AND DISCUSSION

This study evaluates the effectiveness of the CRIM (Cultural-Religious Integrated Model) web-based application in enhancing students' social awareness. The CRIM media developed for this study consists of five key components: (1) Learning objectives, (2) Main material, (3) Examples of applications in everyday life, (4) Learning activities, and (5) Evaluation and reflection, as shown in Figure 1. The CRIM media integrates Islamic Education and Social Sciences, bridging theoretical content with practical real-life applications. The structured framework of the CRIM application includes clear learning objectives to ensure that students understand the

competencies expected of them. The main material serves as the foundation for knowledge acquisition, followed by examples that contextualize theoretical concepts within everyday scenarios. The model further includes interactive learning activities such as discussions, case studies, and project-based learning, all aimed at fostering engagement and critical thinking. The evaluation section assesses students' social awareness based on their responses to the CRIM media. The findings from these discussions reveal that the CRIM web-based application significantly contributes to the enhancement of social awareness in students, with clear improvements observed across various indicators.

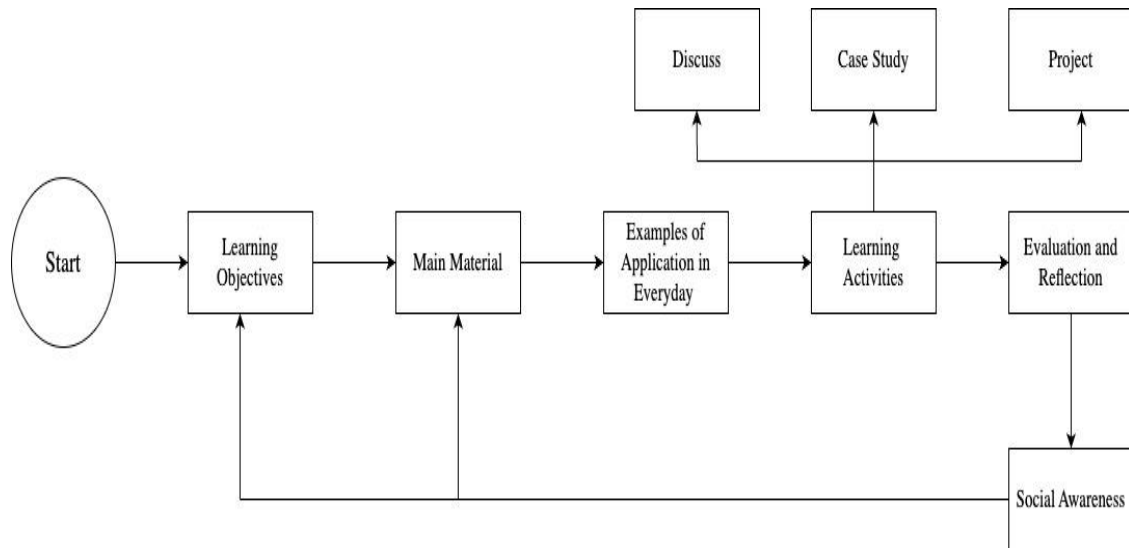


Figure 1. Data presentation flow in the CRIM App

As galvanized by Figure 1 on the flow in using the CRIM App, the results suggest that the CRIM web-based application successfully integrates Islamic Education and Social Sciences, supporting the development of students' social awareness in a meaningful way. The structured learning framework that begins with clear objectives and includes practical applications aligns with constructivist learning theories, where students gain deeper understanding by connecting abstract concepts with real-life experiences (Eckert & Miller, 2023). The interactive activities embedded in the CRIM application, such as case studies and project-based tasks, significantly enhanced student engagement and promoted critical thinking, reflecting the importance of collaborative learning in the educational process. Furthermore, the evaluation of social awareness indicated positive outcomes, with students demonstrating an increased understanding of values such as tolerance, empathy, and social responsibility. These findings underscore the potential of the CRIM web-based application as an effective pedagogical tool for fostering social awareness in Madrasah Aliyah students, offering practical implications for integrating religious and social studies in educational settings.

The CRIM web-based application focused on the concept of *ukhuwah* (brotherhood) and social harmony, which were integrated into the curriculum of Madrasah Aliyah. The material covered in the app aligns with content from several subjects, including social studies, sociology, geography, Islamic religious education, and citizenship education. As shown in Table 1, the concept of social harmony and *ukhuwah* is deeply intertwined with the subjects taught at Madrasah Aliyah. In the context of the Merdeka Curriculum, the material emphasizes the development of character and moderation through values such as brotherhood and tolerance within social interactions. Similarly, the 2013 curriculum focuses on social integration, unity in

diversity, and conflict resolution, all of which align closely with the themes of *ukhuwah*. These connections highlight the comprehensive nature of the CRIM application, ensuring that students understand the significance of these values across various subjects.

Table 1. The Relationship between *Ukhuwah* Material and Social Harmony in Subjects at Madrasah Aliyah

Class	Subject Matter	Main Material
10-12	Sociology	<ul style="list-style-type: none"> <li>o Social Interaction: The concept of harmonious interaction in a multicultural society related to brotherhood and tolerance.</li> <li>o Social Groups: Discusses social identity and group solidarity in accordance with <i>ukhuwah</i> Islamiyah and humanity.</li> <li>o Social Integration and Conflict: Conflict resolution with the principles of brotherhood and peace in Islam.</li> <li>o Social Change: The impact of modernization and globalization on social harmony and national unity.</li> </ul>
	Geography	<ul style="list-style-type: none"> <li>o Cultural and Social Diversity: Examining ethnic, religious, and cultural diversity in Indonesia, relevant to <i>ukhuwah wathaniyah</i> and social harmony.</li> <li>o Interregional Interaction: What social mobility and interregional interaction can strengthen national brotherhood and unity</li> </ul>
10	Islamic Religious Education: Morals	Discussing <i>ukhuwah Islamiyah</i> , <i>ukhuwah wathaniyah</i> , and <i>ukhuwah</i> human as forms of commendable morals in maintaining unity and integrity.
	Islamic Religious Education: Fiqh	In the context of <i>muamalah</i> , there is a discussion about harmonious social relations in accordance with Islamic law.
11	Islamic Religious Education: Morals	Deeper about tolerance, respecting differences, and maintaining harmony in a pluralistic society
11	Islamic Religious Education: History of Islamic Culture	An example of the application of <i>ukhuwah</i> during the time of Rasulullah SAW and his friends in building a harmonious and peaceful society in Medina
12	Islamic Religious Education: Morals	The implementation of <i>ukhuwah</i> in social life includes ways to resolve social conflicts in an Islamic manner
	Islamic Religious Education: History of Islamic Culture	Understand the Prophet's preaching strategy in creating social harmony in a diverse society
10-12	Civic education	<ul style="list-style-type: none"> <li>o Discusses social harmony in diversity, national unity, and unity, as well as national integration.</li> <li>o Material about religious tolerance, human rights, and social conflict which can be linked to the concepts of <i>ukhuwah</i> and peace</li> </ul>

Table 1 further demonstrates how the integration of *ukhuwah* and social harmony in the Madrasah Aliyah curriculum promotes a holistic approach to character development. The material spans disciplines such as Sociology, Geography, and Islamic Religious Education, incorporating the concept of *ukhuwah*—whether *Islamiyah* (Islamic), *wathaniyah* (national), or *insaniyah* (humanity)—as a foundation for understanding and fostering harmonious social interactions. By embedding these values in multiple subjects, the CRIM model reinforces the importance of tolerance, unity, and peaceful coexistence, effectively supporting the overall objective of character development within the educational system.

The analyzed material serves as the foundation for teaching brotherhood, which ultimately contributes to achieving social harmony. In the CRIM web-based application, the concepts of brotherhood and social harmony are explored with the aim of enabling students to apply these principles in maintaining harmony within a multicultural society. The topics covered include: 1) What is *ukhuwah*? 2) Why is *ukhuwah* important? 3) The legal basis for *ukhuwah*, 4) The different types of *ukhuwah* in Islam, and 5) Practical examples of applying *ukhuwah* in daily life. Figure 2 provides a visualization of how these concepts are applied within the CRIM App, utilizing animated characters created with artificial intelligence. This approach is designed to engage students and enhance their interest in using the application, making the learning experience more interactive and enjoyable.



Figure 2. CRIM App Visualization

The CRIM application integrates formal Islamic teachings from the Quran to provide a solid foundation for the concepts of *ukhuwah* (brotherhood) and social harmony utilizing animated visualization, as shown in Figure 2. Specifically, it incorporates the guidance from *QS Al-Hujurat* 10 and *QS Al-Hujurat* 13. In *QS Al-Hujurat* 10:11, the content focuses on prohibitions that disrupt social harmony, such as mocking and belittling others. Allah forbids insulting others, as the person being mocked may be more noble in His sight. The verse also prohibits the use of degrading titles among Muslims, as calling someone a bad name after they have embraced faith is considered an act of wickedness. Finally, the verse invites believers to repent and maintain the honor of others, emphasizing the importance of upholding *ukhuwah* by refraining from these negative behaviors and maintaining social harmony. This verse serves as a reminder to consistently avoid actions that harm social relationships and instead focus on fostering mutual respect and understanding.

In *QS Al-Hujurat* 13, the verse highlights the equality of all humans, asserting that all are created from the exact origin—Adam and Eve—and that differences in ethnicity, nationality, or social status should not be grounds for discrimination. Instead, these differences are meant to promote understanding and mutual respect. The verse teaches that true honor in the sight of *Allah* is based on piety, not lineage or wealth, with *taqwa* (piety) as the measure of one’s value. This concept of *ukhuwah insaniyah* (human brotherhood) encourages social harmony regardless of external differences, stressing the importance of recognizing and appreciating these differences. Following the explanation of these verses, the CRIM application guides students through learning activities such as group discussions on the role of *ukhuwah* in preventing social conflict, case studies analyzing social issues, and social projects like tolerance campaigns and community service, as seen in the fifth slide of the CRIM app.

The questionnaire administered to MA Sirnamiskin students, as shown in Figure 3, reveals key insights into their attitudes toward social respect and interaction. The most striking response came from the first statement, “I respect the different religions held by my friends,” with 80% of students strongly agreeing. This prompted further investigation through interviews with those who selected “strongly agree.” The interviews revealed that many students live in diverse communities, where they frequently interact with peers from various religious backgrounds. While their school is predominantly Muslim, their residential areas are more heterogeneous, fostering interactions with individuals of different faiths. These experiences likely contribute to their respectful attitudes toward religious diversity.

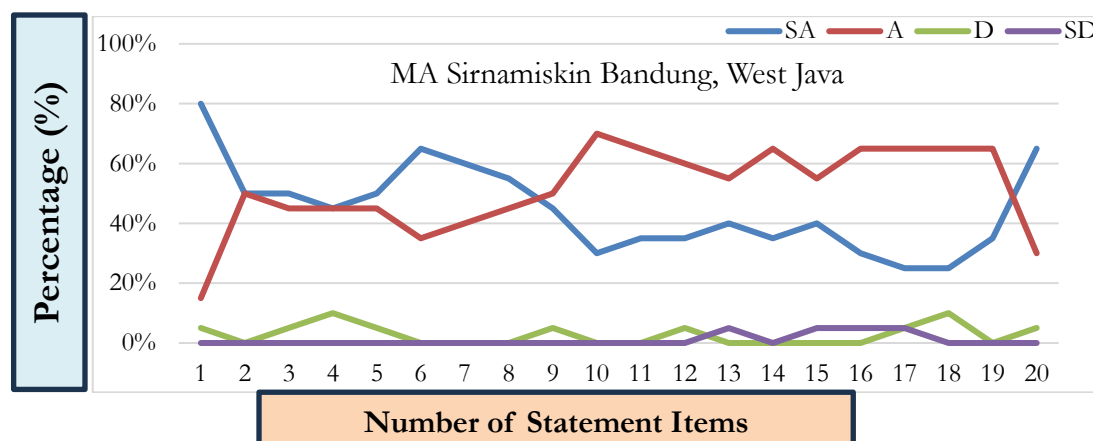


Figure 3. Result Questionnaire for MA Sirnamiskin, Bandung

In contrast, responses to other statements showed more varied opinions. For example, the fourth statement, “I respect other people’s opinions even though they differ from mine,” and the eighteenth statement, “I participate actively in activities that foster unity and solidarity,” revealed a 10% disagreement rate. Similarly, the statement, “I take part in social activities involving various community groups,” showed a combined 10% disagreement rate, with 5% of students disagreeing and another 5% strongly disagreeing. Follow-up interviews further revealed that some students are introverted, prefer working independently, and are less inclined to participate in group social activities. These findings point to a discrepancy in students’ engagement with social activities despite their broader exposure to diverse communities.

Figure 4 illustrates the results of the questionnaire administered to MAN 2 Banjarmasin, showing a tendency for homogeneous responses across the statements. However, a notable difference in responses appeared in the seventh statement, “I do not choose my friends when carrying out social activities,” where 7% of students disagreed. This suggests that students at MAN 2 Banjarmasin prefer to engage in social activities with individuals they are familiar with



or those influenced by their closest social circles. In general, the results for all other statements from this group indicate a relatively consistent pattern in students' social awareness, with responses largely clustered around the average percentage. The highest percentage for positive statements was seen in the indicator of polite and respectful communication, with 43% of students strongly agreeing and 55% agreeing, while only 2% strongly disagreed. For other indicators, the percentage values were quite similar: 46% strongly agreed, 52% agreed, 1% disagreed, and no students strongly disagreed. The data from MAN 2 Banjarmasin reveals a high level of social awareness, especially in terms of communication and respect, suggesting that the students are generally engaged and conscientious in their social interactions.

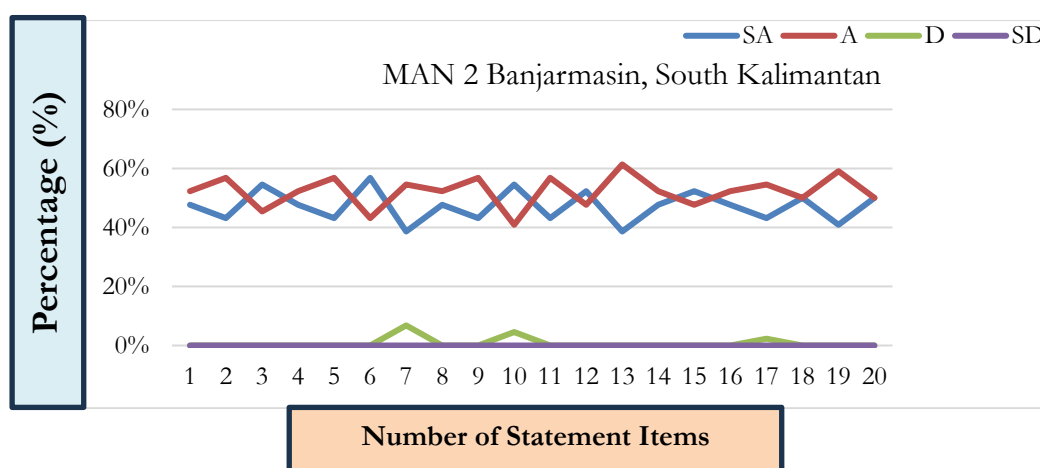


Figure 4. Result Questionnaire for MAN 2 Banjarmasin, South Kalimantan

The learning activities incorporated within the CRIM application align well with recommended evaluation and reflection methodologies, ensuring that there is a clear connection between instructional delivery and assessment. This synchronization is crucial in developing effective learning plans that can accurately measure the attainment of educational objectives (Carroll et al., 2003; Moore et al., 2009; Németh & Long, 2012). CRIM not only provides standard assessments but also integrates five specific indicators to evaluate social awareness. Analyzing student responses from two Madrasah Aliyah institutions, the findings reveal that while there is a general understanding of the concepts of *ukhuwah* and social harmony, areas related to student engagement in community and social activities remain underdeveloped. This is particularly evident in the lower participation rates in social projects and community engagement activities.

Figure 5 compares the results of social awareness indicators between the two Madrasah Aliyah institutions. The findings show that students highly value polite and respectful communication and actively contribute to maintaining social harmony, as these indicators received the highest percentages. The next significant indicator, "Respecting Other Traditions and Cultures," reflects students' positive attitudes toward cultural diversity. The indicators for "Tolerance of Differences" and "Cooperation in Diversity" also show a relatively high level of agreement, though slightly lower than the others. In contrast, the disagreement categories (Disagree - D and Strongly Disagree - SD) represent a minimal percentage across all indicators. The highest level of disagreement was observed in the "Active Role in Building Social Harmony" indicator, suggesting that a small number of students are less engaged in social activities. Overall, these results demonstrate a strong level of social awareness among students, with a clear emphasis on respectful communication and the appreciation of diversity.

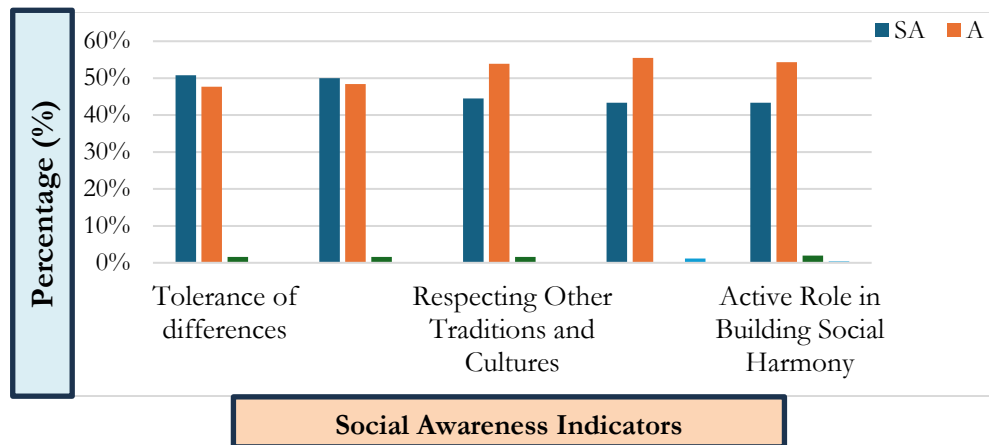


Figure 5. Comparison of Results based on Social Awareness Indicators of Madrasah Aliyah Students

This study explores the impact of digital tools on student engagement and learning outcomes in Islamic education (Stephen et al., 2024). The objective is to assess how a web-based CRIM application can bridge the gap between social studies and Islamic education, fostering social awareness through interactive learning (Rakuasa et al., 2024). Additionally, it examines the effectiveness of the CRIM framework in enhancing students' moral and social sensitivity in the context of modern educational settings. This research provides valuable insights into how integrating religious and social education through technology can create a more inclusive and harmonious society, especially in multicultural educational environments (Nurhayati et al., 2024). The findings will contribute to both theoretical and practical advancements in the field of Islamic education, particularly in the digital era.

The findings of this study suggest that while the CRIM web-based application successfully integrates learning activities with evaluations to track students' cognitive and affective growth, a notable gap remains in students' active participation in social and community-based activities (Nicolaou, 2021). Despite the positive results in social awareness indicators, students' engagement in these areas was relatively low. This highlights the importance of developing more focused efforts to foster collaborative learning experiences, which can better promote social responsibility and participation in community-building activities (Berry & Workman, 2007; Kingston et al., 2014). As active participation is crucial for understanding social dynamics and building social cohesion, educators should consider enhancing collaborative frameworks within the CRIM application, providing students with opportunities to apply their learning in real-world settings.

Furthermore, the final stages of the CRIM framework, which focus on evaluation and reflection, play a vital role in encouraging students to critically assess their learning process and outcomes. Reflection is a key component of experiential learning, allowing students to internalize knowledge and identify areas for improvement (Watts, 2019). The CRIM application ensures that students not only acquire theoretical knowledge but also develop practical social competencies. By integrating reflection into the learning process, the application nurtures both cognitive, critical thinking, and ethical growth (Purwaningsih et al., 2023), enhancing students' ability to engage meaningfully with their communities and apply the principles of social harmony (Giudici & Selvam, 2023). This achievement is in a position to increase the prominence of madrasah Aliyah in the national education system (Aminullah et al., 2025).

In line with contemporary educational paradigms that emphasize holistic student development, the CRIM model successfully integrates social awareness into its framework, advocating for the integration of academic and civic responsibility (Gojová et al., 2024).



However, a limitation of the current CRIM model is its reliance on structured activities without differentiation for diverse learner needs. To enhance its inclusivity, future iterations of CRIM should incorporate adaptive instructional strategies tailored to varied student profiles, ensuring equitable opportunities for all students to engage meaningfully with the content and reflect on their learning experiences. This would support a more personalized approach to fostering social awareness and inclusion in diverse educational environments and promote sustainable professional development (Fowler & Leonard, 2024).

The integration of social studies and religious education, particularly through subjects like Sociology, Geography, and Islamic Religious Education, plays a crucial role in bridging the gap between academic content and real-world applications (Alfiyani & Saliman, 2024). The relationship between these disciplines must be reinforced with neutral content to ensure a balanced, inclusive approach that fosters social harmony (Watts, 2019). The teaching of *ukhuwah* (brotherhood), whether *islamiyah* (Islamic brotherhood), *wathaniyah* (national brotherhood), or *insaniyah* (human brotherhood), is key to this approach, encouraging students to appreciate diversity and understand the importance of unity in a multicultural society (Jumriani et al., 2024; Satria & Budrianto, 2025). However, the effectiveness of these teachings depends mainly on the pedagogical strategies employed by educators. If teachers lack intercultural competence, the concept of *ukhuwah* may remain theoretical and fail to make a tangible impact on students' social behaviors (Nuha et al., 2024).

The challenges remain in the practical implementation of multicultural education, especially in fostering active participation in social cohesion activities. While civic education can enhance awareness of unity amidst diversity, it is crucial to implement dialogue-based learning strategies that emphasize cross-cultural understanding and social empathy (Currier et al., 2022). These strategies will help students engage in constructive conversations about their differences, contributing to a more inclusive and harmonious educational environment. Therefore, continuous evaluation and improvement of the curriculum are necessary to ensure that students in Madrasah Aliyah not only understand but actively apply the values of *ukhuwah* and social harmony in their everyday lives in addition to other abilities such as computational thinking for reasoning (Istiqlal et al., 2024).

The final evaluation and reflection stages in the CRIM application offer a comprehensive approach to assessing students' understanding and application of the concept of *ukhuwah*. The evaluation is divided into three key components: 1) Cognitive Test, which assesses students' understanding of *ukhuwah* and its real-life applications; 2) Affective Assessment, which evaluates students' attitudes toward tolerance and cooperation during group discussions and collaborative tasks; and 3) Psychomotor Assessment, which measures students' active participation in social projects, serving as practical applications of *ukhuwah* (Currier et al., 2022). These assessments align with the learning activities carried out within the CRIM application, ensuring that students' learning is measured by their knowledge acquisition, engagement, and social behavior. The final evaluation instrument is further developed beyond the CRIM application, incorporating direct feedback from students' actions during reflection sessions, as suggested by Berry and Workman (2007). This comprehensive approach ensures a holistic assessment, addressing cognitive, emotional, and behavioral dimensions of learning, and emphasizes the importance of integrating theory into practice to foster social harmony and interpersonal understanding.

The findings of this study reveal that MA Sirnamiskin students possess a strong foundation in religious tolerance, mainly shaped by their exposure to diverse religious environments outside the classroom. This aligns with existing research, which underscores the role of intergroup contact in fostering positive attitudes toward pluralism (Aliyah et al., 2024). From a sociocultural perspective, social interactions significantly influence both cognitive and

moral development, reinforcing the idea that students' life experiences play a crucial role in cultivating their ability to accept and respect religious diversity (Trifiletti et al., 2024). Their experiences outside of school appear to be instrumental in developing an open-minded and inclusive approach to different faiths.

Despite their strong sense of religious tolerance, a critical gap remains in students' broader social engagement. While students show a high level of tolerance, this does not always translate into active participation in social cohesion or community-building activities. Previous research on civic education suggests that encouraging active involvement in social activities requires both individual motivation and institutional support (Beyer & Brese, 2024). The relatively low engagement in activities designed to promote unity and collective decision-making suggests potential barriers, such as introverted personality traits or a lack of external motivation, which may limit students' involvement in collaborative efforts aimed at fostering social cohesion (Hadi, 2023; Nurhidayati & Suharno, 2025). This highlights the need for structured programs within schools that not only encourage social interaction but also provide opportunities for students to actively contribute to their communities.

Based on the findings from Figures 3 and 4, it is evident that the web-based CRIM application is a viable and effective educational tool, provided that its features are comprehensively developed. These features—clear learning objectives, instructional materials, real-life applications, structured learning activities, and reflective evaluations—contribute to a holistic learning experience. The integration of these components aligns with established criteria for effective learning media, ensuring that essential pedagogical aspects are met to engage and support student learning (Triyono, 2015; Van Beek et al., 2024; Nurhikmah et al., 2021). A structured learning framework like CRIM ensures that the learning process is systematic, meaningful, and capable of fostering student growth in key areas such as social awareness and values.

The subject matter covered by CRIM, particularly the concepts of *ukhuwah* and social harmony, fits well with the cultural-religion integrated model, making it highly applicable across multiple disciplines. This thematic approach, which emphasizes values of brotherhood and unity, can be integrated into religious studies, citizenship education, and social sciences curricula, as seen in the Madrasah Aliyah context (Eckert & Miller, 2023). The interdisciplinary nature of the content ensures that students not only acquire theoretical knowledge but also develop practical skills that enhance their understanding of social and cultural dynamics at the Madrasah Aliyah educational level (Sulhan et al., 2024). Such an approach underscores the importance of cross-disciplinary strategies in education, which are crucial for improving students' comprehension of complex societal issues and fostering a more inclusive and harmonious social environment (Gojová et al., 2024; Watts, 2019).

The findings of this study indicate that the CRIM web-based application significantly enhanced social awareness among Madrasah Aliyah students. The students demonstrated a high level of understanding and engagement with key indicators of social awareness, such as tolerance for differences, respect for others' traditions and cultures, and active participation in fostering social harmony. The study also revealed areas for improvement, particularly in students' relatively low engagement in community-based social activities. This highlights the need for more opportunities to actively apply these values in real-world settings. These results suggest that integrating cultural and religious education through digital platforms, such as CRIM, can effectively support the development of students' social and civic skills (Kreijns et al., 2003). Technology can be used to support learning activities (Ritonga et al., M., 2024). On the part of the teachers, they should learn to integrate technology into their teaching to support CRIM web-based applications (Ertmer et al., 2012).

A significant challenge identified in this study was the preference of students for individual work over collaborative group activities. This trend poses a concern for educational institutions, which are responsible for promoting and facilitating cooperative learning. Cooperative learning is essential for fostering interpersonal skills and social responsibility. Engaging students in group activities, particularly social and community-based projects, is vital for developing these competencies. Therefore, schools must prioritize strategies that encourage collective engagement, as this is the key to developing social skills that benefit students academically and socially. Encouraging participation in collaborative projects could also further promote social cohesion among students, enabling them to contribute positively to their communities and develop their religious literacy (Chan et al., 2024).

The development of social awareness, especially tolerance, is heavily influenced by students' habitual environments and cultural contexts (Junaedi et al., 2023; Gregory & Leo, 2003). This finding suggests that the effectiveness of the CRIM (Cultural-Religious Integration Model) application may vary depending on the sociocultural contexts in which it is implemented. To enhance its impact, the CRIM application needs refinement, including the integration of more interactive and immersive elements such as multimedia case studies, videos, and augmented reality simulations (Soetan et al., 2023). These enhancements would allow students to engage more deeply with real-life social issues, promoting critical discussions necessary for the development of social awareness and better preparing students for a multicultural society. In addition, it might nurture students' skills to appreciate religious diversity (Aronson et al., 2016)

The results also indicate that the CRIM framework successfully bridges the gap between theoretical learning and practical application, supporting cognitive, affective, and behavioral development. The structured learning activities and reflective assessments within CRIM align well with the proposed framework for integrating cultural and religious education. The study found that the CRIM application effectively promoted positive social behaviors and supported students' social competence (Triyono, 2015; Van Beek et al., 2024). However, the relatively lower engagement in community-based activities calls for further improvements. Future iterations of the CRIM framework could benefit from incorporating more collaborative learning opportunities and real-world applications to better engage students in social and civic development (Berry & Workman, 2007; Kingston et al., 2014).

The potential impact of CRIM on social awareness should be explored across a broader range of educational settings. Extending the use of CRIM to diverse sociocultural contexts would provide valuable insights into its effectiveness in promoting civic engagement and social responsibility on a larger scale. To ensure that students are equipped with the skills needed to contribute positively to society, further research should focus on how similar digital learning interventions can enhance social and civic education. This study contributes to the growing body of knowledge on digital learning interventions in religious education, complementing existing research on religious studies (Mamirjonovna, 2024; Chano et al., 2024; Karmaker & Rahman, 2024; Situngkir et al., 2024; Hidayat et al., 2024).

## CONCLUSION

This study highlights the positive impact of web-based educational tools on enhancing students' social awareness, particularly in fostering tolerance, effective communication, and engagement with diverse cultures. The integration of cultural and religious education within digital platforms has shown the potential to promote ethical development and social responsibility among students. These findings underscore the value of interactive, culturally responsive learning environments in shaping inclusive and empathetic learners. However, the study's limited sample size suggests caution in generalizing the results, pointing to the need for further research in

broader and more diverse educational settings. Future studies should also investigate the long-term effects of such interventions on students' social behavior and academic outcomes. Overall, this research provides meaningful insights into how technology-enhanced, value-based education can contribute to the formation of socially responsible individuals, preparing them to thrive in multicultural and interconnected societies.

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