

Developing a pai curriculum that is responsive to diversity

Ida Zahara Adibah ^{a,1,}, Uswatun Chasanah ^{b,2*}

^{a,b} Universitas Darul Ulum Islamic Centre Sudirman GUPPI, Indonesia

¹ idazaharaadibah@gmail.com; ² uswatun0044fp.2021@student.uny.ac.id

* idazaharaadibah@gmail.com

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ABSTRACT

This study aims to examine the development of an Islamic Religious Education (PAI) curriculum that is responsive to diversity in Indonesia. As a country with a wealth of culture, ethnicity, and beliefs, the development of the PAI curriculum must be able to accommodate multicultural values while maintaining the essence of Islamic teachings. Using a qualitative approach with a literature study method, this study analyzed various sources of national scientific publications to identify models, strategies, and challenges in developing an inclusive PAI curriculum. The results of the study indicate that the development of an PAI curriculum that is responsive to diversity can be implemented through the integration of multicultural values, adjustment of teaching materials according to the local context, application of participatory learning methods, and increasing teacher competence in managing diversity. This study also identified several challenges such as differences in interpretation of religious texts, limited educational resources, and resistance from conservative groups. The implications of this study suggest the need for reformulation of the PAI curriculum development policy that pays more attention to the socio-cultural aspects of Indonesian society without sacrificing fundamental religious principles.

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Introduction

Indonesia as a country with a pluralistic society has its own challenges in developing an education system that can accommodate diversity. Islamic Religious Education (PAI) as one of the compulsory subjects in the national education curriculum has a strategic role in shaping students' attitudes and understanding of inclusive, moderate, and contextual Islamic values. However, several studies have shown that the current implementation of the PAI curriculum still tends to be exclusive and less responsive to the reality of diversity (Raihani, 2018). The PAI curriculum that has been developed has not fully accommodated the differences in the socio-cultural context of the diverse Indonesian society.

According to Amin (2020), the development of the PAI curriculum is often still textual and doctrinal, so it is less able to develop an attitude of tolerance and appreciation for cultural, ethnic, and religious differences. In fact, in the context of a multicultural society like Indonesia, religious education should be an instrument for building social harmony and raising awareness of the importance of respecting diversity (Munawar-Rachman, 2019). This is becoming

increasingly important considering the increasing tendency of intolerance and radicalism among students as reported by several studies (Muzayanah, 2020).

The main challenge in developing a PAI curriculum that is responsive to diversity lies in the effort to balance authentic religious understanding with multicultural values that are characteristic of Indonesian society. As stated by Zuhdi (2018), a PAI curriculum that is responsive to diversity must be able to maintain Islamic identity while adopting universal values such as justice, equality, and respect for differences. In this context, the PAI curriculum is not only related to the transfer of religious knowledge, but also the development of attitudes and life skills in a diverse society.

The development of a PAI curriculum that is responsive to diversity must also pay attention to the contextual dimensions of Islamic teachings. As expressed by Abdullah (2017), religious education must be able to dialogue normative Islamic teachings with complex and diverse social realities. A contextual approach in the development of the PAI curriculum allows students to understand Islamic teachings comprehensively and applicatively in the context of real life. This is in line with the view of Hidayat (2019) who emphasizes the importance of a transformative religious education paradigm that is able to respond to the dynamics of social change.

In addition, the development of a PAI curriculum that is responsive to diversity must also pay attention to pedagogical aspects. According to Saefuddin (2021), conventional PAI learning methods tend to be monologic and provide less space for students to develop critical and reflective thinking about religious teachings. In fact, in the context of a diverse society, critical and reflective thinking skills are essential to understand the complexity of differences and build a tolerant attitude. Therefore, the development of a PAI curriculum that is responsive to diversity must also pay attention to methodological aspects and a more participatory and dialogical pedagogical approach.

Based on this background, this study aims to examine the model of Islamic Religious Education curriculum development that is responsive to diversity in the context of education in Indonesia. This study is expected to provide theoretical and practical contributions in efforts to develop an Islamic Religious Education curriculum that is able to prepare students to live in a pluralistic and multicultural society.

Method

This study uses a qualitative approach with a literature study method. According to Nazir (2017), literature study is a data collection technique by reviewing various books, literature, notes, and reports related to the problem to be solved. The data in this study comes from accredited national journal articles published in the 2017-2024 period. The selection of this time period is intended to obtain data that is up-to-date and relevant to the current educational context. Article searches were conducted using the Google Scholar, SINTA, GARUDA databases, and other national journal repositories.

The data collection process was carried out through several stages as stated by Creswell (2018). First, identification of data sources that are relevant to the research theme. Second, filtering data sources based on the inclusion criteria that have been set, namely: (1) articles published in accredited national journals; (2) articles discussing the development of Islamic

Religious Education curriculum in the context of diversity; (3) articles written in the 2017-2024 time frame; and (4) articles can be fully accessed. Third, classification of data sources based on sub-themes that are relevant to the research objectives. Data analysis in this study used content analysis techniques as described by Krippendorff (2019). The steps of content analysis carried out include: (1) in-depth reading of data sources; (2) identification of units of analysis in the form of concepts, theories, or ideas related to the development of Islamic Religious Education curriculum that is responsive to diversity; (3) categorization of units of analysis based on emerging themes; (4) interpretation of findings in a relevant theoretical context; and (5) drawing conclusions based on the results of the interpretation.

To ensure the validity of the data, this study uses source triangulation techniques as recommended by Sugiyono (2019). Source triangulation is carried out by comparing data from various sources to obtain a more comprehensive picture of the phenomenon being studied. In addition, this study also pays attention to the credibility aspect of the source by selecting articles from accredited national journals that can be verified through Google Scholar.

Result and Discussion

Philosophical Basis for Developing PAI Curriculum that is Responsive to Diversity

The philosophical basis for developing a PAI curriculum that is responsive to diversity is closely related to the inclusive and contextual paradigm of Islamic education. According to Abdullah (2017), there are two main paradigms in the development of Islamic education, namely the textual-normative paradigm and the contextual-historical paradigm. The textual-normative paradigm tends to understand Islamic teachings literally and doctrinally, while the contextual-historical paradigm pays more attention to the socio-historical aspects of Islamic teachings and attempts to dialogue with the current context.

The development of a PAI curriculum that is responsive to diversity tends to adopt a contextual-historical paradigm. As expressed by Munawar-Rachman (2019), religious education in the context of a multicultural society must be based on the understanding that religious teachings do not exist in a cultural vacuum, but always interact with the socio-cultural context in which the religion is practiced. In the context of plural Indonesia, the PAI curriculum must be able to accommodate local wisdom and cultural values that do not conflict with the basic principles of Islamic teachings.

Furthermore, Hidayat (2019) stated that the philosophical basis for developing a PAI curriculum that is responsive to diversity must include principles such as: (1) universality of Islamic values; (2) contextuality of understanding teachings; (3) inclusiveness of religious attitudes; and (4) transformative orientation of education. These principles allow the PAI curriculum to maintain the originality of Islamic teachings while accommodating the multicultural values that are characteristic of Indonesian society.

In line with that, Zuhdi (2018) emphasized the importance of the *wasathiyah* (moderation) approach in developing the Islamic Religious Education curriculum. The *wasathiyah* approach allows the Islamic Religious Education curriculum to avoid extremism in the form of liberalism that ignores authentic Islamic values and conservatism that rejects dialogue with the socio-cultural context. This approach is very relevant to the Indonesian context which has a moderate and tolerant Islamic tradition as reflected in the concept of *Islam Nusantara* or progressive Islam.

A Responsive PAI Curriculum Development Model for Diversity

Based on the analysis of various literature sources, there are several models of PAI curriculum development that are responsive to diversity. Suparlan (2020) identified three main models, namely: (1) the additive model, which adds content about diversity to the PAI curriculum without changing the overall curriculum structure; (2) the transformative model, which changes the curriculum structure to allow students to see concepts, issues, and events from various perspectives; and (3) the social action model, which integrates a transformative approach with activities that encourage students to take action on diversity issues.

The additive model is the most widely applied approach in developing the PAI curriculum in Indonesia. According to Rohman (2022), this model is relatively easy to implement because it does not require fundamental changes in the curriculum structure. However, this model has limitations because it tends to place diversity issues as "additional" and not as an integral part of the PAI curriculum. This can cause diversity issues to only be discussed superficially without adequate depth.

The transformative model, on the other hand, offers a more comprehensive approach to integrating diversity values into the Islamic Religious Education curriculum. Nurwanto (2023) explains that the transformative model allows students to understand Islamic teachings from various perspectives, including theological, historical, sociological, and anthropological perspectives. This approach encourages students to develop a more nuanced and contextual understanding of Islamic teachings, so that they can appreciate differences in interpretation and religious practices.

Meanwhile, the social action model as explained by Musrifah (2021) emphasizes the importance of the practical dimension in the PAI curriculum. This model not only aims to improve students' knowledge and understanding of diversity but also encourages them to be actively involved in promoting the values of diversity in real life. Through various activities such as community service projects, interfaith dialogue, or anti-discrimination campaigns, students are expected to develop skills and commitment to creating a more inclusive and just society.

Integration of Multicultural Values in Islamic Religious Education Curriculum

One important aspect in developing a PAI curriculum that is responsive to diversity is the integration of multicultural values. According to Raihani (2018), multicultural values that need to be integrated into the PAI curriculum include: (1) respect for differences; (2) equality and justice; (3) human solidarity; and (4) global responsibility. These values are in line with the principles of Islamic teachings that emphasize the importance of brotherhood (*ukhuwwah*), justice (*'adalah*), and mercy for the universe (*rahmatan lil 'alamin*).

In the context of Islamic Religious Education material, Amin (2020) proposed several strategies for integrating multicultural values, including: (1) reinterpretation of religious texts related to interfaith relations; (2) development of fiqh material that is responsive to diversity; (3) enrichment of Islamic history material with a multicultural perspective; and (4) application of a thematic approach that links Islamic teachings with contemporary issues such as human rights, democracy, and gender equality.

In line with that, Muzayanah (2020) emphasized the importance of a contextual approach

in integrating multicultural values into the Islamic Religious Education curriculum. A contextual approach allows students to understand multicultural values not as abstract concepts, but as principles that are relevant to their daily lives. For example, the concept of *tasamuh* (tolerance) in Islam can be contextualized in concrete situations such as how to respond to differences of opinion in class discussions, respect cultural diversity in the school environment, or respect the rights of minority groups in society.

Furthermore, Saefuddin (2021) emphasized the importance of developing Islamic Religious Education materials that appreciate local wisdom and the traditions of Islam in the archipelago. These materials can help students understand how Islamic teachings have adapted to various local cultural contexts without losing their essence. The development of such materials can also strengthen students' Islamic identity while fostering an attitude of appreciation for the diversity of Indonesian culture.

Pedagogical Approach in Implementing PAI Curriculum that is Responsive to Diversity

The development of a diversity-responsive Islamic Religious Education curriculum is not only related to the content or learning materials, but also the pedagogical approach used. According to Rosyada (2022), the appropriate pedagogical approach for the implementation of a diversity-responsive Islamic Religious Education curriculum must be dialogic, reflective, and transformative. A dialogic approach allows for the exchange of perspectives and experiences between teachers and students, as well as between students themselves. A reflective approach encourages students to criticize the assumptions they have about religion and diversity. Meanwhile, a transformative approach aims to change students' attitudes and behavior to be more inclusive and tolerant.

In implementing a diversity-responsive PAI curriculum, Wibowo (2021) emphasized the importance of active and participatory learning methods such as group discussions, role-playing, case studies, or collaborative projects. These methods allow students to explore diversity issues from multiple perspectives and develop critical thinking skills regarding the complexity of differences. In addition, active learning methods can also help students develop communication and conflict resolution skills that are essential in a diverse society.

In addition to learning methods, Nurlaila (2019) also emphasized the importance of an inclusive learning environment in the implementation of a PAI curriculum that is responsive to diversity. An inclusive learning environment is characterized by respect for differences, freedom of opinion, and openness to dialogue. In this kind of environment, students feel safe to express their religious identity without fear of discrimination or rejection.

Furthermore, Fuad (2020) proposed the use of an experiential learning approach in implementing a diversity-responsive Islamic Religious Education curriculum. This approach allows students to be directly involved in activities related to diversity, such as visits to other religious communities, participation in interfaith dialogue, or community service projects with minority groups. Through direct experience, students are expected to develop empathy and a deeper understanding of the reality of diversity.

The Role of Teachers in Implementing a PAI Curriculum that is Responsive to Diversity

Teachers have a crucial role in implementing a diversity-responsive Islamic Religious Education curriculum. According to Masrukhi (2023), Islamic Religious Education teachers not

only act as transmitters of religious knowledge, but also as facilitators who help students develop attitudes and life skills in a diverse society. In order to carry out this role effectively, Islamic Religious Education teachers need to have multicultural competencies that include knowledge, attitudes, and skills related to diversity.

In terms of knowledge, Fathurrohman (2021) explains that Islamic Religious Education teachers need to have a comprehensive understanding of Islamic teachings, especially aspects related to pluralism, tolerance, and interfaith relations. In addition, Islamic Religious Education teachers also need to have knowledge of the various religious and cultural traditions that exist in Indonesia. This kind of knowledge allows Islamic Religious Education teachers to develop learning materials that are relevant to the context of diversity and avoid inaccurate stereotypes or generalizations about certain religious or cultural groups.

In terms of attitude, Hasanah (2022) emphasized the importance of Islamic Religious Education teachers having an inclusive, open attitude and respecting differences. This attitude is reflected in the teacher's interaction with students, especially students with different backgrounds, as well as in the way teachers respond to controversial issues related to diversity. Islamic Religious Education teachers who have an inclusive attitude will encourage students to develop critical thinking and avoid indoctrination or imposition of certain points of view.

In terms of skills, Sudrajat (2023) emphasized the importance of Islamic Religious Education teachers having pedagogical skills that enable them to implement an Islamic Religious Education curriculum that is responsive to diversity. These skills include the ability to design learning that facilitates dialogue, use participatory learning methods, manage discussions on sensitive issues, and evaluate learning related to aspects of attitudes and values.

To develop the multicultural competence of Islamic Religious Education teachers, Zulkarnain (2021) proposed several strategies such as training on multicultural education, development of professional learning communities, or mentoring programs. In addition, Islamic Religious Education teachers also need to be encouraged to critically reflect on their learning practices and actively seek new knowledge about diversity through reading, seminars, or discussions with colleagues.

Challenges and Strategies in Developing PAI Curriculum that is Responsive to Diversity

The development of a PAI curriculum that is responsive to diversity faces several challenges, both at the conceptual and practical levels. At the conceptual level, Hidayat (2019) identified a tension between exclusive and inclusive perspectives in religious understanding. The exclusive perspective tends to emphasize the absolute truth of religion and views differences as deviations, while the inclusive perspective emphasizes dialogue and recognition of the plurality of truths. This tension is reflected in the debate about how the PAI curriculum should teach Islamic teachings in the context of a pluralistic society.

Another challenge identified by Raihani (2018) is the concern that the development of a PAI curriculum that emphasizes multicultural values too much can obscure the Islamic identity of students. This concern often arises from conservative groups who view religious education primarily as a means to strengthen religious identity. In this context, the challenge is how to develop a PAI curriculum that is able to strengthen Islamic identity while fostering an inclusive attitude and respect for diversity.

At the practical level, Muzayanah (2020) identified the limitations of educational resources, both in the form of teaching materials, learning media, and other supporting facilities, which are specifically designed to support the implementation of an Islamic Religious Education curriculum that is responsive to diversity. In addition, the capacity of Islamic Religious Education teachers in implementing this kind of curriculum also varies, with many teachers still unfamiliar with the appropriate pedagogical approaches for learning about diversity.

To address these challenges, several strategies have been proposed by researchers. According to Zuhdi (2018), a balanced approach is needed in developing an Islamic Religious Education curriculum, which pays attention to both the normative aspects of Islamic teachings and the contextual aspects of Indonesian society. This approach allows the Islamic Religious Education curriculum to maintain the originality of Islamic teachings while accommodating relevant multicultural values.

In addition, Amin (2020) proposed a bottom-up PAI curriculum development strategy, which involves the participation of various stakeholders including teachers, students, parents, and communities. This participatory approach allows the PAI curriculum to respond to diverse local needs and contexts, making it more relevant and meaningful to students. Related to teacher capacity challenges, Masrukhi (2023) emphasized the importance of continuous professional development that focuses on improving the multicultural competence of PAI teachers. Such professional development programs can include training on multicultural pedagogy, understanding the socio-religious context of Indonesia, or strategies to integrate diversity values into PAI learning.

Conclusion

The development of a PAI curriculum that is responsive to diversity is a strategic effort to prepare students to face the reality of a pluralistic and multicultural Indonesian society. Based on the literature review that has been conducted, several important points can be concluded regarding the development of a PAI curriculum that is responsive to diversity. First, the philosophical basis for the development of a PAI curriculum that is responsive to diversity is based on the contextual-historical paradigm of Islamic education, which understands Islamic teachings not as rigid doctrines, but as dynamic values that are always in dialogue with the socio-cultural context of society. The *wasathiyah* (moderation) approach is the key to developing a PAI curriculum that is able to maintain the originality of Islamic teachings while accommodating multicultural values.

Second, there are several models of Islamic Religious Education curriculum development that are responsive to diversity, including additive, transformative, and social action models. The transformative and social action models offer a more comprehensive approach to integrating diversity values into the Islamic Religious Education curriculum, although the additive model is easier to implement in the current educational context. Third, the integration of multicultural values into the Islamic Religious Education curriculum can be done through various strategies such as reinterpreting religious texts, developing fiqh materials that are responsive to diversity, enriching Islamic history materials with a multicultural perspective, and implementing a thematic approach that links Islamic teachings with contemporary issues. A contextual approach and appreciation of local wisdom are key to integrating multicultural values into the Islamic Religious Education curriculum. Fourth, the implementation of a diversity-responsive Islamic Religious Education curriculum requires a dialogical, reflective,

and transformative pedagogical approach, as well as active and participatory learning methods. An inclusive learning environment and an experiential learning approach are also important factors in the implementation of a diversity-responsive Islamic Religious Education curriculum. Fifth, Islamic Religious Education teachers have a crucial role in the implementation of a diversity-responsive Islamic Religious Education curriculum. Therefore, the development of multicultural competencies of Islamic Religious Education teachers, both in terms of knowledge, attitudes, and skills, is an important prerequisite in realizing inclusive religious education that respects diversity. Sixth, the development of a diversity-responsive Islamic Religious Education curriculum faces several challenges, both at the conceptual and practical levels. A balanced approach, participatory curriculum development strategies, and ongoing professional development programs for teachers are important strategies in facing these challenges.

Based on the conclusions above, this study recommends the need for reformulation of Islamic Religious Education curriculum development policies that pay more attention to the socio-cultural aspects of Indonesian society. The reformulation must involve the participation of various stakeholders and pay attention to diverse local contexts. In addition, systematic efforts are also needed to improve. In addition, systematic efforts are also needed to improve the capacity of Islamic Religious Education teachers in implementing a curriculum that is responsive to diversity, both through training, mentoring, and the provision of relevant educational resources. Thus, the development of an Islamic Religious Education curriculum that is responsive to diversity is expected to contribute to efforts to build a harmonious, tolerant, and just Indonesian society.

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