# Multicultural-Based Islamic Religious Education Learning Design in Indonesia

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**Abstract**: Multicultural-based Islamic Religious Education (PAI) in Indonesia has an important role in building a harmonious and tolerant society. This study aims to formulate Islamic Religious Education learning design that integrates diversity values into the curriculum, teaching methods, and evaluation. Through a qualitative and descriptive approach, this study collected data from various literature sources, including relevant journals and books. The results showed that PAI curriculum design should include clear learning objectives, relevant materials, and interactive and participatory teaching methods. In addition, collaboration between educational institutions, teachers and the community is essential in implementing this curriculum. Learning evaluation should also include aspects of students' knowledge, attitudes, and skills in interacting with diversity. Thus, education can act as a tool to create peace and mutual respect among various groups of society. This research is expected to contribute to the development of religious education that is more inclusive and responsive to diversity in Indonesia.

**Keywords:** *Islamic Religious Education, Multicultural, Curriculum, Tolerance, Inclusion.*

**Abstrak**: Pendidikan Agama Islam (PAI) berbasis multikultural di Indonesia memiliki peranan penting dalam membangun masyarakat yang harmonis dan toleran. Penelitian ini bertujuan untuk merumuskan desain pembelajaran PAI yang mengintegrasikan nilai-nilai keberagaman ke dalam kurikulum, metode pengajaran, dan evaluasi. Melalui pendekatan kualitatif dan deskriptif, penelitian ini mengumpulkan data dari berbagai sumber literatur, termasuk jurnal dan buku yang relevan. Hasil penelitian menunjukkan bahwa desain kurikulum PAI harus mencakup tujuan pembelajaran yang jelas, materi yang relevan, serta metode pengajaran yang interaktif dan partisipatif. Selain itu, kolaborasi antara lembaga pendidikan, guru, dan masyarakat sangat penting dalam mengimplementasikan kurikulum ini. Evaluasi pembelajaran juga harus mencakup aspek pengetahuan, sikap, dan keterampilan siswa dalam berinteraksi dengan

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keberagaman. Dengan demikian, pendidikan dapat berperan sebagai alat untuk menciptakan kedamaian dan saling menghormati di antara berbagai kelompok masyarakat. Penelitian ini diharapkan dapat memberikan kontribusi dalam pengembangan pendidikan agama yang lebih inklusif dan responsif terhadap keberagaman di Indonesia.

**Kata Kunci:** Pendidikan Agama Islam, Multikultural, Kurikulum, Toleransi, Inklusi.

## Introduction

Islamic Religious Education (PAI) in Indonesia faces significant challenges in the context of cultural and religious diversity. As a country with more than 300 ethnic groups and various religions, Indonesia has the potential to become an effective model of multicultural education. However, reality shows that there is still a gap in the implementation of education that is able to accommodate this diversity. Therefore, it is important to formulate a multicultural-based PAI learning design, which not only prioritizes religious values but also respects cultural and religious differences in society.

The facts show that multicultural education can play an important role in building tolerance and mutual respect among students. Research by Marzuki et al. shows that the practice of multicultural education in salaf pesantren can provide an inclusive perspective to students, so that they are able to develop an open and tolerant attitude towards differences in schools, sects, and religions. Marzuki et al. (2020). In addition, Ulfa et al. emphasized the importance of an Islamic education model that considers the relationship between Muslims and non-Muslims, which can strengthen inter-religious harmony in Indonesia (Ulfa et al., 2022). Thus, multicultural education is not only a necessity, but also an urgency in the context of education in Indonesia.

However, despite efforts to integrate multicultural education in the PAI curriculum, there are still significant gaps. Many schools and educational institutions have not fully implemented the principles of multicultural education in their learning process. This can be caused by a lack of understanding and training for educators on the importance of multicultural education, as well as a lack of support from existing education policies (Abduloh et al., 2022; Suparjo & Hidayah, 2023). Additionally, there are still challenges in creating an inclusive learning environment, where all students feel welcome and valued, regardless of their cultural and religious background (Shofwan, 2023).

The purpose of this paper is to formulate a multicultural-based PAI learning design in Indonesia, taking into account various aspects that support its implementation. This research aims to identify effective models and methods in integrating multicultural values into the PAI curriculum, as well as to explore the challenges and opportunities that exist in its implementation. Thus, it is hoped that this research can make a significant contribution to the development of more inclusive and tolerant religious education in Indonesia.

In this context, it is important to review the existing literature on multicultural education and PAI. Several studies show that multicultural education can help reduce the potential for conflict caused by religious and cultural differences (Noorhayati, 2017; Fahmi et al., 2020). In addition, education based on inclusive values can create a

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generation that is more tolerant and ready to face the increasingly complex challenges of globalization (Saifulah, 2014; OK et al., 2023). Therefore, the design of multicultural-based PAI learning must consider a holistic and comprehensive approach, which not only focuses on cognitive aspects, but also on the development of students' character and attitudes.

In closing, the multicultural-based PAI learning design in Indonesia is an important step in creating a harmonious and tolerant society. By understanding the background of the problem, the facts of the literature, the research gaps, and the purpose of the writing, it is hoped that this research can provide new insights and recommendations that are useful for the development of religious education in Indonesia.

## Literature Review

Multicultural education in the context of Islamic Religious Education (PAI) has a broader purpose than just teaching religious material. The main goal is to develop the character of students who are democratic, humanist, and pluralist. This is in line with the goal of national education which emphasizes the importance of education to build awareness of diversity. Kurniadi (2023) stated that multicultural education can be a tool to form individuals who are able to interact positively in a diverse society. In this context, education not only serves as a transfer of knowledge, but also as a means to build mutual respect and tolerance among students from different backgrounds.

Siregar (2022) added that multicultural education in PAI must be able to accommodate differences in religion, culture, and values in society. Thus, the curriculum applied must be designed in such a way that students can understand and appreciate these differences. Research shows that a curriculum that integrates multicultural values can help students understand and appreciate differences. Sanuhung et al. (2021) suggested that education based on multicultural principles can reduce the potential for conflict caused by religious and cultural differences. This is important to create an inclusive and harmonious learning environment.

Furthermore, Suprapto (2020) emphasized that the integration of multicultural values in the PAI curriculum can provide students with a better understanding of the importance of tolerance and cooperation between religious communities. By teaching students to appreciate differences, they will be better prepared to face the challenges that arise in a pluralistic society. Sukino et al. (2020) also showed that multicultural education can help students develop the social skills necessary to interact with people from different backgrounds. This includes the ability to communicate well, resolve conflicts, and work together in diverse groups.

Alam and Daflizar (2018) added that multicultural education in PAI should also include teaching about universal values that can be accepted by all religions, such as justice, compassion, and respect for human dignity. Thus, students not only learn about their own religion, but also about other religions and cultures, which in turn can strengthen mutual respect and tolerance among them.

In this context, it is important to create a learning environment that supports the implementation of multicultural education. This can be done through interactive and participatory teaching methods, where students are encouraged to share their experiences and views. This way, students can learn from each other and develop a deeper understanding of the diversity that surrounds them.

Overall, the foundation of this theory shows that multicultural education in PAI is not only important for the development of students' character, but also for creating a harmonious and tolerant society. By integrating multicultural values in the curriculum, teaching methods, and evaluations, education can serve as a tool to build awareness of diversity and promote mutual respect among students.

## Method

This study uses a qualitative approach with a descriptive method, which aims to explore and analyze the application of multicultural-based Islamic religious education. This type of research is included in the category of library research, where data is collected from various relevant literature sources, such as journals, books, and scientific articles that discuss the theme of multicultural education in the context of Islamic Religious Education (PAI).

The main sources of data in this study include accredited academic journals, books written by experts in the field of education and religion, and articles that discuss issues related to multicultural education. Some of the references used in this study include (Ulfa et al., 2022; , Supriatin & Nasution, 2017), and (Prasetiawati, 2017), which provide insight into the implementation and challenges of multicultural education in PAI (Ulfa et al., 2022; Supriatin & Nasution, 2017; Prasetiawati, 2017).

The data analysis process is carried out by identifying the main themes that emerge from the literature that has been collected. Researchers will evaluate and compare various views and findings from these sources to gain a comprehensive understanding of the application of multicultural education in PAI. In addition, the researcher will also analyze sharia issues that are relevant to the context of multicultural education, such as how Islamic values can be integrated with the principles of multiculturalism.

In analyzing sharia issues, researchers will use a content analysis approach, where researchers will examine religious texts and educational literature to find values that support diversity and tolerance. Researchers will also consider the social and cultural contexts that influence the application of these values in education. In this way, it is hoped that this research can make a significant contribution to the development of a more inclusive and responsive PAI curriculum to the diversity of Indonesian society.

Overall, this research method is designed to provide a clear and in-depth picture of the application of multicultural-based Islamic religious education, as well as the challenges and opportunities faced in its implementation. With a qualitative approach and systematic analysis, it is hoped that the results of this research can be a reference for the development of better religious education in the future.

## Results and Discussion

### 1. Multicultural-Based PAI Curriculum Design

The design of a multicultural-based Islamic Religious Education (PAI) curriculum must be designed by considering various components that support inclusive and responsive learning to diversity. These components include clear learning objectives, relevant material, and interactive and participatory teaching methods. This is in line with the opinion of Zaki (2022) who emphasizes the importance of formulating learning objectives that are able to accommodate multicultural values in the context of religious education.

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### a. Clear Learning Goals

The learning objectives in the multicultural-based PAI curriculum must be formulated specifically and measurably. This goal includes not only cognitive aspects, but also affective and psychomotor aspects. For example, learning objectives may include developing an attitude of tolerance, respect for differences, and the ability to communicate and collaborate with individuals from different backgrounds. With clear goals, students are expected to understand and appreciate the diversity that exists in society.

### b. Relevant Materials

The material taught in the PAI curriculum must be relevant to the social and cultural context of the students. This material can include a study of the various religions, cultures, and traditions that exist in Indonesia, as well as universal values that can be accepted by all religions, such as justice, compassion, and respect for human dignity. Aulia et al. (2022) showed that relevant materials can help students to better understand and appreciate differences, as well as develop inclusive attitudes in daily life.

### c. Interactive and Participatory Teaching Methods

The teaching methods used in the multicultural-based PAI curriculum must encourage active student participation. The use of discussion methods, collaborative projects, and problem-based learning can increase student engagement in understanding diversity issues. Sismanto (2022) emphasized that interactive teaching methods can help students to share their experiences and views, thereby creating an inclusive and respectful learning environment.

### d. Collaboration between Educational Institutions, Teachers, and the Community

Research shows that collaboration between educational institutions, teachers, and the community is very important in implementing a multicultural-based PAI curriculum. Supriatin and Nasution (2017) stated that the involvement of parents and the community in the educational process can strengthen the multicultural values taught in schools. In addition, Efendi and Lien (2021) added that cooperation between schools and community institutions can create more relevant and effective educational programs in facing diversity challenges. Rosyad and Ma'arif (2020) also emphasized the importance of training for teachers in integrating multicultural values into the learning process.

### 2. Teaching Methods

The teaching methods used in multicultural-based Islamic Religious Education (PAI) must be designed to encourage active student participation. In the context of diverse education, it is important for students to be directly involved in the learning process so that they can understand and appreciate the diversity issues that exist in society. Some of the methods that can be applied in multicultural-based PAI teaching include discussion methods, collaborative projects, and problem-based learning.

### a. Discussion Methods

The discussion method is one of the effective ways to encourage students to actively participate in learning. Using this method, students can share their views, experiences, and knowledge regarding diversity issues. Kurniadi (2023) emphasized that discussions can create a space for students to listen to each other and respect each other's opinions, so they can learn to argue constructively and respect differences. Discussions can also help students develop communication skills that are important in social interactions.

### b. Collaborative Projects

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Collaborative projects are another method that can increase student engagement in learning. In this project, students work together in groups to complete a specific assignment or project related to the theme of diversity. Siregar (2022) stated that collaborative projects not only encourage students to learn from each other, but also help them understand the importance of cooperation and tolerance in a broader context. Through this project, students can develop a sense of responsibility and social skills necessary to live in a diverse society.

### c. Problem-Based Learning

Problem-based learning is an approach that puts students in real-life situations that require problem-solving. In the context of multicultural-based PAI, students can be faced with social issues related to diversity, such as interreligious conflicts or cultural differences. Hair (2023) explains that this method can help students develop critical and analytical thinking skills, as well as the ability to find fair and inclusive solutions. In this way, students not only learn about theory, but also how to apply their knowledge in real-life situations.

### d. Teacher Training

In addition to implementing interactive teaching methods, it is important for teachers to have competence in integrating multicultural values in the learning process. Asrori (2017) emphasized that training for teachers is very important to ensure that they have an adequate understanding of diversity and how to teach it to students. Harto (2014) added that teachers need to be trained to use teaching methods that are appropriate to multicultural contexts, so that they can create an inclusive learning environment. Nurjaman (2021) also showed that continuous training for teachers can improve the quality of teaching and help them in facing the challenges that arise in multicultural education.

### 3. Learning Evaluation

Evaluation in multicultural-based Islamic education (PAI) is very important to measure the extent to which students understand and internalize the values of diversity taught. This evaluation must include three main aspects, namely students' knowledge, attitudes, and skills in interacting with diversity. With a holistic and diverse evaluation approach, it is expected to provide a more accurate picture of student development in a multicultural context.

### a. Knowledge Aspect

The knowledge aspect includes students' understanding of the material being taught, including basic concepts about religious and cultural diversity. Knowledge evaluation can be done through a variety of methods, such as written exams, quizzes, or individual assignments that require students to explain and discuss diversity themes. Kusnan (2022) emphasized that knowledge assessments must include questions that encourage students to think critically and analytically about diversity issues that exist in society.

### b. Attitude Aspects

The attitude aspect focuses on how students develop an attitude of tolerance, appreciation, and respect for differences. Attitude evaluation can be done through observation during the learning process, where teachers can note how students interact with their peers from different backgrounds. Additionally, assessments can be conducted through self-reflection, where students are asked to write a journal or essay describing changes in their attitudes toward diversity. Ramdhan (2019) stated that attitude evaluation is very important to ensure that students not only understand the theory, but are also able to apply it in daily life.

### c. Skill Aspects

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The skill aspect includes the student's ability to interact effectively with individuals from different backgrounds. Skills evaluations can be done through collaborative projects, where students work in diverse groups to complete specific tasks. In this context, teachers can assess students' ability to communicate, resolve conflicts, and work together in teams. Aly (2015) emphasized that skills evaluation must include an assessment of students' ability to apply multicultural values in real situations.

**d. Holistic and Diverse Assessment**

It is important to apply holistic and diverse assessments in the evaluation of multicultural-based PAI learning. Holistic assessment considers all aspects of student development, not just academic outcomes. By using a variety of evaluation methods, such as formative and summative assessments, as well as self-assessment and peer assessment, teachers can get a more comprehensive picture of student progress. Thus, evaluation not only serves as a tool to measure learning outcomes, but also as a means to provide constructive feedback for students.

## Conclusion

The multicultural-based Islamic Religious Education (PAI) learning design in Indonesia has a very important role in building a harmonious and tolerant society. In the context of Indonesia's rich diversity, education must be able to integrate diversity values into every aspect of the curriculum, teaching methods, and evaluation. Thus, education not only serves as a transfer of knowledge, but also as a tool to create peace and mutual respect among various groups of society.

The integration of diversity values in the PAI curriculum allows students to understand and appreciate the differences that exist around them. Through interactive and participatory teaching methods, students are encouraged to be actively involved in the learning process, so that they can develop the tolerance attitudes and social skills necessary to interact with individuals from different backgrounds. In addition, holistic and diverse evaluations provide a more accurate picture of students' development in multicultural contexts, ensuring that they not only understand the theory, but are also able to apply it in everyday life.

Thus, multicultural-based PAI learning design not only contributes to the development of students' character, but also plays a role in creating a more inclusive and peaceful society. Therefore, it is important for all stakeholders, including governments, educational institutions, teachers, and communities, to work together in implementing education based on multicultural values. With joint efforts, it is hoped that education can be a means to build awareness of diversity and create a harmonious environment for all.

## Acknowledgement

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## Conflict of Interest

The author states that there is no conflict of interest related to the research and writing of this article. All data and information presented in this article are the result of research conducted independently and are not influenced by personal, financial, or institutional interests that may affect the objectivity and integrity of the research. The authors also do not receive financial support or grants from any party that could influence the results or interpretation of this study. All opinions and conclusions drawn in this article are purely based on the results of research and analysis conducted by the author. As such, the authors ensure that this article is compiled with high ethical standards and is committed to maintaining transparency in every aspect of the research conducted.

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