

Ethical foundations in religious pluralism: epistemological perspectives for interfaith education in a globalized world

Author Name(s): Srirahayu Puspawati, Ida Bagus Made Arjana

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Ethical foundations in religious pluralism: epistemological perspectives for interfaith education in a globalized world

Srirahayu Puspawati^{*)}, Ida Bagus Made Arjana
Institut Agama Hindu Negeri Gde Pudja Mataram, Indonesia

ABSTRACT

Religious pluralism is both a challenge and an opportunity in an increasingly globalized world, especially in the context of interfaith education. Ethical foundations and epistemological perspectives are very important for building inclusive and reflective interfaith dialogue. This study aims to critically analyze the ethical foundations of religious pluralism from an epistemological perspective and their relevance to interfaith education in the era of globalization. The method used is qualitative with a comprehensive literature study approach, involving an in-depth study of philosophical, theological, and related academic research works. The results of the study reveal that the ethical foundations of religious pluralism must be based on the principles of universal humanism, respect for individual epistemic rights, and critical reflection on claims of absolute truth. Effective interfaith education requires a curriculum and pedagogy that integrate these values in an inclusive and dialogical manner, so as to build attitudes of empathy, openness, and multireligious awareness. These findings provide theoretical and practical contributions to the development of religious education that is able to answer global complexity by forming a generation that is able to live side by side in harmony and civilized.

Keywords:

Religious pluralism
Ethics
Epistemology
Interfaith education
Globalization

Corresponding Author:

Srirahayu Puspawati,
Institut Agama Hindu Negeri Gde Pudja Mataram
Email: srirahayupuspawati@gmail.com

Introduction

Religious pluralism is an unavoidable social reality in today's global society (Objantoro, 2014; Sihombing, 2017). Diversity of beliefs is an element that enriches the experience of religion as well as a challenge for social integration (Latuheru et al., 2020). In this context, an ethical approach to pluralism is important, not only to maintain peaceful coexistence, but also to build transformative interfaith dialogue (Prasetiawati, 2017; Siburian, 2015). Interfaith education is one of the strategic mediums in internalizing the ethical principles of pluralism (Arif, 2012; Wera, 2019).

Religious pluralism is a concept that recognizes and accepts the existence of various religions as an unavoidable social reality in modern society (Setiawan, 2019). This pluralism demands an attitude of mutual respect and open interfaith dialogue without having to erase the religious identities of each party. In the context of Indonesia, religious pluralism is an important paradigm for maintaining harmony and the integrity of a nation that has religious diversity (Abizar, 2019). This approach to religious pluralism does not only talk about passive tolerance, but more about active involvement in constructive dialogue and cooperation between religious communities (Hutapea, 2020). In the era of globalization, religious pluralism also contains universal values such as respect for human rights, freedom of religion, and intercultural dialogue which are prerequisites for a harmonious life together (Purwadi, 2023).

Philosophically, religious pluralism proposes that no single religion holds absolute truth exclusively, but rather truth can be found in various religious traditions in different ways (Armuyanto, 2022). This allows for epistemological recognition of the diversity of beliefs and legitimate ways of practicing religion. This concept places religions as sources of shared wisdom that can complement and enrich each other (Noer, 2019). In the realm of education, understanding religious pluralism serves as an important basis for building an attitude of tolerance and respect for differences from an early age, while preparing a generation that is able to live side by side peacefully in a multicultural society (Azizah et al., 2020). Thus, religious pluralism is not only a socio-theological theory, but also a practical instrument in building an inclusive and civilized society.

The crisis of tolerance and the rise of religious extremism show that plurality does not necessarily produce harmony (Dzakie, 2017; Ibrahim, 2008). In the context of globalization that accelerates interaction between religious communities, interfaith education must be based on a strong and inclusive ethical foundation (Faturahman, 2018; Widiyaningtyas & Plestari, 2024). Global ethics as formulated by Hans Küng emphasizes the principles of universal humanism and shared responsibility as the basis for interfaith peace (Suhanda, 2021). This idea provides a conceptual framework for the development of a religious education curriculum that is able to answer the challenges of the times (Sembiring et al., 2024). In epistemological discourse, the ethical foundation in religious pluralism not only touches on normative aspects, but also epistemic, namely how humans know, interpret, and respond to the existence of other religions (Ruslan, 2010). Interfaith education in the global era demands a critical approach to the assumptions of absolute truth that have so far triggered exclusivism (Arif, 2012; Arifin, 2012). Therefore, an epistemological framework is needed that opens up reflective space for faith without eliminating individual beliefs (Handoko et al., 2022).

Various studies have underlined the importance of an inclusive approach in religious education, but not many have discussed in depth the integration of global ethics in the context of the epistemology of religious pluralism (Faturahman, 2018; Sihombing, 2017). In fact, this epistemological understanding is important for forming a collective awareness of religious identity that is not rigid and ready for dialogue (Objantoro, 2014). Therefore, this study is here to offer a new perspective that combines ethical and epistemological dimensions as a foundation for globally relevant interfaith education.

The urgency of this research lies in the urgent need to build a religious education system that not only creates false tolerance, but also enables students to behave ethically in faith encounters and understand the epistemology of religiosity reflectively (Latuheru et al., 2020; Suhanda, 2021). On this basis, religious education can contribute directly to the development of a peaceful and civilized global society.

A number of previous studies have highlighted religious pluralism and the importance of interfaith dialogue (Arif, 2012; Prasetiawati, 2017; Sihombing, 2017). However, the approach used is still practical and normative, not many have studied the epistemological and ethical frameworks simultaneously as the basis for interfaith education. Therefore, there is a research gap that needs to be bridged through the development of a new paradigm based on epistemological ethics.

The purpose of this study is to critically analyze the ethical foundations of religious pluralism from an epistemological perspective and examine their relevance for the development of interfaith education in an increasingly globalized world. This research is expected to provide theoretical and practical contributions in efforts to build a humanistic, inclusive, and reflective awareness-based interfaith curriculum and pedagogy towards the diversity of faith.

Methods

This study uses a qualitative approach with a library research type as the main method. Library research was chosen because the focus of this study is on the study of theoretical and epistemological concepts contained in scientific literature regarding the ethical basis of religious pluralism and its implications for interfaith education in a global context (Flick, 2020; Sugiyono, 2022). This approach allows researchers to explore philosophical and normative ideas from various sources, without

intervening directly on the empirical object, so that it is in accordance with the character of this philosophical and normative study (Moleong, 2017).

The data sources in this study consist of two types, namely primary and secondary data sources. Primary data sources include philosophical and theological works from relevant key figures, such as Hans Küng, John Hick, and Raimon Panikkar, which discuss global ethics and religious pluralism. In addition, scientific journals, academic books, and official documents that discuss interfaith education in the context of globalization are also used as primary sources. Meanwhile, secondary data sources include relevant previous research results, book reviews, and opinion articles that have academic validity and thematic relevance.

Data collection techniques are carried out by searching for documents and scientific literature sourced from accredited national and international journals, academic reference books, and university repositories that provide related scientific publications. The search is carried out systematically using keywords such as "global ethics", "religious pluralism", "interfaith education", and "epistemology of religion" in databases such as Google Scholar, DOAJ, JSTOR, and SINTA. All literature collected is then selected based on thematic relevance, novelty of ideas, and credibility of sources.

The data analysis method used is content analysis with a descriptive-analytical approach. This analysis aims to examine the structure of arguments, philosophical meanings, and conceptual relationships between ethics, pluralism, and epistemology of religion in the context of interfaith education (Elo & Kyngäs, 2008; Krippendorff, 2018). Data were analyzed inductively by grouping findings into relevant major themes, then synthesized to form a complete and in-depth understanding. The validity of the analysis results was maintained through triangulation of sources and cross-testing of various theoretical references used.

With this approach, this study is expected to provide a strong and in-depth conceptual contribution to the development of an interfaith education paradigm based on the ethics and epistemology of pluralism in an increasingly globalized world.

Results and Discussion

The following is a Table of Bibliography Data from the results of the literature study that has been selected thematically and methodologically. Of the total articles found, only 10 articles were selected as primary references because they met the criteria of relevance to the focus of epistemology, ethical foundations, and interfaith education in the context of pluralism in the global world.

From the results of the literature study that has been selected and presented in the previous table, various approaches and conceptual contributions were found that enrich the discourse on the ethical foundations of religious pluralism, especially in the epistemological perspective to support interfaith education in the global world. Each selected article contains complex and complementary philosophical, theological, and pedagogical dimensions, creating a deep synthesis between the theory of knowledge, universal ethical principles, and educational needs in the context of a pluralistic society.

The article by G. Sabetta (2025) entitled Comparative Public Theology and Interreligious Education in the Age of Religious Pluralism is one of the main foundations in understanding the intersection between public theology and interfaith education. In his writing, Sabetta emphasizes how public theology can be an epistemic bridge between different beliefs, through an inclusive and collaborative approach. He proposes an ethical framework based on universal humanism that is not only morally relevant, but also epistemologically able to accommodate the diversity of faith views in the public sphere. Public theology, in this context, is positioned as an agent of mediation between faiths in a global world full of ideological complexity (Sabetta, 2025).

Meanwhile, G.I. Marjani (2023) in his article Overcoming Theological Dilemmas emphasizes the importance of a resolution between faith and rationality in encouraging religious moderation. He argues that theological dilemmas are often rooted in exclusive claims to truth that are uncritical of their own epistemological framework. By offering a resolution based on transcendental logic and

global citizenship ethics, Marjani bridges the spiritual and rational dimensions in interfaith education. This article reinforces the idea that religious education that facilitates philosophical reflection can be key to building a true pluralist ethos (Marjani, 2023).

Table 1. Bibliography Data

Article Title	Author	Years	Journal
Comparative Public Theology and Interreligious Education in the Age of Religious Pluralism	G. Sabetta	2025	Religions
Overcoming Theological Dilemmas: Fostering Religious Moderation through the Resolution of Faith and Rationality	G.I. Marjani	2023	Religious: Jurnal Studi Agama-Agama
The Role of Religious Epistemology in Inter-Religious Dialogue	N.C. Tucho	2012	Publikationen der Goethe UniversitÄt
Epistemic Entitlement in Interfaith Dialogue and Tolerance	G.C. Fasiku & P.A. Adinoyi	2025	ECOJAH
Religious Pluralism and Islamic Education: Addressing Mutual Challenges	S. Niyozov	2016	Philosophies of Islamic Education
The Integration of Islamic Epistemology in Ethical and Multicultural Education	M. Mahmudulhassan et al.	2024	MIER Journal
Dialogue and Religious Otherness: Toward a Model of Pluralistic Interfaith Dialogue	J.A. Keaten & C. Soukup	2009	Journal of International and Intercultural Communication
Wittgenstein's Religious Epistemology and Interfaith Dialogue	N. Venturinha	2019	Brill Academic Publishers
Principles of Religious Pluralism	N. Bano et al.	2022	Religions
Thinking Multicultural Education 'Otherwise': Toward a Plurality of Epistemologies	S. Poulter et al.	2016	Globalisation, Societies and Education

N.C. Tucho (2012) in his article *The Role of Religious Epistemology in Inter-Religious Dialogue* makes an important contribution to the reformulation of religious epistemology. He states that a dogmatic and closed epistemological approach is unable to encourage healthy interfaith dialogue. Instead, Tucho encourages the adoption of a pluralistic and open approach, in which each religious tradition is aware of its epistemic limitations and acknowledges the possibility of truth in other belief systems. This argument reinforces the idea that interfaith education should teach not only facts about other religions, but also epistemic ways of thinking that are open to alterity (otherness) (Tucho, 2012).

Another contribution comes from Fasiku and Adinoyi (2025) through their study *Epistemic Entitlement in Interfaith Dialogue and Tolerance*, which sharply analyzes the concept of "epistemic rights" in the context of interfaith tolerance. They show how a person's right to believe something (epistemic entitlement) can be an ethical basis for dignified interfaith dialogue. This idea has major pedagogical implications: learners need to be trained to respect the beliefs of others not only morally, but also as a form of recognition of their epistemic right to have different perspectives (Fasiku & Adinoyi, 2025).

S. Niyozov (2016) in his article *Religious Pluralism and Islamic Education* explores how Islamic education can synergize with the principles of pluralism. He suggests that Islamic epistemology itself has inclusive potential, which unfortunately is often suppressed by a literalistic approach (Niyozov, 2016).

In the article by Mahmudulhassan et al. (2024) entitled *The Integration of Islamic Epistemology in Ethical and Multicultural Education*, it is explained in detail how Islamic epistemology can be developed to form an ethical curriculum in the context of multicultural education. The authors design a pedagogical strategy that emphasizes the balance between internal confession of faith and openness to diversity. They also emphasize the role of teachers as facilitators of reflective and fair intercultural and interfaith dialogue, not as the sole authority of religious knowledge (Mahmudulhassan et al., 2024).

Keaten and Soukup (2009) in *Dialogue and Religious Otherness* propose a pluralistic dialogue model that bridges epistemology, ontology, and social history in responding to religious pluralism. They develop a theory of intercultural communication based on discursive ethics that not only creates tolerance, but also forms a critical awareness of power relations in religious discourse. Their concept is very relevant in the context of today's global education which must address issues of identity, minority rights, and resistance to cultural homogenization (Keaten & Soukup, 2009).

A study by N. Venturinha (2019) entitled *Wittgenstein's Religious Epistemology and Interfaith Dialogue* adopts a philosophy of language approach in dismantling the epistemology of faith. He highlights that religious language cannot be assessed with ordinary empirical logic, but has its own language games. This opens up the understanding that differences in faith should be understood as cultural and ethical expressions, not as claims of absolute superiority. Interfaith education can learn from this by introducing anthropological and semantic approaches to religion (Venturinha, 2019).

Meanwhile, Bano et al. (2022) through *Principles of Religious Pluralism* offers a perennialist approach that sees the ethical core of all religions as expressions of one transcendental truth. This perspective emphasizes universal moral similarities as the foundation of pluralism. For interfaith education, this means emphasizing universal values such as love, justice, and peace as pedagogical meeting points without negating students' particular religious identities (Bano et al., 2022).

Finally, Poulter et al. (2016) in their article *Thinking Multicultural Education 'Otherwise'* invites readers to think about multicultural education from the perspective of plural epistemology, not just liberal secularism. They argue that religious worldviews have equal epistemological legitimacy to secular views. Thus, interfaith education must provide equal space for various epistemologies both religious and secular to develop and dialogue in a spirit of equality and epistemic justice (Poulter et al., 2016).

Overall, these ten articles show that the epistemological approach in the study of religious pluralism and interfaith education is not merely a philosophical discourse, but has direct implications for curriculum design, teaching methods, and ethical frameworks of education. These findings reinforce the belief that in order to create a just and peaceful global society, educational systems must be designed based on epistemological principles that are reflective, ethical, and open to diversity of faiths and worldviews.

Conceptual Analysis of Religious Pluralism and Ethical Foundations

Religious pluralism is not only a matter of religious diversity in one social space, but an ethical and reflective awareness that differences in belief are an inseparable part of humanity itself. From an ethical perspective, pluralism challenges us to move from passive tolerance to active recognition, as explained in Charles Taylor's theory of *Ethics of Recognition*. This means that it is not enough to simply acknowledge the existence of other faiths; we also need to open up space that different religious experiences can contain valid moral truths and values.

In this context, Emmanuel Levinas' approach to the "face of the other" becomes very relevant. He emphasizes that encountering the different is not a threat, but an ethical calling—a responsibility before the Other. This places ethics not as a product of formal rationality, but as an existential response to the presence of others who cannot be reduced to "the same".

This paradigm is different from modern liberal tolerance which often still contains hidden hierarchies. In many cases, the majority community (whether Muslim, Christian, Hindu, etc.) claims tolerance but still assumes theological superiority. Ethical pluralism demands that we let go of that domination and build an encounter in moral equality, not just civil liberties.

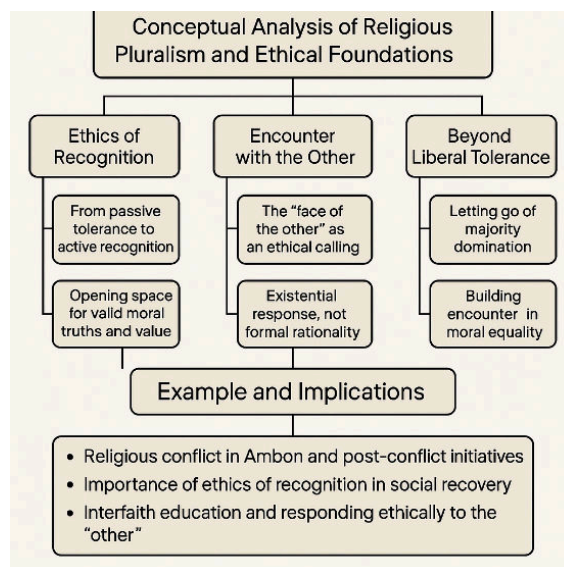


Figure 1 Flowchart of Religious Pluralism and Ethical Encounter: From Recognition to Interfaith Transformation

One important contextual example is the religious conflict in Ambon (1999–2002), which killed more than 5,000 people and displaced hundreds of thousands. This conflict is often seen as a “religious clash,” even though most of the triggers were political and economic issues wrapped in religious symbols. However, after the conflict, various interfaith initiatives began to emerge, such as the “Peace Provocateurs” program and the “Care for Others Forum” which involved religious figures from Islam and Christianity in reconciling and building trust among residents. In Parihat’s research (2024) published in *Religió: Jurnal Studi Agama-agama*, it is emphasized that the success of this social recovery depends on the ethics of recognition, where each party dares to listen to the narrative of the suffering of other groups and admits collective mistakes without demanding their own right position. This reflects the experience of pluralism as an ethical commitment, not just the politics of tolerance (Parihat, 2024).

In his dissertation, Lundie (2011) analyzed 24 ethnographic studies of religious education in British schools (Lundie, 2011). He showed that the success of interfaith education is not in how much information about religion is conveyed, but in how students are guided to respond ethically to the “other.” For example, students who were directly involved in visits to places of worship of other religions showed increased empathy and decreased stereotyping.

Cases such as these demonstrate that genuine religious pluralism is not simply a form of institutional policy, but must be rooted in an ethical foundation of encounter, intersubjective recognition, and transformational experience.

Thus, the ethics of religious pluralism must be understood as a living space of responsibility and recognition, which is not only valid in theory, but has direct implications for how society builds interfaith relations, especially in the context of education, conflict reconciliation, and living together in an increasingly connected world.

Epistemological Perspective

Epistemology, in the context of religious pluralism, touches on questions that go beyond “what do we know,” to “how do we know,” “from whom do we know,” and “in what ways is truth constructed.” In multicultural and multireligious societies, epistemology serves as a bridge of awareness between personal faith and understanding the beliefs of others. In this approach, two crucial epistemological perspectives emerge: reflective epistemology and intersubjective epistemology.

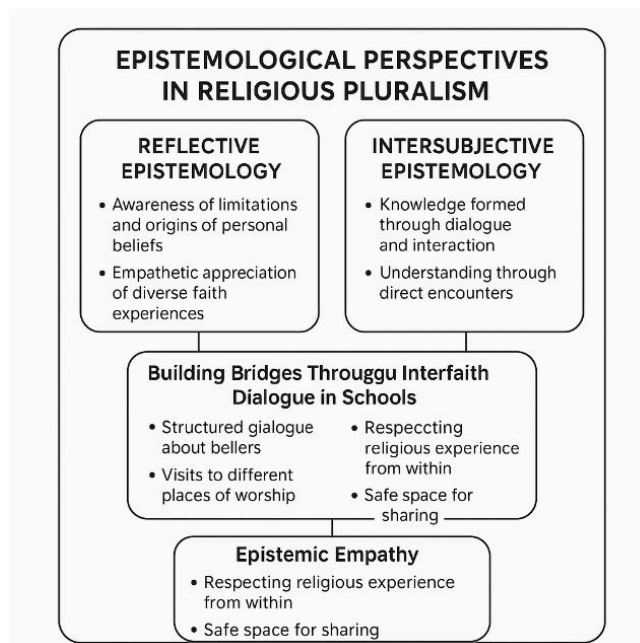


Figure 2 Epistemological Foundations for Interfaith Understanding: Reflective and Intersubjective Approaches in Religious Pluralism

Reflective epistemology requires individuals to be aware of the limitations and origins of personal beliefs. This includes the awareness that what we believe to be true is often the result of particular social, educational, and experiential contexts. When one reflects on one's position, there is room to see that others—in other religions—also have authentic religious experiences. In the realm of interfaith education, this reflection trains learners to suspend judgment and learn to empathetically appreciate the diversity of faith experiences.

Intersubjective epistemology, on the other hand, recognizes that knowledge does not exist in a vacuum. It is formed in inter-subject relationships—through dialogue, interaction, and community involvement. In the context of religious pluralism, this means that understanding other religions cannot be fully obtained theoretically, but through direct encounters and experiences with people of different faiths.

One real-life example that really illustrates the success of this epistemological approach is the Building Bridges Through Interfaith Dialogue in Schools program in Australia studied by McCowan (2013). This program involved students from various religious backgrounds in structured dialogue about their beliefs, while visiting each other's places of worship (McCowan, 2013). The study found that students who had previously shown prejudice or fear of other religions, after participating in the program, showed significant improvements in their understanding and appreciation of the values of other religions—including the ability to view religious beliefs as a source of universal values such as love, justice, and humanity, even though they are rooted in different doctrines.

In his research, McCowan noted that the success of the program did not lie in the subject matter alone, but in the epistemic structure of the dialogue that allowed each student to bring their personal narrative into an equal space of encounter. The experience changed the way participants thought about religious truth, from being exclusive to being reflective and inclusive.

Furthermore, in JCG Corpuz's (2025) article on grassroots dialogue in the Philippines, it is emphasized that an epistemological approach becomes vital when the majority narrative tries to subdue the minority through the discourse of "single truth." In the Catholic and Muslim grassroots communities in Mindanao, successful interfaith engagement only occurs when each party realizes that religious experience cannot be measured from the outside, but must be respected from the inside—a principle Corpuz calls "epistemic empathy." This awareness creates a safe space for sharing, without having to equate or erase differences in faith (Corpuz, 2025).

This epistemological approach in the context of religious pluralism shows that interfaith education is not just about content, but a process of awareness. It does not start from teaching the doctrines of other religions as information, but opens up space for students and the community to experience, understand, and acknowledge the existence of other faiths as authentic paths to the transcendent. In a global world filled with clashes of truths, reflective and intersubjective epistemology offers a solid foundation for establishing honest, empathetic, and meaningful dialogue.

Relevance in Interfaith Education in the Global Era

In an increasingly globally connected world, where the movement of people, information, and ideas across borders is increasingly easy and massive, interfaith education plays a crucial role in shaping an inclusive, peaceful, and respectful society. Interfaith education can no longer be seen as a complement or secondary agenda, but rather as a fundamental component that must instill understanding, appreciation, and dialogue towards religious and cultural diversity. This diversity, if not managed wisely, can trigger identity conflicts and intolerance that damage social cohesion.

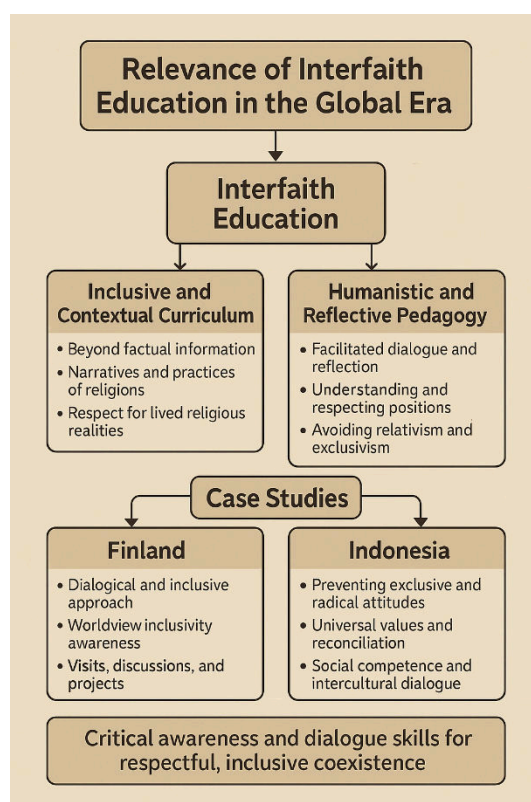


Figure 3 Interfaith Education in the Global Era

Relevant interfaith education in the global era must be designed so that it does not merely teach factual information about various religions, but further builds critical skills and empathy towards different religious experiences. An inclusive and contextual curriculum is key, where the learning content does not only present dogmatic facts, but also presents narratives and religious practices from the perspective of those who practice them. This allows students to experience religious learning not as an object to be explained, but as a living reality whose existence is respected.

The pedagogical approach must also be humanistic and reflective. Teachers as facilitators not only deliver material, but also guide the process of dialogue and reflection, where students are invited to understand their own position and respect the position of others. This education avoids relativism that reduces all religions to the same, but also rejects exclusivism that closes itself off from diversity.

A case study from Finland provides a real illustration of this. In Finland, the religious education curriculum has integrated teaching about intra-religious and inter-religious diversity in depth, not only at the cognitive level but also at the level of social and ethical experience. Research by Hyvärinen et al. (2020) shows that religious education in Finnish primary and secondary schools uses a dialogical

and inclusive approach that encourages students to develop worldview inclusivity—that is, an awareness of the diversity of worldviews as a wealth, not a threat (Ubani et al., 2020). Through visits to places of worship, group discussions, and interfaith projects, students learn to build respect and empathy, while honing their critical and reflective thinking skills about their own religious identities.

In Indonesia, the context of highly diverse religious pluralism presents its own challenges and opportunities. Research by Qadri et al. (2024) on the development of religious education curriculum in Islamic schools in Indonesia reveals how an inclusive curriculum can prevent exclusive and radical attitudes that often arise due to ignorance or prejudice against other religions (Qadri et al., 2024). The curriculum explicitly includes materials and activities that prioritize dialogue, introduction of universal human values, and case studies of conflict and reconciliation between religious communities in Indonesia. Thus, interfaith education is not only a tool for introducing other religions, but also a means of building social competence and intercultural dialogue that are much needed in a pluralistic society. In addition, research by Abu-Nimer and Smith (2016) emphasizes that effective interfaith education must integrate pedagogical approaches that promote active dialogue and collaboration between students from different religious backgrounds (Abu-Nimer & Smith, 2016). They cite examples of various interfaith programs in the United States that have succeeded in reducing levels of prejudice and increasing cross-cultural dialogue skills. This pedagogy requires a safe space in the classroom for open conversation, shared activities that build trust, and reflection that encourages attitude transformation.

Overall, the relevance of interfaith education in the global era lies in its ability to equip the younger generation with critical awareness and dialogue skills, so that they are able to live together in differences with an attitude of mutual respect and inclusive humanity. This education is not only about religious knowledge, but about character building and global competence that are the foundation of sustainable world peace.

Theoretical and Practical Contributions

The theoretical and practical contributions of research on the ethical foundations of religious pluralism from an epistemological perspective for interfaith education are very significant and multidimensional. Theoretically, this research enriches the treasury of knowledge by uniting two main domains, namely ethics and epistemology, within the framework of religious pluralism. This approach opens up a new horizon that not only sees pluralism as a social or political phenomenon, but also as a problem of moral and epistemic reflection—how humans understand and accept the truth of other religions without losing their own identity. Thus, this research emphasizes the importance of reflective awareness and ethical responsibility as a foundation that allows interfaith dialogue to run meaningfully and constructively.

Practically, the results of this research provide important guidance for the development of a curriculum and pedagogy for interfaith education that is humanistic, inclusive, and based on reflective awareness. The resulting curriculum not only contains factual content of other religions, but also emphasizes the formation of empathy, open dialogue, and appreciation for the diversity of faiths as the wealth of humanity. In practice, teachers and educators are expected to be able to apply a pedagogical approach that encourages students to reflect on their own faith experiences while developing epistemological openness to the beliefs of others. Thus, interfaith education becomes an effective means to build an inclusive, peaceful, and harmonious society amidst the challenges of globalization that present intensive and complex religious interactions. This research, therefore, becomes a real contribution in the effort to transform education so that it is able to answer the needs of the modern world that is plural and diverse.

Conclusion

This study concludes that the ethical basis of religious pluralism cannot be separated from a reflective and inclusive epistemological understanding. The ethics of pluralism that is promoted demands respect for the diversity of beliefs, recognition of the epistemic rights of each individual, and rejection of claims of the exclusivity of absolute truth. In the context of interfaith education, this means the need for a pedagogical approach that not only conveys factual knowledge, but also builds the ability

for critical reflection, empathy, and interfaith dialogue. Such education can strengthen social cohesion amidst the complexity of an increasingly pluralistic global world.

In practice, educators and policy makers are advised to develop an interfaith curriculum based on universal humanist ethics and an epistemology of openness. Religious education must facilitate direct experience and dialogue that builds awareness of diversity, not just the introduction of doctrine. Training teachers as facilitators of fair and reflective dialogue is also very important. At the community level, interfaith dialogue programs must be encouraged with the support of a strong ethical and epistemological approach in order to have an impact on a more harmonious social life.

However, this study has limitations, namely that it is a literature review without empirical field data that can strengthen the validity of the application of the theory in a concrete social and educational context. In addition, the literature accessed is still limited to certain sources that can influence the perspective of the analysis. Suggestions for further research are to conduct field research or case studies that explore the application of the ethical and epistemological foundations of religious pluralism in concrete ways in interfaith education practices in various countries or communities. Mixed quantitative and qualitative research can also be used to measure the effectiveness of this educational approach in increasing tolerance and interfaith dialogue in real terms.

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