The Development of Multicultural Curriculum for Islamic Religious Education: A Literature Review

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ABSTRACT: The integration between curriculum and multicultural awareness is one of the solutions to create a good education. This article aims to review the development of a multicultural-based curriculum in Indonesia. This research uses a literature review system method. Data collection uses the help of Google Scholar (2019-2022) to search for articles relevant to developing a multicultural-based Islamic religious education curriculum. Based on the results of the literature review analysis, it can be concluded that in developing a multicultural-based curriculum, the points that need to be considered are: 1) The curriculum must pay attention to clear objectives following current conditions. 2) The curriculum must pay attention to relevant development models. 3) The curriculum must be based on the principles of curriculum development in Indonesia. 4) The development of a multicultural-based curriculum must have characteristics that include multicultural values of understanding and awareness.

KEYWORDS: Curriculum; Islamic; Education; Development; Multicultural; Understanding; Awareness.

INTRODUCTION

In general, the purpose of education is to change people for the better. Challenges and obstacles exist in achieving maximum educational outcomes (Hidayat et al., 2022). The curriculum is one of the foundations for achieving academic success. Without a curriculum, the teaching and learning process cannot be carried out properly. Every time there are significant changes in the world of education, especially Islamic religious education, it requires a series of appropriate curriculum development with a solid foundation to achieve its goals optimally. Therefore, it requires the correct principles to develop an Islamic education curriculum (Qolbi & Hamami, 2021).

Indonesia is a country that has a multicultural society (Sumarna et al., 2021; Ulfa et al., 2021). Diversity should not be used as a tool to create conflict. Issues about radicalism among the community, both the general public and students, are overgrowing at this time. Multicultural understanding and awareness are fundamental to overcoming the spread of radicalism (Nuridin et al., 2021). Education has a vital role in raising awareness of diversity (Ulfa et al., 2021). Education provides opportunities for students to discover their potential by interacting with the surrounding environment (Fatimah et al., 2022). The external environment does not influence students, and it is necessary to have a curriculum based on multicultural attitudes and values so that students can seek their potential without worrying about being affected by radicalism.

Islamic religious education aims to form humans with tolerant personalities and respond to challenges to eliminate intolerance (radicalism) (Madakir et al., 2022). Therefore, curriculum integration and multicultural awareness are solutions to create a good education. Therefore, a curriculum development paradigm based on multiculturalism is needed to welcome the reality of diversity in Indonesia. Provide multicultural understanding as an effort to anticipate the factors that trigger conflict with diversity. This article aims to review the development of a multicultural-based curriculum in Indonesia.

METHOD

This research uses a literature review system method. Data collection uses the help of Google Scholar (2019-2022) to search for articles relevant to developing a multicultural-based Islamic religious education curriculum. Determination of the sample review articles using the random sampling technique with the keywords: "development", "curriculum", "Indonesia", "multicultural" and "Islamic Education". After obtaining articles relevant to the theme, the writers conduct content analysis to get ideas for these articles.

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RESULTS AND DISCUSSION

The curriculum plays a very strategic role in all areas of educational activities as an educational design. Given the importance of the role of the education curriculum in its preparation, it must refer to a solid foundation (Davis, 2017; Feiman-Nemser, 2001). Curriculum developers and authors are not the only ones who require the foundation for curriculum creation. However, it must also be comprehended and used as a foundation for thought by those who implement curricula, such as educators, instructors, and other stakeholders. When implementing the curriculum at every level and kind of education, other parties involved in managing education can be used as material (Azis, 2018).

Along with the progress of the times and following current events, the curriculum needs to be developed so that it can carry out its role properly (Aprilia, 2020). The transformation of curriculum development that follows the times also impacts the Islamic Religious Education (PAI) curriculum. Table 1 below shows some articles that discuss the development of a multicultural curriculum based on PAI studies in Indonesia.

Table 1. Articles related to the development of Islamic religious education curriculum

No	Title	Author (s)	Year	Journal Name	Vol. (issue)	Results
1	Principles of Development of Multicultural Islamic Education Curriculum	Abdul Halim	2022	*KUTTAB*	1(2)	For the development of a multicultural curriculum to get maximum results, it is required to pay attention to sociological, juridical, philosophical, and theological principles.
2	Multicultural-based Islamic Education Curriculum Innovation at Madrasah Aliyah	Syamsul Bahri	2020	*Kalam: Jurnal Agama dan Sosial Humaniora*	8(2)	PAI curriculum innovation in developing a multicultural-based curriculum through three approaches: contributive, additive, and social action.
3	Multiculturalism Paradigm and PAI Curriculum Development	Ahsantudhoni	2019	*MIYAH: Jurnal Studi Islam*	14(2)	Al-Qur'an verse 64 and Al-Hujurat verse 13 can be the basis for developing a multicultural-based curriculum. The foundation of mutual understanding between religious communities is built, pluralism is common, equality is common, and simplicity is in diversity.
4	The Model of Development of the Multicultural Islamic Education Curriculum	Sismanto	2022	*Al-Rabwah*	16(01)	The administrative and grass-root models are models of developing a multicultural Islamic education curriculum in elementary schools.
5	Development of Islamic Religious Education Curriculum with Multicultural Insights in Madrasah	Ali Rif'an	2022	*Piwulang: Jurnal Pendidikan Agama Islam*	4(2)	Multiculturalism-based curriculum development must have characteristics that include multicultural values.
6	The Development of Multicultural Based Islamic Education Curriculum in General Higher Education	Sutardjo Atmowidjoyo, Mugiyon & Nahuda	2022	*Ilomata International Journal of Social Science*	3(2)	The surveys found that multicultural-based Islamic religious education materials at state universities have developed over the past three years. Innovative learning strategies and methods must

No.	Title	Author	Year	Journal	Vol(Issue)	Findings
						follow the development of a multicultural curriculum.
7.	Socio-cultural, Organizational, and Science Technology Principles in the Development of Multicultural Islamic Religious Education Curriculum at MTs Ma'arif I Teluk Jati Dawang Tambak Bawean	Nur Syarifuddin & Khoiriyah	2020	*Indonesian Journal of Humanities and Social Sciences*	1(2)	multicultural education is developed due to the local community's culture, social principles, mining science and technology adaptation, and mature organization.
8.	Multicultural-based PAI curriculum development	Achmad Yusuf	2019	*Jurnal Al-Murabbi*	4(2)	Learning theories that underlie the development of a multicultural-based curriculum are: 1) power psychology, 2) state cognitive theory, 3) behaviorism psychology, 4) connectionism theory, 5) Gestalt psychology, 6) constructivism learning theory, and 7) Jean Piaget's theory of cognitive development.
9.	Multicultural Curriculum Development Model	Tri Wahyudi Ramdhan	2019	*Al-Insyiroh: Jurnal Studi Keislaman*	5(2)	Developing a multicultural-based curriculum on planning elements can use a parallel model through three stages.
10.	Development of a multiculturalism-based curriculum in Indonesia	Syamsul Bahri	2019	*JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan dan Pengajaran*	19(1)	The development of a multicultural-based curriculum in Indonesia involves philosophical and psychological aspects.
11.	Development of Multicultural Based Islamic Religious Education Curriculum	Firmansyah	2019	*Anthropos: Jurnal Antropologi Sosial dan Budaya (Journal of Social and Cultural Anthropology)*	5(2)	The development of a multicultural-based Islamic religious education curriculum can be seen from various themes of diversity. Learn to live in differences, build mutual trust, maintain mutual understanding, mutual respect, open-mindedness, appreciation, interdependence, conflict resolution, violence reconciliation.
12	A model of developing a multicultural-based Islamic education curriculum in dealing with hate speech	Eko Nur Wibowo	2020	*Jurnal Ilmiah Mahasiswa Raushan Fikr*	9(2)	Hate speech and radicalism can be minimized and prevented through courses that include an understanding of multicultural values.
13	Multicultural PAI curriculum development model	Muslih Qomarudin	2019	*Jurnal Pendidikan Islam*	6(2)	The development of a multicultural education curriculum is based on the principle that cultural diversity

					is the basis for determining the philosophy, theory, model, and development of curriculum components.
14	PAI curriculum design to counter radicalism in schools	Afidatul Bariroh	2019	*eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam*	13(1)	The values that must exist in a multicultural-based curriculum are to teach about respect and appreciation for the highest regard for human dignity and worth.
15	The Multicultural Islamic Education Development Strategy on Educational Institutions	Hifza, Antoni, Abdul Wahab Syakhrani, Zainap Hartati	2020	*Jurnal Iqra Jurnal Kajian Pendidikan*	5(1)	Quantitative strategy in multicultural Islamic education is socialization and internalization programs through scientific activities, multicultural education innovation programs, and building a culture that accommodates multicultural spirit and values in Islamic institutions.

Halim (2022) stated that with the impact of globalization, the growth and change of Islamic religious education are high-speed. As a multicultural country through Islamic education, Indonesia is expected to build an educational model with tolerance values, a fair education model, and educational model with equality values. Therefore, it is necessary to develop a multicultural-based curriculum at the heart of education. For the development of a multicultural curriculum to get maximum results, it is required to pay attention to sociological, juridical, philosophical, and theological principles.

Bahri (2020) stated that one aspect that should not be missed in developing a multicultural-based PAI (Islamic Religious Education) curriculum at the Madrasah Aliyah level is the aspect of student development. PAI subjects must reflect multicultural values; students can maintain mutual understanding and show mutual respect. Students can also get to know themselves by discussing with other students of different cultures. Students can distinguish the multicultural aspects of their surroundings (school) and can participate in life. PAI curriculum innovation in developing a multicultural-based curriculum through three approaches: contributive, additive, and social action.

Ahsantudhoni (2019) stated that studying the multiculturalism paradigm is essential because of the majority and minority of the terms. According to Islam's teachings, Muslims' role is to protect minorities. Integrating multicultural values into the principles of curriculum development is necessary for the educational environment to produce a healthy multicultural society and become a pioneer of inter-religious peace. Al-Qur'an verse 64 and Al-Hujurat verse 13 can be the basis for developing a multicultural-based curriculum. The two verses state that the foundation of mutual understanding between religious communities is built, the foundation for pluralism in general, equality in general, and the basis for simplicity is diversity.

Sismanto (2022) stated that as a pluralistic society, education in Indonesia is expected to aspects of teachers, students, parents, and the school environment, able to live side by side and peacefully within the differences in local Indonesian culture. Sismanto's research found that the multicultural-based Islamic religious education curriculum contributed more through interviews, documentation, and observation techniques. The administrative and grass-root models are models of developing a multicultural Islamic education curriculum in elementary schools.

Rif'an (2022) stated that curriculum development based on multiculturalism must have the following characteristics 1). The curriculum includes learning to live in differences; 2). The curriculum can build mutual trust, understanding, and respect; 3). The curriculum can direct students to be open in thinking; 4) Curriculum should be appreciation and interdependence; 5) Conflict resolution and non-violent reconciliation.

Atmowidjoyo et al. (2022) stated that Islamic Religious Education (PAI) is a benchmark for general basic courses (MKDU) in Indonesian universities. Through surveys, facto-exposure methods, and phenomenology on the development of state universities and evaluation of them. The surveys found that multicultural-based Islamic religious education materials at state universities have developed over the past three years. Islamic religious education does not only focus on improving cognitive aspects but also on developing affective and psychomotor aspects. Innovative learning strategies and methods must follow the development of a multicultural curriculum.

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Syarifuddin (2020) stated that Multicultural Islamic Education aims to provide a position of multiculturalism as an educational goal with inclusive, democratic, and humanist characteristics based on the Islamic religion (Alquran and Hadith). Based on the results of field research at MTs I Telukjati Dawang Tambak Bawean, multicultural education is developed due to the local community's culture, social principles, mining science and technology adaptation, and mature organization.

Yusuf (2019) stated that the curriculum must have a strong foundation aimed at being able to stand upright, not collapse, and provide student comfort. Learning theories that underlie the development of a multicultural-based curriculum are: 1) power psychology, 2) state cognitive theory, 3) behaviorism psychology, 4) connectionism theory, 5) Gestalt psychology, 6) constructivism learning theory, and 7) Jean Piaget's theory of cognitive development.

Ramdhan (2019) stated that one of the elements in curriculum development is planning. Based on a qualitative approach through a case study at SMA 1 Kediri, it shows that multicultural-based curriculum planning on planning elements can use a parallel model through three stages: 1) strategic planning; 2) program planning, and 3) planning for teaching and learning activities that can create products with multicultural dimensions.

Bahri (2019) stated that Indonesia is known as a country with a multicultural society, so it is natural that curriculum development in Indonesia involves aspects of multiculturalism. Philosophically, the result of a multicultural-based curriculum involves progressivism, Reconstructionism, and Pancasila. Meanwhile, psychologically, the result of a multicultural-based curriculum is the implementation of multicultural substances following the development of students proposed by Piaget, Erikson, and Rosseau.

Firmansyah (2019) stated that the ideals of national education are more focused and can run smoothly through an instrument called the curriculum. Islamic education must have a goal component, following the national, local, and regional education curriculum objectives. The development of a multicultural-based Islamic religious education curriculum can be seen from various themes of diversity. Learn to live in differences, build mutual trust, and maintain mutual understanding, respect, open-mindedness, appreciation, interdependence, conflict resolution, and violence reconciliation.

Wibowo (2020) stated that Indonesia has a wide variety of natural resources and human resources. Conflicts that occur in Indonesia always happen because of misunderstandings. The development of science and technology in Indonesia also impacts increasing hate speech. Hate speech arises because of feelings of emotion or hatred for something that is not liked. If this is not addressed immediately, it can endanger the stability of the Indonesian nation and national unity. The spread of hate speech and radicalism through universities threatens students. Universities, specifically Islamic Religious Colleges, need to respond immediately to this. The study results at PAI S2 IAIN Surakarta show that it has developed a course called "Development of Islamic Studies in Diversity." In this course, it is known that there are several sub-materials whose direction is to preserve local wisdom and peace and form human beings who have a tolerant, inclusive, and not passionate attitude. Thus the philosophy of hate speech and radicalism can be minimized and prevented through these courses.

Qomarudin (2019) stated that Islamic religious education substantially contributes to building the character and civilization of a dignified nation. The diverse cultural backgrounds in Indonesia require the PAI curriculum to have a curriculum model that presents a tolerant education. Three main principles of the program in multicultural education: 1) Multicultural education is based on new pedagogics based on human equality. 2) Multicultural education is aimed at the realization of intelligent Indonesian people. 3) The principle of globalization. We cannot stem globalization because the problem is how we take advantage of the current globalization. The development of a multicultural education curriculum is based on the principle that cultural diversity is the basis for determining the philosophy, theory, model, and development of curriculum components. The curriculum acts as a medium for regional and national cultural development.

Bariroh (2019) stated that the understanding of radicalism that dominates students' ideology is a particular concern for school components to redesign the Islamic Religious Education curriculum. The phenomenon of acts of violence, brawls between schools, fights between students, and murders between students are the origins of coloring the education system based on multicultural understanding and awareness. The values that must exist in a multicultural-based curriculum are to teach about respect and appreciation for the highest regard for human dignity and worth. Able to accept differences as a matter of course. Cultivate an attitude of tolerance so that we can live side by side peacefully without seeing the different elements between groups.

Hifza et al. (2020) stated that the foundation for the development of multicultural-based Islamic education is the socio-cultural, religious, psychological, geographical, and historical basis. The strategy for curriculum development can use qualitatively and quantitatively. Quantitative strategy in multicultural Islamic education is socialization and internalization programs through scientific activities, multicultural education innovation programs, and building a culture that accommodates multicultural spirit and values in Islamic institutions.

CONCLUSIONS

Based on the results of the literature review analysis, it can be concluded that in developing a multicultural-based curriculum, the points that need to be considered are: 1) the curriculum must pay attention to clear objectives following current conditions. 2) The curriculum must pay attention to relevant development models. 3) The curriculum must be based on the principles of curriculum

development in Indonesia. 4) The development of a multicultural-based curriculum must have characteristics that include multicultural values of understanding and awareness.

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