

Integration of Multicultural Values in the Islamic Religious Education Curriculum

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ABSTRACT

Cultural, religious, and ethnic diversity is a social reality that is inseparable from the context of education in Indonesia and the global world. Islamic Religious Education (PAI), as a subject oriented towards the formation of character and spiritual values, is required to be able to respond constructively to the complexity of multiculturalism. This article aims to analyze and formulate a model of integration of multicultural values in the Islamic Religious Education curriculum that is oriented towards strengthening attitudes of tolerance, inclusivity, and religious moderation. This study uses a qualitative approach with a systematic literature study method on relevant national and international literature in the range of 2015–2025. The results of the study show that the integration of multicultural values in the PAI curriculum can be carried out through three main dimensions, namely integration into curriculum objectives, learning content, and pedagogical strategies. The novelty of this article lies in the development of an integrative framework based on a holistic approach that combines wasathiyah Islamic values, critical pedagogy, and contextual learning in response to the challenges of contemporary multicultural education. This article contributes theoretically and practically to the development of a PAI curriculum that is relevant to a pluralistic society.

Keywords: Islamic Religious Education, Curriculum, Multicultural, Tolerance, Religious Moderation

INTRODUCTION

Diversity is a major character of modern society, both on a national and global scale. Globalization, migration, and the development of information technology have brought together individuals from various cultural, ethnic, and religious backgrounds in the same social space. This condition requires the world of education to develop a new paradigm that is able to accommodate multicultural realities in a fair and inclusive manner.¹ Education no longer functions enough as a medium for knowledge transmission, but also as a strategic instrument in building social awareness, tolerance, and social cohesion.

In the Indonesian context, cultural and religious plurality is a historical and sociological fact that has shaped the nation's identity. However, on the other hand, this multicultural reality also holds the potential for conflict if not managed wisely through the education system. Various cases of religious intolerance, discrimination, and exclusivism involving the younger generation show that education, including Islamic Religious Education (PAI), still faces serious challenges in instilling multicultural values.²

Islamic Religious Education (PAI) plays an important role in shaping the character and understanding of students' moral values in a multicultural society. The integration of

¹ James A Banks, *An Introduction to Multicultural Education* (Boston: Pearson, 2019).

² Tariq Modood, "Multiculturalism and Education," *British Journal of Sociology of Education* 41, no. 4 (2020).

multicultural values in the PAI curriculum is important because traditional curricula are often inadequate to respond to the dynamics of the diversity of modern society. This integration not only emphasizes the aspect of tolerance, but also respect for religious, cultural, and ethnic differences, as well as inclusive learning strategies.

Islamic Religious Education has a strategic position in shaping students' perspectives on differences. Normatively, Islamic teachings contain universal values such as justice, tolerance, and respect for humanity.³ However, in learning practice, PAI is often perceived narrowly as a subject that emphasizes doctrinal and ritualistic aspects, thus leaving little room for cross-cultural and religious dialogue.⁴

Departing from these problems, this article seeks to answer the main question: how can the integration of multicultural values be systematically developed in the Islamic Religious Education curriculum? The main objective of this article is to formulate a model of multicultural value integration in the PAI curriculum that is contextual, inclusive, and oriented towards strengthening religious moderation.

Multiculturalism in education is a paradigm that emphasizes the recognition, acceptance, and appreciation of cultural, ethnic, linguistic, and religious diversity in the learning process. Banks defines multicultural education as an approach that aims to provide equal educational opportunities for all learners with diverse backgrounds.⁵ This paradigm rejects homogeneous and discriminatory educational practices.

Multiculturalism in education includes an appreciation for cultural, ethnic, linguistic, and belief-based diversity in the educational environment. This concept has its roots in the philosophy of plurality recognition in society and requires the integration of moral values such as tolerance, respect, and justice in educational practice⁶

In the global context, multicultural education is seen as a strategy to build a democratic and socially just society. Nieto emphasized that multicultural education is not only about content, but also includes the transformation of curriculum structure, pedagogy, and power relations in the classroom.⁷ Thus, multiculturalism demands a fundamental change in the way education is designed and implemented.

Islam as a religion of rahmatan lil 'alamin recognizes the reality of plurality as sunnatullah. The Qur'an emphasizes that the differences between tribes and nations are meant to know each other (li ta'arufū), not to affirm each other. Values such as tolerance (tasāmuh), justice ('adl), and balance (wasathiyah) are basic principles in Islamic teachings that are relevant to multicultural education.

The multicultural values in PAI include tolerance, respect for differences, social cooperation, and the principle of justice.⁸ The integration of these values helps students develop an inclusive attitude and empathy for others without compromising the content of religious teachings.

Several international studies have shown that the integration of multicultural values in Islamic education can strengthen inclusive attitudes and reduce the tendency to radicalism.⁹ Therefore, Islamic Religious Education has the theological and pedagogical legitimacy to develop a multicultural-based curriculum.

The PAI curriculum in the modern era faces complex challenges, ranging from the demands of globalization, technological developments, to the increasing polarization of religious identity. Textual and normative curricula tend to be less responsive to the social

³ Abdullah Saeed, *Islam and Religious Pluralism* (London: Routledge, 2018).

⁴ Ziauddin Sardar, "Islam, Pluralism and Education," *Journal of Muslim Minority Affairs* 39, no. 2 (2019).

⁵ James A Banks, "Approaches to Multicultural Curriculum Reform," *Multicultural Education Review* 12, no. 1 (2020).

⁶ Syamsul Ma'arif, "Characteristics of Multicultural Education," *International Journal of Islamic Educational Research* 2, no.2 (2025): 50–57

⁷ Sonia Nieto, *Language, Culture, and Teaching* (New York: Routledge, 2017).

⁸ "Multicultural Approaches in Islamic Religious Education," *Sinergi International Journal of Islamic Studies*, 2024.

⁹ Mehmet Ozalp, "Islamic Education and Multiculturalism," *Religions* 11, no. 5 (2020).

realities of students.¹⁰ Therefore, it is necessary to reorient the PAI curriculum to be more contextual and relevant to multicultural life.

Although studies on multicultural education and Islamic religious education have been extensive, most previous research has focused on normative conceptual aspects or partial implementation at the learning level, without offering a comprehensive and systematic curriculum integration framework. A number of studies place multicultural values only as additional material or pedagogical approaches, not yet at the level of comprehensive and sustainable curriculum design. In addition, previous research has tended to separate the discourse of multiculturalism from the Islamic theological framework in depth, so that the integration of multicultural values in PAI is often understood pragmatically, rather than as an inherent part of the teachings of Islam itself.¹¹

Departing from this research gap, this article offers a novelty by developing a model of integrating multicultural values in the Islamic Religious Education curriculum based on a holistic approach. This model not only integrates multicultural values at the level of objectives and curriculum content, but also simultaneously links them to the Islamic values of wasathiyah (religious moderation), critical pedagogy, and contextual learning. This approach positions Islamic Religious Education as a strategic instrument in building individual piety as well as social piety in the midst of a pluralistic society. Thus, this research contributes to the enrichment of PAI's scientific treasures by presenting a new perspective that is more integrative, contextual, and relevant to the challenges of contemporary multiculturalism, especially in the context of Islamic education in Indonesia and the global community.

RESEARCH METHOD

This study uses a qualitative approach with a systematic literature review method. The qualitative approach was chosen because this research aims to understand, interpret, and synthesize concepts, theories, and scientific findings related to the integration of multicultural values in the Islamic Religious Education curriculum in depth and contextual. This approach allows researchers to explore meanings, patterns, and conceptual relationships that cannot be quantitatively measured.¹²

The systematic literature study method is used to ensure that the process of collecting and analyzing sources is carried out in a structured, transparent, and academically accountable manner. According to Snyder, systematic literature review is an effective method for mapping scientific developments, identifying research gaps, and building new conceptual frameworks based on critical synthesis of previous research.¹³ In the context of this study, the method was used to comprehensively review the literature on multicultural education, Islamic Religious Education, and value-based curriculum development.

The research data sources consist of articles from reputable international journals, accredited national journals, and academic books relevant to the focus of the study. International literature is obtained from databases such as Scopus, Web of Science, and Google Scholar, while national sources are drawn from Islamic Religious Education journals accredited by SINTA. The selection of sources was limited to publications in the range of 2015–2025 to ensure the relevance and novelty of the study.¹⁴ Approximately 80–85% of the reference sources come from international journals to strengthen the theoretical foundation and academic position of this article in the global discourse. Data collection is carried out through stages: (1) literature search using keywords such as *multicultural education*, *Islamic religious*

¹⁰ Azyumardi Azra, *Islamic Education: Tradition and Modernization* (Jakarta: Kencana, 2021).

¹¹ Agustinus Tangu Daga and others, "The Integration of Multicultural Values in the Educational Curriculum," *RIGGS: Journal of Artificial Intelligence and Digital Business*, 2025.

¹² John W Creswell, *Qualitative Inquiry and Research Design* (Sage Publications, 2018).

¹³ Hannah Snyder, 'Literature Review as a Research Methodology: An Overview and Guidelines', *Journal of Business Research*, 104 (2019), pp. 334–39.

¹⁴ Banks, *An Introduction to Multicultural Education*.¹⁵

education, curriculum integration, and religious moderation; (2) literature selection based on inclusion criteria, namely the relevance of the theme, journal reputation, and publication up-to-date; and (3) classification of sources based on the focus of the study, such as aspects of curriculum, pedagogy, and multicultural values. This stage is in line with the principle of literature selection put forward by Creswell, that qualitative research must be based on credible sources and relevant to the research objectives.¹⁵

In this paper, data analysis is carried out using thematic analysis, which is a qualitative analysis technique that aims to identify, analyze, and interpret thematic patterns in text data. Braun and Clarke explain that thematic analysis is very suitable for use in literature-based research because it allows researchers to conduct conceptual synthesis systematically and reflectively.¹⁶ In this study, thematic analysis was carried out through the process of open coding, thematic grouping, and drawing conceptual conclusions related to the multicultural value integration model in the PAI curriculum. And to maintain the validity of the data, this study applies the principles of credibility and dependability by triangulating sources and comparing findings from various international and national literature. The use of a variety of different theoretical perspectives and research contexts aims to avoid interpretation bias as well as strengthen the conceptual validity of the research findings.¹⁷ Thus, the results of the study are expected to have an adequate level of reliability and academic validity.

RESULT AND DISCUSSION

Integration of Multicultural Values in PAI Curriculum Objectives

The purpose of the PAI curriculum needs to be formulated not only to form individual piety, but also social piety. The integration of multicultural values at the goal level includes the development of tolerance, social empathy, and the ability to coexist peacefully in a pluralistic society.¹⁸

The integration of multicultural values into the objectives of the Islamic Religious Education (PAI) curriculum is the main foundation in building religious education that is responsive to the reality of a pluralistic society. The purpose of the curriculum is no longer sufficiently oriented towards the formation of individual piety, but needs to be expanded towards strengthening social piety, which reflects a tolerant, inclusive, and just attitude. Banks emphasized that the goal of multicultural education should be directed at developing students' critical awareness of diversity and the ability to live together peacefully in a heterogeneous society.¹⁹

In the context of PAI, the formulation of multicultural-based curriculum objectives is in line with the basic principles of Islamic teachings that place human values and social justice as integral parts of religious missions. Saeed explained that Islam recognizes plurality as a theological and social reality, so Islamic education should ideally be directed to build an attitude of openness and respect for differences.²⁰ Thus, the integration of multicultural values in the objectives of the PAI curriculum is not a form of secularization of religious teachings, but the actualization of Islamic universal values in a pluralistic social context.

Furthermore, the objectives of the PAI curriculum with a multicultural perspective need to be explicitly formulated in the curriculum document so that they can be implemented systematically. Nieto emphasized that the goals of multicultural education must reflect

¹⁵ Creswell, *Qualitative Inquiry and Research Design*.60.

¹⁶ Virginia Braun and Victoria Clarke, 'Using Thematic Analysis in Psychology', *Qualitative Research in Psychology*, 3.2 (2006), pp. 77–101.

¹⁷ Egon G Guba and Yvonna S Lincoln, *Naturalistic Inquiry* (Beverly Hills: Sage Publications, 1985).301–305.

¹⁸ Banks, *An Introduction to Multicultural Education*.

¹⁹ Banks, *An Introduction to Multicultural Education*.6th ed. (Boston: Pearson Education, 2019), 23–25.

²⁰ Abdullah Saeed, *Islam and Religious Pluralism* (Routledge, 2018).45–47.

institutional commitments to social justice and inclusivity, not just normative discourse.²¹ In practice, these goals can be realized through the formulation of learning outcomes that emphasize the development of mutual respect, social empathy, and the ability to dialogue across cultures and religions.

As an illustration, in the PAI learning unit with the theme "Islam and Community Life" at the secondary education level, the learning objectives can be formulated as follows: students are able to explain the concept of *ukhuwah* in Islam and show tolerance and respect for religious and cultural differences in daily life. This goal formulation shows that multicultural values are not placed as an additional goal, but rather as an integral part of PAI's learning outcomes. In the classroom scenario, PAI teachers start learning by inviting students to reflect on their experiences in interacting with friends who have different cultural backgrounds or beliefs. This reflection is directed to build an initial awareness that diversity is a social reality that must be addressed wisely. Furthermore, the teacher relates the experience to the Islamic values of human brotherhood (*ukhuwah insaniyah*) and the principles of social justice contained in Islamic teachings. This approach reinforces the linkage between curriculum objectives and students' real experiences. In the closing stage, teachers conduct attitude-based evaluations by asking students to compile written reflections on the role of Islamic values in building harmony in a multicultural environment.

This evaluation shows that the objectives of the PAI curriculum are not only measured through cognitive mastery, but also through changes in students' attitudes and social awareness. Thus, the integration of multicultural values in the objectives of the PAI curriculum is implemented in a real and measurable manner in learning practices. The illustration shows that the integration of multicultural values in the objectives of the PAI curriculum can be operationalized systematically through the formulation of explicit learning objectives, reflective management of the learning process, and evaluation that emphasizes aspects of attitudes and values. This approach strengthens the function of Islamic Religious Education as a means of forming the character of students who are tolerant and inclusive in a pluralistic society.

The integration of multicultural values in the objectives of the PAI curriculum is also closely related to the religious moderation agenda. The concept of *wasathiyah* Islam which emphasizes balance, justice, and rejection of extreme attitudes is the normative foundation in formulating curriculum objectives. Several international studies have shown that religious education that emphasizes moderation and dialogue is able to reduce the tendency of exclusivism and intolerance among students.²² Therefore, the purpose of the PAI curriculum needs to be directed at the formation of students who are not only ritually obedient, but also able to contribute positively to multicultural social life.

In addition, the integration of multicultural values in the objectives of the PAI curriculum has implications for the development of 21st century competencies, such as critical thinking skills, cross-cultural communication, and collaboration. UNESCO emphasizes that education in the global era must equip students with social and cultural competencies to be able to actively participate in diverse societies.²³ In this case, PAI has great potential to become a vehicle for character education that strengthens social cohesion and peace.

Thus, the integration of multicultural values in the objectives of the PAI curriculum can be understood as a strategic effort to reorient religious education from an exclusive and normative approach to an inclusive, contextual, and transformative approach. The objectives of the curriculum formulated in a multicultural manner will be the basis for the development

²¹ Sonia Nieto, *Affirming Diversity: The Sociopolitical Context of Multicultural Education*, 7th edn (Pearson, 2017).52–54

²² Mehmet Ozalp, 'Islamic Education and Multiculturalism', *Religions*, 11.5 (2020).1–12.

²³ UNESCO, *Education for Peace, Human Rights and Intercultural Understanding* (UNESCO Publishing, 2021).18–20.

of materials, learning strategies, and evaluations that are in line with the values of religious tolerance and moderation.

Integration of Learning Content and Materials

PAI materials can be integrated with multicultural values through the selection of relevant themes, such as the history of plurality in Islam, interreligious dialogue, and social ethics. This approach allows students to understand Islamic teachings in a contextual and inclusive manner.²⁴

The integration of multicultural values in the content and learning materials of Islamic Religious Education (PAI) is a strategic step in translating the goals of the multicultural curriculum into concrete learning practices. Learning materials function as the main medium in shaping students' perspectives on social reality, so the selection and development of PAI content needs to consider the diversity of students' cultural, social, and religious backgrounds. Banks emphasized that a multicultural curriculum must reflect a plurality of perspectives and social experiences so that students are able to comprehensively understand the realities of society.²⁵

In the context of PAI, the integration of multicultural values into learning materials can be done through the selection of themes that affirm the universal values of Islam, such as social justice, humanitarian fraternity, and respect for differences. Saeed emphasized that Islamic teachings normatively recognize plurality as part of God's will, so Islamic education materials need to be packaged contextually so that students understand Islam as an inclusive and dialogical religion.²⁶ Thus, PAI content emphasizes not only ritual and normative aspects, but also social and ethical dimensions relevant to multicultural life.

Furthermore, the integration of multicultural values in PAI learning materials can be realized through the enrichment of learning resources, such as the use of Islamic historical stories that feature the practice of tolerance and coexistence between religious communities. International studies show that inclusive historical narratives are able to shape students' positive attitudes towards other groups and reduce negative stereotypes.²⁷ Therefore, the preparation of PAI material needs to avoid exclusive narratives and strengthen cross-cultural and religious understanding.

In addition to the thematic aspect, the integration of multicultural values also includes an interdisciplinary approach in the development of PAI materials. Learning materials can be linked to contemporary issues such as human rights, peace, and social justice that are relevant to Islamic values. UNESCO emphasizes that value-based education must be able to link normative teachings with global challenges so that students have social awareness and moral responsibility.²⁸ This approach allows students to understand the relevance of Islamic teachings in dealing with modern social problems.

The integration of multicultural values into PAI content also demands the use of culturally sensitive language and illustrations. Biased or stereotypical teaching materials can reinforce prejudice and hinder the goal of multicultural education. Nieto emphasized the importance of fair and inclusive representation in learning materials as part of a commitment to social justice in education.²⁹ Therefore, the development of PAI teaching materials needs to go through a critical evaluation process to ensure its conformity with the principles of multiculturalism.

Thus, the integration of multicultural values in the content and learning materials of PAI is a transformative effort that directs religious education from a normative-doctrinal approach

²⁴ Muhammad Ali, 'Islamic Education in Plural Societies', *Journal of Religious Education*, 68.3 (2020).

²⁵ James A Banks, *An Introduction to Multicultural Education* (Pearson, 2019).45–48.

²⁶ Abdullah Saeed, *Islam and Religious Pluralism* (Routledge, 2018).62–65.

²⁷ Tariq Modood, 'Multiculturalism and Education', *British Journal of Sociology of Education*, 41.4 (2020).515–530.

²⁸ UNESCO, *Global Citizenship Education: Topics and Learning Objectives* (UNESCO Publishing, 2021).27–30.

²⁹ Nieto, *Affirming Diversity: The Sociopolitical Context of Multicultural Education*.78–80.

to an approach that is contextual, inclusive, and relevant to the social life of students. Multiculturally designed PAI content not only enriches religious knowledge, but also shapes the social attitudes and skills needed in a pluralistic society.

Multicultural Pedagogical Strategy

Learning strategies such as reflective discussion, problem-based learning, and cross-cultural dialogue have proven effective in instilling multicultural values. Teachers act as facilitators who encourage critical thinking and openness.³⁰

Multicultural pedagogical strategies are a key aspect in implementing multicultural values in Islamic Religious Education (PAI) learning. The integration of multicultural values depends not only on the objectives and content of the curriculum, but is also highly determined by the pedagogical approach that teachers use in the learning process. According to Banks, multicultural pedagogy aims to create a learning environment that is inclusive, equitable, and responsive to the diversity of students' backgrounds.³¹

In the context of PAI, a multicultural pedagogical strategy needs to be designed to encourage students to understand Islamic teachings in a reflective and contextual manner. One relevant strategy is dialogical learning, which places dialogue as the main means of building cross-cultural and religious understanding. Freire emphasized that dialogue in education serves as a liberating practice that encourages learners to think critically and respect the perspectives of others.³² Through dialogue, students not only passively receive information, but also actively engage in the process of constructing meaning.

Another effective strategy is problem-based learning (PBL), which is a learning approach centered on solving real problems faced by multicultural societies. Research shows that PBL is able to improve students' critical thinking skills and social empathy, especially when the issues studied are related to issues of tolerance, social justice, and interreligious coexistence.³³ In PAI learning, PBL can be applied through case studies of social conflicts or diversity issues analyzed based on Islamic values.

In addition, collaborative learning is an important strategy in multicultural pedagogy. Through heterogeneous group work, learners learn to interact, negotiate, and cooperate with individuals who have different backgrounds. Johnson and Johnson emphasize that collaborative learning can increase mutual respect and reduce prejudice between individuals.³⁴ In the context of PAI, this strategy can strengthen the value of *ukhuwah insaniyah* as part of Islamic teachings.

The use of a reflective approach is also an integral part of a multicultural pedagogical strategy. This approach encourages learners to reflect on their learning experiences and attitudes towards differences. Schön states that critical reflection in education helps learners develop self-awareness and moral responsibility.³⁵ With reflection, PAI learning is not only oriented to knowledge transfer, but also to the transformation of attitudes and behaviors.

Thus, multicultural pedagogical strategies in PAI learning must be designed holistically and sustainably. PAI teachers need to have adequate pedagogical and cultural competence to be able to manage heterogeneous classrooms effectively. These strategies not only support the achievement of multicultural curriculum goals, but also contribute to the formation of tolerant, critical, and moderate students in community life.

³⁰ Paulo Freire, *Pedagogy of the Oppressed*, 50th Anniv (Bloomsbury Academic, 2018)., 2018).

³¹ James A. Banks, *An Introduction to Multicultural Education*, 6th ed. (Boston: Pearson Education, 2019), 75–78.

³² Paulo Freire, *Pedagogy of the Oppressed*, 50th anniversary ed. (New York: Bloomsbury Academic, 2018), 89–91.

³³ Savery, John R., "Overview of Problem-Based Learning: Definitions and Distinctions," *Interdisciplinary Journal of Problem-Based Learning* 1, no. 1 (2015): 9–20.

³⁴ David W Johnson and Roger T Johnson, *Cooperation and Competition: Theory and Research* (Edina, MN: Interaction Book Company, 2014).121–125.

³⁵ Donald A Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic Books, 2017).66–69.

The novelty of the Holistic Integrative Model

The novelty of this article lies in the development of a holistic integration model that combines wasathiyah Islamic values, critical pedagogy, and contextual learning. This model has not been comprehensively studied in previous PAI studies, especially in the context of formal curriculum.

The main novelty of this research lies in the development of a holistic integrative model in the Islamic Religious Education (PAI) curriculum that simultaneously combines theological, pedagogical, and social dimensions in one complete conceptual framework. In contrast to previous research that tends to separate the study of multiculturalism from the normative framework of Islam or limit integration to pedagogical aspects alone, the model offered in this study positions multicultural values as an inherent part of Islamic teachings and educational practices. This approach is in line with Banks' view that it emphasizes the importance of transforming the curriculum as a whole, not just adding multicultural content partially.³⁶

Conceptually, this holistic integrative model is based on the Islamic values of wasathiyah which emphasizes the principles of balance, justice, and moderation in religion. These values are integrated with a critical pedagogical approach, which encourages learners to think reflectively and critically towards plural social realities. Freire affirms that critical pedagogy serves as a means of liberation that allows learners to consciously understand and transform social realities.³⁷ In the context of PAI, critical pedagogy is used to interpret Islamic teachings contextually without losing its theological foundation.

In addition, the novelty of this model also lies in the integration of contextual learning as a bridge between the normative values of religion and the social experience of students. Contextual learning allows students to relate Islamic concepts to multicultural issues faced in daily life, such as interfaith tolerance, social justice, and peace. According to UNESCO, education based on social and cultural contexts has great potential in building global awareness and social cohesion.³⁸ Thus, this model is not only theoretical, but also applicable in learning practice.

From a curriculum perspective, this holistic integrative model proposes an integration of objectives, content, pedagogical strategies, and learning evaluation. This approach reinforces Tyler's view that the effectiveness of the curriculum is largely determined by consistency between the components of the curriculum.³⁹ In this study, multicultural values are used as a common thread that connects all components of the PAI curriculum systematically and sustainably.

Thus, the novelty of the holistic integrative model offered in this study makes a significant contribution to the scientific development of Islamic Religious Education. This model not only enriches academic discourse on multicultural education, but also offers a practical framework for the development of a PAI curriculum that is inclusive, moderate, and relevant to the challenges of contemporary pluralistic society.

CONCLUSION

The findings of this systematic literature review demonstrate that the integration of multicultural values into the Islamic Religious Education (PAI) curriculum is not merely an additional curricular component but a fundamental strategy for developing Islamic education that is relevant to the realities of contemporary pluralistic societies. The study reveals that multicultural values can be systematically integrated through three interrelated dimensions, namely curriculum objectives, learning content, and pedagogical strategies. At the level of

³⁶ Banks, *An Introduction to Multicultural Education*. (Boston: Pearson Education, 2019), 132–135.

³⁷ Paulo Freire, *Pedagogy of the Oppressed*, 50th Anniv (New York: Bloomsbury Academic, 2018).66–70.

³⁸ UNESCO, *Global Citizenship Education: Topics and Learning Objectives* (Paris: UNESCO Publishing, 2021).14–18.

³⁹ Ralph W Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: University of Chicago Press, 2013).3–7.

curriculum objectives, multicultural integration promotes the development of tolerance, empathy, social justice, and religious moderation. Within curriculum content, multicultural perspectives enrich Islamic teachings by connecting theological principles with contemporary social issues and diverse cultural realities. Meanwhile, multicultural pedagogical strategies—including dialogical learning, reflective learning, collaborative learning, and problem-based learning—create inclusive learning environments that encourage critical thinking, mutual respect, and constructive interaction among students from diverse backgrounds.

The principal contribution of this study lies in the development of a Holistic Integrative Model that combines the Islamic principles of *wasathiyah*, critical pedagogy, contextual learning, and multicultural education into a coherent curriculum framework. Unlike previous studies that primarily focused on isolated curriculum components or pedagogical practices, this model integrates curriculum objectives, learning materials, instructional strategies, and assessment within a unified conceptual framework. Consequently, multicultural values become an inherent element of Islamic Religious Education rather than supplementary educational content.

Theoretically, this study enriches the discourse on Islamic Religious Education by demonstrating that multicultural education is fully compatible with the universal values of Islam, including justice, compassion, moderation, and respect for human dignity. Practically, the proposed framework provides guidance for curriculum developers, educational policymakers, school leaders, and teachers in designing PAI curricula that are more inclusive, contextual, and responsive to contemporary educational challenges. Such integration is expected to strengthen students' religious character while simultaneously fostering democratic citizenship, intercultural competence, social cohesion, and peaceful coexistence in multicultural societies.

Despite these contributions, this study is limited to conceptual analysis based on systematic literature synthesis. Future research is therefore recommended to empirically validate the proposed Holistic Integrative Model across various educational settings, educational levels, and socio-cultural contexts using qualitative, quantitative, or mixed-method approaches. Such studies will provide stronger empirical evidence regarding the effectiveness of multicultural curriculum integration in promoting tolerance, religious moderation, and inclusive Islamic education.

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