

Inclusive Islamic Religious Education Curriculum Design in a Multicultural Society

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ABSTRACT

This study is motivated by the reality of Indonesia's multicultural society and the challenges of Islamic Religious Education (PAI) in responding to the diversity of religions, cultures, and identities of students. The main purpose of this study is to analyze the design of an inclusive Islamic Education curriculum as a solution to these challenges. This research uses a qualitative approach with a type of library research. Data collection was conducted through the study of relevant documents related to PAI curriculum, multicultural education, and education policy. Data analysis used content analysis method to explore concepts and ideas related to inclusive PAI curriculum design. The results of this study identified four main points: (1) the urgency of inclusive PAI curriculum in accommodating the diversity of religion, culture, and identity of learners; (2) the principles of inclusive PAI curriculum design, including egalitarian, pluralistic, and empathic as a philosophical foundation; (3) the structure and content of inclusive PAI curriculum that includes core competencies, indicators, learning materials, and pedagogical approaches that are responsive to diversity; and (4) strategies for effective and sustainable implementation of inclusive curriculum in Islamic education institutions. This study concludes that the design of an inclusive Islamic Religious Education curriculum is an urgent need to create religious education that is relevant, fair, and able to build harmony in the world.

Keywords: Design, Inclusive Curriculum, Multicultural Society

INTRODUCTION

The context of education in Indonesia cannot be separated from the social reality of a multicultural nation. This country is inhabited by people who are very diverse in terms of ethnicity, culture, religion, and social background. In this context, Islamic Religious Education (PAI) as an integral part of the national education system is faced with great challenges to be able to answer the dynamics of diversity. However, as expressed by Okta Hadi Nurcahyono¹, educational practices that still tend to be monocultural are considered insufficiently capable of accommodating the complexity of multicultural societies. This tendency makes PAI less adaptive to the needs of students from diverse backgrounds and has the potential to narrow the space for dialogue between social and religious identities.

The urgency to transform the educational paradigm leads to a more inclusive and open approach, namely through multicultural-based education. Multicultural education not only emphasizes the recognition of differences but also encourages active involvement in building social harmony through the appreciation of diversity. A positive response to this need is reflected in state policy, particularly through Law Number 20 of 2003 concerning the National

¹ Okta Hadi Nurcahyono, "Pendidikan Multikultural Di Indonesia: Analisis Sinkronis dan Diakronis," *Jurnal Pendidikan, Sosiologi dan Antropologi* Vol. 2, no. No. 1 (2018): h. 1.

Education System. This law is an important milestone in laying the legal foundation for the implementation of education that upholds the values of human rights, justice, and non-discrimination². Article 4 paragraph 1 emphasizes that education must be organized democratically and uphold cultural diversity and religious values.

In its implementation, the curriculum becomes a strategic instrument for instilling multicultural values in the learning process. The Curriculum for Educational Units (KTSP), for example, accommodates the principle of “diverse and integrated” development. This principle emphasizes the importance of a curriculum that takes into account the diversity of students' characteristics, local contexts, and respect for differences in ethnicity, culture, religion, and gender. Firmansyah³ emphasizes that an inclusive curriculum must be able to meaningfully integrate compulsory content, local content, and the development of students' potential. Although the eight standards in the National Education Standards (SNP) based on Government Regulation No. 19 of 2005 do not explicitly mention multicultural values, the autonomy given to educational units opens up broad opportunities to develop curriculum designs that are adaptive to local diversity⁴.

Islamic Religious Education, in this case, plays a strategic role in instilling the noble values of Islam that are in line with the spirit of multiculturalism. An inclusive PAI curriculum design should not only teach dogmatic and ritualistic aspects, but also enrich its content with universal values such as justice, tolerance, empathy, and humanity. Stories in the Qur'an and hadith can be reconstructed using a hermeneutic approach that emphasizes respect for differences and the importance of peaceful coexistence⁵.

In the learning process, participatory and collaborative approaches are key. Learning that allows interaction between students from diverse backgrounds can be an effective means of building cross-cultural understanding. Methods such as discussions, case studies, and collaborative projects that address issues of social diversity can shape the inclusive character of students from an early age. To support this, teacher competence is also a crucial factor. PAI teachers must be equipped with an understanding of multiculturalism, inclusive learning strategies, and the ability to facilitate dialogue between different beliefs and cultures.

In addition, the learning resources used in PAI education must also be representative of diverse perspectives. This includes textbooks, digital media, films, or the presence of guest speakers from different social backgrounds. The evaluation applied must also be holistic, meaning it should not only measure cognitive aspects but also attitudes and social skills such as tolerance, empathy, and the ability to live together peacefully. Thus, the design of an inclusive Islamic Education curriculum in a multicultural society is not merely a contextual necessity but a pedagogical and sociological imperative for building a fair, equitable, and humanistic future for Islamic education. The multicultural education paradigm must be established as a solid foundation for developing a curriculum that not only teaches but also educates for living together in diversity.

² “UU No. 20 Tahun 2003,” Database Peraturan | JDIH BPK, diakses 4 Februari 2025, <http://peraturan.bpk.go.id/Details/43920/uu-no-20-tahun-2003>.

³ Alief Sinaga, & Firmansyah, “Perubahan Paradigma Pendidikan di Era Digital,” *Jurnal Teknologi Pendidikan* Vol. 1, no. No. 4 (2024): h. 6, <https://doi.org/10.47134/jtp.v1i4.492>.

⁴ “PP No. 19 Tahun 2005,” Database Peraturan | JDIH BPK, diakses 16 Juli 2025, <http://peraturan.bpk.go.id/Details/49369/pp-no-19-tahun-2005>.

⁵ Luqman Kurniandrawan Nurhakim Dkk, “Pendidikan Multikultural Sebagai Upaya Meningkatkan Kesadaran Hak Asasi Manusia di Sekolah Luqman Kurniandrawan Nurhakim 1 ,Restika Septiani Gulo 2 ,Ahmad Arif Fadilah 3 .,” *Journal Transformation Of Mandalika* 6, no. 4 (2025): 165–72.

RESEARCH METHOD

This study uses a qualitative approach with library research. This method was chosen because the focus of the study is to explore concepts, principles, and strategies relevant to the design of an inclusive Islamic Religious Education (IRE) curriculum in a multicultural society. The primary data sources are derived from literature related to the IRE curriculum, multicultural education, theories of inclusivity in education, as well as relevant national and international education policies. Data collection was conducted through a review of academic documents such as books, scientific journal articles, education regulations, and previous relevant research findings. These sources were selected purposefully to ensure the relevance and depth of analysis of the topic under study.

The data analysis technique used was content analysis, which involved identifying, classifying, and interpreting the main ideas contained in the relevant documents. The analysis was conducted systematically to identify conceptual patterns in the PAI curriculum design that accommodate egalitarian, pluralistic, and empathetic principles, as well as pedagogical approaches relevant to students in a multicultural social environment. To maintain data validity, source triangulation was conducted by comparing various academic references from different authors and from diverse theoretical approaches. Validation was also strengthened through critical reading of the sources used, taking into account the social and cultural context in which the ideas developed.

RESULTS AND DISCUSSION

The urgency of an inclusive PAI curriculum in the context of religious, cultural, and identity diversity.

Indonesia is a nation blessed with diversity in all aspects of life, from religion, culture, ethnicity, language, to internal religious beliefs within each religious community. This heterogeneity is not only a sociological fact but also an undeniable historical reality, as stated by Muhammad Ichsanul Akmal⁶, which emphasizes the importance of developing a comprehensive religious perspective in dealing with the realities of a pluralistic society. In this context, Islamic Religious Education (PAI) faces a major challenge, namely how to shape religious individuals who are also inclusive in their thinking and actions. Religious education that only emphasizes sectarian *fiqhiyah* aspects and is exclusive is no longer considered adequate in responding to the complexities of today's multicultural society. Instead, a new paradigm is needed that is more open, humanistic, and rooted in the universal values of Islam that are *rabbaniyah*.

The urgency for an inclusive PAI curriculum arises from the urgent need for an educational model that not only transmits dogma but also transforms students' perspectives and attitudes toward diversity. Within this framework, PAI must be able to serve as a platform for nurturing individuals with virtuous personalities that is, individuals who are morally upright, tolerant, and capable of living harmoniously alongside various social and religious groups. Fitrah Sugiarto et al.⁷ emphasizes that PAI orientation should be directed toward the formation of religious individuals who also uphold universal human values such as justice, empathy, and compassion.

⁶ Muhammad Ichsanul Akmal, "Pemikiran Amin Abdullah Seputar Integrasi Keilmuan," *Fathir: Jurnal Studi Islam* 1, no. 2 (2024): 120–36.

⁷ Fitrah Sugiarto, "Pendidikan Multikultural Dalam Perspektif Agama-Agama Perspektif Agama-Agama," *ISEDU: Islamic Education Journal* 1, no. 1 (2023): 31–46, <https://doi.org/10.59966/isedu.v1i1.307>.

An inclusive PAI curriculum also serves as a solution to the challenges of internal conflicts among followers of the same religion, which in practice are often more complex and intractable than conflicts between followers of different religions. For this reason, a multicultural approach in religious education is not only relevant but also an epistemological and practical necessity in efforts to build an adaptive and visionary educational framework. Luqman Kurniandrawan Nurhakim et al.⁸ emphasizes that multicultural-based religious education is a strategic solution that can strengthen social harmony and national integration.

Furthermore, Nur Khalik⁹ offers concrete steps to realize a multicultural curriculum for the future. First, there needs to be a paradigm shift in the curriculum from the old uniform model to a new philosophy that is adaptive to the mission and function of each educational unit. Second, the curriculum content should not consist solely of facts and theories, but should also include moral values, skills, and attitudes necessary in a pluralistic society. Third, learning theories in the current curriculum must be based on the social, cultural, and political diversity of students, not merely psychological theories that ignore their social dynamics. Fourth, the implementation of learning must be in line with social reality (isomorphism), that is, learning that is rooted in the real lives of students. Fifth, the evaluation system must reflect all aspects of the students' personalities, not only cognitive aspects, but also affective and social aspects.

Thus, an inclusive PAI curriculum in the context of religious, cultural, and identity diversity is not merely an alternative discourse, but a strategic necessity in designing the future of Islamic education in Indonesia. Such a curriculum will not only produce students who are spiritually devout but also socially intelligent and resilient in facing the challenges of pluralism. An inclusive PAI curriculum is a cultural investment in creating an Indonesian society that is religious, tolerant, and highly civilized, in line with the noble values of Islam and the spirit of Indonesian nationalism.

Principles of inclusive PAI curriculum design

In response to the dynamics of a multicultural and diverse society, the design of the Islamic Religious Education (PAI) curriculum needs to be directed towards a more inclusive approach. Inclusivity in religious education is not only about recognizing diversity, but also includes transforming Islamic values into educational practices that can shape students' characters to be open, tolerant, and fair. Therefore, the design of the PAI curriculum must be based on fundamental principles that uphold equality (egalitarianism), respect diversity (pluralism), and foster social sensitivity (empathy). These three principles are the main foundation for realizing religious education that not only nurtures the relationship between humans and God but also humanizes humans in a broader social context. The following is a brief description of each of these principles:

Egalitarian Principle

The egalitarian principle in the design of the PAI curriculum emphasizes the importance of equal rights and opportunities for all students, regardless of their religious, cultural, gender, social status, or ideological preferences. In the context of Indonesia's pluralistic society, this approach serves as the foundation for creating a fair and welcoming learning environment for all. Islamic values derived from the Qur'an and Hadith themselves have emphasized the equality of humans before Allah SWT: "inna akramakum 'inda Allāhi atqākum" (QS. Al-

⁸ Dkk, "Pendidikan Multikultural Sebagai Upaya Meningkatkan Kesadaran Hak Asasi Manusia di Sekolah Luqman Kurniandrawan Nurhakim 1 ,Restika Septiani Gulo 2 ,Ahmad Arif Fadilah 3 ."

⁹ Nur Kholik, "Peran Sekolah Sebagai Lembaga Pengembangan Pendidikan Multikultural," *Jurnal Tawadhu* 1, no. 2 (2017): 4–10.

Hujurat: 13), meaning that a person's nobility is not determined by their social identity, but by their piety. Thus, this egalitarian principle is not a new value but an actualization of the ethical messages of Islam that have long needed to be strengthened within the curriculum system.

The thoughts of Paulo Freire in Paulus Roby Erlianto and Santo¹⁰ the pedagogy of the oppressed is highly relevant to strengthening egalitarian principles in religious education. Freire rejects the “banking model” of education, which positions teachers as absolute authorities and students as passive objects. Within the framework of PAI, this paradigm can be shifted toward a dialogical relationship model, where students are given space to interpret religious texts in accordance with their social realities. In the same spirit, Tariq Ramadan urges Muslims to respond to multicultural realities through an approach that prioritizes equality and social justice. According to him, Islamic education should foster universal ethical awareness rather than reinforcing the dominance of one group over another.

Furthermore, Abdullahi Ahmed An-Na'im in Rio Ku Yandani et al¹¹ offers an important discourse on equality through the reinterpretation of Sharia law to make it compatible with human rights. It rejects the discriminatory approach that often arises in religious teaching that is not contextual. In the design of an egalitarian PAI curriculum, this principle means that all teaching content must be compiled in the spirit of inclusion, without placing any one school of thought, ethnic group, or religious view as the only absolute truth. Instead, it opens space for dialogue between diverse interpretations and religious experiences. Thus, the egalitarian principle in inclusive PAI is not only theologically ethical but also strategically important in building an educated and fair educational space for all children of the nation.

Principle of Pluralism

The principle of pluralism in the context of inclusive PAI curriculum design emphasizes recognition and appreciation of the diversity of beliefs, traditions, and worldviews that exist in society. A curriculum that adopts this principle will avoid exclusive views that claim a single interpretation of Islamic teachings as the only truth. Instead, it will encourage students to understand and respect the existence of other religions and beliefs, as well as various perspectives within Islam itself. In this regard, the thoughts of Abdullahi Ahmed An-Na'im¹² The need to reinterpret Islamic teachings that respect human rights and plurality has become relevant. An inclusive PAI curriculum can adopt this approach by presenting material that acknowledges differences of opinion in the history of Islamic thought and opening up space for constructive dialogue on sensitive religious issues in a multicultural context. In addition, the curriculum can introduce inclusive theological concepts and emphasize the universal values shared by various religions and beliefs.

In addition to An-Na'im, 20th-century Muslim thinker Fazlur Rahman¹³ With his concept of “Islamic neo-modernism,” Rahman offers a valuable perspective for integrating

¹⁰ Paulus Roby Erlianto & Santo, “Pendidikan Kaum Tertindas: Perjumpaan Gagasan Pendidikan Paulo Freire Dan Ki Hadjar Dewantara Dan Harapan Bagi Pendidikan Di Indonesia,” *Jurnal Forum* Vol. 14, no. No. 07 (2001): h. 6.

¹¹ Rio Ku Yandani Dkk, “Pemikiran Abdullah An Nai ' m Dalam Penafsiran Ayat-Ayat Syariah Abdullah An Nai ' m ' s Thoughts in the Interpretation of Sharia Verses,” *Jurnal Intelek dan Cendikiawan Nusantara* Vol. 1, no. No. 6 (t.t.): h. 4.

¹² Dkk, “Pemikiran Abdullah An Nai ' m Dalam Penafsiran Ayat-Ayat Syariah Abdullah An Nai ' m ' s Thoughts in the Interpretation of Sharia Verses.”

¹³ Hana Widayani, “Neomodernisme Islam dalam Perspektif Fazlur Rahman,” *Jurnal Pemikiran Keislaman dan Tafsir Hadis* Vol. 9, no. No. 1 (2020): h. 4., <https://doi.org/10.29300/jpkth.v9i1.3313>.

pluralistic principles. He emphasizes the importance of contextual interpretation of the Qur'an and Sunnah, taking into account historical developments and diverse social realities. In the design of an inclusive PAI curriculum, this approach can be translated by presenting material that is not limited to a single classical interpretation but also opens up discussions about various understandings that emerge in different contexts. The curriculum can encourage students to understand how universal Islamic principles have been implemented in diverse ways throughout the history of Islamic civilization and in its interactions with other cultures. As a result, students will develop a broader perspective and appreciate the plurality of interpretations within the Islamic tradition itself, as well as in its relationship with other beliefs.

Empathy Principle

The Empathy Principle in inclusive PAI curriculum design focuses on developing students' ability to feel, understand, and appreciate the perspectives of others, especially those from different religious, cultural, or social backgrounds. A curriculum that emphasizes empathy will encourage students to transcend the boundaries of their own group identity and build emotional connections with their fellow human beings. Karen Armstrong, with her emphasis on the importance of "compassion" as the core of all religious traditions, provides a strong ethical foundation for this principle. Inclusive PAI curriculum design can integrate learning methods that encourage students to interact directly with individuals from different backgrounds, whether through visits, collaborative projects, or case studies. In addition, narratives in Islamic teachings that emphasize the importance of justice, compassion, and respect for others can be explored in depth to foster empathy and social solidarity.

To develop the Empathetic Principle, we can refer to the thinking of 20th-century existentialist philosopher Martin Buber¹⁴, with his concept of "I-Thou" dialogue. Buber emphasizes the importance of authentic and mutually respectful relationships between subjects, in which each individual is recognized in their entirety. In the context of education, this means creating a space where students are encouraged to interact with others, including those from different backgrounds, not as objects, but as fellow human beings with unique experiences and perspectives. An inclusive PAI curriculum design can adopt this approach through activities that encourage dialogue among students, role-playing, or even visits to other religious or cultural communities. The focus is on building understanding from the perspective of others, feeling what they feel, thereby fostering empathy and reducing prejudice.

Combining egalitarian pluralistic and empathetic principles in the design of an inclusive PAI curriculum requires ongoing dialogue between thinkers, educators, and policymakers. The Thoughts of Tariq Ramadan¹⁵ The "dual identity" of a modern Muslim who is able to interact positively with Western culture can serve as a bridge in designing materials that are relevant to Indonesia's global and multicultural context. A holistic curriculum will balance a deep understanding of Islamic teachings with the development of open, tolerant, and supportive attitudes toward others. This means not only teaching about rituals and dogma but also instilling universal ethical and moral values that promote the creation of a just and harmonious society. By integrating pluralistic and empathetic principles, and drawing on the thoughts of relevant

¹⁴ Gabriel Kristiawan Suhassatya, "Relasi Intersubjektif Dalam Relasi Manusia Dengan Allah Dari St. Agustinus Dan St. Bonaventura," *Jurnal Teologi* Vol. 2, no. No. 1 (2022): h. 2.

¹⁵ Moh Makmun, "Melacak Pemikiran Hukum Tariq Ramadan," *Jurnal Studi Islam* Vol. 5, no. No. 1 (2018): h. 5.

figures, an inclusive PAI curriculum is expected to produce a generation of Indonesian Muslims who have a deep understanding of religion while also being aware of diversity and capable of interacting positively in a multicultural society.

Curriculum structure and content: core competencies, indicators, learning materials, pedagogical approaches.

The structure and content of the inclusive Islamic Religious Education (PAI) curriculum are designed to shape students who not only understand Islamic teachings textually, but are also able to internalize humanistic and tolerant Islamic values in a multicultural social life. This curriculum begins with the establishment of Core Competencies (KI) as the main learning objectives. KI-1 focuses on the formation of a religious and inclusive spiritual attitude, based on Islamic values that respect diversity. KI-2 emphasizes a tolerant, empathetic social attitude that respects differences in beliefs, cultures, and traditions. Meanwhile, KI-3 encourages students to understand Islamic teachings on peace, justice, and brotherhood in a multicultural society. KI-4 emphasizes skills in applying these values communicatively and peacefully in everyday life.

To support the achievement of these competencies, the curriculum is equipped with concrete and applicable competency achievement indicators. For example, students are expected to be able to explain the meaning of Quranic verses related to brotherhood and tolerance, provide examples of inclusive attitudes taught by the Prophet Muhammad SAW, recount stories of the Prophet's companions who interacted fairly with non-Muslims, and demonstrate respect for peers with different religious and cultural backgrounds in the school environment.

This curriculum is also supported by thematic and contextual learning materials, such as studies on universal values in Islam justice, compassion, and brotherhood as well as examinations of verses and hadiths on tolerance, such as QS. Al-Hujurat:13 and QS. Al-Kafirun. The materials also cover the multicultural history of Islam (e.g., the Constitution of Medina), fiqh differences that emphasize the principle of *tasamuh* (tolerance), and social ethics in a pluralistic society, including interfaith dialogue and cooperation.

To ensure the successful internalization of these values, the curriculum uses a varied and responsive pedagogical approach. The contextual approach connects the material to the students' real-life experiences; the humanistic approach fosters empathy and self-awareness; interactive dialogue creates an open space for discussion on issues of diversity; Project-Based Learning (PjBL) encourages students to create social projects themed around tolerance; and storytelling or drama utilizes inspiring stories from the companions and figures of Islam as an emotionally engaging learning medium. Thus, the structure and content of this inclusive PAI curriculum form a strong foundation for building a generation of students who are not only religious but also capable of living peacefully alongside others in a diverse society.

Lesson Plan Model

The Lesson Plan Model is designed for Islamic Religious Education and Ethics subjects at the junior high school/MTs level, grade VIII, second semester, with the main topic being Islam and Tolerance in a Multicultural Society. The learning process is designed with a time allocation of 2 x 40 minutes and uses a contextual and project-based learning (PBL) approach to encourage active student engagement in understanding and applying Islamic values in their diverse daily lives.

The lesson plan structure begins with an explanation of the Core Competencies (KI), which reflect the spiritual, social, knowledge, and skill dimensions in an integrated manner. KI

1 emphasizes the importance of students internalizing and practicing the religious teachings they follow in an inclusive manner. KI 2 focuses on developing tolerant, honest, disciplined, responsible, caring, and polite behavior in social interactions. Furthermore, KI 3 encourages students to understand the values of Islamic teachings in the context of cultural and religious diversity, while KI 4 encourages students to present the results of their analysis of Islamic teachings, particularly regarding peace and tolerance, in a tangible form.

This lesson plan also includes more specific and applicable Basic Competencies (KD). KD 1.9 focuses on students' ability to analyze Islamic values of tolerance and peaceful coexistence in a multicultural society. KD 4.9 guides students to be able to present their understanding of Islamic values of tolerance in daily life, so that it does not stop at the cognitive aspect alone, but also includes the affective and psychomotor dimensions.

To measure competency achievement, concrete and measurable competency achievement indicators are used. Indicator 1.9.1 guides students to explain verses from the Qur'an and hadiths that contain messages of tolerance in Islam. Meanwhile, indicator 4.9.1 challenges students to create a simple project in the form of a poster or video that illustrates the values of Islamic tolerance. This project aims to internalize religious understanding in a creative and applicable way, while also serving as a medium for students to express themselves in the face of pluralistic social dynamics.

Overall, this lesson plan outlines a comprehensive and transformative learning strategy, integrating aspects of spirituality, morality, and social competence into a unified learning experience. This model is highly relevant for building students' religious, inclusive, and adaptive character in response to Indonesia's diverse society.

This RPP reflects a holistic and contextual approach, because: 1) it integrates religious, social, and cultural values into core and basic competencies. 2) it encourages critical analysis of religious texts (verses and hadiths). 3) it fosters awareness of the importance of practicing tolerance in real life, through tangible products that can be seen and felt by students and their environment. 4) it applies a value-based project learning approach that emphasizes meaningful and participatory learning. Thus, this RPP model is highly suitable for application in the context of Islamic education, which prioritizes the internalization of religious teachings in a practical manner within a pluralistic social environment.

Strategies for implementing an inclusive curriculum in Islamic educational institutions

Developing an inclusive PAI curriculum requires a deep understanding of the diversity of students and their socio-cultural context. A crucial first step is to conduct a comprehensive needs and context analysis. This involves identifying the religious, cultural, social, and economic backgrounds of students, as well as mapping the potential and challenges of diversity in the school environment and surrounding community. By understanding this landscape of diversity, educators can design learning materials and methods that are relevant and responsive to the needs of all students.

The next implementation strategy focuses on developing sensitive and representative learning materials. Inclusive PAI materials must avoid stereotypes, prejudices, and discrimination against minority groups or those with different beliefs. Instead, the materials should promote understanding, appreciation, and respect for differences. This can be achieved through the presentation of inspiring stories from various Islamic traditions and cultures,

discussions of universal values found in Islamic teachings and other religions, and accurate and empathetic introductions to diverse religious and cultural practices¹⁶.

In addition to the material, participatory and collaborative learning methods play an important role in the implementation of the inclusive PAI curriculum. Educators need to create a safe and comfortable learning environment for all students to share their experiences, perspectives, and understanding of religion and culture. Group discussions, case studies, collaborative projects, and experience-based activities can be effective means of building intercultural dialogue and fostering mutual respect. The use of diverse media and learning resources relevant to the students' backgrounds will also enrich the learning process.

The development of educators' capacities is a key pillar in the successful implementation of an inclusive PAI curriculum. Educators need to be equipped with adequate knowledge, skills, and attitudes to manage diverse classrooms and facilitate inclusive learning. Training and workshops on multicultural education, differentiated learning strategies, managing diversity in the classroom, and developing inclusive teaching materials are crucial. Additionally, educators must have a high level of self-awareness regarding potential biases and stereotypes they may hold, as well as the ability to be reflective and open to differences¹⁷.

To ensure effective and sustainable implementation, the active involvement of all stakeholders is essential. This includes school principals, educators, students, parents, religious leaders, community leaders, and representatives from various cultural and religious groups. Effective collaboration and communication among stakeholders will create strong support for the implementation of an inclusive curriculum. Discussion forums, regular meetings, and collaborative activities can serve as platforms for sharing information, addressing challenges, and building a shared understanding of the importance of inclusive PAI education.

Continuous evaluation and reflection are key to ensuring the effectiveness and relevance of the inclusive PAI curriculum. The evaluation process should involve various methods, including classroom observation, feedback from students and educators, analysis of learning outcomes, and surveys of stakeholders. The results of this evaluation are then used as a basis for reflection and continuous improvement of the curriculum, teaching materials, learning methods, and overall implementation strategies. In this way, the inclusive PAI curriculum will continue to evolve and remain relevant in responding to the needs of a dynamic multicultural society.

CONCLUSION

An inclusive Islamic Religious Education (IRE) curriculum design is an urgent necessity in facing the reality of a multicultural society rich in religious, cultural, and identity diversity. This curriculum is designed to ensure that every student can learn in a safe environment that respects differences. The main principles underlying it are egalitarianism, pluralism, and empathy emphasizing equality of rights, respect for diversity, and the ability to understand others' perspectives. These three principles are reflected in the curriculum structure through core competencies, indicators, contextual and unbiased content, and participatory and collaborative pedagogical approaches.

¹⁶ Listiawati Oktaviani Dkk, "Analisis Implementasi Kurikulum Merdeka pada Sekolah Inklusi di Sekolah Menengah Pertama Kota Tangerang," *Jurnal Ilmu Pendidikan* Vol. 6, no. No. 2 (2024): h. 4-5.

¹⁷ Ulya Nur Izzatun Ni'mah Dkk, "Strategi Pembelajaran Pendidikan Agama Islam untuk Siswa Inklusi di Sekolah Menengah Pertama Kelas Delapan," *Journal on Early Childhood* Vol. 7, no. No. 1 (2024), <https://doi.org/10.31004/aulad.v7i1.589>.

The implementation of an inclusive PAI curriculum requires a comprehensive strategy and the active involvement of all parties, from schools, teachers, parents, to the community. Important steps include internalizing inclusive values in school culture, providing supportive resources, developing fair assessments, and conducting continuous evaluations. The government also needs to play an active role in formulating supporting policies and providing training for educators. The successful implementation of this curriculum will produce a generation of students who are religious, tolerant, and able to live harmoniously amid the nation's diversity.

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