

Development of Multicultural Islamic Religious Education Curriculum: A Literature Study on the Integration of Religious Moderation Values in Islamic Education

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ABSTRACT

Indonesia as a multicultural country faces serious challenges in managing diversity so that it does not develop into social conflicts and intolerant religious attitudes. In this context, Islamic Religious Education (PAI) has a strategic role in instilling the values of religious moderation through the development of an inclusive and contextual curriculum. This research aims to examine the concept of multicultural PAI curriculum development with an emphasis on the integration of religious moderation values in Islamic education. The research uses a qualitative approach with the type of library research. Data was obtained from primary sources in the form of the Qur'an, Hadith, as well as works by Islamic education scholars and thinkers, as well as secondary sources in the form of books, journal articles, and relevant education policy documents. Data analysis is carried out through content analysis and thematic analysis to formulate a conceptual framework for the development of a multicultural PAI curriculum. The results of the study show that the development of a multicultural PAI curriculum is a strategic need to systematically instill the values of *tawassuth*, *tasamuh*, *i'tidal*, and *shura* in the learning objectives, materials, and processes. This curriculum has positive implications for the formation of inclusive religious character, the prevention of religious extremism, and the strengthening of students' national commitments. This research confirms that the multicultural PAI curriculum based on religious moderation is an important foundation for the development of Islamic education that is relevant to the reality of a plural society and the challenges of the times.

1. INTRODUCTION

Indonesia is a country with a very high level of diversity, both in terms of religion, ethnicity, culture, language, and social background (Waman & Dewi, 2021). This diversity is a social reality that is inseparable from the life of the nation and state, as well as a valuable social capital if managed properly. However, on the other hand, plurality also has the potential to give birth to social conflict, intolerance, and disintegration if it is not balanced with education that instills the values of moderation, mutual respect, and justice. Therefore, the national education system has a strategic responsibility in building the multicultural awareness and national character of students from an early age (Jamrizal et al., 2025; Rahmawati et al., 2025; Ramdhan & Arifin, 2025a; Zainuddin et al., 2025).

In this context, Islamic Religious Education (PAI) plays a very important role. PAI not only functions as a means of religious knowledge transfer, but also as an instrument for the formation of

students' character, attitudes, and value orientation in pluralistic social life (Karadona, 2025; Karadona et al., 2022; Karadona & Sari, 2025; Puja et al., 2025; Rahma et al., 2024; Susono et al., 2025). Effective religious education should be able to foster individual piety as well as social piety, so that students not only understand the teachings of Islam textually, but also be able to implement them in harmonious and civilized social interactions. Therefore, the development of the PAI curriculum is required to be adaptive, contextual, and responsive to the multicultural social dynamics of Indonesian society.

Normatively, Islamic teachings contain universal values that are highly relevant to the spirit of multiculturalism, such as tolerance, justice, balance, brotherhood, and compassion, as reflected in the concept of *rahmatan lil 'alamin* (Ali, 2023; Arikarani et al., 2025a; Arqam et al., 2025; Hartina et al., 2025; Munawarah et al., 2025; Ramadani & Harisah, 2025; Zaini et al., 2025). The Qur'an and Hadith affirm the importance of respect for differences and the prohibition of extreme and discriminatory attitudes. However, in educational practice, the PAI curriculum is still often understood and applied normatively-doctrinally, with a dominant emphasis on cognitive aspects and religious rituals. This kind of approach has the potential to ignore the social and cultural dimensions of Islam, so that it is less able to respond to the challenges of diversity and complexity of modern society. This condition has become increasingly crucial in the midst of the strengthening of religious moderation discourse as a strategic agenda for national education development. Religious moderation is a religious approach that emphasizes the principles of balance (*tawassuth*), justice (*i'tidal*), tolerance (*tasamuh*), and deliberation (*shura*). These values have long been an integral part of Islamic teachings, but they need to be systematically actualized in the educational process, especially through the development of the PAI curriculum. The integration of religious moderation values in the curriculum is expected to be able to prevent the growth of exclusive, extreme, and intolerant religious attitudes, while strengthening students' national commitments.

The development of a multicultural-based Islamic Religious Education curriculum is one of the important strategies in realizing inclusive and transformative Islamic education (Syafei, 2025a). The multicultural PAI curriculum not only teaches differences as a social fact, but also instills an ethical and spiritual awareness to appreciate those differences as *sunnatullah*. Therefore, the formulation of a multicultural PAI curriculum needs to be based on a strong theological foundation, a humanist Islamic educational philosophy, and an integrative and contextual pedagogical approach with the reality of students (Prasetiawati, 2017; Yanuarti & Hs, 2020). Based on this urgency, this study aims to examine and formulate the concept of developing a multicultural Islamic Religious Education curriculum through literature studies, with an emphasis on the integration of religious moderation values in Islamic education. This research seeks to examine various theoretical perspectives, expert thoughts, and relevant Islamic normative sources in order to produce a conceptual framework for the PAI curriculum that is able to answer the challenges of diversity in the modern era. The results of this study are expected to make a theoretical contribution to the scientific development of Islamic Religious Education, as well as become a practical reference for educators, policy makers, and curriculum developers in creating Islamic education that is moderate, inclusive, and oriented towards social peace.

2. METHODS

This research uses a qualitative approach with the type of library research. This approach was chosen because the research focuses on the excavation, analysis, and synthesis of theoretical concepts related to the development of a multicultural Islamic Religious Education curriculum and

the value of religious moderation based on relevant literature sources (Bunkar et al., 2024; Faelasup & Astuti, 2025; Puspitasari et al., n.d.).

The source of research data consists of primary sources and secondary sources. Primary sources include the Qur'an, Hadith, as well as classical and contemporary works by Islamic scholars and educational thinkers that discuss education, curriculum, multiculturalism, and religious moderation. Meanwhile, secondary sources include textbooks, national and international journal articles, education policy documents, and the results of previous research relevant to the theme of the study. Data collection techniques are carried out through documentation, namely by identifying, inventorying, and classifying literature that is related to the focus of research (Bunkar et al., 2024). The collected literature was then selected based on the level of relevance, credibility of the source, and its contribution to the development of the concept of the multicultural PAI curriculum.

Data analysis was carried out using content analysis and thematic analysis. Content analysis is used to examine the meanings, principles, and values contained in literary texts, while thematic analysis is used to group key concepts such as multiculturalism, religious moderation, and PAI curriculum development. The results of the analysis are then synthesized descriptively-analytically in order to formulate a conceptual framework for the development of a multicultural Islamic Religious Education curriculum that is integrative and contextual (Creswell & Creswell, 2014, 2017; Pilarska, 2021; S. Putri et al., 2023).

3. RESULTS AND DISCUSSION

3.1. Conceptualization of Multicultural Islamic Religious Education in the Framework of Religious Moderation

The results of the literature study show that multicultural Islamic Religious Education (PAI) is an educational approach that places diversity as a *social necessity (social given)* that cannot be separated from human life. In the context of a pluralistic Indonesian society, multicultural PAI exists as a pedagogical response to the reality of differences in religion, ethnicity, culture, language, and social backgrounds that coexist in one national space (Ismail, Ammar, et al., 2025; Ismail, Ar-Rahman, et al., 2025; Ismail, Putra, et al., 2025; Nurlaili et al., 2023; Rohani et al., 2025; Wahid, 2024). Therefore, multicultural PAI is not interpreted as an effort to blur the boundaries of Islamic faith, but as an educational strategy to internalize Islamic teachings that are universal, humanist, and contextual so that they can be realized in pluralistic social life.

The multicultural PAI emphasizes that Islamic teachings essentially contain values of respect for human dignity, social justice, and universal brotherhood. These principles are an important foundation in building a religious consciousness that is not exclusive and confrontational, but inclusive and dialogical. In this perspective, differences are understood not as a threat to Islamic identity, but as a means to foster mutual understanding, respect, and cooperation within the framework of social and state life. Thus, multicultural PAI functions as a vehicle for the formation of Muslim personalities that are firm in their beliefs, as well as open and adaptive to diverse social realities (Alda et al., 2025; Arqam et al., 2026; Jiyanto, 2024; Karadona, 2025; Muhtarom et al., 2024; Pahmi et al., 2025; Ramdhan & Arifin, 2025b; Rosada et al., 2025).

The concept of religious moderation is an epistemological foundation that strengthens the framework of multicultural PAI. Religious moderation in Islamic education is understood as a religious attitude that places a balance between text and context, between theological commitment and social responsibility, and between individual piety and social piety (Arikarani et al., 2024a; Irmawati & Mardiana, 2024; Khumaini et al., 2023; Sumadiyah & Wahyuni, 2024). This approach

avoids students from two extremes, namely rigid, exclusive, and intolerant religious attitudes on the one hand, and religious attitudes that are too permissive and relativistic on the other. Religious moderation serves as a middle ground that allows the teachings of Islam to be practiced proportionately, fairly, and wisely.

The main values of religious moderation such as *tawassuth* (middle attitude), *tasamuh* (tolerance), *i'tidal* (justice), and *shura* (deliberation) are key principles that are relevant to be integrated into the multicultural PAI curriculum (Abas et al., 2025; Alhafizh & Setiawan, 2025; Fahmi, 2025; Ningsih et al., 2025; Sirojuddin & Hairunnisa, 2025). The value of *tawassuth* teaches balance in understanding and practicing religious teachings, so that students do not get stuck in narrow religious views. The value of *tasamuh* encourages mutual respect for differences in beliefs and views, without having to sacrifice the basic principles of the Islamic faith. Meanwhile, the value of *i'tidal* instills awareness of the importance of justice and proportionality in attitudes, and the value of *shura* teaches the importance of dialogue, participation, and problem solving collectively and democratically (Abas et al., 2025; Alhafizh & Setiawan, 2025; Fahmi, 2025; Irmawati & Mardiana, 2024; Khumaini et al., 2023; Ningsih et al., 2025; Sirojuddin & Hairunnisa, 2025).

The results of the literature review also show that the values of religious moderation have a strong theological basis in the Qur'an and Hadith, and have been practiced in the history of Islamic civilization, especially during the time of the Prophet Muhammad PBUH and the early generations of Islam. These values are in line with the main goal of Islamic education, which is to form people who have faith, knowledge, noble character, and have social responsibility in realizing a peaceful and civilized life. Thus, the conceptualization of multicultural PAI in the framework of religious moderation is not a foreign concept in Islam, but is the actualization of Islamic teachings itself in the context of education and the life of a plural modern society.

3.2. The Urgency of Multicultural-Based PAI Curriculum Development

The findings of the literature review show that the Islamic Religious Education (PAI) curriculum, which has tended to be normative-doctrinal and oriented towards the transmission of religious knowledge, has not been fully able to respond to the complexity of the social reality of multicultural Indonesian society (Kusharyati, 2025). The dominant learning emphasis on memorizing theological concepts, normative postulates, and practicing religious rituals often makes the PAI learning process textual and less contextual (Himawan et al., 2025; Muslimin & Suharmanto, 2024). As a result, the dimensions of internalizing values, developing attitudes, and forming students' social awareness have not been optimally accommodated in the curriculum structure. This condition has an impact on the birth of religious understanding which tends to be individualistic and less sensitive to social dynamics in the surrounding environment. Students may show a good level of personal obedience in the aspect of worship, but at the same time do not fully have the ability to be tolerant, fair, and empathetic in dealing with differences in views, cultures, and beliefs (Anwar et al., 2025; Ayunira, 2025; Pujiанти, 2024; Ramadhan et al., 2025; Setiawan & Asna, 2025). In the context of a pluralistic society, these limitations have the potential to give rise to exclusive attitudes, social prejudices, and even conflicts based on religious identity if not anticipated through proper education.

The development of a multicultural-based PAI curriculum is a strategic need to bridge the gap between the ideals of Islamic teachings and the reality of students' social lives. The multicultural PAI curriculum is designed not only to convey religious teachings normatively, but also to relate them to the social, cultural, and national contexts that students face in their daily lives. Through this approach, PAI learning is expected to be able to foster awareness that Islamic values such as justice, tolerance, brotherhood, and compassion have direct relevance in building harmonious social relations

in the midst of diversity (Arifin & Wahyuni, 2024; Fauzi et al., 2025a; Muslim & Tang, 2024; Sholikah et al., 2025).

In addition, the multicultural PAI curriculum provides a wider space for the development of students' affective and social aspects, which have tended to be marginalized in conventional PAI learning practices. Values such as empathy, respect for differences, the ability to dialogue, and commitment to social peace can be systematically integrated into learning objectives, teaching materials, methods, and evaluations. Thus, the PAI curriculum is not only oriented towards the achievement of cognitive competence, but also on the formation of an inclusive and socially responsible religious character. The urgency of developing a multicultural PAI curriculum is also closely related to the national agenda on strengthening religious moderation. Education has a strategic role as an instrument to prevent the development of extremism and religion-based radicalism. The PAI curriculum that is sensitive to multicultural values and religious moderation can be an effective means to instill a balanced religious attitude (*tawassuth*), fair (*i'tidal*), tolerant (*tasamuh*), and dialogical from an early age. Through such a curriculum, students are not only invited to understand the teachings of Islam correctly, but also directed to practice them in a peaceful and civilized society.

Thus, the development of a multicultural-based PAI curriculum is not just a pedagogical innovation, but an epistemological and sociological need in the context of Islamic education in Indonesia. This curriculum serves as a strategic instrument in shaping a generation of Muslims who have the steadfastness of faith, spiritual maturity, and social skills to coexist harmoniously in a pluralistic society. Therefore, efforts to develop a multicultural PAI curriculum need to be carried out in a systematic, sustainable, and scientific-based manner in order to be able to respond to the challenges of diversity in a constructive manner and oriented towards the common good.

3.3. Integration of Religious Moderation Values in PAI Learning Objectives, Materials, and Processes

The results of the literature review show that the integration of the value of religious moderation in the Islamic Religious Education (PAI) curriculum cannot be done partially, but must be designed systematically and structured through all curriculum components. The multicultural PAI curriculum requires harmony between learning objectives, teaching materials, and the learning process so that the values of religious moderation do not stop at the normative level, but are truly internalized in the attitudes and behaviors of students. This approach emphasizes that religious moderation is not an additional material, but a basic principle that animates the entire process of Islamic religious education. In terms of learning objectives, the PAI curriculum needs to be formulated comprehensively by placing the development of a moderate attitude as the main learning achievement. The purpose of PAI is not only directed at mastering Islamic knowledge (cognitive), but also at the formation of tolerant, fair, and inclusive (affective) attitudes, as well as the ability to implement these values in social life (psychomotor). Students are expected not only to understand the teachings of Islam textually, but also to be able to practice the values of *tawassuth* (middle attitude), *tasamuh* (tolerance), *i'tidal* (justice), and national commitment in daily interactions. Thus, the learning objectives of multicultural PAI are oriented towards the formation of a religious Muslim personality while having a strong social and national awareness (Abas et al., 2025b; L. R. Putri et al., 2025; Qomariyah et al., 2025; Rohili et al., n.d.; Sirojuddin & Hairunnisa, 2025b; Syafei, 2025b; Thohiri & Sunarko, 2023).

In the aspect of teaching materials, the integration of the value of religious moderation is carried out through the selection and development of learning content that is relevant to the reality

of multicultural life. PAI material not only contains normative teachings on faith, worship, and morals, but also expands the scope of actual socio-religious issues. Themes such as *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah wathaniyah* (brotherhood of nationality), and *ukhuwah basyariyah* (brotherhood of humanity) are important foundations in building inclusive religious understanding. In addition, materials on social justice, peace, ethics of interfaith and cultural association, and the principles of peaceful coexistence need to be explicitly integrated into the PAI curriculum.

The literature review also emphasizes the importance of presenting Islamic historical materials that display the practice of tolerance and peaceful coexistence, such as the Charter of Medina, the Prophet's attitude in establishing relations with non-Muslim communities, and the dynamics of Islamic civilization that respects diversity. The presentation of this kind of material serves to show that religious moderation has strong historical roots in the Islamic tradition. PAI material should not be delivered doctrinally alone, but packaged through case studies, contextual narratives, and value reflection that encourage students to think critically, analytically, and empathetically towards differences. In terms of the learning process, multicultural PAI requires the use of a dialogical, participatory, and reflective pedagogical approach. Learning is no longer centered on the teacher as the only source of truth, but provides space for students to discuss, question, and express views openly while upholding academic ethics and Islamic values. Learning methods such as group discussions, *problem-based learning*, case studies, and reflection on social experiences are considered effective in instilling the value of religious moderation in a more profound way (Ansya et al., n.d.; Kurnialoh, 2025; Purwaningsih, 2025; Uzana & Khobir, 2025).

A dialogical learning approach allows students to learn to respect differences of opinion and develop constructive dialogue skills. This process not only enriches religious understanding, but also trains students' social and emotional skills in dealing with diversity. In addition, reflective learning encourages students to associate Islamic values with real-life experiences, so that the value of religious moderation does not stop as conceptual knowledge, but becomes part of self-awareness and daily behavior. Thus, the integration of religious moderation values in the objectives, materials, and learning process of PAI is a fundamental strategy in the development of a multicultural PAI curriculum. This approach allows PAI to function not only as a means of strengthening Islamic identity, but also as a vehicle for the formation of religious character that is inclusive, tolerant, and oriented towards social peace. The implementation of the PAI curriculum is expected to be able to produce a generation of Muslims who have a balance between individual piety and social responsibility in the life of a plural society.

3.4. The Role of Teachers in the Implementation of the Multicultural PAI Curriculum

The results of the literature review show that teachers hold a central position in the successful implementation of the multicultural Islamic Religious Education (PAI) curriculum. The curriculum, however ideal and comprehensive it may be, will not have a significant impact without the support of the competence and commitment of teachers as the main implementers in the field. In this context, PAI teachers not only play a role as conveyors of religious knowledge, but also as agents of change who bridge Islamic normative values with the social reality of a pluralistic society. As educators, PAI teachers are required to have a deep understanding of the concepts of religious moderation and multicultural education. This understanding includes theological, pedagogical, and sociological awareness of the importance of *tawassuth* (moderate), *tasamuh* (tolerant), *i'tidal* (just), and respect for diversity. Teachers who have good religious moderation literacy will be able to present PAI material contextually, avoiding a rigid, exclusive, or potentially intolerant approach among students

(Azis et al., 2025; Lestari et al., 2025; Pahmi et al., 2025; Ridwan & Abdurrahim, 2023; Rohani et al., 2025; Sirajuddin, 2020).

The role of teachers as role models (*uswah hasanah*) is a crucial aspect in the implementation of the multicultural PAI curriculum. The attitude of teachers in responding to differences of opinion, social background, and cultural diversity of students will be directly observed and imitated by students. The teacher's example is reflected in the language used, the way he delivers criticism, his empathy for students, and the ability to manage conflicts fairly and wisely. When teachers show an open attitude, respect differences, and prioritize dialogue, students will learn that these values are an integral part of Islamic teachings. Apart from being role models, PAI teachers also play a role as facilitators of inclusive and dialogical learning. Multicultural PAI learning requires teachers to create a psychologically safe classroom, where students feel valued and free to express their views without fear of blame. Teachers need to encourage discussion, reflection, and group work that allows students to learn from different perspectives. Through this approach, the value of religious moderation is not only taught, but experienced directly by students in the learning process.

The literature also emphasizes that the pedagogical competence of PAI teachers greatly determines the effectiveness of the implementation of the multicultural curriculum. Teachers are required to be able to choose relevant learning methods, such as problem-based learning, socio-religious case studies, cross-cultural dialogue simulations, and value reflection. These methods help students relate Islamic teachings to the social realities they face, so that learning becomes more meaningful and applicable. Reflective teachers will also continue to evaluate their learning practices to align with the goals of religious moderation. On the other hand, PAI teachers play the role of guardians of the balance between strengthening Islamic identity and respect for diversity. The implementation of the multicultural PAI curriculum is not intended to weaken students' religious beliefs, but rather to strengthen a mature understanding of Islam, rooted in the value of monotheism, and open to differences. Teachers have the responsibility to affirm the boundaries of faith proportionately, while instilling a social ethics that respects fellow human beings regardless of religious and cultural backgrounds.

The role of PAI teachers also includes the function of a supervisor and moral counselor for students. In dealing with sensitive issues related to identity, differences in beliefs, or social conflicts, PAI teachers are expected to be able to provide wise and solution-oriented assistance. A humanist approach based on Islamic values that is *rahmatan lil 'alamin* helps students develop emotional and spiritual maturity in responding to diversity. Thus, the implementation of the multicultural PAI curriculum is highly dependent on the quality of the teacher's role as educators, role models, facilitators, and supervisors. PAI teachers who have adequate religious moderation competencies, social sensitivity, and pedagogical skills will be able to bring the multicultural PAI curriculum to life in learning practices. This emphasizes that the development of a multicultural PAI curriculum must be accompanied by strengthening the capacity of teachers through continuous training, professional reflection, and institutional support so that the goals of moderate, inclusive, and civilized Islamic education can be optimally realized.

3.5. Implications of Multicultural PAI Curriculum Development on Islamic Education

The results of the literature review show that the development of a multicultural Islamic Religious Education (PAI) curriculum that is integrated with the values of religious moderation has strategic implications for the direction and paradigm of Islamic education in Indonesia. This curriculum no longer places PAI solely as a subject oriented towards mastering religious materials and ritual practices, but as a vehicle for the formation of an inclusive, humanist, and civilized

religious character. Thus, PAI functions as an important instrument in preparing students to be able to fully appreciate the teachings of Islam while interacting harmoniously in a pluralistic society.

The first implication can be seen in strengthening the affective and social dimensions in Islamic education. The multicultural PAI curriculum encourages the internalization of the values of empathy, tolerance, justice, and social responsibility as an integral part of faith. Students not only understand Islamic teachings at the normative level, but are also able to reflect them in real attitudes and behaviors, such as respecting differences, avoiding discriminatory attitudes, and actively contributing to maintaining social harmony. This is in line with the purpose of Islamic education which emphasizes the formation of people of faith and noble character in the context of community and national life (Mainah & Wahyuni, 2025; Maulana & Wardan, 2025a; Saridudin, 2025). The second implication is related to the prevention of extreme religious attitudes, both in the form of radicalism and intolerance. The multicultural PAI curriculum functions as a preventive instrument by building moderate and balanced religious awareness from an early age. Through the integration of tawassuth, tasamuh, and i'tidal values in the learning objectives and process, students are equipped with the ability to think critically and reflectively in understanding religious teachings. This approach helps them sort through religious information wisely, especially in the midst of digital information flows that are often loaded with provocative narratives and distorted religious ideologies.

The development of a multicultural PAI curriculum also has implications for the transformation of the role of Islamic education in the national context. Islamic education is no longer seen as a system separate from national values, but rather as an integral part of efforts to strengthen social unity and cohesion. The integration of the values of ukhuwah wathaniyah and ukhuwah basyariyah in the PAI curriculum strengthens students' awareness of the importance of peaceful coexistence within the framework of the Unitary State of the Republic of Indonesia. Thus, Islamic education contributes directly to building a generation of Muslims who are both religious and nationalist (Fauzi et al., 2025b; Futaqi, 2023; Supriyandi et al., 2024). Other implications appear in the development of Islamic pedagogical practices and education policies. The multicultural PAI curriculum encourages the use of dialogical, participatory, and contextual learning approaches, so that the learning process becomes more relevant to the social reality of students (Dewantara, 2025; Rizki et al., 2025; Walidin & Siregar, 2025). In addition, the development of this curriculum requires increasing the capacity of PAI teachers through religious moderation training and multicultural education, as well as consistent institutional policy support. Without this support, the implementation of the curriculum has the potential to stop at the conceptual level and has not had an optimal impact on educational practices.

In a long-term perspective, the development of a multicultural PAI curriculum has significant implications for the formation of an adaptive and responsive face of Islamic education to the changing times. In the midst of the dynamics of globalization, cultural plurality, and contemporary ideological challenges, this curriculum is a strategic foundation to maintain the relevance of Islamic education without losing its Islamic identity. Islamic education oriented towards religious moderation will produce a generation of Muslims who are spiritually mature, intellectually intelligent, and socially intelligent. Thus, the development of a multicultural Islamic Religious Education curriculum is not just a curricular innovation, but an urgent need in building a sustainable and common benefit-oriented Islamic education. The implementation of this curriculum is expected to strengthen the role of Islamic education as a pillar of the formation of a peaceful, just, and harmonious society in the context of Indonesia's diversity.

4. CONCLUSION

Based on the results of the literature review that has been conducted, it can be concluded that the development of a multicultural Islamic Religious Education (PAI) curriculum is an urgent need in responding to the complex and dynamic reality of the diversity of Indonesian society. The PAI curriculum, which is normative-doctrinal and purely cognitive-oriented, has not been fully able to form inclusive social awareness and religious attitudes among students. Therefore, a multicultural approach based on the value of religious moderation is a strategic alternative in the development of relevant and contextual Islamic education. The results of the study show that the conceptualization of multicultural PAI in the framework of religious moderation is based on the universal values of Islam which are humanist, fair, and inclusive. The values of tawassuth, tasamuh, i'tidal, and shura have a strong theological basis in Islamic teachings and are relevant to be integrated in Islamic religious education in order to form a balanced religious attitude between faith commitment and social responsibility. Religious moderation in PAI serves as a middle ground that prevents students from extreme, exclusive, and intolerant attitudes. The development of a multicultural PAI curriculum needs to be carried out systematically through the integration of the value of religious moderation in learning objectives, teaching materials, and learning processes. The purpose of PAI is directed not only to the mastery of Islamic knowledge, but also to the formation of a tolerant and civilized religious character. Learning materials need to be contextualized with multicultural social realities, while the learning process requires a dialogical, participatory, and reflective approach so that these values are deeply internalized in students. The success of the implementation of the multicultural PAI curriculum is largely determined by the role of teachers as educators, role models, facilitators, and supervisors. PAI teachers are required to have an understanding of religious moderation, social sensitivity, and adequate pedagogical competence to bring multicultural values to life in learning practices. Without the support of teacher capacity and consistent education policies, the multicultural PAI curriculum has the potential to stop at the conceptual level.

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