



Multicultural-Based Islamic Education Curriculum Design for Strengthening Religious and Tolerant Character

Mohammad Rohman Rifai¹, Widya Ariana², Muhammad Ainur Rohman¹, Muhammad Faza Zahiduzzaka¹, Muhammad Fauzan Rivaldi¹

¹Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo, Indonesia

²Universitas Airlangga, Indonesia

✉ mohammad.rohman@student.uinponorogo.ac.id*

Abstract

Moral problems among students, reflected in declining digital ethics, low empathy, verbal bullying, symbolic violence, and religious exclusivism, indicate that Islamic Religious Education learning remains overly focused on normative knowledge transfer. This study aims to formulate a multicultural-based Islamic education curriculum design for strengthening students' religious and tolerant character. The study employed a qualitative method using a content analysis approach. Data were obtained from scholarly journal articles, curriculum and multicultural education books, character education literature, and religious moderation documents. The data were analyzed through literature reduction, thematic categorization, interpretation, and conceptual synthesis. The findings propose the DAK-PM model (Multicultural Islamic Education Curriculum Algorithmic Design), which consists of six stages: diagnosing moral problems, mapping learning outcomes and learning objectives, integrating multicultural values, designing dialogic-collaborative pedagogy, conducting authentic character assessment, and curriculum reflection and revision. The model integrates Tyler's curriculum rationale, Taba's inductive curriculum model, Banks' multicultural education dimensions, Gay's culturally responsive pedagogy, and Lickona's character education framework. The study implies that Islamic education curricula should be transformed into a learning ecosystem that balances ritual religiosity, social morality, diversity literacy, digital ethics, and peaceful living skills in multicultural societies.

Article Information:

Received February 10, 2026

Revised March 18, 2026

Accepted April 10, 2026

Keywords: *Multicultural curriculum, religious character, tolerance education, curriculum design, content analysis*

INTRODUCTION

Islamic Religious Education carries a dual mandate, namely strengthening students' relationship with Allah while guiding social behavior in accordance with the values of compassion, ethics, justice, and public benefit. In the context of Indonesia's multicultural society, this mandate cannot be separated from students' ability to live peacefully alongside individuals from different religious, ethnic, cultural, linguistic, social, and family backgrounds. Therefore, an Islamic Religious Education

How to cite:

Rifai, M. R., Ariana, W., Rohman, M. A., Zahiduzzaka, M. F., Rivaldi, M. F. (2026). Multicultural-Based Islamic Education Curriculum Design for Strengthening Religious and Tolerant Character. *Ahlussunnah: Journal of Islamic Education*, 5(1), 249-262.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

curriculum that merely emphasizes cognitive mastery without engaging students in experiences of diversity risks producing formalistic religiosity that does not necessarily foster respectful, empathetic, and tolerant attitudes.

The moral problems experienced by students today demonstrate increasingly complex characteristics. Some appear in direct forms, such as verbal bullying, degrading remarks toward peers, disrespectful behavior toward teachers, and low concern for vulnerable groups. Others emerge within digital spaces through the spread of provocative content, hate-based comments, and the uncritical consumption of religious information. These moral problems are not solely related to weak individual self-control, but also indicate that curriculum design has not fully integrated religious knowledge, social experience, dialogical skills, and character habituation within the learning process.

Recent studies on Islamic Religious Education indicate that issues of moderation, tolerance, character development, digital literacy, and curriculum transformation have become increasingly important in Islamic education discourse. Research concerning moderation values in Islamic Religious Education curricula, peaceful learning development, tolerance education in Muslim minority institutions, prosocial behavior formation, and the transformation of the Merdeka Curriculum demonstrates that Islamic Religious Education should be designed as a space for value dialogue rather than merely as the transmission of doctrinal knowledge (Junaidi et al., 2025; Arifin et al., 2025; Thohir et al., 2025; Hady et al., 2025; Kosim et al., 2025; Aulia et al., 2025). Furthermore, findings regarding the representation of religious moderation in Islamic Religious Education textbooks reinforce the importance of systematic curriculum content analysis to ensure that multicultural values do not remain merely rhetorical concepts (Ritonga & Nurmawati, 2025).

Multicultural education provides a conceptual framework for reconstructing the objectives, content, learning experiences, and evaluation systems of Islamic Religious Education. Banks and Banks (2019) argue that multicultural education should not be limited to adding examples of cultural diversity into learning materials. Instead, it must address knowledge construction, prejudice reduction, equitable pedagogy, and empowering school culture. Gay (2018) further emphasizes that culturally responsive pedagogy positions students' experiences as important learning resources. From the perspective of character education, Lickona (1991) explains that students' morality develops when moral knowledge, moral feeling, and moral action are cultivated holistically.

Within curriculum studies, Tyler (2013) proposes four fundamental questions concerning educational objectives, learning experiences, the organization of learning experiences, and evaluation. Meanwhile, Taba (1962) introduces an inductive curriculum model beginning with the diagnosis of students' needs. These frameworks are highly relevant for designing a multicultural-based Islamic Religious Education curriculum because moral problems cannot be addressed solely through the addition of learning materials. They require contextual diagnosis, objective mapping, the selection of meaningful learning experiences, pedagogical organization, and authentic character evaluation.

The novelty of this article lies in the formulation of the DAK-PM model, namely the Algorithmic Design of a Multicultural Islamic Religious Education Curriculum, which integrates moral problems, Islamic educational values, multicultural education principles, pedagogical strategies, and character assessment into a single operational framework. Unlike previous studies that primarily focus on religious moderation, tolerance, or media development in a partial manner, this article offers a curriculum design that can function both as a conceptual framework and as a practical instrument for Islamic Religious Education teachers in developing religious, tolerant, and diversity-responsive learning.

Based on the background above, this study addresses three main questions:

how students' moral problems can be analyzed as the basis for designing a multicultural-based Islamic Religious Education curriculum; what values, principles, and theories are relevant for constructing such a curriculum; and how the curriculum design model can be formulated to strengthen students' religious and tolerant character. Therefore, this study aims to develop a multicultural-based Islamic Religious Education curriculum design that possesses strong theoretical foundations, responds to contemporary moral problems, and provides operational guidance for the implementation of Islamic Religious Education learning in schools.

METHODS

This study employed a qualitative method using a content analysis approach. This approach was chosen because the study focused on formulating a conceptual curriculum design through the analysis and synthesis of various literature related to Islamic Religious Education curriculum, multicultural education, character education, and students' moral problems. Content analysis was used to identify recurring patterns of ideas, values, principles, and curriculum design models found in scientific literature (Baroud et al., 2025; Engkizar et al., 2026; M et al., 2026).

The data sources consisted of scholarly journal articles, curriculum books, multicultural education literature, character education literature, and policy documents related to religious moderation and Islamic education development. The sources were selected purposively based on thematic relevance, theoretical contribution, and their relation to the focus of the study.

The data analysis was conducted through four stages. First, literature reduction was carried out by selecting sources directly related to Islamic Religious Education curriculum, moral problems, multicultural education, and character formation. Second, thematic coding was employed to identify major themes such as religiosity, tolerance, dialogue, justice, compassion, moderation, and authentic assessment. Third, conceptual synthesis was conducted by integrating Tyler's curriculum rationale, Taba's inductive model, Banks' dimensions of multicultural education, Gay's culturally responsive pedagogy, and Lickona's character education framework. Fourth, the DAK-PM model was formulated as a conceptual curriculum design integrating multicultural values, pedagogical strategies, and character assessment within a single operational framework.

Data validity was maintained through source triangulation and theoretical triangulation. Source triangulation was conducted by comparing various scientific literature and relevant policy documents, while theoretical triangulation was carried out through the integration of perspectives from curriculum studies, multicultural education, and character education (Engkizar et al., 2023, 2025; Kara, 2023). Therefore, the findings of this study were developed through a systematic scientific synthesis and may serve as a conceptual foundation for future empirical research.

Table 1. Data Sources and Their Analytical Functions in the Study

Source Category	Source Category	Source Category
El-Rusyd Journal Articles	Rahmi (2021, 2022); Izmi (2022)	Strengthening the context of curriculum development, learning innovation, and Islamic educational traditions.
Foundational Books	Tyler, Taba, Banks, Gay, Lickona, Krippendorff, Creswell, Miles et al.	Providing theoretical and methodological foundations for formulating the curriculum design model.
Policy Documents	Religious Moderation Policy of the Ministry of Religious Affairs of the Republic of Indonesia	Reinforcing the orientations of nationalism, anti-violence, tolerance, and accommodation toward local culture.

RESULT AND DISCUSSION

Students' Moral Problems and Their Implications for Islamic Religious Education Curriculum Design

The synthesis of the literature indicates that moral problems in Islamic Religious Education learning cannot merely be understood as individual student failures. These problems arise from the interaction between social change, digital culture, identity diversity, and weaknesses in value-based learning design. When students obtain religious information from digital spaces without adequate critical literacy, tendencies toward black-and-white thinking, blaming others, and limited dialogical ability may emerge. At the same time, Islamic Religious Education learning that emphasizes conceptual memorization more than ethical experience causes students to understand moral concepts cognitively without being able to implement them in diverse social contexts.

Moral problems are also reflected in the gap between ritual piety and social piety. Students may demonstrate obedience in formal worship practices while remaining weak in respecting differences, maintaining ethical communication, helping others, and resolving conflicts constructively. This finding indicates that religious character should be understood comprehensively, not only as individual obedience to God, but also as an ethical commitment toward fellow human beings and the social environment. Therefore, tolerant character is not an additional value outside Islamic Religious Education, but an integral part of Islamic teachings concerning compassion, justice, ta'aruf, ukhuwah, and respect for human dignity.

Table 2. Mapping of Moral Problems and Responses of the Multicultural Islamic Religious Education Curriculum

Moral Problems	Curricular-Pedagogical Roots	Curriculum Design Responses in Islamic Religious Education
Verbal and symbolic bullying	Moral learning has not been sufficiently based on real-life experiences and social empathy.	Applying case studies, role play, compassion-based classroom agreements, and communication ethics rubrics.
Religious exclusivism	Diversity-related materials have not been developed as spaces for dialogue and the formation of moderate religious reasoning.	Integrating the values of tasamuh, tawassuth, i'tidal, and ta'aruf into learning outcomes, learning objectives, and learning activities.
Weak digital ethics	The curriculum has not connected Islamic Religious Education with digital ethics and information literacy.	Developing Islamic digital ethics projects, information verification activities, and peaceful content campaigns.
Low social awareness	Assessment in Islamic Religious Education remains predominantly cognitive and insufficiently evaluates moral actions authentically.	Applying social service project assessments, reflective journals, and behavioral observations.
Ritual-social gap	Piety is primarily understood as individual practice.	Designing learning experiences that connect worship, morality, justice, and social welfare.

Theoretical Foundations: Islamic Religious Education Curriculum, Multicultural Education, and Religious-Tolerant Character

The DAK-PM model is constructed upon five major theoretical foundations. First, Tyler's curriculum rationale emphasizes the importance of consistency among educational objectives, learning experiences, the organization of learning experiences, and evaluation. In the context of Islamic Religious Education, learning objectives should not stop at mastery of religious texts, but should also develop students' ability to interpret Islamic values within diverse social realities. Second, Taba's inductive model positions students' needs assessment as the starting point of curriculum

development. Therefore, Islamic Religious Education teachers need to understand moral problems and school diversity contexts before determining learning materials, instructional strategies, and assessment methods.

Third, Banks' multicultural education theory emphasizes content integration, knowledge construction, prejudice reduction, equitable pedagogy, and empowering school culture. These five dimensions are highly relevant to Islamic Religious Education because religious learning often encounters issues related to knowledge authority, social stereotypes, and majority-minority relations. Fourth, Gay's culturally responsive pedagogy positions students' cultural experiences as important resources for creating meaningful learning. Fifth, Lickona's character education theory views character as the integration of moral knowing, moral feeling, and moral action. In this study, religious and tolerant character is formulated as the integration of value knowledge, moral sensitivity, and consistent social action.

Recent literature further strengthens the importance of this integration. Studies on religious moderation in curricula, the transformation of Islamic Religious Education, tolerance education in Muslim minority institutions, peaceful learning, prosocial behavior, and the development of peace-oriented Islamic learning media indicate that Islamic Religious Education requires approaches that connect Islamic teachings with students' social realities (Junaidi et al., 2025; Arifin et al., 2025; Thohir et al., 2025; Hady et al., 2025; Kosim et al., 2025; Adawiyah et al., 2024). Furthermore, studies concerning textbooks, multicultural education in Islamic higher education institutions, and character formation in Islamic educational institutions reveal that tolerance values should be present simultaneously at the levels of content, pedagogical practice, and institutional culture (Ritonga & Nurmawati, 2025; Sibawaihi et al., 2025; Hosaini et al., 2024).

Table 3. Theoretical Synthesis for Multicultural Islamic Religious Education Curriculum Design

Main Theory	Key Ideas	Implications for Islamic Religious Education Design
Tyler	Objectives, learning experiences, organization, and evaluation.	Aligning learning outcomes, learning objectives, learning activities, and character assessment.
Taba	Curriculum development begins with diagnosing students' needs.	Identifying moral problems, classroom diversity, and students' needs before designing learning modules.
Banks	Content integration, knowledge construction, prejudice reduction, equitable pedagogy, and school culture.	Ensuring multicultural values are integrated into content, methods, discussions, classroom relationships, and school culture.
Gay	Culturally responsive pedagogy.	Using students' cultural experiences as learning resources in Islamic Religious Education.
Lickona	Moral knowing, moral feeling, and moral action.	Assessing character through knowledge, moral attitudes, and real social actions.

Principles of Multicultural-Based Islamic Religious Education Curriculum Design

The tauhid-humanistic principle positions tawhid as an ethical foundation connecting individual religiosity with respect for human dignity, justice, and compassion in social life. Thus, strengthening faith is not positioned exclusively, but directed toward developing social and humanitarian responsibility. The principles of *rahmah* and *tasamuh* emphasize that the curriculum should cultivate empathy, social awareness, and tolerance as integral parts of Islamic morality. In this context, tolerance is understood as the ability to live peacefully and fairly alongside others without eliminating individual religious beliefs.

The principle of dialogue and *tabayyun* positions Islamic Religious Education

learning as a dialogical space that trains students to think critically, verify information, listen to different perspectives, and express opinions respectfully.

The principle of pedagogical justice emphasizes that all students should have equal opportunities for participation without discrimination based on social, economic, cultural, or academic backgrounds. The principle of authentic assessment positions religious and tolerant character as competencies assessed through real actions, social projects, self-reflection, and behavioral observation rather than solely through written examinations.

The DAK-PM Algorithm: From Moral Diagnosis to Character Evaluation

The DAK-PM model is designed as an algorithmic curriculum development framework to assist Islamic Religious Education teachers in translating multicultural values into operational learning practices. In this study, the term algorithmic refers to a systematic curriculum development flow that integrates moral problem diagnosis, learning objectives, learning materials, pedagogical strategies, and character assessment.

Table 4. Algorithm of Multicultural Islamic Religious Education Curriculum Design (DAK-PM)

Stage	Input	Process	Output
Diagnosis	Data on moral behavior, school culture, and student diversity.	Identifying dominant moral problems and students' character needs.	Mapping of classroom and school moral problems.
Mapping	Learning outcomes, learning objectives, learning pathways, and the <i>Rahmatan lil Alamin</i> Pancasila Student Profile.	Mapping Islamic Religious Education competencies related to religiosity and tolerance.	Value-based learning objectives.
Value Integration	Values of <i>rahmah</i> , justice, <i>tasamuh</i> , <i>tawassuth</i> , <i>musawah</i> , and <i>ta'aruf</i> .	Connecting values with Quran-Hadith, <i>Aqidah</i> , <i>Akblaq</i> , <i>Fiqh</i> , and Islamic Cultural History materials.	Matrix of value-material integration.
Pedagogy	Students' contexts and contemporary social issues.	Designing dialogue, case studies, social projects, role play, and cross-background collaboration.	Multicultural learning scenarios.
Assessment	Character rubrics, reflective journals, portfolios, and observations.	Assessing moral knowing, moral feeling, and moral action.	Profiles of religious and tolerant character.
Reflection-Revision	Assessment results and learning feedback.	Revising objectives, materials, strategies, and classroom culture.	Adaptive and sustainable curriculum.

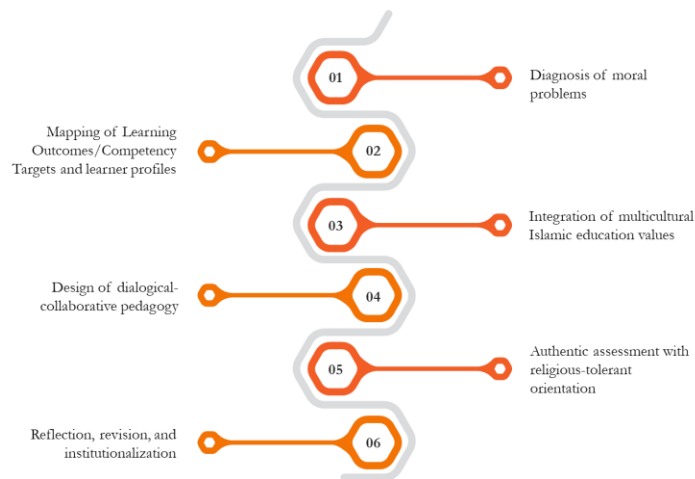


Fig 1. Algorithmic Chart of Multicultural Islamic Education Curriculum Design (DAK-PM)

Matrix of Multicultural Value Integration in Islamic Religious Education Materials

The integration of multicultural values in Islamic Religious Education is not intended to alter the fundamental identity of religious education, but rather to broaden its learning orientation so that Islamic values can function contextually within diverse social realities. In this context, Quran-Hadith materials may be directed toward understanding verses and prophetic traditions related to human dignity, *tabayyun*, justice, and social brotherhood (Engkizar et al., 2024). *Aqidah* materials function to strengthen tawhid that promotes moral responsibility and respect for human dignity rather than exclusivist attitudes and religious superiority. Meanwhile, *Akblaq* becomes a strategic space for cultivating empathy, ethical dialogue, social awareness, and an anti-violence culture. In the area of *Fiqh*, students may be introduced to traditions of respectful and argumentative differences of opinion, while Islamic Cultural History can present historical experiences of Muslim societies in building civilizations that were open to cultural diversity.

Table 5. Matrix of Islamic Religious Education Materials, Multicultural Values, and Pedagogical Strategies

Islamic Religious Education Subject Areas	Multicultural Values	Pedagogical Strategies	Assessment Evidence
Quran-Hadith	<i>Tabayyun</i> , <i>rahmah</i> , justice, <i>ta'aruf</i>	Thematic interpretation, hate speech case analysis, and discussions on social verses	Reflective notes and presentations on communication ethics
<i>Aqidah</i>	Humanistic tawhid, moral responsibility, respect for human dignity	Value dialogue and concept mapping on the relationship between faith and social morality	Reflective essays on the relationship between faith and social behavior
<i>Akblaq</i>	Empathy, <i>adab</i> , compassion, and anti-violence	Role play, compassion-based classroom projects, and peer mentoring	Behavioral observations and social action portfolios
<i>Fiqh</i>	Tolerance toward differences of opinion, public welfare, and justice	Simple <i>bahtsul masail</i> and comparative studies of scholars' opinions conducted respectfully	Rubrics for respectful argumentation and discussion reports
Islamic Cultural History	Coexistence, civilization, and	Historical figure studies, cultural encounter	Digital products, infographics, and

appreciation of mapping, and classroom learning reflections
local culture museum projects

Pedagogical Strategies in the Multicultural Islamic Religious Education Curriculum

The first strategy is dialogical pedagogy. This approach positions the classroom as a discursive space that enables students to develop the ability to ask questions, listen to different perspectives, and construct ethical arguments. In issues related to differences in schools of thought, religious traditions, and local cultural practices, teachers guide students to understand the foundations of arguments, social contexts, and ethics of expression. This strategy is important because tolerance develops not through passive attitudes, but through the ability to engage in respectful dialogue.

The second strategy is moral case-based learning. Cases involving bullying, digital defamation, discrimination against minority groups, or intergroup conflicts are analyzed through the perspective of Islamic Religious Education by examining violated values, relevant religious texts, affected parties, and more ethical and just solutions. This approach helps students develop contextual moral decision-making skills rather than merely memorizing theoretical moral concepts.

The third strategy is social projects. Students are encouraged to design social actions that strengthen social awareness, such as digital ethics campaigns, school and mosque cleanliness programs, charity initiatives, or interclass dialogues on friendship and diversity. Social projects function as integrative media connecting moral knowing, moral feeling, and moral action within contextual learning experiences. The fourth strategy is spiritual-social reflection. Reflection is directed not only toward understanding learning materials, but also toward changes in how students communicate, select digital content, treat others, and respond to social differences. Such reflections may be conducted through reflective journals, commitment cards, and formative conversations between teachers and students.

Table 6. Learning Scenario Design for Multicultural Islamic Religious Education

Learning Stage	Teacher and Student Activities	Character Values Developed
Contextual opening	Teachers present actual moral cases and invite students to identify relevant Islamic values	Moral awareness and social sensitivity
Exploration of texts and concepts	Students examine verses, hadiths, and scholars' opinions through guided critical questioning	Knowledge-based religiosity and <i>tabayyun</i>
Multicultural dialogue	Heterogeneous groups discuss, listen to one another, and construct respectful arguments	Tolerance, deliberation, and appreciation of differences
Action/project	Students design concrete actions such as digital ethics campaigns or social care activities	Moral action, empathy, and social responsibility
Reflection and evaluation	Students write reflections on behavioral changes while teachers provide formative feedback	<i>Muhasabah</i> , <i>istiqamah</i> , and self-development

Rubric for Evaluating Religious and Tolerant Character

Evaluation in this curriculum design applies authentic assessment because religious and tolerant character cannot be measured solely through right-or-wrong written examinations. Teachers require observable behavioral evidence, student reflections, social project outputs, and participation in social interactions. Therefore, the following rubric is designed as an initial instrument that may be adapted to different educational levels and contexts.

Table 7. Rubric for Evaluating Religious and Tolerant Character

Aspect	Score 1	Score 2	Score 3	Score 4
--------	---------	---------	---------	---------

Meaningful religiosity	Understands religion merely as a formal obligation	Begins connecting worship with social behavior	Demonstrates consistency between worship and social morality	Uses religious values as the basis for moral decision-making and social responsibility
Communication ethics	Frequently uses degrading language or interrupts others	Begins maintaining respectful language but inconsistently	Speaks politely and listens to differing opinions	Becomes a role model in respectful dialogue, <i>tabayyun</i> , and conflict resolution
Tolerance	Rejects or mocks differences	Passively accepts differences	Respects differences without imposing opinions	Actively builds cooperation across backgrounds and defends discriminated individuals
Empathy and social awareness	Shows little sensitivity toward others' difficulties	Willing to help when requested	Voluntarily helps others in certain situations	Initiates sustainable social actions
Islamic digital literacy	Easily spreads unverified information	Begins understanding the importance of verification	Verifies information and avoids provocation	Actively educates others regarding digital ethics and peaceful content

Theoretical and Practical Implications

Theoretically, the DAK-PM model expands the study of Islamic Religious Education curriculum by positioning moral problems as the entry point of curriculum design rather than merely as a normative background. The model integrates classical curriculum theory, multicultural education, and character education into an interconnected conceptual framework. This finding indicates that the Islamic Religious Education curriculum should not be understood solely as a list of learning materials, but also as encompassing learning experiences, pedagogical relationships, classroom culture, and value-based evaluation systems.

Practically, this model may assist Islamic Religious Education teachers in designing teaching modules, learning pathways, and assessment instruments that are more responsive to student diversity. Teachers may use the diagnostic stage to identify classroom moral problems, select relevant materials, design dialogical discussions, develop social projects, and assess character through observable behavioral evidence. Furthermore, school principals may use this model to build more inclusive and dialogical school cultures, while future researchers may examine the effectiveness of the model through classroom action research, research and development, or mixed methods research.

The literature base of this article confirms that the transformation of Islamic Religious Education should operate simultaneously at three levels: curriculum texts, pedagogical practices, and institutional culture. Strengthening moderation and tolerance within textbooks alone will not be sufficient without dialogical pedagogy and authentic assessment. Conversely, dialogical pedagogy will also lose effectiveness if learning objectives and evaluation systems remain oriented solely toward cognitive achievement. Therefore, the multicultural Islamic Religious Education curriculum design should be understood as an integrative system that unites objectives, materials, learning experiences, assessment, and school culture within a comprehensive educational framework.

CONCLUSION

This conceptual study concludes that students' moral problems require a more integrative, contextual, and diversity-responsive Islamic Religious Education

curriculum design. Problems such as verbal bullying, weak digital ethics, low social empathy, religious exclusivism, and the gap between ritual piety and social piety indicate that Islamic Religious Education cannot rely solely on normative knowledge transmission. Instead, the curriculum should integrate learning objectives, learning experiences, pedagogical strategies, classroom culture, and character assessment within a coherent educational framework.

The DAK-PM model proposed in this study consists of six stages: moral problem diagnosis, mapping of learning outcomes and objectives, integration of multicultural values, development of dialogical-collaborative pedagogy, authentic assessment, and curriculum reflection and revision. The model was developed through the synthesis of Tyler's curriculum rationale, Taba's inductive model, Banks' multicultural education theory, Gay's culturally responsive pedagogy, and Lickona's character education framework. Therefore, the DAK-PM model provides both a theoretical and operational framework for developing multicultural-based Islamic Religious Education curricula.

This study also highlights that Islamic Religious Education should contribute not only to ritual religiosity, but also to the development of tolerance, empathy, social justice, dialogue, and peaceful coexistence within plural societies. Accordingly, multicultural Islamic Religious Education curriculum design should be understood as an approach that connects religious values with students' social realities in a contextual manner.

This article recommends that Islamic Religious Education teachers use the DAK-PM model as a framework for developing teaching modules, pedagogical strategies, and character assessment instruments. Future studies may further develop this model through research and development approaches, examine its effectiveness using quasi-experimental methods, or implement it in classroom action research at different educational levels.

REFERENCES

- Abidin, Z., Qusairi, A., Hanifansyah, N., & Mubarak, F. (2025). Learning innovation in Islamic boarding schools in East Java: Technology's role in enhancing teaching effectiveness. *TARBIYA: Journal of Education in Muslim Society*, 12(1), 63-76. <https://doi.org/10.15408/tjems.v12i1.45642>
- Adawiyah, R., Hamid, N., Sa'diyah, S., Aroyandini, E. N., Kholis, N., & Mukti, B. P. (2024). Development of ICIMAI (Islam Cinta Damai) comics to improve elementary school students' tolerance character. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 41-60. <https://doi.org/10.21043/edukasia.v19i1.20930>
- Adiyono, Al Matari, A. S., Patimah, L., Syahrani, & Nasywa AS, A. A. (2025). Can AI-optimized YouTube videos enhance Islamic religious education? A quantitative study on student learning outcomes. *Jurnal Pendidikan Agama Islam*, 22(1), 175-194. <https://doi.org/10.14421/jpai.v22i1.11100>
- Ahyani, S., Arifa, L. N., Khasani, F., & Sarie, S. U. R. (2025). AI-enhanced TPACK with a modeling the way approach for conceptual development and strengthening representational fluency in Islamic education. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(1), 57-65. <https://doi.org/10.18860/jpai.v12i1.38584>
- Aminulloh, Padmadewi, N. N., Utami, I. G. A. L. P., Yanyan, B., & Jiabin, L. (2025). Logic model evaluation of teaching assistance in Islamic teacher education. *TARBIYA: Journal of Education in Muslim Society*, 12(1), 126-140.

- <https://doi.org/10.15408/tjems.v12i1.50207>
- Arifin, Z., Nabila, T. K., Rahmi, S., & Atika. (2025). Organization of Islamic education curriculum to prevent radicalism among students in Indonesian universities. *Jurnal Pendidikan Agama Islam*, 22(1), 81-96. <https://doi.org/10.14421/jpai.v22i1.8316>
- Aripin, S., Nurdiansyah, N. M., Arief, A., & Yusof, N. binti. (2025). Effectiveness and reformulation of Islamic religious education in schools in the modern era. *Jurnal Pendidikan Agama Islam*, 22(1), 215-234. <https://doi.org/10.14421/jpai.v22i1.7432>
- Attijani, M. D. S., Mutholingah, S., Rosidin, R., & Eyra, S. (2025). Navigating curriculum integration in minority contexts: Challenges and cultural dynamics of integrated Islamic education in Pattani, Thailand. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(1), 66-79. <https://doi.org/10.18860/jpai.v12i1.36666>
- Aulia, M. G., Rokhimawan, M. A., Rifkiya, A., & Arawinda, T. (2025). Transformation of 2013 Curriculum to Merdeka Curriculum in Islamic Religious Education at vocational schools. *J-PAI: Jurnal Pendidikan Agama Islam*, 11(2). <https://doi.org/10.18860/jpai.v11i2.31516>
- Bakar, A., Prastyo, A. T., Ismail, A. binti, Arifin, M. S., Inayati, I. N., & Himmatin, U. (2025). Transformative Islamic Religious Education model for Muslim student minorities at Madrasah Aliyah in Bali. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(1), 1-17. <https://doi.org/10.18860/jpai.v12i1.36374>
- Banks, J. A., & Banks, C. A. M. (Eds.). (2019). *Multicultural education: Issues and perspectives* (10th ed.). Wiley. <https://www.wiley.com/en-us/Multicultural%2BEducation%3A%2BIssues%2Band%2BPerspectives%2C%2B10th%2BEdition-p-9781119511564>
- Baroud, N., Ardila, Y., Akmal, F., & Sabrina, R. (2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 1–11. <https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/6>
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage. <https://us.sagepub.com/en-us/nam/research-design/book255675>
- Engkizar, E., Jaafar, A., Alias, M., Guspita, B., & Albizar, R. (2025). Utilisation of Artificial Intelligence in Qur'anic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 1–17. <https://joqer.intischolar.id/index.php/joqer/index>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38.
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Guspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/https://doi.org/10.24036/ijmurhica.v6i4.321>
- Firmansyah, Minan, M. A., Almas, A. F., Riyadi, I., Prabowo, T. T., & NZ, A. (2025). Construction of Islamic education based on Islamic boarding schools: A case study at Al-Manar Muhammadiyah Modern Islamic Boarding School in South Sumatra. *Jurnal Pendidikan Agama Islam*, 22(1), 195-214.

- <https://doi.org/10.14421/jpai.v22i1.11044>
- Fitriani, F., Basri, H., Suhartini, A., & Amin, A. A. binti. (2024). Evaluation of religious development of junior high school students Hikmah Teladan based on the religious dimension in forming religious independence. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 155-170. <https://doi.org/10.21043/edukasia.v19i1.24946>
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). Teachers College Press. <https://www.tcpress.com/culturally-responsive-teaching-9780807758762>
- Hady, M. S., Nuqul, F. L., Mahpur, M., Aziz, R., Nashori, F., & Alribdi, N. I. (2025). Strategies for fostering prosocial behavior: A mixed methods study in Indonesian Islamic schools. *Jurnal Pendidikan Agama Islam*, 22(1), 140-156. <https://doi.org/10.14421/jpai.v22i1.10668>
- Hosaini, H., Fitri, A. Z., Kojin, K., & Alehirish, M. H. M. (2024). The dynamics of the Islamic education system in shaping character. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 79-98. <https://doi.org/10.21043/edukasia.v19i1.25953>
- Izmi, N. (2022). Tradisi pembelajaran kitab kuning dalam kurikulum pesantren. *El-Rusyd: Jurnal Sekolah Tinggi Ilmu Tarbiyah STIT Ahlussunnah Bukittinggi*, 7(2), 1-12. <https://moraref.kemenag.go.id/archives/journal/98406770078123510?issue=Vol+7%2C+No+2+%282023%29>
- Jamil, Z. A., Nurhuda, Alfian, Ulfah, S. M., Rasidin, & Youssef, A. (2025). Program evaluation study on Islamic religious education in pesantren: Addressing educational degradation in the digital era. *Jurnal Pendidikan Agama Islam*, 22(1), 122-139. <https://doi.org/10.14421/jpai.v22i1.11358>
- Junaidi, Afrinaldi, Artika, F. S., Al-Momani, M. O., & Hulwana, H. (2025). Islamic moderatism in curriculum development of Islamic educational institutions in Aceh. *Jurnal Pendidikan Agama Islam*, 22(1), 43-56. <https://doi.org/10.14421/jpai.v22i1.8313>
- Kara, H. (2023). Qualitative data analysis. In *Research and Evaluation for Busy Students and Practitioners* (3rd ed., pp. 187–202). Policy Press. <https://doi.org/10.51952/9781447366263.ch012>
- Kementerian Agama RI. (2019). *Moderasi beragama*. Badan Litbang dan Diklat Kementerian Agama RI. https://sulteng.kemenag.go.id/files/show/MODERASI_BERAGAMA.pdf
- Kosim, M., Kustati, M., Farid, H. M., Waeno, M., Sirait, W. R., & Fajri, S. (2025). Tolerance education in Muslim minority educational institutions in Cambodia, Thailand, and Indonesia. *Jurnal Pendidikan Agama Islam*, 22(1), 235-254. <https://doi.org/10.14421/jpai.v22i1.11101>
- Krippendorff, K. (2019). *Content analysis: An introduction to its methodology* (4th ed.). Sage. <https://us.sagepub.com/en-us/nam/content-analysis/book258450>
- Kuswanto, K., Abidin, Z., Pestano, R. D., & Ikhlas, M. (2024). Critical thinking, literacy, and numeracy as factors in STEM: Madrasah student learning. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 99-114. <https://doi.org/10.21043/edukasia.v19i1.19884>
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam. https://openlibrary.org/books/OL1538442M/Educating_for_character
- M, R. A. D., Ismail, N. I., & Giling, M. (2026). The Role of Philosophy of Science in Developing Students' Critical and Creative Thinking Skills. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 55–64.
- Mahrudin, A., Ginanjar, M. H., Rahman, R., Suherman, I., & Maryani, N. (2025). The role of Islamic religious education in preventing sexual deviance among urban

- adolescents: A qualitative psycho-religious study based on the educational ecosystem. *Jurnal Pendidikan Islam*, 14(1), 91-103. <https://doi.org/10.14421/jpi.2025.141.91-103>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage. <https://us.sagepub.com/en-us/nam/qualitative-data-analysis/book246128>
- Mufidah, I., Mustafida, F., Setiawan, E., & Hakim, D. M. (2025). Implementasi pembelajaran Akidah Akhlak dalam pembentukan Profil Pelajar Rahmatan Lil Alamin di MTsN 7 Malang. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(1), 80-97. <https://doi.org/10.18860/jpai.v12i1.36604>
- Muliadi, E. (2012). Urgensi pembelajaran Pendidikan Agama Islam berbasis multikultural di sekolah. *Jurnal Pendidikan Islam*, 1(1), 55-68. <https://doi.org/10.14421/jpi.2012.11.55-68>
- Muslimah, M. (2024). Investigating Islamic Religious Education teacher beliefs toward multimedia learning. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 23-40. <https://doi.org/10.21043/edukasia.v19i1.25952>
- Nugraha, N. A. A., Firmansyah, M. I., & Nugraha, R. H. (2025). AI-gamification in Qur'anic learning: Assessing Indonesian Islamic religious education teachers' readiness for Generation Alpha. *TARBIYA: Journal of Education in Muslim Society*, 12(1), 141-162. <https://doi.org/10.15408/tjems.v12i1.50479>
- Pahrudin, A. (n.d.). Pengembangan model kurikulum Pendidikan Agama Islam dalam perspektif multikultural. UIN Raden Intan Repository. <https://repository.radenintan.ac.id/28157/1/PDF%20Pengembangan%20Model%20Kurikulum%20PAI%20dalam%20Perspektif%20Multikultural%20%28Pr of%20Agus%20Pahrudin%29.pdf>
- Pramudhiarto, U., Awadh, A. S., Husniati, T., & Habib, H. (2024). Hamka's perspective on parenting to support character building: A humanist Islamic approach. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 115-134. <https://doi.org/10.21043/edukasia.v19i1.26026>
- Radino, R., & Mubarok, M. H. (2025). Critical pedagogy and dialogic learning in classical Islamic boarding schools: An analysis of discussion practices in Madrasah Diniyyah Al-Munawwir Krapyak. *Jurnal Pendidikan Agama Islam*, 22(1), 255-274. <https://doi.org/10.14421/jpai.v22i1.10801>
- Rahmi, E. (2021). Analisis pengembangan kurikulum di lembaga pendidikan Islam. *El-Rusyd: Jurnal Sekolah Tinggi Ilmu Tarbiyah STIT Ahlussunnah Bukittinggi*, 6(1), 60-72. <https://moraref.kemenag.go.id/archives/journal/98406770078123510?issue=Vol+6%2C+No+1+%282022%29>
- Rahmi, E. (2022). Inovasi media pembelajaran pendidikan agama Islam melalui media audio visual di era digital. *El-Rusyd: Jurnal Sekolah Tinggi Ilmu Tarbiyah STIT Ahlussunnah Bukittinggi*, 7(1), 37-43. <https://doi.org/10.58485/ELRUSYD.V7I1.103>
- Ritonga, A. A., & Nurmawati. (2025). Analysis of the representation of religious moderation values in senior high school Islamic religious education textbooks under the Merdeka Curriculum: A qualitative study using content analysis. *Jurnal Pendidikan Islam*, 14(1), 105-117. <https://doi.org/10.14421/jpi.2025.141.105-117>
- Riwanda, A., Yusuf, K., & Syaie, A. N. K. (2024). Assessing the impact of minimum learning mastery standard on the effectiveness of follow-up programs in madrasa. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 1-22. <https://doi.org/10.21043/edukasia.v19i1.24831>
- Sibawaihi, Arifullah, M., & Hadi, M. S. (2025). Implementing multicultural education in Indonesian state Islamic universities: Case studies of UIN Sunan Kalijaga and

- UIN Sulthan Thaha Saifuddin. *Jurnal Pendidikan Islam*, 14(1), 1-14. <https://doi.org/10.14421/jpi.2025.141.1-14>
- Siswanto. (2020). The Islamic moderation values on the Islamic education curriculum in Indonesia: A content analysis. *Jurnal Pendidikan Islam*, 8(1), 121-152. <https://doi.org/10.14421/jpi.2019.81.121-152>
- Sulton, A., & Siddiq, A. (2024). The educational ontology of traditional pesantren: Exploring the essential of education in Pesantren Al-Maqbul. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 61-78. <https://doi.org/10.21043/edukasia.v19i1.25440>
- Supriyadi, T., Baxtiyorovna, A. S., Julia, J., Supriadi, U., & Rahminawati, N. (2025). DEEP-AI pedagogical model for strengthening Al-Qur'an interpretation literacy in Islamic religious education. *Jurnal Pendidikan Agama Islam*, 22(1), 275-294. <https://doi.org/10.14421/jpai.v22i1.11053>
- Taba, H. (1962). *Curriculum development: Theory and practice*. Harcourt, Brace & World. <https://archive.org/details/curriculumdevelo0000taba>
- Thohir, M., Assegaf, A. R., Khaulasari, H., Ali, A., & Pangastuti, R. (2025). The effectiveness of peaceful education learning strategies for students at emergency madrasas following natural disasters in Sidoarjo. *Jurnal Pendidikan Agama Islam*, 22(1), 57-80. <https://doi.org/10.14421/jpai.v22i1.8369>
- Thoyib, M., Karim, A., Ngo, B., & Djohan, M. W. (2024). Research university program development in Indonesian Islamic higher education: Strategic management perspective. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 135-154. <https://doi.org/10.21043/edukasia.v19i1.21653>
- Tyler, R. W. (2013). *Basic principles of curriculum and instruction*. University of Chicago Press. <https://doi.org/10.7208/chicago/9780226086644.001.0001>
- Velly, V., Rahman, A., Alharbi, A., & Awan, N. (2025). Islamic Education 4.0: Rethinking moral and religious learning for a socially conscious generation. *TARBIYA: Journal of Education in Muslim Society*, 12(1), 39-62. <https://doi.org/10.15408/tjems.v12i1.46161>
- Wafy, S. U. F. (2024). Harmonizing knowledge: The synthesis of secular and religious education in Kerala's Islamic institutions. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 171-190. <https://doi.org/10.21043/edukasia.v19i1.28360>
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Sage. <https://us.sagepub.com/en-us/nam/case-study-research-and-applications/book250150>
- Zahrah, R., Lubis, L., & Sitorus, M. (2025). Islamic guidance and counseling practices for strengthening student adjustment: A multisite study in urban modern pesantren of Medan. *Jurnal Pendidikan Islam*, 14(2), 209-224. <https://doi.org/10.14421/jpi.2025.142.209-224>

Copyright holder:

© Rifai, M. R., Ariana, W., Rohman, M. A., Zahiduzzaka, M. F., Rivaldi, M. F.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA