

Implementation of Islamic Religious Education Curriculum Development Based on the Principles of Inclusive Islamic Education Theory in the Era of Globalization

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Received: Nov 1, 2025
Revised: Nov 15, 2025
Accepted: January 3, 2026

Abstract

This study aims to analyze the implementation of Islamic Religious Education (IRE) curriculum development based on the principles of inclusive Islamic educational theory in the era of globalization. The background of this research lies in the need to formulate a curriculum model that not only preserves Islamic values but also embraces diversity, tolerance, and openness to global challenges. Using a qualitative descriptive approach, data were collected through literature review, interviews with Islamic education experts, and documentation studies of curriculum frameworks applied in several Islamic schools. The results indicate that the integration of inclusive Islamic educational theory contributes significantly to developing a curriculum that promotes balance between *aqidah*, *akhlaq*, and intellectual competence, while encouraging respect for multiculturalism and interreligious harmony. Furthermore, the study highlights that an inclusive curriculum enhances students' critical thinking, empathy, and global awareness without neglecting Islamic identity. Therefore, it is recommended that Islamic educational institutions continue to innovate in curriculum design by contextualizing Islamic values within global educational paradigms.

Keywords:

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Islamic Religious Education, Inclusive Curriculum, Theory.
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INTRODUCTION

Islamic Religious Education (PAI) plays a strategic role in shaping the character and spirituality of students. In the context of Indonesia's multicultural and multireligious society, PAI is required not only to be a medium for internalizing Islamic values, but also to foster inclusive, tolerant attitudes and respect for differences. Unfortunately, in practice, the PAI curriculum still tends to be normative and exclusive, emphasizing cognitive aspects and memorization of religious doctrine without accommodating the complexities of the social realities faced by students. The theory of inclusive Islamic education offers a new perspective in designing a curriculum that can respond to the dynamics of the times. Inclusive Islamic education not only teaches religious teachings textually but also instills universal values such as compassion (*rahmah*), justice, brotherhood, and peace. Within this framework, PAI must be able to encourage the creation of a dialogical space between religion and social reality, and foster awareness of the importance of coexistence in diversity. The urgency of developing an inclusive PAI curriculum is increasingly relevant amid the increasing potential for social conflict based on religious identity, as well as the challenges of globalization that bring new streams of thought and culture. Therefore, it is necessary to formulate a curriculum that not only strengthens students' Islamic identity but also equips them with critical thinking skills, social empathy, and an open attitude toward differences. This study aims to examine the concept of inclusive Islamic education and integrate it into the

development of the Islamic Religious Education (PAI) curriculum. Using a qualitative approach and in-depth literature review, this research is expected to formulate an Islamic Religious Education (PAI) curriculum model that is adaptive, responsive, and relevant to the needs of students in a pluralistic society.

If we look at the reality of Islamic Religious Education (PAI) learning materials, particularly at the elementary and secondary levels, many learning processes remain uninteresting and uninnovative, both in terms of the content and the method used. This problem is caused by the material in PAI still standing alone and always being presented in isolation, with a focus on normative, ritualistic, eschatological, and theocentric aspects. This is exacerbated by the spirit of religious orthodoxy, where students are seen as passive beings ready to be shaped into any shape their educators desire, without any room for questioning and critical discussion of the phenomena occurring. Thus, religion is viewed as...*taken for granted* or something final. Aside from the material and the orientation of the delivery, the results are still not optimal. This is due to the continued high number of students engaging in violence, ranging from frequent inter-school wars that escalate into inter-resident violence, muggings, the number of children daring to abuse their parents, teachers abusing their students, and the emergence of intolerance between ethnicities, religions, races, and religions (SARA) and radicalism. These problems indicate the failure of moral instillation in education, particularly in Islamic Religious Education (PAI). Islamic Religious Education, which is essentially a moral education, remains a subject that plays a less than optimal role in fostering better morals in students. The Prophet Muhammad's most emphasized call for improving human morals is his hadith, "*Indeed, I have been sent to perfect morals.*".

Islamic Religious Education still focuses on dogmatic cognitive disciplines, emphasizing theological issues. This dichotomy, which should exist between Islamic Religious Education and other disciplines, has led to a dichotomy. This dichotomy is alarming, as it diminishes the significance of human existence in this world. Humans live in this world merely as a pathway to eternal life in the afterlife, fostering a disregard for worldly knowledge. Furthermore, the demands of modern developments require educational institutions to cultivate individuals who are not only proficient in science and technology (IPTEK) but also instill faith and piety (IMTAQ). This is now a necessity; the integration of both is used to define students' roles, particularly in government institutions. It is common knowledge that many officials, from low-ranking to high-ranking, possess extensive knowledge, yet their attitudes no longer concern them. The corruption committed demonstrates a loss of tolerance for others with different circumstances, as well as the misuse of the trust given. This indicates that religious education or religious understanding lacks meaning in life. One way to address this is to overhaul the existing curriculum. The curriculum, as a reference for educational implementation, must be continually

updated and developed to address emerging issues and prepare students for future challenges. Curriculum development is the first step in creating individuals who are competent in religious knowledge and practice, both from a religious perspective. *hablum minallah*, And *hablum minannas* with a religious paradigm that respects differences in studying them comprehensively (inclusive education). Currently, the existing curriculum should carry an inclusive integrative theme where in this case the curriculum is intended not only as a reference framework for providing material to students but also dominates the character of tolerance and integration of all types of material so that no material is superior to other materials. In this study will be seen from a psychological perspective where curriculum development must be adjusted to the level of student development. Therefore, curriculum development is considered very important in order to create religious education that can alleviate the concerns of the state, so this study aims to present the main concept of developing an inclusive integrative PAI curriculum implemented in educational institutions as an effort to address current educational problems.

LIBRARY REVIEW

A. Islamic education

Islamic Religious Education (PAI) is a learning process aimed at instilling Islamic values, both in understanding and in daily life practices. PAI holds a crucial position in the national education system, as stipulated in Law Number 20 of 2003 concerning the National Education System. As part of the compulsory school curriculum, PAI serves to shape students into individuals who are faithful, pious, and have noble character. In addition to providing an understanding of Islamic teachings, PAI also plays a significant role in building social awareness and tolerance for differences between religious communities (Pratama & Latifa, 2024). Etymologically, the word "education" comes from the root word "didik" with the prefix "men", thus becoming "mendidik." According to the Big Indonesian Dictionary (KBBI), educating is the process of providing training and nurturing in the form of teachings. Education can also be defined as a process aimed at changing the attitudes and behavior of individuals or groups in an effort to increase individual maturity and adulthood through various teaching and training methods (Akbar & Azani, 2024).

According to Rechey in his book *Planning for Teaching, an Introduction* Education has a broad meaning and is related to the maintenance and improvement of social life in a society. Education plays a role in preparing the younger generation to be able to carry out their obligations and responsibilities in the social environment. Therefore, education is not only limited to the formal context of schools, but also includes non-formal and informal education that occurs within the family and community. Education as a social activity has a very important function in human life, especially in complex modern societies (Sa'diyah, 2022). Education is a systematic and deliberate effort to help individuals develop their full potential to achieve a better quality of life. The main goal of education is

to mature humans as a whole, both physically and spiritually. Through education, a person can gain freedom of thought, feeling, speaking, and acting with full confidence and responsibility in living their daily lives (Akbar & Azani, 2024).

Many education experts have offered various definitions of the concept of education. Hasan Langgulung, for example, argues that education has two main functions. First, from a societal perspective, education aims to pass on culture from the older generation to the younger generation, thereby maintaining the continuity of social life. Second, from an individual perspective, education serves as a means to develop the potential of each individual so that it can be optimally utilized in life (Munawaroh, 2022). Education is a form of guidance consciously carried out by educators to support the physical and spiritual development of students, thus forming core personalities. This definition aligns with the concept of education in the national education system, which states that education is a deliberate effort to guide and prepare students through teaching and training methods to fulfill their roles in the future (Akbar & Azani, 2024).

Islamic Religious Education (PAI) has various definitions according to experts. PAI is a conscious and planned effort to guide students in recognizing, understanding, internalizing, and believing in Islamic teachings. Furthermore, PAI also aims to instill an attitude of tolerance and respect for followers of other religions, in order to realize a harmonious social life within the framework of national unity (Sa'diyah, 2022). Meanwhile, Munawaroh (2022) states that PAI is a development process carried out to help students understand Islamic teachings comprehensively. The ultimate goal is for students to practice Islamic values in their daily lives and make Islam their guiding principle.

Another opinion was put forward by Sunarti (2023), who emphasized that the essence of education is the process of transferring values, knowledge, and skills from the older generation to the younger generation so that they are able to face life's challenges. Therefore, in the context of Islamic education, there are two main aspects that need to be emphasized. First, Islamic education aims to shape character and instill moral values in accordance with Islamic teachings. Second, Islamic education also teaches knowledge regarding Islamic teachings, both theoretical and practical. Khanifah (2024) emphasized that Islamic Religious Education (PAI) is an education based on Islamic teachings and aims to shape Muslim individuals who are devout to Allah SWT. This education also aims to instill a sense of love for fellow human beings and the homeland as a form of gratitude for the gifts bestowed by Allah SWT.

Based on various expert opinions regarding Islamic education and religious education, it can be concluded that Islamic Religious Education (PAI) is a deliberate and planned effort to shape individuals with strong faith in Islamic teachings. PAI focuses not only on cognitive aspects or theoretical understanding of Islamic teachings, but also encompasses affective (emotional) and psychomotor (religious practice) aspects. Through PAI, students are guided to practice Islamic teachings in their daily lives and make Islam their guiding principle. Thus, Islamic religious education plays a crucial role in shaping the character of individuals who possess Islamic personalities, are responsible, and are able to contribute positively to social life.

Furthermore, Islamic Religious Education (PAI) plays a role in creating a harmonious atmosphere by instilling the values of tolerance between religious communities. This is crucial for maintaining the unity of a nation characterized by its diversity of beliefs and cultures. Through PAI, it is hoped that each individual will not only possess a sound religious understanding but also be able to act wisely in dealing with differences and forge positive social relationships with others. As part of the national education system, PAI has a broader goal than simply providing an understanding of Islamic teachings. This education is oriented towards developing individuals who possess a balance between knowledge, morals, and spirituality. The implementation of Islamic Religious Education (PAI) in schools has a strong foundation, both from a legal, religious, and psychological perspective.

B. Pluralism

The term pluralism comes from the root word "*plural*", "*plurality*", as well as "*pluralistic*". Pluralism means more than one or many. (*for referring to more than one*) (Manser 1995). In addition, pluralism is also defined as a view that states that reality consists of two or more independent elements. The definitive meaning of pluralism, as conveyed by Wijaya-Mukti, is as an understanding or awareness of a bond of unity in a certain sense together with an awareness of separation and categorical division (Wijaya-Mukti 2003). In the theological dictionary, pluralism is a philosophical view that does not consider everything to be one final principle, but rather accepts the existence of diversity. Pluralism can concern the cultural, political and religious fields (Shofan 2011). The word pluralism is also often stated to understand the meaning related to race, nation, religion and so on, which must live together as a group.

Understanding that "our society is pluralistic," diverse, and "composed of various ethnicities and religions" is not enough to indicate that this is a form of pluralism. This merely conveys the impression of fragmentation, not pluralism. In this case, the term pluralism is not only understood as *negative good* "negative goodness", or only seen from its function to avoid or eliminate fanaticism". The term pluralism should be understood as "the true bond of diversity in the bonds of civilization". Therefore, Budhy sees that to maintain the safety of humanity, it is closely related to the supervision and balance of pluralism (Rachman 2001). Likewise, Imam Subkhan defines religious pluralism as every religious adherent is required not only to acknowledge the existence and rights of other religions, but to be involved in efforts to understand differences and similarities in order to achieve harmony in diversity (Subkhan 2007). This is important for understanding, because life is not alone, life is full of multicultural diversity, and it is an inevitability for humans. "Multiculturalism is an undeniable reality, both in social life and in the nation and state. Therefore, some experts have positioned plural multiculturalism as a model. They do this because multiculturalism is expected to make the construction of social and national life better" (Zainuddin & Sulaiman W 2022).

In the historical-theoretical framework, the form of pluralism has been understood as a philosophical term since 1882. Until 1919, pluralism was also a term in political studies. Pluralism was also known and understood as a study related to the opposition to a monolithic state in 1993. The meaning of pluralism generally refers to tolerance of differences that exist in social and state life, while in the context of philosophy, pluralism has been dedicated and used since the

Enlightenment era, namely the 18th century by Kant and Wolf, where at that time it was also often referred to as the starting point for the emergence or rise of the modern thought movement. Theories about pluralism continued to develop since European philosophy in various studies and disciplines from the 19th century to the 20th century. In those two decades, ideas and dialogues related to religious pluralism have reached their climax, thus becoming a separate discourse and thought in the treasury of modern theology. Furthermore, entering the 21st century, there was an expansion of the word pluralism to educated society, which resulted in the emergence of various terms and definitions, both explicit and implicit, which of course require academic clarifications. Religious pluralism or religious pluralism phenomenologically shows a fact and deep meaning regarding religious practices and religious values that display a plurality of traditions and various variants of each tradition. Meanwhile, philosophically, the term is related to the theory of the relationship between various traditions. This theory discusses the relationship and connection between the various major world religions related to various perceptions, conceptions, and responses to the mysterious reality of divinity. This theory is approached through at least two main forms, inclusivism and exclusivism (Eliade 1987).

Understanding the concept of pluralism as mentioned above is revealed in Surah Al-Baqarah (2): 251: *"If Allah had not balanced some people with others, the earth would have been destroyed; but Allah is full of mercy to all the worlds."* Wahbah Az-Zuhaili in Tafsir Al-Munir mentions that Allah gives great grace and mercy to all mankind. He destroys the spreader of falsehood with the army of truth. If another tyrant then appears, Allah sends to him - at the right time - someone who will free mankind from him. Thus Allah gives victory to His messengers in the unseen, and supports the believers at the critical moment He wishes (Az-Zuhaili 2013). This is an affirmation that Allah created a mechanism of supervision and balance between fellow human beings in order to maintain the integrity of the earth, and is one of the manifestations of God's abundant mercy to mankind.

Rasidi sees that nowadays, awareness of the understanding and nature of pluralism and cross-culturalism needs to be considered. How can pluralistic meanings impact understanding that shows that pluralism no longer only indicates the meaning of one culture, ideology, or religion that can claim to be the only unique and even best system in the absolute sense. Rasidi also sees the importance of understanding pluralistic meaning as awareness and understanding of cross-culturalism, namely that human communities no longer live in partitions, so that every human problem today that is not seen within the parameters of cultural diversity is a problem that is methodologically misplaced (M 1968).

A person's absolute and absolute belief in what is believed and believed in is a natural thing. The attitude of religious absolutism is not disputed by anyone until the theory of religious relativism emerged. This relativism thinking is a pluralistic attitude towards religion (Yusuf Mundzirin 2005).

Diversity is a determining factor in the existence and distinctiveness of a society. Therefore, throughout the history of the formation and life of every social group, there has always been an awareness and recognition of diversity, as well as a commitment to accept and maintain diversity consistently and consistently

(Osman 2006).

Sachedina also outlined the importance of pluralism, namely: (a) pluralism can inspire pluralistic ideas that teach moral values and how to interact with other communities. (b) pluralism is contextual in nature, so that education about pluralism can eliminate cultural and national barriers, thus creating universality based on wisdom and morals. “*live and let live*” (live and let others live). (c) Religion (Islam) teaches that there is no compulsion in religion, but efforts at dialogue regarding pluralism are teachings that are ordered for all its followers (Sachedina 2014).

Muhammad Quraisy Shihab argued in this regard that God has given humans the freedom to choose the path they deem best and to express their opinions clearly and responsibly. This concludes that freedom of opinion, including the freedom to choose one's religion, is a right bestowed by God upon every human being (Shihab 2007).

Indonesian society is known as a pluralistic society. (*plural society*) (Nasikun 2008; Sulaiman W 2022). This is due to Indonesia's geographical extent, which is approximately 3,000 miles, stretching from east to west and over 1,000 miles from north to south. Furthermore, Indonesia's location is between the Indian and Pacific Oceans, as well as the continents of Asia and Australia. Furthermore, it is influenced by the Hindu, Buddhist, Islamic, and Christian religions (Ichtiyanto 2005).

Based on this belief in the reality of religious diversity, it is clear that a contextual understanding of religion can be achieved through efforts to understand religious and cultural plurality. The reality of the phenomenon of religious and cultural diversity in Indonesian society is a unique treasure and wealth for the development of education. It is undeniable that the diversity of Indonesia's population is unavoidably pluralistic, thus this issue is recognized in the constitution and has stated guarantees for the owners of each religious sect and adherents. Therefore, if this diversity is properly maintained, it will be a significant asset for the Indonesian nation (AR et al. 2021). However, on the other hand, progress can bring disaster and contain the potential for conflict if not managed properly. This pluralism, under the guise of democracy, with various sects entering Indonesia, has become a source of contention for transnational Islamic ideology (Suharto 2018).

C. Curriculum and its Implementation

Sailor and Alexander explained, “*curriculum is defined reflects volume judgments regarding the nature of education. The definition used also influences how curriculum will be planned and utilized*” (Alexander 1974). This explanation shows that the curriculum is a set of learning plans that will be realized in the learning process. Terminologically, the curriculum means an educational program that contains various teaching materials and learning experiences that are programmed, planned, and designed systematically based on applicable norms and used as a guideline in the learning process for educators to achieve educational goals. According to Dakir, the curriculum includes all programs implemented to support the learning process. The programs outlined are not only fixed in terms of administration but also concern the entirety used for the learning process (Dakir 2004). Suryobroto emphasized that the curriculum is meant to be every educational experience experienced by students provided by educators both in school and outside of school (Suryosubroto 2004). Meanwhile, in the National Education

System Law No. 20 of 2003 explains that the curriculum is a set of plans regarding the objectives, content and learning materials as well as methods used as guidelines in the preparation of the curriculum at the educational unit level and its syllabus in each educational unit (Arifin 2018).

Thus, "talking about the curriculum does not mean only talking about what books or teaching materials should be taught to students, or only talking about activities in the learning process, what methods or strategies should be carried out by educators so that students can master the teaching materials being taught" (Sulaiman W 2022b). But more than that, "Indeed, there are many things in the curriculum issue, including the issue of the goals and direction of education, the issue of material and its level and other issues related to it. Therefore, the issue of the curriculum is an issue that is linked to the interests of the entire community" (Sulaiman W 2022c) which is inseparable from management in its arrangement. A good curriculum is a curriculum that has a plan followed by implementation, and carries out evaluations in order to monitor implementation as planned (Haekal et al. 2022). "The purpose of all these activities is to achieve a good level of progress that must be achieved according to the goals of the educational organization concerned" (Sarifudin and Maya 2019).

Nurgiyantoro views the curriculum as a tool used to achieve predetermined goals in education. Curriculum and education are two closely related things, inseparable from one another. Nurgiyantoro emphasized that the relationship between education and curriculum is the relationship between the goals and content of education. Because there are goals, there must be the same tools to achieve them, and the way to achieve them is the curriculum. Related to the understanding and views on the curriculum mentioned above, the curriculum in Islamic higher education includes educational materials that are planned and implemented to realize the educational goals at the university. Therefore, the relationship between the main topics of the curriculum cannot be separated from three main dimensions: (1) curriculum as substance (learning experience), (2) curriculum as a system (learning program planning), and (3) curriculum as a subject (Ishak, I., & W. 2022).

METHOD

This study employed a descriptive qualitative method with a literature review technique as the primary approach to data collection and analysis. This method was chosen because it provides an in-depth understanding of how Islamic Religious Education (PAI) plays a role in fostering tolerance within schools and the community. The literature review was conducted by reviewing various relevant literature sources, including scientific articles, academic journals, and books on Islamic religious education and religious tolerance. By relying on reliable sources, this study aimed to identify concepts that support an understanding of the role of PAI in shaping students' character to be more tolerant of religious and cultural differences. The data obtained were analyzed using a descriptive approach, which involves outlining and explaining information found in the reviewed literature. Descriptive analysis was used to systematically illustrate how the teachings and values of PAI can foster inclusive attitudes and respect for diversity in everyday life. Furthermore, the literature review approach also enabled this study to compare various perspectives and findings from previous research (Nasution, 2023).

RESEARCH RESULTS AND DISCUSSION

Islamic Religious Education has several main roles in building an attitude of tolerance between religious communities in the school and community environment, as well as in developing the curriculum. Inclusive integrative based PAI among others:

1. Islamic Religious Education

A. Instilling Universal Islamic Values

Islam, as a religion that brings blessings to all of nature, teaches various universal values that must be instilled in everyday life. Values such as justice, compassion, and respect for differences are part of the fundamental teachings of Islam and should be at the core of Islamic religious education (PAI). By understanding these values, students are not only focused on worship but also on how to interact with others fairly and harmoniously. Islam is not only oriented towards the vertical relationship between humans and God (*habluminallah*), but also places great emphasis on horizontal relationships with other humans (*habluminannas*). Therefore, it is crucial for the PAI curriculum to integrate Islamic teachings that emphasize brotherhood, mutual respect, and tolerance into social life.

The concept of justice in Islam teaches that every individual should be treated equally regardless of ethnicity, race, or religion. This is reflected in the Quran, which emphasizes that humans were created in diversity so that they can know and understand one another. In the context of education, an understanding of justice must be instilled from an early age so that students understand the importance of being fair, both in social relationships, academics, and community life. Furthermore, the value of compassion is also an important element of Islam that must be taught in Islamic Religious Education (PAI). Compassion is not limited to family relationships or between fellow Muslims, but should be applied to all humanity. The Prophet Muhammad (peace be upon him) himself is a prime example of showing compassion to all people, including those of different faiths. This attitude teaches that Islam is not an exclusive religion, but rather an inclusive one that teaches love and peace. (Sapitri & Maryati, 2022).

Respect for differences is also a value emphasized in Islam. Numerous verses in the Quran acknowledge differences as natural and should be addressed wisely. Islam never teaches compulsion in religion, as stated in Surah Al-Baqarah, verse 256, which states that there is no compulsion in religion. Therefore, Islamic religious education should teach students that differences in belief are not a reason to hate or discriminate against others. Instead, differences should be viewed as part of a social richness that can enrich community life. The Islamic Religious Education (PAI) curriculum must be able to instill an attitude of openness to diversity so that students understand Islamic teachings not only from a normative perspective but also from an applicative perspective in social life. By instilling universal Islamic values in the PAI curriculum, it is hoped that students will grow into individuals who not only possess strong faith but are also able to play an active role in creating social harmony. Religious education should not only focus on ritual and dogmatic aspects, but must also shape characters who value justice, prioritize compassion, and are able to respect differences in an increasingly pluralistic society. (Sapitri & Maryati, 2022).

B. Raising Multicultural Awareness

Awareness of multiculturalism is becoming increasingly important in an increasingly global and complex world. In the context of Indonesia, which boasts ethnic, cultural, and religious diversity, Islamic religious education (PAI) can be an effective instrument in instilling multicultural values in students. Islam itself teaches openness to differences, as exemplified by the Prophet Muhammad (peace be upon him) in his social life in Medina. Through PAI learning, students can understand that diversity is not a threat, but rather a gift that must be managed with mutual respect and appreciation. Therefore, the PAI curriculum must be designed in such a way as to foster awareness of the importance of living side by side with others, regardless of religious and cultural backgrounds.

Throughout Islamic history, the Prophet Muhammad (peace be upon him) provided a concrete example of how to build a harmonious society amidst diversity. One of the most famous examples is the Medina Charter, which became the foundation for multicultural society at that time. This charter affirms that all groups, both Muslim and non-Muslim, have equal rights and obligations in maintaining peace and security. This concept can be used as teaching material in Islamic Religious Education (PAI) to demonstrate that Islam is not only about ritual worship but also contains social values that can be applied in community life. (Sapitri & Maryati, 2022).

Furthermore, Islamic Religious Education (PAI) teachers play a crucial role in instilling multicultural values in students. Teachers can use various approaches in learning, such as case studies, group discussions, or social simulations that illustrate how Islam teaches openness to differences. For example, teachers can provide examples of how Islam encourages its followers to respect followers of other religions and interact with them in a positive manner. In the context of everyday life, this can be realized by teaching students not to discriminate against their peers who have different religious and cultural backgrounds. Raising awareness of multiculturalism through PAI can also help reduce the potential for conflict arising from differences in belief. Ignorance and exclusive attitudes often trigger social tensions in society. Therefore, by providing a correct understanding of inclusive Islamic teachings, students will develop a broader perspective on diversity. They will better appreciate differences and be less easily provoked by issues that could potentially divide unity. In the long term, education based on multicultural values will produce a more tolerant generation capable of coexisting peacefully in a heterogeneous society.

C. Teaching the History of Harmonious Relations Between Religious Communities

Teaching the history of harmonious interfaith relations is an important step in instilling the values of tolerance and diversity in students. History records numerous examples of how Muslims have coexisted peacefully with followers of other faiths. One of the most famous examples is the Medina Charter, drafted by the Prophet Muhammad (peace be upon him) after his migration to Medina. This charter is the first constitution in Islamic history, governing the social and political life of a multicultural society. The charter grants each religious group equal rights and obligations in maintaining peace and shared prosperity. This demonstrates that from

its inception, Islam has instilled the values of brotherhood, justice, and mutual respect among religious communities.

Through this history lesson, students can understand that religious diversity is not something new, but has existed since ancient times and has been well-managed by Islamic teachings. This understanding is crucial so they are not easily influenced by narratives that view religious differences as a barrier to harmonious coexistence. By understanding the Medina Charter, students will realize that Islam teaches not only ritual worship but also provides guidelines for building a harmonious and mutually supportive society. They will see that these values apply not only to the past but remain relevant in modern life.

In addition to the Charter of Medina, there are many other examples in Islamic history that show how Muslims established good relations with followers of other religions. One example is the protection given by Muslim leaders to Christian and Jewish communities in Islamic territories. During the Caliphate of Umar ibn al-Khattab, for example, when Muslim forces conquered Jerusalem, Umar did not impose Islam on the local population. Instead, he guaranteed freedom of worship to Christians and respected their places of worship. Another example is in Andalusia, Spain, where Muslims, Christians, and Jews lived side by side for centuries in an atmosphere of mutual respect and cooperation in the fields of science, art, and trade. (Sapitri & Maryati, 2022).

By understanding the history of this harmonious relationship, students can see that coexistence in diversity is not merely a concept, but has been part of the reality of Islamic history. This understanding will shape a more open and tolerant mindset, so they are less easily provoked by narratives that lead to interfaith divisions. Islamic religious education (PAI) can play a vital role in introducing these historical stories to students, providing them with a broader perspective on how Islam has taught the values of togetherness since its inception. (Sapitri & Maryati, 2022). The application of historical values in everyday life is also an important part of the learning process. Teachers can provide concrete examples of how the principles taught in the Medina Charter and various other historical events can be applied in modern life. For example, in a school setting, students can be taught to respect the beliefs of their peers of different religions, not to impose their personal views on others, and to cooperate in various social activities regardless of religious background.

D. Developing a Critical Attitude towards Religious Issues

Developing a critical attitude toward religious issues is a crucial aspect of religious education. In today's digital information age, students are frequently exposed to various narratives related to religion, both positive and provocative. Unfortunately, much of the information circulating does not always come from valid sources and is often used as a propaganda tool for certain interests. Therefore, religious education must equip students with critical thinking skills so they can objectively sort and analyze information before believing it.

A critical attitude toward religious issues can help students understand that not everything circulating on social media or digital platforms can be trusted. They need to be able to research sources, examine the background of the author or content creator, and understand the purpose of the information being disseminated. For example, if they encounter news stating that a particular religious group has

engaged in actions deemed suspicious, they should not immediately believe the information but seek other sources that can confirm its truth. Furthermore, Islamic religious education (PAI) also needs to instill an understanding that differences in religious interpretation are normal and have existed since ancient times. (Sapitri & Maryati, 2022) Throughout Islamic history, many scholars have held differing views on religious teachings, yet they consistently upheld the values of brotherhood and mutual respect.

Teachers play a crucial role in fostering critical thinking in students regarding religious issues. During lessons, teachers can provide concrete examples of how hoaxes and propaganda are often used to create conflict between religious communities. Teachers can also teach methods for verifying information, such as seeking credible media sources, reading multiple perspectives before drawing conclusions, and discussing issues with people who have a broader understanding. A critical attitude toward religious issues also contributes to building a more harmonious social life. When individuals are open-minded and critical, they are less likely to be influenced by calls for extremism or intolerance. They will focus more on the values of unity and humanity, as taught in Islam.

E. Encouraging Positive Social Interactions

Encouraging positive social interactions is an effective way to foster tolerance in a multicultural and multireligious society. In schools and communities, interactions between adherents of different religions can be a means of eliminating prejudice and creating harmonious relationships (Sapitri & Maryati, 2022). Therefore, Islamic religious education (PAI) plays a crucial role in promoting various inclusive, faith-based activities, such as interfaith dialogue, cooperation in social activities, and visits to places of worship of other religions. Through these activities, students and the community at large can understand that religion is not a barrier to peaceful coexistence, but rather a means of strengthening solidarity and brotherhood between religious communities.

One form of positive social interaction is through interfaith dialogue. This dialogue can take various forms, such as classroom discussions, seminars, or extracurricular activities involving students from various religious backgrounds. In such dialogue, students are given the opportunity to share their views on their religious teachings and understand how other religions teach universal values such as peace, justice, and compassion. Through deeper understanding, students can develop mutual respect and avoid misunderstandings that often trigger conflict.

In addition to interfaith dialogue, cooperation in social activities is also an effective way to build positive relationships between followers of different faiths. Activities such as community service, community clean-up efforts, or aiding victims of natural disasters can provide opportunities for students and the community to work together, regardless of religious differences. In such situations, they will realize that humanitarian values are more important than differences in belief. Islamic religious education can be a driving force in initiating such social activities, emphasizing that Islam teaches concern for fellow human beings regardless of their religious background.

Visiting places of worship of other religions can also be a valuable experience for students. By visiting other religions' places of worship, they can observe firsthand how religious practices are conducted and understand the meaning of

these rituals. This experience can dispel prejudice and provide new insights into the unique ways each religion draws closer to God. Furthermore, these visits can provide students with the opportunity to ask questions and engage in direct discussions with followers of other religions, fostering closer relationships filled with mutual respect.

Positive social interactions can also be fostered through arts and cultural activities involving various elements of society. For example, artistic performances showcasing cultural elements from various religions can be a means of introducing the richness of Indonesian culture and traditions. This way, the public can see that differences are not something to be feared or avoided, but rather a part of the nation's identity that should be celebrated. Islamic religious education must play an active role in building awareness of the importance of positive social interactions. Teachers have a responsibility not only to teach the theory of tolerance but also to create an inclusive learning environment and encourage students to participate in activities that strengthen interfaith brotherhood (Sapitri & Maryati, 2022).

2. Curriculum Development Inclusive Integration-Based PAI

A. Curriculum Development

Curriculum development itself is basically a method used to direct the existing curriculum towards the desired educational goals because there are several positive things that influence educational goals, both from the curriculum and from outside, with the aim of ensuring that students' futures can be faced well. (Patimah, 2016). Curriculum development in its implementation must always adhere to the principles of development, including always being oriented towards goals or competencies, relevance, flexibility, continuity and efficiency as well as effectiveness.

So it can be said that curriculum development is basically a process to direct the curriculum towards positive educational goals and is planned in its development due to internal or external factors that are useful for student development in order to face their future and maintain the values, culture and norms that are held firmly by society, nation and state.

Curriculum development should be carried out continuously, this aims to anticipate and respond to societal developments without having to wait for a specific moment such as the change of minister of education or minister of religion. This can be done when society has entered a world that is very rapidly developing in terms of knowledge and technology as well as developments that occur in society, the political atmosphere, cultural systems and ethics (Busro, 2017). Because societal development will have an impact on changing goals, needs and challenges in society, education must be relevant so that the learning provided both in terms of material and life experiences does not deviate far from what is the ideal of society and must be addressed immediately. One form of total curriculum change is the emergence of a new institution at the high school level, namely the existence of SMK (Vocational High School). Its presence is used to address societal problems where many companies require employees who already have experience in certain

fields while the high school level only has a few majors that do not provide direct experience to students to hone their skills. In addition, changes at the curriculum level also occurred from KTSP to K13 which until now is still undergoing revisions because it is adjusted to the rapid developments in society. One change in the 2013 Curriculum is character-based education, which is considered essential today. Given the numerous societal issues of character degradation, education that can transform and revitalize fading character in school graduates is crucial. Therefore, the 2013 curriculum was designed with character education as its overarching theme.

Curriculum development efforts do not always go through a smooth path, there are certainly various obstacles that developers will face, including limited time in developing the curriculum where the current issues that will be answered are no longer relevant when the curriculum is finished being designed, there are differences in thinking between developers, both from teachers, administrators or school principals, education experts, stakeholders, the government and limited understanding and skills that teachers have in developing or implementing the results of the developed curriculum (Pasinringi, 2016).

In addition to internal institutional barriers, there are also obstacles arising from the community. This is because curriculum development requires community participation, which can take the form of material support or moral encouragement, such as feedback on the curriculum being developed. Furthermore, curriculum development requires significant costs. This also poses a barrier to curriculum development (Sukmadinata, 2013).

Integrative and Inclusive is a combination of two words: "integrative" and "inclusive." We'll discuss each one individually to understand its meaning and understand the meaning of the integration of the two.

B. Integrative Meaning

The meaning of Integrative in KBBI is taken from the word integration, which is interpreted as blending to form a complete or whole unit. If we look at the origin of the word, integration comes from English, namely *integrate* which means to combine, unify, or combine (Ismail, 2020). It is important to understand that integration here is not understood as a complete and identical union, but rather as a blending of the character, essence, and characteristics of sciences integrated in all their dimensions. This necessitates interconnectivity, or the interconnection of one science with another, through a pattern of mutual respect (Akademik, 2006).

The use of the word Integrative itself was first put forward by John Dewey, who combined it with other words, namely *integrated curriculum approach*, *integrated teaching* And there are several others. Psychologically, integration is the process of uniting various events or unifying diverse systems into a unified whole or with good coordination (Syafiqurrohman, 2020). The characteristics of integrative learning are: *First*, holistic, namely the study of a theme in the

implementation of learning viewed from various sides. *Second*, meaning that the relationship between one concept and another gives rise to various meanings that students can use in solving their problems, *third* active, namely this learning involves students actively which will later motivate students to learn, *fourth* disintegration between subjects is not visible, *fifth* the integration of subjects into a connected unity (Isrokatun, 2020).

C. Inclusive Meaning

Furthermore, inclusiveness means inclusiveness. Inclusiveness itself is sometimes interpreted as teaching students with special needs. However, the desired inclusivity in this sense is learning that encompasses all material, not just related to the individual. For example, when a religious sect learns not only the values contained within that sect, but also the values of other sects and acknowledges their existence by prioritizing a sense of equality rather than difference, and instilling an exclusive spirit for oneself. If humans instill inclusive principles, they instill an accommodating spirit, not a conflictive one. For example, if humans instill these inclusive values, people will acknowledge the existence of other sects and engage in dialogue with them, even with other sects and religions. This open attitude will result in healthy and harmonious social relations among fellow citizens. When drawn to Islamic inclusivity, this can be interpreted as a system that benefits everyone, not just Muslims, and this is how it will be proven that *Islam is the mercy of the world* not only for groups of people who are Muslim, but also for those who embrace other religions and even for those who are not religious.

Meanwhile, inclusive education is learning that prioritizes respect and embracing differences. With an inclusive approach to education, it is hoped that it will transform the education system by eliminating barriers to understanding and developing the material presented to students while still appreciating and respecting differences in learning.

This inclusive learning aims to enable students to change their attitudes, behavior, and mindsets to become more mature and have an inclusive attitude in placing themselves in a pluralistic society, which results in the creation of an inclusive and pluralistic religious atmosphere (Susanto, 2014).

Moh Roqib explains more broadly about inclusive education, namely education that can give courage to every human being in accepting diversity and preparing students in building a more comfortable civilization to live together, while developing a sense of solidarity between religions so that real harmony is realized (Roqib, 2009). Through the two descriptions that have been given between integrative and inclusive, it can be concluded that inclusive integrative education is an educational approach given to everyone with an effort to provide a comprehensive understanding of differences and prioritize a sense of equality and accommodation as well as combining various sciences/integration of science

between religious science and general science, so that it is hoped that students can take the meaning that occurs both in the learning material or the learning process that can be used to give meaning to students' lives. Through this inclusive integrative learning, it is hoped that it will make it easier for teachers and students to achieve more prular educational goals as an answer to the problems of moral degradation and radicalism that occur.

D. Inclusive Integration-Based Islamic Religious Education

Islamic Religious Education (PAI) is a field of study that demonstrates a scientific approach, ensuring that all activities within it are static and require continuous development. Therefore, Islamic Religious Education should be driven by a drive to develop itself toward excellence, whether through anticipation or reaction to new circumstances. Islamic Religious Education (PAI) development is not limited to its learning objectives, materials, strategies, evaluation, and so on. It also encompasses several other developments, such as the development of Islamic propagation through educational institutions, their management, and curriculum development, which incorporates several foundations, including psychological, philosophical, sociological, and fundamental, as well as other necessary foundations. It is hoped that the ongoing progress and innovations in Islamic Religious Education will benefit not only students but also society at large.

According to Syafiqurrahman, interconnected integrative education is divided into several levels, 1) Integrative at the philosophical level, The philosophical level in this study is intended so that each study must be given fundamental values, its relationship with other scientific disciplines including humanistic, which are integrated in Islamic Religious Education learning. 2) Integrative at the level of research methods and approaches, Integrative at the methodological level means the methodology used in the development of Islamic Religious Education science. Or in a broader sense in the form of an approach that can be an empirical approach, or other approaches. The mindset used can also be inductive or deductive. 3) Integrative at the material level, Namely integration of universal values with Islamic studies into social-science materials such as chemistry, biology, physics, anthropology and so on. The combination that occurs at the stage of the epistemological and axiological aspects. 4) Integrative at the strategy level, In this stage educators should be able to apply various learning models and not just dwell on one learning model. Educators can use variations of active learning, discovery learning and so on. 5) Integrative evaluation level, At the evaluation level there needs to be integration and innovation in its implementation, evaluation on the latest educational theory, namely evaluation designed to see the extent to which the stage of development and implementation of worship values by collaborating with sociology needs to be held, this is because the assessment at the affective and psychomotor stages in PAI learning is still weak. The development of Islamic Religious Education with an inclusive integrative perspective if referring to the

understanding of inclusivity Abdulaziz Sachedina is education that refers to Islam which recognizes the existence of differences so that the existence of other religions becomes a very broad source of knowledge.

Furthermore, this understanding of Islam also integrates religious education with other disciplines such as science, social studies, and other disciplines. Integration here is defined as the unification of religious knowledge and other disciplines, or an abbreviation of the term "integrative interconnection." Therefore, the relationship extends beyond the scope of Islamic Religious Education (Fiqh, Aqidah, Akhlak, Quran, Hadith, and SKI) to other disciplines. Furthermore, the unification of religious knowledge and other disciplines does not imply a single, identical entity (without any differences whatsoever), but rather a spiritual integration of the essence, character, and style of their knowledge. Therefore, this learning can simultaneously eliminate or gradually erode the notion that religious knowledge and general knowledge are distinct or dichotomized. Through this learning process, students will understand that the essence of all knowledge is one: knowledge that originates from the Almighty God. Studying it is obligatory for all humankind, from the cradle to the grave. All activities require knowledge, and all situations require knowledge so that there is no longer a dichotomy in knowledge, what exists is that all knowledge is a requirement for human behavior and positioning knowledge in its respective place is something that humans must and should be able to do.

The urgency of reintegrating the inclusiveness of Islamic teachings into Islamic Religious Education is to create students who are truly pluralistic, tolerant, humanistic, transformative, up-to-date, and egalitarian. It is hoped that creating such students will address current educational challenges, namely moral degradation and the numerous issues of intolerance, not only within religious differences but also within the smaller scope of sectarian differences within a religion, and even within social, cultural, racial, and ethnic boundaries.

E. Development of an inclusive integrated Islamic Education curriculum

As a foundation for curriculum development, psychology plays a crucial role in determining the appropriateness of curriculum development. It not only addresses the adaptation of subject matter to students' developmental stages, but also encompasses strategies, models, media, and other aspects related to learning implementation. Developmental psychology requires adapting material to students' ages to facilitate delivery and understanding. Teachers also develop methods and media appropriate to students' developmental levels. Learning psychology, on the other hand, addresses changes in human behavior. Teachers must be able to design the teaching and learning process, as the essence of education is changing student behavior.

Educational psychology is used to determine materials appropriate to students' developmental levels. This is crucial in the development of an inclusive

integrated Islamic education curriculum, where appropriate materials and students' developmental levels are needed to ensure students do not experience difficulties in absorbing the material. Furthermore, learning psychology contributes to the design of learning strategies that students can easily accept and learn.

The development of Islamic scholarship necessitates the understanding that students should now possess more than just religious knowledge. It is no longer the time for students to understand that this life is only about...*Ukhro*only. Psychology explains that in addition to spiritual and psychological development, students also need physical development and other abilities that support their lives. Ilhamudin and Mualifah said that children need balanced stimuli, so not only their intelligence elements are honed but also elements of the child's personality that refer to morals (Wisadirana, 2019). In this integrative framework, it reflects the integration between science represented by intelligence and religious knowledge represented by the development of the child's personality, personality here suggests that personality is reflected by religion, this personality is reflected in the morals of the Prophet SAW when he was a messenger to the ignorant society of Mecca, namely *Siddiq, trustworthiness, tabligh* And *fathonah* Or, it could be said, prophetic morals. Human nature, which requires both intelligence and morals, provides an opportunity for the development of an inclusive, integrative Islamic Religious Education curriculum within a psychological framework.

Furthermore, the need for curriculum development is intended as a solution to radical religious understanding. The term "inclusive" in the development of an inclusive integrated Islamic Religious Education curriculum does not imply equality in inclusive education, but rather equality in understanding a subject. Teachers do not explain to the extremes of only one understanding, as is the background to the emergence of divisions, namely understanding and fanaticism towards one school of thought. Instead, teachers explain all forms of understanding that will later foster a wise attitude in students to appreciate and respect every behavior and action of others who turn out to have the same scientific basis. Therefore, educators have further tasks beyond simply delivering lesson material, namely: 1) Studying each student's development with the aim of being able to develop appropriate strategies, 2) Preparing all learning needs, 3) Providing good strategies so that each student is able to achieve an even understanding.

Development is carried out at the material level where apart from the material being developed according to the age of the students, there are also integration values in it, the examples given are not only at the religious level but also at the social level. *basyarariah* This necessitates the role of scientific interpretation to provide students with a scientific understanding of the verses of Allah SWT. Furthermore, at the material level, it is often only explained about the religions existing in Indonesia without providing material on respect for each religion. Therefore, even within the Islamic religious education level, it must exemplify that the reality of different religions is an inevitability that is

already present in the text and this is something to be grateful for. This means that the verses of the Qur'an that explain humans are divided into tribes are realistic not only This is true even at the ethnic level, even at the religious level. However, we must still prioritize *Your saints*.

Then at the level of learning methods, educators do not only use methods that are only centered on *teacher center* It also provides students with experiences of diversity within both religions and sects. Within religion, students are invited to observe the state of other religions in a given area or can also invite a religious figure to introduce them to the values of similarity inherent in each religion. However, this must be tailored to the child's developmental level. This introduction should only be conducted when the child is mature enough to understand Islamic teachings. Besides religion, there are also various sects. If there are no figures available for discussion, it is the teacher's responsibility to understand the values of similarity in different realities and then explain them to their students. At the evaluation level, teachers are required to personally assess their students' understanding of the material presented, which can be done through periodic oral exams. In addition to cognitive evaluation, affective and psychomotor aspects are also evaluated. Students are presented with or placed in different realities, and teachers observe their responses in facing realities that differ from their beliefs. In addition, the cognitive aspect of students is not only studied from one scientific perspective but from an interdisciplinary perspective. This can be provided by presenting question texts that touch on the integration between religion and general knowledge and also the universality of religiosity so that students are indirectly placed in conditions that always exist in a universal environment.

CONCLUSION

Islamic Religious Education (PAI) plays a crucial role in fostering interfaith tolerance, both within the school environment and in the broader community. With an inclusive approach, PAI can instill Islamic values that emphasize justice, compassion, and respect for differences, enabling students to understand that Islam teaches not only faith but also social harmony. Furthermore, through an understanding of the history of harmonious relations between religious communities, students can see that coexistence in diversity has been part of Islamic teachings since the time of the Prophet Muhammad. PAI must also equip students with critical thinking skills in addressing religious issues so they are not easily influenced by propaganda or narratives that can trigger conflict. Positive social interactions, such as interfaith dialogue, cooperation in social activities, and visits to places of worship of other religions, must continue to be encouraged to create more harmonious relationships between adherents of different faiths. Therefore, the PAI curriculum must continue to be developed to meet the challenges of the times, while adhering to the universal values of Islam that teach peace and tolerance. Thus, PAI can contribute to forming a generation that not only has strong faith, but also has an open attitude, respects diversity, and is able to maintain social harmony in multicultural Indonesia.

The development of an inclusive integrated Islamic Religious Education curriculum is a curriculum development aimed at overcoming the dilemma of integrating science and religion, in addition to the emergence of radical groups that do not want to acknowledge the existence of diversity which has become a very worrying fate. The development of an inclusive integrated Islamic Religious Education curriculum is a development that leads to the readiness of students to accept and understand unity, especially in relation to sources of knowledge that are often disputed. In addition, the inclusiveness described here is not inclusive to the abilities of students who do not meet the needs, but inclusive in the sense of being willing to open oneself to different things and willing to accept them and interact with them in a harmonious way. Efforts to develop an inclusive integrated Islamic Religious Education curriculum are carried out at the level of essence, namely the equalization that all knowledge has the same essence, namely Allah SWT. then implemented in the material, namely providing material related to the integration between religious and general knowledge which necessitates the need for scientific interpretation then at the method level it is also touched upon with different things but at the level of prioritizing accommodation and similarities between different things and at the evaluation level at the cognitive level students are given question wording that prioritizes a sense of tolerance and integration of knowledge and at the affective level the teacher provides different realities to students and sees the responses given by students, evaluation in verbal form is also carried out to determine the development and understanding of students regarding differences.

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