Innovation of Islamic Religious Learning Based on Multiculturalism

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Abstract: Indonesia's sociocultural plurality presents both an educational imperative and a pedagogical challenge for Islamic Religious Education (IRE). Beyond transmitting religious knowledge, IRE must cultivate students' capacity to engage constructively with cultural differences, respect diverse perspectives, and participate in an inclusive society. This study examines how multicultural principles can inform pedagogical innovation in Islamic Religious Education at the *Madrasah Aliyah* level, with particular attention to adolescent development. Employing a conceptual approach grounded in a literature review, the study uses narrative-descriptive analysis to examine the pedagogical implications of integrating multicultural values into religious learning. The analysis identifies six interrelated principles such as mutual understanding, respect, cooperation, participation, tolerance, and inclusivity as well as highlights three approaches to curriculum integration: contributive, additive, and social action. Considered in relation to students' developmental characteristics, these approaches offer complementary pathways for connecting Islamic teachings with the complexities of everyday social life. The study argues that multicultural Islamic Religious Education should extend beyond the inclusion of diversity-related content to foster critical engagement, meaningful participation, and responsible action. This reconceptualisation positions religious learning as a pedagogical space in which Islamic commitments and respect for human diversity can be developed in tandem.

Keywords: Islamic Religious Education; multicultural education; pedagogical innovation; adolescent development; Madrasah Aliyah

INTRODUCTION

Curriculum as an educational plan has a fairly central position in the overall learning activities, determining the process of implementation and educational outcomes. Given the importance of the role of the curriculum in education and in the development of students' lives later, the curriculum is not passive, but there is curriculum development or

dynamic. Therefore, curriculum development cannot be done carelessly must be oriented to a clear goal so that it will produce good and perfect.[1]

The PAI curriculum, which will be discussed in this article, is one part of the education system that is deliberately established and organized with the desire and intention to embody islamic teachings and values, as contained or contained in the vision, mission, purpose, program of activities as well as in the practice of the implementation of education.[2] The innovation of islamic religious education curriculum (PAI) is one of the manifestations ofthe development of the Isla m education systemitself.[3]

One of the realities that occur in this life that makes the curriculum developed is the dynamics and development of the community. There are various differences in an entity of this society. For example, differences in education levels, wealth and social position or commonly referred to as vertical plurality. There are also differences in ethnicity, religion, culture, language, customs or called horizontal differences. Vertical plurality can occur after (through) the process[4]. Horizontal differences present themselves[5]. It's a destiny that can't be changed. Therefore horizontal differences are more apparent on the surface and are often presented with conflict frictions in everyday life.[6]

This offer of the importance of multicultural education to some extent received a positive response from the executive and legislative parties. This is evidenced by the promulgation of the Law of the Republic

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[1] C. S. Abacioglu, Volman, M., & Fischer, A. H. (2020). Teachers' multicultural attitudes and perspective taking abilities as factors in culturally responsive teaching. *British Journal of Educational Psychology, 90*(3), 736–752. https://doi.org/10.1111/bjep.12328

[2] Asrori, A. (2016). Contemporary religious education model on the challenge of Indonesian multiculturalism. *Journal of Indonesian Islam, 10*(2), 261–284.

[3] Aronson, B., & Laughter, J. (2016). The theory and practice of culturally relevant education: A synthesis of research across content areas. *Review of Educational Research, 86*(1), 163–206. https://doi.org/10.3102/0034654315582066

[4] Parker, L., & Hoon, C.-Y. (2013). Secularity, religion and the possibilities for religious citizenship. *Asian Journal of Social Science, 41*(2), 150–174.

[5] Mu'ti, A. (2023). Pluralistic Islamic Religious Education: A vision for Indonesia. *The Review of Faith & International Affairs, 21*(2), 121–127. https://doi.org/10.1080/15570274.2023.2200280

[6] Mulya, T. W., Aditomo, A., & Suryani, A. (2022). On being a religiously tolerant Muslim: Discursive contestations among pre-service teachers in contemporary Indonesia. *British Journal of Religious Education, 44*(1), 66–79. https://doi.org/10.1080/01416200.2021.1917338

of Indonesia No. 20 of 2003 onthe National Education System,[7] which accommodates human rights values and multicultural spirit (Chapter III, article 4, paragraph 1). Even these values are used as one of the principles of the implementation of National Education, as stated in Chapter III article 4, paragraph 1: "Education is organized democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and plurality of the nation."[8]

Based on the last statement above, pai curriculum development innovation demands multiculturalism, in order to be in accordance with the context of a multicultural Indonesia. Indonesia consists of thousands of islands, hundreds of tribes, languages, and religions/ flow of trust. The official religions in this country are 6, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. There are also dozens of faith streams.[9]

On the other hand, the plurality of the Indonesian nation often leads to conflict. This is because society has a way of looking at diversity. Therefore, it welcomes the reality of multiculturalism, Or as an effort to anticipate conflict-triggering factors in the name of diversity, there is a need for a paradigm of curriculum development based on multiculturalism itself. With the expectation of the learner subject to understand well multicultural differences.[10]

The discipline of Islamic Religious Education (PAI) has values that are in line with multiculturalism, because in essence Islamic education is directed so that humans can coexist with each other *(lita'rafu)*. In addition, the development of a curriculum based on PAI multiculturalism is as a goal to instill multiculturalistic attitudes to learners, especially in

[7] Law Sisdiknas Number 20 Year 2003 that Consists from 22 Chapters and 77 Article aforementioned also be embodiment from wrong one Demands reform that rampant since year 1998. Change Fundamental that Proclaimed deep Law Sisdiknas that new aforementioned between other be: (1) Democratization and desntrization education (2) Role and community, (3) Challenge Globalization, (4) Equality and Balance, (5) Path education and Participants educate. Explanation more complete get views deep Anwar Arifin, *Understand Paradigm New National Education* (deep Invite SISDIKNAS, POKSI VI FPG DPR RI, 2003).

[8] Republic of Indonesia. (2003). *Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional)*.

[9] Arsal, Z. (2019). Critical multicultural education and preservice teachers' multicultural attitudes. *Journal for Multicultural Education, 13*(1), 106–118. https://doi.org/10.1108/JME-10-2017-0059

[10] Banks, J. A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). Routledge.

secondary schools. Because high school level students are their gateway to college[11]. If not instilled multiculturalistic attitudes, it is feared that it will affect the quality of association in college.[12]

FOCUS ON RESEARCH PROBLEMS AND METHODS

To clarify the purpose of this study, the focus of the issues raisedis; how kurikulum PAI based multicultural? How is the innovation carried out in kurikulum PAI based multicultural in Madrasah Aliyah? Thus this article will be discussed in conceptual perceptive, that is: the author collects research data from existing literacy related to the theme raised, then reviews it narratively-descriptively.

LITERATURE REVIEW

1. Understanding Curriculum Innovation

The word "Curriculum" comes from the Greek word originally used in the field of sports, namely *currere* which means running distance, which is the distance that must be traveled in running activities ranging from star to finish. The distance from *the star* to the *finish* is then called *currere.* The definition of the origin of this word explains that the curriculum must exist at the beginning of education proclaimed, which is regulated, to achieve educational goals.[13] In Arabic, the term "curriculum" is interpreted with *Manhaj,* which is the path of light, or the light path that is traversed by man in the field of life. [14]In the context of education, curriculum means the bright path that educators / teachers walk with learners to develop knowledge, skills and attitudes and values.[15]

Meanwhile, according to E. Mulyasa, the curriculum is a set of plans and arrangements regarding objectives, basic competencies, standard materials, and learning outcomes, as well as the means used as

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[11] Raihani. (2011). A whole-school approach: A proposal for education for tolerance in Indonesia. *Theory and Research in Education, 9*(1), 23–39. https://doi.org/10.1177/1477878510394806

[12] L. Parker, (2014). Religious education for peaceful coexistence in Indonesia? *South East Asia Research, 22*(4), 487–504. https://doi.org/10.5367/sear.2014.0231

[13] Banks, J. A. (2015). Failed citizenship and transformative civic education. *Educational Researcher, 44*(3), 151–158. https://doi.org/10.3102/0013189X15580528

[14] Hefner, R. W. (2019). Whatever happened to civil Islam? Islam and democratisation in Indonesia, 20 years on. *Asian Studies Review, 43*(3), 375–396. https://doi.org/10.1080/10357823.2019.1625865

[15] Gorski, P. C., & Parekh, G. (2020). Supporting critical multicultural teacher educators: Transformative teaching, social justice education, and perceptions of institutional support. *Intercultural Education, 31*(3), 265–285. https://doi.org/10.1080/14675986.2020.1728497

guidelines for the implementation of learning activities to achieve the results of basic competencies and educational goals.[16] The definition of curriculum is broader, modern, i.e. put forward by Romine. Romine is of the view that "Curriculum*is interpreted to mean all of the organized courses, activities, and experiences which pupils have under direction of the school, whether in the classroom or not*". The implication of the formulation above is that theaim of education is not to convey the subjects *(courses)* or fields of knowledge that are arranged (subject), but the formation ofthe child's person and learn how tolive in society.[17]

I novasi curriculum is a renewal or idea that is expected to have an impact on the curriculum itself. Curriculum innovation arises because there are perceived problems in the implementation of the curriculum. Similarly, curriculum innovation at the madrasah aliyah level is different in each region, because it is very importantfor thelocality of an area. Mean while al-Syaibani offers the basics of the curriculum, one of whichis social *basis*. This policy provides an overview for the Islamic education curriculum that is reflected in social policies that contain the characteristics of Islamic society and its culture.[18] Both in terms of knowledge, ideal values, ways of thinking and customary customs, art and so on. Related to the Islamic education curriculum of course this curriculum must be rooted in society and its changes and development.[19]

In its historical reality, PAI curriculum innovation turned out tobe mi paradigm shifts. Starting from the change that pressures memorization about the texts of islamic teachings, as well as spiritual mental discipline as well as out side influences, to the understanding of the purpose, meaning and motivation of Islam to achieve the goal of PAI learning.[20]

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[16] Chou, P.-I., Su, M.-H., & Wang, Y.-T. (2018). Transforming teacher preparation for culturally responsive teaching in Taiwan. *Teaching and Teacher Education, 75*, 116–127. https://doi.org/10.1016/j.tate.2018.06.013

[17] Harjatanaya, T. Y., & Hoon, C.-Y. (2020). Politics of multicultural education in post-Suharto Indonesia: A study of the Chinese minority. *Compare: A Journal of Comparative and International Education, 50*(1), 18–35. https://doi.org/10.1080/03057925.2018.1493573

[18] Raihani. (2018). Education for multicultural citizens in Indonesia: Policies and practices. *Compare: A Journal of Comparative and International Education, 48*(6), 992–1009. https://doi.org/10.1080/03057925.2017.1399250

[19]Dubbeld, A., de Hoog, N., den Brok, P., & de Laat, M. (2019). Teachers' multicultural attitudes and perceptions of school policy and school climate in relation to burnout. *Intercultural Education, 30*(6), 599–617. https://doi.org/10.1080/14675986.2018.1538042 DOI

[20] Gay, G. (2013). Teaching to and through cultural diversity. *Curriculum Inquiry, 43*(1), 48–70. https://doi.org/10.1111/curi.12002

Then also the change from textual, normative, absolutist way of thinking to historical, empirical, and contextual way of thinking in understanding and explaining the teachings and values of Islam.[21]

2. Islamic Religious Learning Based on Ulticultural

Etymologically, multiculturalism is formed from the word *multi* (many). *Culture* and *ism* (flow/ understanding).[22] As an ideology,[23] multiculturalism is the view that every culture has the same values and positions as every other culture, so that every culture deserves a place like any other culture.[24] Simply put, multiculturalism is an *isme* that teaches about intercultural alignment. In the view of multiculturalism each human culture or ethnic group should be positioned equally and equally. Nothing is higher and no one is more dominant.[25]

The term plural society was coined by J.S. Furnivall, a social scientist from the Netherlands when explaining about Indonesian society.[26] Compound societies during the Dutch East Indies according to Furnivall were conceived as a society consisting of two or more elements living alone without any intermingling with each other in a political union.[27] In Furnivall's view, the people of the Dutch East Indies (Indonesia) are organized in a social relationship of the existence of ruling groups and those controlled based on racial differences. Furnivall

[21] Gorski, P. C. (2016). Rethinking the role of "culture" in educational equity: From cultural competence to equity literacy. *Multicultural Perspectives, 18*(4), 221–226. https://doi.org/10.1080/15210960.2016.1228344

[22] Hoon, C.-Y. (2014). God and discipline: Religious education and character building in a Christian school in Jakarta. *South East Asia Research, 22*(4), 505–524.

[23] Muhtifah, L., Prasojo, Z. H., Sappe, S., & Elmansyah. (2021). The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies/Theological Studies, 77*(4), a6552. https://doi.org/10.4102/hts.v77i4.6552

[24] Arifianto, A. R. (2019). Islamic campus preaching organizations in Indonesia: Promoters of moderation or radicalism? *Asian Security, 15*(3), 323–342. https://doi.org/10.1080/14799855.2018.1461086

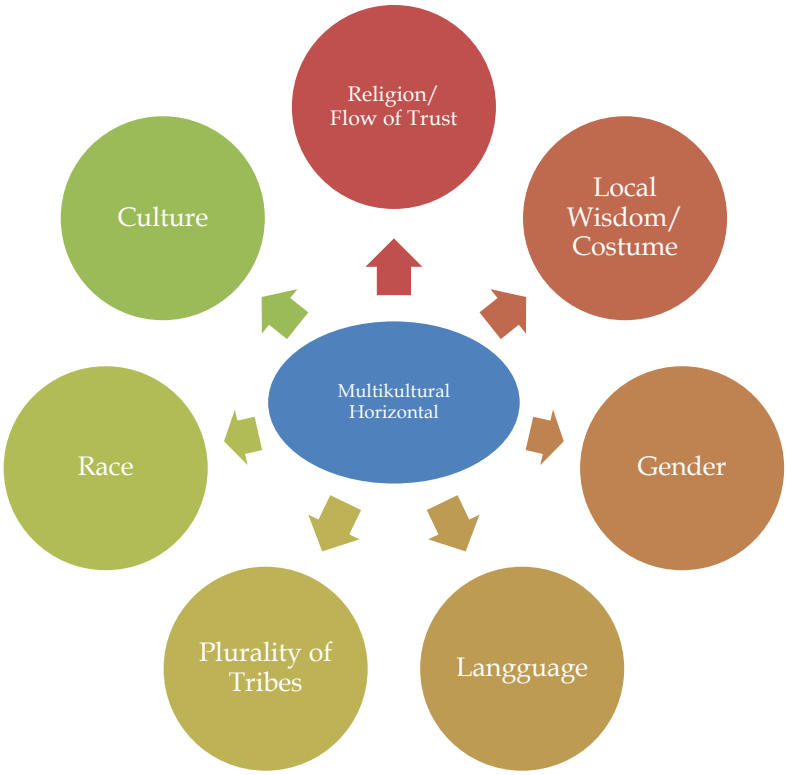
[25] Muhajir, A., Naim, N., Fitri, A. Z., & Safi'i, A. (2020). Approach to the development of multicultural education curriculum in Darul Hikmah Modern Islamic Boarding School Tulungagung, Indonesia. *Universal Journal of Educational Research, 8*(5), 1842–1847. https://doi.org/10.13189/ujer.2020.080520

[26] Künkler, M., & Lerner, H. (2016). A private matter? Religious education and democracy in Indonesia and Israel. *British Journal of Religious Education, 38*(3), 279–307. https://doi.org/10.1080/01416200.2015.1113933

[27] Laksana, B. K. C., & Wood, B. E. (2019). Navigating religious diversity: Exploring young people's lived religious citizenship in Indonesia. *Journal of Youth Studies, 22*(6), 807–823. https://doi.org/10.1080/13676261.2018.1545998

defines the plurality of Indonesian society in the context of colonial society by distinguishing European, Chinese, and Indigenous groups..[28]

After Independence the division of the above community groups merged. The meaning of plurality of society today is not based on the hegemony of one group with another (the division of groups of people on the basis of race as the Furnivall grouping), but plurality is based on internal differences among fellow citizens.[29]



Gambar 2: *all sorts of things multikultural-horizontal.*[30]

In a multicultural society, diversity and difference are not seen as tools or reasons for the emergence of discrimination, domination and

[28] Kim, Y., & Choi, M. (2020). Towards critical multicultural teacher education in the midst of ethno-nationalism: Korean pre-service teachers' international learning experiences. *Teaching and Teacher Education, 96*, 103155. https://doi.org/10.1016/j.tate.2020.103155

[29] Kuppens, L., Ibrahim, S., & Langer, A. (2020). Unity over diversity? Teachers' perceptions and practices of multicultural education in Kenya. *Compare: A Journal of Comparative and International Education, 50*(2), 209–227. https://doi.org/10.1080/03057925.2018.1557037

[30] Suradi, A. (2018). The development of oriented on multicultural Islamic religious education in school. *Journal of Education and Learning (EduLearn), 12*(3), 493–500. https://doi.org/10.11591/edulearn.v12i3.8679

hegemony, but rather as a medium for understanding and appreciating these differences. According to Parsudi Suparlan quoted by Machfud, the best way to turn a plural society into a multicultural society is to adopt the ideology of multiculturalism as a guideline for life and apply it in everyday life.[31] As an ideology, multiculturalism is absorbed into the various interactions that exist in human activities.[32] Multiculturalism is an ideology that values differences and respect. Individual differences and group differences are seen as cultural differences. In the difference there is a kingdom. Royality is primarily emphasized on differences in ethnicity and culture, physical or racial characteristics, religious beliefs, gender, and age.

The curriculum was developed with regard to the diversity of characteristics of learners, regional conditions, levels and types of education, and respect and non-discriminatory against differences in religion, ethnicity, culture, customs, socioeconomic status, and gender. The curriculum includes the substance of the mandatory content component of the curriculum, local content, and integrated self-development, and is arranged in meaningful and appropriate interrelationships and continuity between substances[33]. Thus Islamic education aims to form a full Muslim person, develop all human potential both in the form of physical and spiritual, fostering the fertile hub The harmonious relationship of every person with God, man and the universe.[34]

In the Islamic perspective, a principled multicultural education on democracy, equality, and justice is compatible with Islamic doctrines and the historical experiences of Muslims.[35] The basic competence of multiculturalism integration in such learning is the command in the Qur'an. That is, creating a society that is honest, trustworthy, democratic,

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[31] Malo-Juvera, V., Correll, P., & Cantrell, S. (2018). A mixed methods investigation of teachers' self-efficacy for culturally responsive instruction. *Teaching and Teacher Education, 74*, 146–156. https://doi.org/10.1016/j.tate.2018.05.003

[32] Merry, M. S. (2018). Can schools teach citizenship? Disentangling the diverse aims and shifting modalities of citizenship education. *Journal of Philosophy of Education, 52*(1), 60–74.

[33] Fatoni, Susanto, I., Pratama, H. O., & Julaihah, S. (2021). Multicultural inclusive education in the deradicalization of Islamic education in Indonesia. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah, 6*(2). https://doi.org/10.24042/tadris.v6i2.10246

[34] Pedersen, L. (2016). Religious pluralism in Indonesia. *The Asia Pacific Journal of Anthropology, 17*(5), 387–398. https://doi.org/10.1080/14442213.2016.1218534

[35] Sleeter, C. E. (2012). Confronting the marginalization of culturally responsive pedagogy. *Urban Education, 47*(3), 562–584. https://doi.org/10.1177/0042085911431472

united, tolerant, compassionate, work ethic and so on, (QS.39:33, 16:4,105, 2:256, 49:10-13, 10:99, 4:1.59, 3:103,105, 28:77). That is by accommodating all aspects of human resources from different circles. (QS.16:93,11:118, 42:8, 49:13). [36]

The Qur'anic verse reveals the importance of multicultural Islamic religious education;

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

> "And*for every people there is his qibla (himself) which he faces him. So it is (in making) good. Wherever you are, Allah will gather you together on the Day of Resurrection. Surely Allah is all-powerful over all things"(Qs. al-Baqarah: 148)*

The above verse mentions that each people has its own qibla direction. The qibla direction here is not only translated as the direction for prayer, but the norms that apply to every ummah.

FINDINGS

Islamic Religious Education (PAI) is one of the lessons taught at every level of school education. This subject teaches students to understand about the religion of Islam, such as the procedure of carrying out religious teachings (*amaliyah fikhiyah*), about belief (*theology*), Islamic sources and laws as well as Islamic history, and moral karimah.[37] In Islamic schools (such as madrassas and integrated Islamic schools) religious subjects are separated into their own fields of study such as Islamic History, Jurisprudent, Aqidah Akhlak, Qur'an and Hadith. Meanwhile, in public schools religious materials are accommodated in one lesson only called Islamic Religious Education.[38]

Multicultural education is a concept, idea or philosophy as a *set of beliefs* and explanations that recognize and assess the importance of

[36] Sleeter, C. E. (2018). Multicultural education past, present, and future: Struggles for dialog and power-sharing. *International Journal of Multicultural Education, 20*(1), 5–20.

[37] Whitaker, M. C., & Valtierra, K. M. (2018). Enhancing preservice teachers' motivation to teach diverse learners. *Teaching and Teacher Education, 73*, 171–182. https://doi.org/10.1016/j.tate.2018.04.004

[38] Mulya, T. W., & Aditomo, A. (2019). Researching religious tolerance education using discourse analysis: A case study from Indonesia. *British Journal of Religious Education, 41*(4), 446–457. https://doi.org/10.1080/01416200.2018.1556602

cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, educational opportunities of individuals, groups and countries.[39] Multicultural education seeks to explore the particular and universal sides of cultural studies. He seeks to understand particular cultures and societies in context and from their own perspective, promote comparative analysis, ethno-relative understanding, rational assessment of differences and similarities to different cultures and societies[40], and he seeks to identify common and universal ideals and practices that transcend particular cultures and societies, build bridges between different cultures. It provides the basis for human relations. [41]

On the basis of the above description, itbecomes clear that multicultural Islamic religious education is a process of transformation and internalization of the basic and ideal values of Islamic teachings that seek to articulate aspects of differences and disparities of humanity in its broad context as a grand designof God that must be accepted wisely and airily amid the reality of plural-multicultural humanity in all its dimensions in order to realize the tat anan of life.[42] The just one.

Curriculum that is in harmony with multiculturalists can be done with several approaches, namely as follows: [43] 1) Change the philosophy of the curriculum from the current uniform to a philosophy that is more in accordance with the goals, missions, and functions of each level of education and educational units; 2) Curriculum theory about content (curriculum *content),* It must change from a theory that interprets content as a substantive aspect containing facts, theories, generalizations to

[39] Ham, S.-H., Yang, K.-E., & Cha, Y.-K. (2017). Immigrant integration policy for future generations? A cross-national multilevel analysis of immigrant-background adolescents' sense of belonging at school. *International Journal of Intercultural Relations, 60*, 40–50. https://doi.org/10.1016/j.ijintrel.2017.06.001

[40] Fahmi, M., Nasir, M. R., & Hilmy, M. (2020). Islamic education in a minority setting: The translation of multicultural education at a local pesantren in Bali, Indonesia. *Epistemé: Jurnal Pengembangan Ilmu Keislaman, 15*(2), 345–364. https://doi.org/10.21274/epis.2020.15.02.345-364.

[41] Birman, D., & Tran, N. (2017). When worlds collide: Academic adjustment of Somali Bantu students with limited formal education in a U.S. elementary school. *International Journal of Intercultural Relations, 60*, 132–144. https://doi.org/10.1016/j.ijintrel.2017.06.008.

[42] Mu'ti, A., & Burhani, A. N. (2019). The limits of religious freedom in Indonesia: With reference to the first pillar *Ketuhanan Yang Maha Esa* of Pancasila. *Indonesian Journal of Islam and Muslim Societies, 9*(1), 111–134. https://doi.org/10.18326/ijims.v9i1.111-134

[43] Zaduqisti, E., Mashuri, A., Zuhri, A., Haryati, T. A., & Ula, M. (2020). On being moderate and peaceful: Why Islamic political moderateness promotes outgroup tolerance and reconciliation. *Archive for the Psychology of Religion, 42*(3).

understandings that include moral values, procedures and skills that must be possessed by the younger generation; 3) Learning theories used in future curricula that pay attention to social, cultural, economic, and political diversity can no longer only base themselves on the theory of learning psychology that places students as creatures. Social, cultural, political, living as active members of society, nation, and the world that must bealerted by educational institutions.[44]

Based on these objectives, the expected *output* of Islamic religious education based on multiculturalism is so that learners love the country, by maintaining harmony in the midst of plural society. Such a goal is mentioned in the Qur'an as the attitude of a believer in the life of the state.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لا تَسْفِكُونَ دِمَاءَكُمْ وَلا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ

"*Andwhen We take a promise from you, you will not shed your blood, and you will not drive yourself out of your hometown, and then you vow (will fulfill it) while you witness it.* (Qs. al-Baqarah:84)

The same is true that to innovate the development of PAI based on multiculturalism in madrasah aliyah, it is important to pay attention to the psychological aspects of learners. Syamsul Bahri, revealed clearly the things that need to be considered in the formulation of multicultural education in Aliyah level learners. According to him, the development of learners from the aspect of education or school level, can be divided into; 1) playgroup school age (3-4 years), 2) kindergarten school age (4-6 years), 3) elementary school level age (7-12 years), 4) first-level school age (13-15 years), 5) high school age (16-18 years), 6) high school age (19-22s and above). At each level of education is different characteristics of children and also the material provided.[45] The range ofthe self in Madrasah Aliyah is 14-18 years, a suitable age to instill multicultural values in order to become a multi-linguist person when growing up. Therefore, in pai curriculum innovation, aspects of student development

[44] Akmaliah, W. (2020). The demise of moderate Islam: New media, contestation, and reclaiming religious authorities. *Indonesian Journal of Islam and Muslim Societies, 10*(1), 1–24. https://doi.org/10.18326/ijims.v10i1.1-24

[45] Raihani. (2014). Creating a culture of religious tolerance in an Indonesian school. *South East Asia Research, 22*(4), 541–560. https://doi.org/10.5367/sear.2014.0234

must be considered significantlyan, so that the purpose of innovation is in line withthe development ofstudents.[46]

PAI curriculum based on multiculturalism that must be inserted at this level is to create curriculum content with the aim that students are able to work together even though students are multicultural, able to distinguish the similarities and differences of their friends, and participate in partnerships. In other words, the age range of 14-18 (Aliyah level) is in the process of becoming, namely forming character and behavior or discovering her future ideals as an adult. That's why there are several approaches that can be done. Refers to Banks' approach,[47] There are 4 approaches that can be developed, first; A consensual approach involves the multiculturalism content of several existing cultures such as holidays, hero days, and certain events from various cultures. Second; Additive approaches are forms of adding charges, concepts, themes, and perspectives to the curriculum without changing their basic structure. Third; Transformative approach, which is actually trying to change the structure of the curriculum and encourage students to see and review old concepts, issues, themes and problems, then renew understanding from various ethnic perspectives and points of view. And fourth; In a social action approach, students capture actual social issues, make decisions, and strive for social change.

Based on the four multiculturalism content integration approaches above, for the innovation of PAI curriculum based on multiculturalism in Madrasah Aliyah, the right approach is done, namely the contributive approach, additives and social action approach. Curriculum innovation harus reflects or inserted the content of these approaches.

Madrasah Aliyah level students are seen from the psychological perspective of multicultural practices provided, namely students are able to maintain mutual understanding, and show mutual respect. Because ofthis stage students are already able to get to know themselvesby discussing with others who are different cultures with them. This aims so that learners can distinguish multicultural aspects around them (madrasah), and be able to live together and participate and cooperate. Efforts to instill a multicultural attitude are carried out with three

[46] Raihani. (2015). Minority right to attend religious education in Indonesia. *Al-Jami'ah: Journal of Islamic Studies, 53*(1), 1–26. https://doi.org/10.14421/ajis.2015.531.1-26

[47] Raihani. (2018). Education for multicultural citizens in Indonesia: Policies and practices. *Compare: A Journal of Comparative and International Education, 48*(6), 992–1009. https://doi.org/10.1080/03057925.2017.1399250

approaches to James Bank, namely butive contry, additives, and social action.

CONCLUSION

PAI (Islamic Religion Education) curriculum based on multiculturalism is done because of the importance of learners understanding the environment in which they live, namely the country of Indonesia, which is multicultural. Aspects of multiculturality of this country require the world of education to make various innovations including the content of the Islamic religious curriculum. The PAI curriculum based on multiculturalism at the intermediate level must be seen aspects of the development of learners. Therefore, learners in aliyah madrasah have an age range of 14-18years. PAI subjects must reflect multicultural values, this is a human outlook on life in order to be able to live even in otherness. That is reflected in pai curriculum planning, mission vision, on learning prose, and evaluation. This curriculum must be accompanied by a lot of content about tolerance, inclusive attitudes, plurality, and single bhinneka tunggal ika, which can be done by contributing, additive, and social action.

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