Conceptualization of a Multicultural Islamic Religious Education Curriculum Implementation Model in a Multiethnic Society

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ABSTRACT

Multiethnic society is a social reality inseparable from the life of the Indonesian nation and demands an educational approach that is sensitive to diversity. Islamic Religious Education (PAI) has a strategic role in instilling moderate, inclusive, and socially harmonious Islamic values. However, the implementation of the PAI curriculum so far has tended to be normative-doctrinal and has not fully accommodated multicultural values systematically. This study aims to examine and conceptualize a model for implementing a multicultural Islamic Religious Education curriculum in a multiethnic society. The research uses a qualitative approach with a type of library research through analysis of books, scientific journal articles, and relevant educational policy documents. Data were analyzed using content analysis techniques with stages of classification, reduction, interpretation, and conceptual synthesis. The results of the research show that the implementation of a multicultural PAI curriculum can be conceptualized through four main components, namely curriculum planning based on multicultural values, dialogical and participatory learning implementation, holistic evaluation including cognitive, affective, and behavioral aspects, and strengthening an inclusive educational culture. This conceptual model affirms that the multicultural PAI curriculum functions as an instrument of character education and social transformation that is relevant in building tolerant, moderate, and civilized attitudes in the midst of a multiethnic society. This research is expected to be a theoretical reference for the development and implementation of a PAI curriculum that is responsive to socio-cultural diversity.

1. INTRODUCTION

This multi-ethnic condition is both a treasure and a challenge in maintaining social harmony and national unity. In the context of this diversity, education has a strategic role in instilling the values of tolerance, mutual respect, and inclusive attitudes among individuals (Jennah, 2025; Komala et al., 2025; Nasution & Albina, 2024). Education that is not sensitive to multicultural realities has the potential to give rise to exclusivism, social prejudice, and horizontal conflicts that can disrupt the stability of social life (Baidhawy, 2005).

Islamic Religious Education (PAI), as a subject oriented towards the formation of character, spirituality, and morals of students, has a great responsibility in instilling Islamic values that are rahmatan lil 'alamin (a blessing for all creation) (Afima & Murhayati, 2025; Ali, 2025; Darmiah, 2024; Hastutie, 2024; Joko, 2025; Safiqo & Ghofur, 2025). These values essentially teach moderate attitudes (wasathiyah), justice, brotherhood, and respect for differences (Gunagraha & Dhani, 2024a, 2024b; Rudiana et al., 2025). Therefore, PAI should not only focus on the cognitive and ritual aspects of religion, but also must be able to respond to the social realities of multi-ethnic societies through multicultural-minded

approaches and curricula (Arikarani et al., 2025a; Mainah & Wahyuni, 2025; Prasetiawati, 2017a). However, in practice, the implementation of the PAI curriculum is often still normative-doctrinal and has not fully accommodated multicultural values systematically. The PAI curriculum tends to be delivered textually without being accompanied by strengthening the socio-cultural context of diverse students. As a result, the goal of PAI as a means of forming tolerant, inclusive, and moderate attitudes has not been achieved optimally. This condition indicates an urgent need to formulate a model for implementing the PAI curriculum that is able to bridge Islamic teachings with the realities of a multi-ethnic society.

Various theoretical studies indicate that multicultural education is a relevant approach in addressing the complexities of diversity in modern society. Multicultural education emphasizes the recognition of differences, social justice, equality, and intercultural dialogue. In the context of Islamic Religious Education (PAI), multicultural values can be integrated through teaching materials, learning methods, evaluation strategies, and teacher modeling. However, there are still limited studies that comprehensively conceptualize a model for implementing a multicultural PAI curriculum based on a synthesis of existing theories and literature. Based on this reality, this study aims to examine and conceptualize a model for implementing a multicultural Islamic Religious Education curriculum in a multiethnic society through a literature study approach. This research is expected to formulate a conceptual framework that can serve as a theoretical reference for the development of a PAI curriculum that is responsive to socio-cultural diversity, and contribute to the strengthening of inclusive, moderate, and socially harmonious Islamic education.

2. METHODS

This research employs a qualitative approach with a library research design (Faelasup & Astuti, 2025). This approach was chosen because the research focuses on examining concepts, theories, and previous research findings relevant to the development of a multicultural Islamic Religious Education (PAI) curriculum implementation model in a multi-ethnic society. This research is descriptive-analytical and conceptual, where the descriptive approach is used to systematically describe the thoughts of experts regarding the PAI curriculum, multicultural education, and religious moderation, while the analytical approach is used to examine the linkages between these concepts. Through this approach, the research is directed at formulating a multicultural PAI curriculum implementation model based on the synthesis of relevant theories without involving field data collection.

The research data sources consist of primary and secondary data. Primary data includes main reference books discussing Islamic Religious Education, the PAI curriculum, multicultural education, and Islamic education theory, while secondary data includes national and international scientific journal articles, theses, dissertations, seminar proceedings, and official curriculum and religious education policy documents. Data collection was carried out through documentation techniques by selecting credible and relevant literature. The collected data was then analyzed using content analysis techniques through the stages of classification, reduction, analysis, interpretation, as well as synthesis and conceptualization to formulate a multicultural PAI curriculum implementation model. The validity of the data is maintained through source triangulation by comparing various different literature views and the use of scientific sources that have academic credibility (Adlini et al., 2022).

3. RESULTS AND DISCUSSION

3.1. Basic Concept of Multicultural Islamic Religious Education

The basic concept of multicultural Islamic Education (PAI) emphasizes that Islamic education not only teaches normative teachings and religious rituals but also must respond to diverse social realities by integrating values of tolerance, respect for differences, and respect for human rights (Agustin et al., 2026; Ananda et al., 2025; Arikarani et al., 2025b; Arqam et al., 2025; Hartina et al., 2025; Munawarah et al., 2025; Natasya et al., 2025; Puja et al., 2025; Susono et al., 2025; Syaifudin & Syafi'i, 2025). Multicultural Islamic education is understood as an educational approach that provides space for understanding cultural, ethnic, and religious pluralism, thereby reducing prejudice and social conflict (Arikarani et al., 2025c; Firdaus, 2024; Himayatul, 2022; Suastra et al., 2025). In the literature, it is also emphasized that the multicultural-oriented PAI curriculum strives to incorporate principles of inclusivity and intercultural dialog, so that students are able to understand diversity as part of the reality of life that must be respected and managed wisely (Hayat et al., 2025; Ramdhan & Arifin, 2025a). Furthermore, this concept not only instills theoretical knowledge but also strengthens the affective and social competencies of students in fostering attitudes of mutual respect and cooperation within a diverse society (Arikarani et al., 2025d; Ramdhan & Arifin, 2025b). Multicultural Islamic education places Islamic values as rahmatan lil 'alamin, where moderate attitudes, justice, and brotherhood become the foundation of education relevant in the context of multi-ethnic life (Arikarani et al., 2025e; Awalita, 2024; Ikhsan, 2024).

In its implementation, the multicultural PAI curriculum is designed to be neither exclusive nor homogeneous, but to open spaces for intercultural dialog and the experiences of students from diverse backgrounds. This is important because a multiethnic society demands an education that is adaptive to the cultural differences and social backgrounds of students, so that they can create social harmony and minimize conflicts rooted in identity differences (Sekolah Tinggi Ilmu Tarbiyah Al-Aziziyah Lombok Barat, 2024). This concept is also supported by the idea that the development of the PAI curriculum should involve constructive values that encourage education to be humanistic, inclusive, and responsive to the challenges of social dynamics in society (Curriculum, n.d.). Thus, multicultural Islamic Education (PAI) functions not only as a transmission of religious material but also as a pedagogy for the formation of inclusive and virtuous social character, which respects differences and fosters solidarity within society. This approach shows that Islamic education can be an important instrument in instilling values of tolerance and equality in a society that is diverse in ethnicity, culture, and religion.

3.2. Principles of Multicultural PAI Curriculum

Based on the analysis of various Islamic education and multicultural education literature, it was found that the development of a multicultural Islamic Religious Education (IRE) curriculum is based on a number of interrelated fundamental principles (Nurbaya et al., 2024; Pahrudin, 2021). The first principle is inclusivity, which is the recognition of the reality of ethnic, cultural, linguistic, and social background diversity among students as a social necessity. The principle of inclusivity demands that the Islamic Religious Education (PAI) curriculum be not exclusive or homogeneous, but rather open and responsive to differences. In this context, students are viewed as subjects of education who possess diverse social and cultural identities, so the learning process must respect and accommodate this diversity. The second principle is justice and equality, which emphasizes fair and proportional treatment for all learners without discrimination based on ethnicity, culture, social status, or differences in beliefs. The multicultural Islamic Education curriculum must guaranty equal learning opportunities and encourage the creation of an educational climate free from bias and stereotypes. This principle aligns with Islamic teachings that place justice

as a universal value and affirm that human dignity is not determined by social background, but by piety and character. Therefore, the PAI curriculum must serve as an instrument of liberation from discriminatory practices and social injustice (Arikarani et al., 2025f).

The third principle is religious moderation (wasathiyah), which is a balanced, non-extreme, and dialogical approach to religion. Religious moderation becomes a key principle in the multicultural PAI curriculum because multi-ethnic societies are vulnerable to social friction triggered by narrow and exclusive religious understandings. The PAI curriculum based on religious moderation encourages students to understand Islamic teachings contextually, tolerantly, and with a focus on the common good. Thus, PAI serves as a means to strengthen peaceful and constructive religious attitudes amidst the plurality of society. In addition to these principles, the multicultural PAI curriculum is also based on dialogical and participatory principles, which involve creating dialog spaces among students to discuss differences in views and socio-religious experiences. This principle encourages learning that is not one-way, but rather provides opportunities for students to think critically, reflectively, and empathetically. Dialog becomes an important medium in building cross-cultural understanding and fostering attitudes of mutual respect and cooperation among individuals from different backgrounds (Alda et al., 2025; Firdaus, 2024; Ismail et al., 2025; Prasetiawati, 2017b, 2017a; Rohani et al., 2025).

The principles of the multicultural PAI curriculum must be fully internalized in all components of the curriculum, starting from the formulation of learning objectives, the development of teaching materials, the selection of teaching methods and strategies, to the evaluation system. The PAI curriculum does not only focus on the normative aspects of faith, worship, and morality, but also relates to the social realities of a multi-ethnic society, such as issues of tolerance, social conflict, social justice, and inter-group harmony. The learning method is directed toward a contextual and reflective approach so that students can relate Islamic teachings to their daily life experiences (Fastmadhi et al., 2024a, 2024b; Himayatul, 2022; Rizki et al., 2025). Thus, the multicultural PAI curriculum functions not only as a means of transmitting religious knowledge but also as an instrument of social transformation that fosters multicultural awareness based on Islamic values. This curriculum is expected to shape students who are not only individually religious but also possess social sensitivity, a tolerant attitude, and a commitment to unity in a multi-ethnic society.

3.3. Conceptual Model for the Implementation of a Multicultural PAI Curriculum

Based on the synthesis of various theories of Islamic education, multicultural education, and curriculum studies, the model for implementing a multicultural Islamic Religious Education (IRE) curriculum can be conceptualized as an integrated and sustainable system. This model not only focuses on the aspect of lesson planning but also encompasses the processes of implementation, evaluation, and the strengthening of educational culture as an interconnected whole. These four components serve as the main foundation in realizing a PAI curriculum that is responsive to the realities of a multi-ethnic society and capable of instilling inclusive and moderate Islamic values (Qomariyah et al., 2025; Sholikah et al., 2025; Sitika et al., 2025). At the planning stage, the multicultural PAI curriculum is designed by explicitly incorporating multicultural values into learning objectives, core competencies, basic competencies, and teaching materials. Curriculum planning must be based on an understanding of the social and cultural context of a multiethnic society, so that PAI material is not ahistorical and detached from the realities of students' lives. Values such as tolerance, social justice, respect for differences, and cooperation between groups need to be systematically integrated into the curriculum structure. Thus, the PAI curriculum not only

serves as a learning guide but also as an instrument of character education relevant to the social needs of a diverse society.

Demanding the use of dialogical, participatory, and contextual learning strategies. The learning process is no longer centered solely on the teacher, but instead provides an active space for students to discuss, ask questions, and reflect on their socio-religious experiences. Group discussion methods, case studies, problem-based learning, and value reflection become effective approaches in instilling multicultural awareness. Thru these methods, students are invited to understand Islamic teachings not only normatively but also contextually in facing ethnic, cultural, and worldview differences in a multiethnic society. The evaluation stage in the implementation model of the multicultural PAI curriculum is not only oriented toward measuring cognitive aspects but also includes the assessment of students' attitudes and behaviors. The evaluation is aimed at assessing the extent to which students can demonstrate tolerance, empathy, and appreciation for differences in everyday life. Evaluation instruments can include attitude observation, self-assessment, reflection journals, and project-based assessments that emphasize social aspects and values. With a holistic evaluation approach, the multicultural PAI curriculum is expected to bring about real changes in attitudes and behaviors, not just an increase in theoretical knowledge (Amin et al., 2025; Farodis et al., 2025; Sholikah et al., 2025).

In addition to planning, implementation, and evaluation, strengthening the educational culture is an important component in the model for implementing a multicultural PAI curriculum. Strengthening the culture of education is carried out thru the exemplary behavior of educators in being moderate and inclusive, the creation of an educational environment that respects diversity, and consistent institutional policy support. The culture of schools or educational institutions that uphold the values of tolerance, dialog, and cooperation becomes a space for the actualization of multicultural values learned in the PAI curriculum. With the strengthening of educational culture, the implementation of the multicultural PAI curriculum does not stop at the level of discourse but is internalized in everyday life practices. Conceptually, this model of implementing a multicultural PAI curriculum shows that the success of religious education in a multiethnic society is greatly determined by the synergy between the curriculum, educators, students, and the educational environment. This model emphasizes that the PAI curriculum cannot be understood as a static document, but rather as a dynamic process that continuously interacts with social changes. By implementing a planned, participatory, evaluative, and culturally-based educational model, the multicultural PAI curriculum is expected to contribute to shaping a religious, moderate Muslim generation with a strong commitment to unity and social harmony in a multiethnic society.

3.4. The Relevance of the Multicultural PAI Implementation Model in a Multiethnic Society

The relevance of the multicultural implementation model of Islamic Religious Education (PAI) in a multiethnic society can be understood as a strategic effort to address the increasingly complex challenges of social diversity. Multicultural societies are characterized by differences in cultural backgrounds, languages, traditions, and social experiences that have the potential to create social dynamics, both in the form of cooperation and conflict. In this context, education, particularly Islamic Education (PAI), is required not only to function as a means of transmitting normative religious teachings but also as an instrument for fostering inclusive and virtuous social attitudes. The multicultural implementation model of PAI becomes relevant because it can bridge Islamic values with the social realities of a diverse society. Substantively, the multicultural implementation model of PAI is relevant to the characteristics of a multi-ethnic society because it places

diversity as a social reality that must be acknowledged and managed constructively. The multicultural-based PAI curriculum does not view differences as a threat to Islamic identity, but rather as a divine law that contains the potential for learning and strengthening the value of human brotherhood. In this perspective, Islamic teachings on ukhuwah insaniyah, social justice, and respect for human dignity become normative foundations that align with the principles of multicultural education. Therefore, the implementation of multicultural Islamic Education (PAI) has both theological and sociological relevance in building a harmonious multi-ethnic society (Nurlaili et al., 2023).

From the perspective of curriculum planning, the relevance of the multicultural PAI model is evident in its ability to adjust the goals and learning materials to the social needs of students living in a multi-ethnic environment. Curriculum planning that is sensitive to the socio-cultural context allows PAI material to be presented not in an ahistorical and abstract manner, but linked to the realities of daily life. Issues such as interfaith tolerance, social justice, conflict resolution, and social ethics in a multicultural society can be integrated into PAI materials. Thus, the multicultural PAI curriculum becomes relevant as a means of equipping students to interact constructively in a multiethnic society (Yanuarti & Hs, 2020). At the implementation stage, the relevance of the multicultural PAI implementation model is reflected in the use of dialogical and participatory learning strategies. Multicultural societies demand the ability to engage in dialog, empathy, and openness to differences, which cannot be developed thru one-way learning. Thru discussions, case studies, and problem-based learning, students are trained to understand different perspectives and develop attitudes of mutual respect. Dialogical PAI learning allows students to reflect on Islamic teachings in real social contexts, so that Islamic values do not stop at the cognitive level but are internalized in social attitudes and behaviors (Sholikah et al., 2025).

The relevance of this model is also evident in the evaluation system used. In a multiethnic society, the success of religious education cannot be measured solely thru mastery of the teaching materials, but also thru changes in the attitudes and social behaviors of the students. The multicultural PAI implementation model emphasizes holistic evaluation that encompasses cognitive, affective, and behavioral aspects. Assessment of attitudes of tolerance, empathy, and the ability to collaborate across differences becomes an important indicator of the success of PAI learning. With this evaluation approach, the multicultural PAI curriculum is relevant to ensure that religious education truly contributes to the formation of an inclusive social character. Additionally, strengthening the culture of education becomes a crucial aspect that demonstrates the relevance of the multicultural PAI model in a multi-ethnic society. Multicultural values will not be optimally internalized if they are only taught in the classroom without the support of an inclusive educational environment. The exemplary behavior of educators in being fair, open, and moderate, as well as institutional policies that respect diversity, are the main supporting factors for the implementation of a multicultural PAI curriculum. A conducive educational environment allows students to directly experience practices of tolerance and cooperation, so that PAI learning has a tangible impact on their social lives.

More broadly, the relevance of the multicultural PAI implementation model can also be seen from its contribution to preventing social conflicts and strengthening social cohesion in multi-ethnic communities. Exclusive and non-contextual religious education has the potential to strengthen prejudice and social polarization. In contrast, multicultural religious education implemented systematically can foster critical awareness among students about the importance of living peacefully in diversity. By equipping students with the values of religious moderation and social skills, this model serves as a preventive strategy in minimizing identity-based conflicts.Thus, the implementation model of the multicultural Islamic Religious Education (PAI) curriculum has strong relevance in the context of a

multiethnic society, both normatively, pedagogically, and socially. This model emphasizes that Islamic Religious Education not only serves as a means of strengthening individual religious identity but also as an instrument for building social character and collective harmony. The implementation of multicultural Islamic Education (PAI) that is well-planned, dialogical, evaluative, and supported by an inclusive educational culture is expected to produce a generation of Muslims who are religious, moderate, tolerant, and committed to unity in a multi-ethnic society.

4. CONCLUSION

Based on the results of the study and discussion, it can be concluded that Islamic Religious Education has strategic potential in fostering tolerant, inclusive, and moderate attitudes within a multi-ethnic society if implemented thru a multicultural-oriented curriculum. Multicultural Islamic Education (PAI) is not only oriented toward mastering cognitive aspects and religious rituals but also emphasizes the formation of attitudes, values, and social behaviors that respect ethnic, cultural, and social background diversity among students. This research shows that the model for implementing a multicultural PAI curriculum can be conceptualized thru four main components: planning, execution, evaluation, and strengthening the educational culture. At the planning stage, multicultural values need to be explicitly integrated into the objectives, competencies, and learning materials. The implementation stage requires dialogical, participatory, and contextual learning strategies so that students can relate Islamic teachings to diverse social realities. Curriculum evaluation is directed holistically to assess cognitive, affective, and behavioral aspects, particularly in attitudes of tolerance and respect for differences. Meanwhile, strengthening the culture of education becomes the main supporting factor for multicultural values to be internalized in daily educational life thru the exemplary behavior of educators, an inclusive environment, and consistent institutional policies. Conceptually, this multicultural PAI curriculum implementation model emphasizes that religious education cannot be separated from the social context of a multiethnic society. The PAI curriculum must be understood as a dynamic process that is responsive to social changes and oriented toward strengthening social harmony. Thus, this research provides a theoretical contribution to the development of an inclusive and moderate PAI curriculum, and can serve as a reference for educators, curriculum developers, and policymakers in strengthening the role of Islamic education amidst the plurality of society.

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