

Development of Multicultural PAI Curriculum: Global and Comparative PAI

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ABSTRACT

This article analyzes the development of a multicultural Islamic Religious Education (PAI) curriculum from a global and comparative perspective. Using library research, this study critically examines key works on multicultural education, global citizenship education, curriculum theory, and Indonesian academic studies on Islamic Religious Education (PAI). The analysis reveals that multicultural PAI should go beyond the normative delivery of religion toward contextual, dialogical, reflective, and transformative learning practices. A comparative examination of Malaysia, Egypt, Europe, and Finland reveals various curriculum orientations, including moderate integration, text preservation, interpretative dialog, and non-dogmatic humanistic education. Based on these findings, this article proposes a global-comparative reconstruction model that integrates Islamic values, cultural responsiveness, global citizenship, social justice, and the local realities of Indonesia. This model contributes to strengthening students' religious literacy while fostering inclusivity, tolerance, ethical awareness, and social responsibility. Multicultural Islamic Education (PAI) should be a transformative curriculum that prepares students to live peacefully in a pluralistic society, interconnected with love, wisdom, and a commitment to citizenship.

1. INTRODUCTION

Islamic Religious Education (PAI) in the contemporary global context can no longer be positioned merely as an instrument for transmitting normative religious values, but rather as a strategic vehicle for shaping multicultural awareness and global responsibility among students. This issue is important because students live in an increasingly pluralistic society, are digitally connected, and encounter cross-cultural interactions in their daily lives. The urgency is also evident in the Indonesian context because PAI has a strategic position in shaping students' social attitudes toward differences in religion, culture, language, and social identity. In this framework, multicultural education as formulated by James A. Banks (2016) emphasizes the importance of integrating the values of diversity, social justice, and equality in all dimensions of education. This perspective is reinforced by the idea that education should function as an instrument of social transformation in a pluralistic society, while also serving as a space for affirming the cultural identities of learners, as emphasized in *Affirming Diversity* (Nieto & Bode, 2017). Based on the 2010 Population Census published by the Central Bureau of Statistics (BPS), Indonesia has 1,340 ethnic groups spread across the archipelago. Additionally, the Language Development and Fostering Agency recorded 718 regional languages still used by the Indonesian people (BPS, 2011). This diversity becomes a social capital as well as a challenge in the implementation of national education, particularly Islamic Religious Education (PAI), which is required not only to internalize Islamic values but also to shape students who can live peacefully alongside each other in a pluralistic society. On the other hand, the

Satu Data Ministry of Religious Affairs data for 2024 shows that the number of students at the RA, MI, MTs, and MA levels reaches more than 10 million students across Indonesia (Ministry of Religious Affairs of the Republic of Indonesia, 2024). The extensive reach of these Islamic educational institutions positions PAI as a strategic instrument in fostering attitudes of tolerance, religious moderation, and social harmony amidst the nation's diversity.

However, various studies show a gap between the curriculum design and the implementation of multicultural Islamic Education (PAI) learning. This gap is important to study because the integration of values in curriculum documents does not necessarily result in dialogic learning and impact student attitudes. The gap also shows that PAI still requires strengthening in the aspects of pedagogy, evaluation, and response to social conflicts based on differences. The study by Lestari et al. (2025) revealed that multicultural values have been integrated into the PAI syllabus, but this has not been followed by strengthening in the aspects of pedagogy and evaluation. Handoko et al. (2022) found that PAI has not yet fully responded to the dynamics of social conflicts based on differences. The study by Mudrikah et al. (2025) emphasizes that the PAI curriculum still tends to be normative and has not yet developed into a critical, contextual, and transformative curriculum, while Zamroni (2015) assesses that the role of education in building democratic and inclusive awareness is not yet optimal. Thus, the literature review emphasizes the need for the reconstruction of PAI that can connect religious values, learning strategies, assessments, and global competencies within a cohesive framework. Based on this gap, this article aims to explain the reconstruction of the multicultural PAI curriculum from a global and comparative perspective. This objective is necessary because multicultural PAI studies so far tend to discuss the values of diversity, global citizenship education, and comparative curriculum studies separately. The separation has resulted in the relationship between religious texts, local contexts, and global challenges not being formulated as a comprehensive curriculum model. First, this article analyzes the concept of multicultural Islamic Education (PAI) from a global perspective so that the position of PAI can be understood within the currents of contemporary world education. Second, this article comparatively examines the implementation of the PAI curriculum in the context of contemporary education to highlight the variations in approaches in Malaysia, Egypt, Europe, and Finland. Third, this article formulates a reconstruction of the PAI curriculum based on a global and multicultural approach as an effort to address educational challenges in the era of globalization. Thus, the purpose of this article is not only descriptive but also conceptual, as it seeks to offer a transformative and contextual global-comparative PAI model.

2. METHODS

This research uses a qualitative approach with a library research type aimed at analyzing and reconstructing the Islamic Religious Education (PAI) curriculum from a multicultural and global-comparative perspective. This approach was chosen because it allows researchers to deeply examine various relevant concepts, theories, and research findings thru textual data (Creswell & Poth, 2018). This research uses a comparative approach to Malaysia, Egypt, Europe, and Finland, which were purposively selected based on the characteristics of their education systems. Malaysia was chosen because it has an Islamic education system integrated with the national curriculum and has historical and socio-cultural ties with Indonesia. Egypt was selected as a representation of the Islamic education tradition developed thru the Al-Azhar institution and has a significant influence on the development of Islamic scholarship in various Muslim countries. Finland was chosen because it is consistently recognized as one of the countries with an education system that emphasizes equity, 21st-century competencies, and learner-centered education. Europe was chosen as a representation of multicultural education practices that develop in pluralistic societies, as well as education policies

based on the values of democracy, human rights, and global citizenship. The data sources in this study consist of primary literature in the form of major works in the field of multicultural education and global education, as well as secondary literature in the form of national and international journal articles relevant to the research focus. Data collection was conducted thru documentation studies by selecting and classifying sources based on thematic relevance. The literature selection process is carried out thru four stages: identification, screening, eligibility assessment, and inclusion of analyzed literature. These stages adapt the PRISMA 2020 guidelines (Page et al., 2021) to enhance the transparency of the source selection process and minimize potential bias in literature research. Data analysis employs content analysis techniques aimed at systematically interpreting meanings from various text sources (Krippendorff, 2018). The analysis process was carried out thru stages of data reduction, categorization based on main themes (global perspective, comparative, and curriculum reconstruction), and conceptual synthesis to produce an integrative and contextual PAI curriculum framework (Moleong, 2017). Thru this approach, the research not only generates a literature description but also builds a theoretical synthesis as the basis for reconstructing an adaptive PAI curriculum to global dynamics.

Table 1. Main References Used in the Study

No.	Main reference	Focus	Role in the analysis
1	Banks (2016); Banks & Banks (2019)	Multicultural education and global citizenship	The foundation of integrating diversity, equality, and social justice in the curriculum.
2	Gay (2018); Nieto & Bode (2017)	Culturally responsive pedagogy	The basis for developing contextual, inclusive, and identity-sensitive PAI learning.
3	Sleeter (2017); Biesta (2021)	Critical perspective and world-centred education	Framework for reading power relations, ethical responsibilities, and educational orientation toward the world.
4	Tyler (2013); Kelly (2009); McNeil (2009)	Theory and curriculum design	Reference for the analysis of objectives, learning experiences, learning organization, evaluation, and the social context of the curriculum.
5	Berglund (2016); Jackson (1997)	Religious education in Europe	Basis of analysis of the interpretative-dialogical model and plural citizenship.
6	Ahmad (2021); Abdullah (2020)	Context of Malaysia and Egypt	Reference for comparing the integrative-moderate model and the preservation of religious traditions.
7	Ilya (2020); Hakim & Haris (2022); Nuryatno (2021)	Multicultural PAI Indonesia	Philosophical, epistemological, and critical consciousness challenges regarding diversity.
8	Novayani (2023); Mustafida (2022); Hidayat & Nugroho (2023)	Implementation and components of multicultural PAI	Reference for learning strategies, cultural accommodation, and integration of normative, pedagogical, and socio-global elements.
9	Creswell & Poth (2018); Krippendorff (2018); Moleong (2017)	Qualitative research methodology and content analysis	The basis of library research procedures, data categorization, and conceptual synthesis.
10	Page et al. (2021)	PRISMA 2020 literature selection	Reference for transparency in the stages of identification, screening, feasibility, and determination of literature.

3. RESULTS AND DISCUSSION

RESULTS

The literature review and synthesis produced three main groups of findings. First, the global perspective places multicultural Islamic Education (PAI) on the integration of diversity, cultural responsiveness, social justice, and global responsibility. Second, the comparison of Malaysia, Egypt, Europe, and Finland shows variations in religious education orientation influenced by history, state-religion relations, and the socio-cultural character of each context. Third, the global-comparative synthesis produces a curriculum development model that connects Islamic values, multicultural awareness, global literacy, dialogic-reflective pedagogy, and social praxis. The summary of the research results is presented in Table 2.

Table 2. Synthesis of Main Research Findings

Analytical dimension	Main finding	Implication for PAI in Indonesia
Perspektif global	Multicultural PAI moves from normative transmission to contextual, dialogical, reflective, and transformative learning.	Integrating diversity, cultural responsiveness, social justice, and global responsibility.
Malaysia	The moderate-integrative model combines religiosity, national identity, and social harmony.	Adapting the integration of religion and nationalism without diminishing the space for critical thinking.
Mesir	The traditional-religious preservation model emphasizes the authority of texts and the continuity of Islamic scholarly tradition.	Maintaining the authenticity of tradition while expanding contextual dialog.
Eropa	The interpretive-dialogical model emphasizes critical reflection, interfaith dialog, and plural citizenship.	Developing empathy, religious literacy, and dialogical skills among students.
Finlandia	The humanistic-secular integrative model emphasizes equality, ethics, inclusivity, and non-dogmatic learning.	Strengthening authentic assessment, learner-centered education, and humanitarian values.
Sintesis Indonesia	The global-comparative model is formulated thru five pillars and a spiral curriculum design.	Connecting Islamic values, multicultural awareness, global literacy, dialogic-reflective pedagogy, and social praxis.

Source: Author's synthesis based on the global and comparative literature reviewed.

DISCUSSION

Multicultural Islamic Education in a Global Perspective Multicultural education in a global context is developing as a response to the increasing complexity of society characterized by the plurality of identities and cross-cultural interconnections. In this framework, Islamic Religious Education (PAI) can no longer be understood merely as the transmission of doctrine, but as a pedagogical space for building awareness of diversity and global responsibility. This perspective aligns with the thoughts of James A. Banks, who positions multicultural education as an integrative effort within the curriculum, pedagogy, and social structure of education (Banks, 2016). From a pedagogical perspective, Geneva Gay emphasizes the importance of the culturally responsive teaching approach, which is learning rooted in the cultural backgrounds of students to create an inclusive and non-hegemonic educational process (Gay, 2018). This is reinforced by Sonia Nieto, who emphasizes that language and culture are fundamental elements in the learning experience, so

education must be sensitive to the social identities of students (Nieto & Bode, 2017). In the context of PAI, this approach suggests the need for a shift from textual learning to contextual and dialogical learning. In recent global studies, Christine Sleeter developed a critical multicultural education perspective that not only emphasizes diversity but also highlights social inequalities and power relations in education (Sleeter, 2017). Meanwhile, James A. Banks et al. expanded the framework by integrating multicultural education with global citizenship, so that learners not only understand differences but also have a commitment to social justice (Banks & Banks, 2019). This perspective is deepened by Gert Biesta thru the concept of world-centered education, which places education in relation to the world as an ethical space that demands shared responsibility (Biesta, 2021). In the context of Indonesia, national studies show that multicultural Islamic Education (PAI) has a strong philosophical foundation. Ilya's research emphasizes that multicultural education in Islamic Religious Education (PAI) is rooted in the values of humanism, pluralism, and inclusivism (Ilya, 2020). Literature on multicultural Islamic education also emphasizes the importance of integrating the values of tolerance and social justice in learning. However, as stated by Nuryatno (2021), multicultural education in Indonesia still faces challenges in developing critical awareness of diversity. As an effort to strengthen epistemology, Hakim and Haris offer an integrative approach between the qauliyah (revelation) and kauniyah (social reality) dimensions, which positions religious education as a means to understand and respond to societal dynamics holistically (Hakim & Haris, 2022). Based on that synthesis, it can be asserted that multicultural Islamic Education (PAI) from a global perspective demands a paradigm shift from a normative approach to a critical and contextual approach. PAI not only functions as a transmission of religious values but also as an instrument for fostering global awareness, inclusivity, and social responsibility.

Multicultural Islamic Religious Education (PAI) in a Comparative Perspective The comparative approach in curriculum studies plays a strategic role in understanding how Islamic Religious Education (PAI) is constructed, implemented, and developed in various different socio-cultural contexts. This approach is not only descriptive but also evaluative because it allows for the identification of gaps between curriculum design and implementation practices in various educational systems. In the classical framework, Ralph W. Tyler emphasizes that the curriculum must be systematically designed thru four main components, namely educational objectives, learning experiences, learning organization, and evaluation (Tyler, 2013). This model has become the main foundation in curriculum comparison studies because it provides a clear analytical structure for comparing education systems across countries. However, this technical approach later expanded in contemporary curriculum theory. A. V. Kelly and J. D. McNeil assert that the curriculum cannot be separated from the social, cultural, and ideological contexts that surround it (Kelly, 2009; McNeil, 2009). Thus, the curriculum is not only understood as a formal document but also as a social construct that reflects values, interests, and power relations within the educational community. This expands the focus of comparative analysis from merely the structure of the curriculum to the orientation of values and pedagogical practices. In the context of Malaysia, Islamic education shows a pattern of integration between Islamic values, national identity, and ethnic multiculturalism that is quite strong. As a country with a multi-ethnic society consisting of Malays, Chinese, Indians, and various other minority groups, Malaysia's education system strives to make religious education an instrument for fostering social cohesion and national stability. The Islamic Religious Education (PAI) curriculum is not only directed at strengthening aspects of faith and worship but also at fostering a sense of living together in a pluralistic society. Therefore, the values of tolerance, respect for cultural differences, and loyalty to the country become important parts of the curriculum orientation. Ahmad explained that the multicultural PAI curriculum in Malaysia integrates the normative-religious dimension with the social-global dimension so that students not only understand Islam textually but also as a foundation for social ethics in a pluralistic society.

This model can be categorized as a moderate-integrative model, which is a religious education model that combines religiosity, nationalism, and social harmony. Nevertheless, the approach to religious education in Malaysia still tends to be normative and has not yet fully developed the tradition of critical-reflective thinking in understanding contemporary issues of pluralism and multiculturalism (Ahmad, 2021). Unlike Malaysia, Islamic education in Egypt is heavily influenced by the intellectual tradition of Al-Azhar, which has been the center of Islamic scholarly authority for centuries. The Islamic education curriculum in Egypt emphasizes mastery of classical sciences such as tafsir, hadith, fiqh, usul al-fiqh, and Arabic language with a text-based transmission approach. This system has the strength to maintain the continuity of Islamic intellectual traditions and uphold religious orthodoxy. Abdullah explains that the orientation of Islamic education in Egypt is more focused on the preservation of scholarly traditions than on the development of pedagogical approaches that are contextual to modern pluralistic societies. As a result, religious education tends to be authoritative and conservative, with relatively limited space for critical dialog. In the context of multiculturalism, this model has not yet optimally developed interfaith dialog or educational approaches based on social diversity. Therefore, the Egyptian Islamic education system can be categorized as a traditional-religious preservation model, which is an educational model that places the preservation of tradition and religious authority as the main orientation of the curriculum (Abdullah, 2020). Meanwhile, religious education in Europe is developing within the context of a secular-plural society characterized by a high level of religious, cultural, and social identity diversity. In such a situation, religious education is no longer solely aimed at strengthening exclusive religious identities, but rather at building cross-cultural understanding and dialogical abilities among students. Robert Jackson (1997) developed the interpretive approach, which emphasizes the importance of understanding religion as a living and dynamic reality in a pluralistic society. Thru this approach, students are invited to understand the religious experiences of others reflectively and dialogically, making religious education a space for the development of empathy, tolerance, and multicultural awareness. Jenny Berglund also explains that Islamic education in Europe develops within the framework of a plural society that encourages openness, interfaith dialog, and the social integration of Muslims as part of a democratic citizenry. Thus, religious education in Europe not only serves as a transmission of doctrine but also as a means of fostering plural citizenship and critical reflection on religious identity. This model can be categorized as the interpretive-dialogical model, which is a model of religious education that emphasizes dialog, critical reflection, and recognition of social diversity (Berglund, 2016). Furthermore, Jenny Berglund shows that Islamic education in Europe is also developing within the framework of a plural society that encourages interfaith dialog. This model can be categorized as an interpretive-dialogical model, which emphasizes critical reflection and plural citizenship. Finland represents an education system based on humanism, equality, and inclusivity. Religious education is not indoctrinative, but rather emphasizes ethics, human values, and diversity. This model can be categorized as a humanistic-secular integrative model, where religious education becomes a space for reflecting universal values, not merely the transmission of doctrine (Hidayat & Nugroho, 2023).

Based on the description of the four contexts, it can be understood that the development of a multicultural PAI curriculum cannot be completely standardized because each country has different educational histories, social structures, and state-religion relations. Malaysia presents the integration of religion and nationalism as a means of social harmony; Egypt maintains the authority of Islamic scholarly tradition; Europe develops an interpretative-dialogical approach in a plural-secular society; while Finland emphasizes humanitarian ethics, equality, and non-dogmatism. This synthesis shows that PAI in Indonesia needs to take a middle position: maintaining the authenticity of Islamic teachings while simultaneously opening a space for dialog with plural and global social realities. In the context of Indonesia, the relevant model is not to directly copy the models of other countries, but

rather to make critical adaptations. PAI needs to remain rooted in the Qur'an, Hadith, Islamic scholarly traditions, and national values, but its presentation must be able to address the concrete experiences of the students. Novayani's (2023) research on multicultural-based PAI learning emphasizes that Islamic education needs to foster awareness of pluralism and togetherness in social life. In line with this, Mustafida (2022) shows that the implementation of multicultural PAI learning can proceed thru appreciation and accommodation of the cultural diversity of students. The comparative synthesis reveals three main elements that need to be present in the multicultural PAI curriculum. First, the normative element, which includes the values of monotheism, morality, justice, brotherhood, deliberation, and being a mercy to the worlds. Second, the pedagogical element, which includes dialogical, reflective, contextual, and experiential methods. Third, the social-global element, which includes the ability of students to understand diversity, social conflict, inequality, peace, and civic responsibility. These three elements form the basis for reconstructing the PAI curriculum, which not only teaches religion as knowledge but also as an ethical way of living in a pluralistic society. Reconstruction of the Global and Comparative-Based PAI Curriculum The reconstruction of the global and comparative-based PAI curriculum needs to start with the reorientation of the curriculum. The curriculum should not only be directed toward cognitive achievements in mastering religious material but must also touch on students' ability to connect Islamic teachings with humanitarian, national, and global issues. In the framework of Tyler (2013), educational goals should serve as the basis for selecting learning experiences, organizing learning, and evaluation. Therefore, the multicultural PAI objectives need to be formulated operationally so that they can be translated into measurable materials, strategies, and assessments. In terms of objectives, global-comparative PAI is aimed at shaping students who possess a strong religious understanding, are ethical, open to differences, critical of injustice, and capable of participating peacefully in social life. This goal aligns with the idea of multicultural education by Banks and Banks (2019), which places social justice and equality as part of educational transformation, and is in line with UNESCO's Global Citizenship Education (2015), which emphasizes the cognitive, socio-emotional, and behavioral dimensions in the formation of global citizens.

In terms of content, the PAI curriculum needs to include themes that connect Islamic teachings with multicultural realities, such as *ukhuwah insaniyah*, tolerance, etiquette in differences, social justice, environmental issues, peace, religious digital literacy, and global citizenship ethics. These themes are not intended to diminish the substance of Islam but to expand the context of religious understanding so that students can see Islam as a source of values relevant to pluralistic life. In this regard, PAI materials need to be structured gradually from the introduction of values, understanding of evidence, context analysis, to social practice. In terms of learning strategies, the lecture approach can still be used for basic explanations, but it should not be the only method. Multicultural PAI learning requires case discussions, comparative studies, problem-based learning, social projects, experiential reflection, cross-perspective dialog, and value habituation in the school environment. The culturally responsive teaching approach developed by Geneva Gay (2018) is important to use so that teachers can relate PAI material to the cultural backgrounds of students, their social language, and their daily experiences in society. In the aspect of evaluation, the multicultural PAI curriculum needs to use authentic assessments. Assessment is not only conducted thru written tests but also thru reflection journals, portfolios, collaborative projects, attitude observations, case presentations, and evaluations of social-religious practices. In this way, the evaluation is able to assess three domains simultaneously: understanding of religious concepts, attitude toward diversity, and the ability to apply Islamic values in real actions. Conceptual Model for Global-Comparative PAI Curriculum Development The conceptual model for global-comparative PAI curriculum development offered in this research is built upon five pillars. The first pillar is the integration of Islamic values and universal humanitarian values. This pillar emphasizes that the values of monotheism, justice, compassion,

trust, and brotherhood can serve as an ethical foundation for building peaceful social relations. The second pillar is multicultural awareness, which is the ability of students to recognize, appreciate, and respond to differences in religion, culture, language, and social identity proportionally. The third pillar is global literacy, which is the ability to understand global issues such as migration, conflict, poverty, environmental change, digitalization, and international relations from the perspective of Islam as rahmatan lil 'alamin. The fourth pillar is dialogic-reflective pedagogy, which is learning that provides space for students to ask questions, interpret, compare, and reflect on religious experiences responsibly. The fifth pillar is social praxis, which involves students in real activities that foster empathy, cooperation, care, and social responsibility. The five pillars can be applied thru a spiral curriculum design. At the initial stage, students are introduced to the basic Islamic values of diversity and brotherhood. In the next stage, students are invited to understand the social and cultural diversity in their surroundings. In the advanced stage, students conduct critical analyzes of global issues and design simple social actions. With a spiral design, PAI learning does not stop at material repetition, but develops toward moral, social, and spiritual maturity. This model also positions the teacher as a living curriculum. Islamic Education teachers are not just transmitters of material, but also facilitators of dialog, moral exemplars, and connectors between religious texts and social realities. Therefore, strengthening teachers' competencies becomes a primary prerequisite. Teachers need to have a solid understanding of Islamic literacy, multicultural pedagogical understanding, the ability to read the context of students, and skills in developing relevant media and assessments.

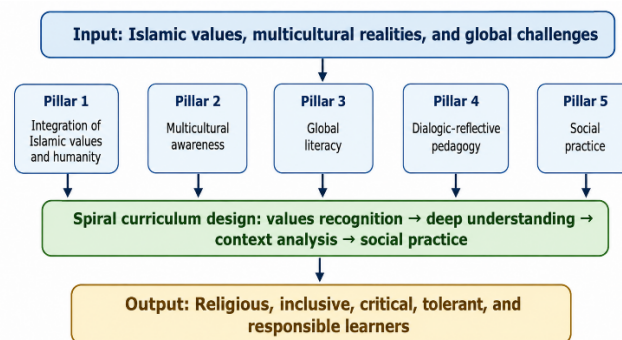


Figure 1. Conceptual Model of Global-Comparative PAI Curriculum Development

Source: Author's conceptual synthesis based on article discussion

Implementation Strategy in the Context of Indonesian Education The implementation of the global-comparative PAI curriculum in Indonesia needs to be carried out gradually and contextually. First, educational units need to map the diversity of students and the school's social environment. This mapping is important for teachers to understand the cultural backgrounds, religious experiences, and learning needs of the students. Second, the curriculum document needs to emphasize multicultural values as part of the learning outcomes, not just an additional component that is ceremonial in nature. Third, teachers need to develop teaching modules that integrate verses, hadiths, exemplary stories, social issues, and reflective practices. For example, the theme of tolerance is not only explained as a concept but also linked to neighborly etiquette, school interactions, social media use, and attitudes toward different groups. Fourth, schools need to build an institutional culture that supports multicultural values, such as the habit of deliberation, appreciation of differences, educational conflict resolution, and social activities involving students from diverse backgrounds. Fifth, the development of the PAI curriculum needs to involve continuous evaluation. Schools can assess whether PAI learning has encouraged attitude changes, improved dialog skills, and strengthened students' moral practices. This evaluation can be conducted thru classroom observations, teacher reflections, student feedback, learning portfolios, and school culture

observations. With continuous evaluation, the PAI curriculum can be improved according to local needs without losing its global orientation.

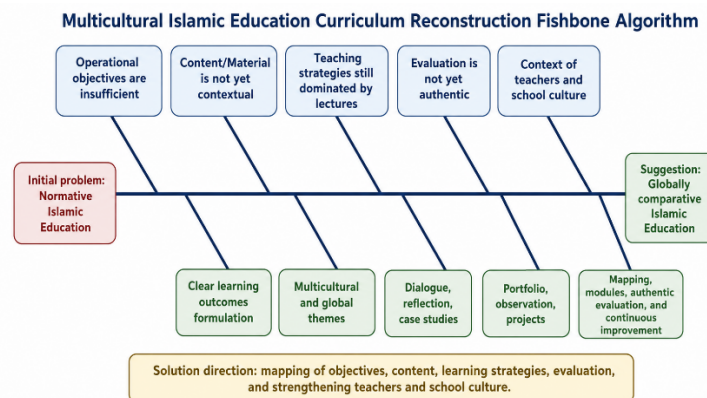


Figure 2. Fishbone Algorithm for Multicultural PAI Curriculum Development Source: Author's conceptual synthesis based on article discussion

4. CONCLUSION

Based on the discussion, it can be concluded that the development of a multicultural PAI curriculum from a global and comparative perspective requires a paradigm shift from purely normative religious education to critical, dialogical, contextual, and transformative learning. PAI must still be grounded in the fundamental values of Islam, but these values need to be presented in the form of a curriculum that can address the realities of diversity, the dynamics of globalization, and the needs of students in the contemporary era. A comparative study of Malaysia, Egypt, Europe, and Finland shows that each education system has a different model for developing religious education. Malaysia emphasizes integrative moderation, Egypt maintains textual tradition, Europe develops interpretative dialog, while Finland highlights a non-dogmatic humanistic approach. From this comparison, Indonesia can formulate a global-comparative PAI model that combines Islamic authenticity, multicultural awareness, global citizenship education, and national values. The reconstruction of the PAI curriculum needs to be carried out in terms of objectives, content, learning strategies, and evaluation. The goal is directed toward the formation of students who are religious, inclusive, critical, and responsible. The curriculum content needs to connect Islamic teachings with issues of diversity and humanity. Learning strategies should develop dialog, reflection, and social experiences. Evaluation should use authentic assessments that can gauge students' knowledge, attitudes, and religious practices. With this model, PAI can become a means of shaping a generation of Muslims who are ethical, tolerant, and capable of contributing to a pluralistic society and the global world.

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