

## Critical Analysis of Multiculturalism in the Modern Islamic Education Curriculum

**Samlawi, M. Abdul Rozak, Zaenal Abidin**

Master's Program Islamic Religious Education, Universitas Darul Ulum Islamic Centre Sudirman  
(UNDARIS) Semarang

### ABSTRACT

The discourse of multiculturalism in the modern Islamic education curriculum has become an inclusive jargon that is often welcomed, but unfortunately it is more cosmetic than substantial. This research departs from conceptual and praxis anxiety related to how multicultural values are actually represented in contemporary Islamic education curriculum documents. The focus of the study includes: (1) the conceptual weaknesses of multiculturalism in the curriculum, (2) ideological bias and value exclusivity in the narrative of Islamic education, and (3) the failure of multicultural integration in responding to the reality of social diversity. This study uses a critical qualitative approach with the library research method. Data sources are derived from national curriculum documents, PAI teaching modules, and relevant scientific literature. Data analysis was carried out through critical content analysis techniques with a post-structuralist thinking lens. The results of the study show that multiculturalism in the Islamic curriculum is still symbolic, lacks conceptual elaboration, and often contains normative biases towards the dominant culture. The curriculum fails to anticipate the complexity of dynamically developing socio-cultural diversity. The conclusion of this study confirms the urgency of reconstructing the Islamic education curriculum with a multicultural basis that is more reflective, critical, and participatory

**Keywords:** *Multiculturalism, Islamic Education Curriculum, Critical Analysis, Ideological Bias*

**Corresponding author**

**Name:** *Samlawi*

**Email:** *samlawi1504@gmail.com*

### INTRODUCTION

The discourse of multiculturalism in Islamic education was basically born as a response to the increasingly diverse social complexities in the context of modern society. Indonesia, as a country with a high level of cultural, religious, and ethnic heterogeneity, needs an education system that not only transmits Islamic values, but also builds awareness of plurality as a social reality. However, this reality has not been adequately accommodated in the current Islamic education curriculum (Azra, 2012). The curriculum still tends to display a normative narrative that emphasizes homogeneity and denies the diversity of Islamic views. This shows that there is a gap between the ideal of multiculturalism and the dominant curriculum practice. Multicultural conceptions often stop at superficial slogans or values, without a critical reading of the ideological structure of the curriculum itself (Banks, 2009). Therefore, an analytical approach is needed that is able to uncover the epistemic problems behind curriculum policies.

In the midst of the intense demands for curriculum reform that is adaptive to pluralism, Islamic education is often trapped in cultural conservatism. Narratives of tolerance and diversity are present in formal documents, but they are often not followed by conceptual and methodological integration of multicultural values. Instead, the curriculum tends to produce an exclusive and monolithic repetition of dogma (Mujiburrahman, 2013). In fact, in some teaching materials, there is an excessive emphasis on the single identity of Islam without opening up space for dialogue with other interpretations. This phenomenon has the potential to strengthen *cultural biases* that are contrary to the spirit of *inclusive pedagogy*. In addition, an authoritative pedagogical approach often marginalizes the value of participation and critical reflection in the learning process (Nieto, 2010). In fact, multicultural education should prioritize open discourse and the courage to re-examine dominant assumptions.

Modern Islamic education is also not fully able to accommodate social shifts due to globalization and digitalization. The tendency to emerge transnational communities, liquid identities, and diverse religious practices not only challenges orthodoxy, but also questions the relevance of the centralistic and textual curriculum. In many cases, the Islamic education curriculum is not flexible enough in responding to changing cultural dynamics (Zamroni, 2011). The tension between text and context, between normativity and reality, is evident in the Islamic material taught in schools. The unpreparedness of the curriculum system in presenting inclusive Islamic education makes multiculturalism an ambiguous agenda. Some policymakers even still view multiculturalism with suspicion, considering it as a threat to the purity of the faith (Hasan, 2009). This shows the existence of ideological resistance that hinders the critical transformation of the curriculum.

Another problem that is no less important is the dominance of a certain Islamic narrative in the structure of the Islamic education curriculum. In many contexts, the curriculum is still colored by the spirit of *mainstreaming* the majority of ideas, which tend to ignore the diversity of Islamic schools and thought. In fact, the history of Islam itself is rich in intellectual dynamics and a plural spectrum of views. The reduction of diversity creates an exclusive space in the world of education that has the potential to perpetuate intolerance (Ali & Asrori, 2016). In this context, the curriculum is not only a pedagogical tool, but also an ideological field that produces the dominant discourse. When alternative narratives about Islam—such as Nusantara Islam, moderate Islam, or progressive Islam—are not given space in the curriculum, Islamic education loses its dialogical function (Fadl, 2005). This has serious implications for the process of forming students' religious attitudes in the global era.

The above conditions show that multiculturalism in the Islamic education curriculum is still at a problematic stage—both conceptually, structurally, and implementively. Multiculturalism is often used as a symbol of obedience to the demands of the times, but it is rarely critically studied in the curricular dimension. Therefore, a study is needed that is not only descriptive, but also evaluative of the structure of ideas and narratives that dominate the curriculum. Criticism of the Islamic education curriculum must be directed at efforts to deconstruct hegemony, dismantle ideological biases, and reconstruct inclusive values based on social justice and recognition of *the other*. This research positions itself within this framework, with the spirit to radically

examine the discourse of multiculturalism that has been reduced to a technocratic format (Kincheloe, 2008). The goal is to expose the inequality of discourse and open up space for curriculum reform paradigmatically.

Based on the above explanation, this study has three main focuses: (1) analyzing the conceptual weaknesses of multiculturalism in the Islamic education curriculum, (2) criticizing ideological bias and value exclusivity in the curriculum narrative, and (3) evaluating the failure of the curriculum in responding to the dynamics of social diversity. The purpose of this study is to uncover the problematic side of the integration of multicultural values in Islamic education and offer a critical perspective on the narrative structure of the curriculum that has been considered neutral. Theoretically, this research is expected to enrich critical discourses on Islamic education that are more inclusive and reflective of the complexity of modern society. As for practically, the results of this research can be a reference for policymakers and curriculum developers in reconstructing Islamic education that is more responsive, fair, and liberation-oriented.

### Literature Review

The discourse of multiculturalism in Islamic education cannot be read sterilely from the context of *power/knowledge* as emphasized by Michel Foucault. In his perspective, the curriculum is not a neutral space for the transfer of knowledge, but rather a field of ideological production that inserts power through official narratives (Foucault, 1980). When multiculturalism is adopted in the Islamic educational curriculum, the question arises: is it a counter-discourse or is it just a structural cosmetic? This idea is reinforced by *the hegemonic curriculum theory* from Apple (2004) which sees the curriculum as a means of dominating the culture of the majority. In this context, multiculturalism has the potential to be reduced to a tool for preserving dominance—not liberation. Meanwhile, Giroux (1992) emphasizes the importance of critical education to counter the dominant narrative through what he calls *border pedagogy*, i.e. education across identities and ideological boundaries. Unfortunately, this kind of spirit has not been manifested in the design of contemporary Indonesian Islamic education curriculum.

Moving from this power construction, the *Critical Multicultural Education* (CME) paradigm becomes a significant lens to see the failure of the curriculum in transforming diversity into strength. Nieto (2010) distinguishes between multicultural education that is "tokenistic" and multicultural education that is *transformative*. Unfortunately, the current curriculum approach is still limited to adding minority content without challenging the dominant knowledge structure. Sleeter (1996) shows how multicultural curricula are often packaged to meet bureaucratic expectations, not to challenge discriminatory systems. Even in the context of Islamic education, the adjustment of plurality values more often stops on the rhetorical surface (Banks, 2009). Therefore, CME demands more than content improvement—it demands the decolonization of narratives and the reconfiguration of power relations in classrooms, textbooks, and grading systems.

In the Indonesian context, the study of the Islamic education curriculum tends to be normative and rarely touches on its ideological dimension. Research by Assegaf (2014) shows how the national PAI curriculum document is still oriented towards

uniformity and compliance, instead of building a critical understanding of diversity. This is in line with the findings of Abidin (2018) who showed that the multicultural narrative in the PAI textbook only appears as an insert, not as the main frame of thought. Meanwhile, Nurcholish Madjid in the discourse of Islamic education reform has long proposed the importance of inclusivity based on rationality and *civil pluralism*, but this idea has not found a solid curricular articulation (Madjid, 2003). This condition shows that there is still a conceptual gap between theory and practice that has not been bridged by the existing curriculum policy.

Criticism of curriculum exclusivism has also been raised by progressive Islamic thinkers. Arkoun (2006), for example, sees that the modern Islamic education system is too confined by the legacy of classical interpretation that is ahistorical. This results in the curriculum focusing more on normative doctrine than on the development of discourses that are relevant to the context of modernity. Meanwhile, Hasan (2009) emphasized that the dominance of a form of Islam in the curriculum has clogged the space for intra-religious dialogue that is urgently needed in the contemporary era. In a similar context, Azyumardi Azra (2012) reminds that Islamic education must go beyond doctrinal exclusivity and develop an ethics of diversity. However, it seems that the current curriculum is more likely to be a tool for perpetuating the religious status quo than a liberating field. In other words, multiculturalism only exists as a jargon, not a proxy.

No less important, the inequality of representation of minority groups in teaching materials is also a vulnerable point that deserves criticism. Research by Mujiburrahman (2013) shows how Islamic narratives in PAI books still place non-Muslim groups as "*the other*", not as dialogical partners in building a common civilization. This is strengthened by the study of Zainiyati (2017) which found structural bias in the preparation of the PAI Lesson Plan (Learning Implementation Plan) that ignores the diversity of student identities. Meanwhile, Wahid (2014) emphasized that the challenge of pluralism will not be answered with an ahistorical and homogeneous pedagogical approach. So clearly, as long as the curriculum is still controlled by a single narrative and a logic of domination, multiculturalism will never be the soul of Islamic education, but only an administrative ornament that is meaningless

## **METHOD**

This study uses *a qualitative approach with the library research method* as a data collection technique. This approach was chosen because it is able to explore the meaning in depth of the texts, documents, and discourses that develop in the Islamic education curriculum, especially related to the issue of multiculturalism. The main data sources are obtained from various scientific literature such as academic books, national and international journals, official curriculum documents, and relevant digital publications. Data analysis is carried out through *content analysis techniques*, namely by identifying, classifying, and interpreting data based on critical themes related to the narrative of multiculturalism, identity representation, and the ideological structure of the curriculum. This step involves the process of data reduction, data presentation, and repeated conclusion drawing so that the validity of the meaning can be maintained (Sugiyono, 2022). To ensure the depth of interpretation, the authors also apply the principle *of interpretive inquiry* as suggested in a critical qualitative approach (Creswell

& Poth, 2018). The final results of the research were then concluded reflectively by considering the complexity of the social, cultural, and epistemological context of the Islamic education curriculum.

## RESULTS AND DISCUSSION

### Research Results

The results of the research related to the research focus as stated earlier, will be presented by the author in the form of the following table:

**Table 1: Results of Focus Research 1 - Conceptual Weaknesses of Multiculturalism in the Islamic Education Curriculum**

Aspects Studied	Literature Sources	Key Findings	Impact on the Curriculum	Update Suggestions
<b>Definition of Multiculturalism</b>	(Rahman & Syah, 2019)	The Islamic education curriculum uses a definition of multiculturalism that is not inclusive.	Ignoring the diversity of interpretations in religious learning.	Addition of a plurality of interpretations perspective in curriculum documents.
<b>Curriculum as a Tool of Hegemony</b>	(Abdullah & Hidayat, 2018)	The curriculum often crystallizes the ideology of the majority, ignoring marginalized groups.	Oppression of minority groups and limited understanding.	Expansion of teaching materials that include the diversity of schools and thoughts.
<b>Curriculum and Cultural Hegemony</b>	(Kurniawan, 2020)	Curriculum values emphasize uniformity, ignoring pluralistic values.	Limiting the space for interreligious and cultural dialogue in the learning process.	Curriculum preparation with <i>an inclusive pedagogy</i> approach.
<b>Multicultural Integration in the Curriculum</b>	(Aziz, 2021)	There is no significant integration between the theory of multiculturalism and learning practice.	The curriculum seems to only fulfill formal obligations without substance.	Development of a curriculum that is dialogical and transformative.
<b>The Concept of Tolerance in</b>	(Prasetyo & Hidayah, 2022)	Teaching about tolerance is often limited to	The curriculum becomes biased and	Learning-based education that involves real

<b>Islamic Education</b>		discourse, without deep practice.	does not form a tolerant character in real terms.	experience in plurality.
<b>The Formation of Islamic Identity</b>	(Harahap, 2020)	The curriculum does not provide space for the formation of an inclusive Islamic identity.	The curriculum is more about forming a narrow and exclusive Islamic identity.	Preparation of a curriculum that introduces various interpretations and practices of religion.

**Table 2: Results of Focus 2 Research - Ideological Bias in Islamic Education Curriculum**

<b>Aspects Studied</b>	<b>Literature Sources</b>	<b>Key Findings</b>	<b>Impact on the Curriculum</b>	<b>Update Suggestions</b>
<b>Dominance of Ideology</b>	(Wibowo, 2019)	The Islamic education curriculum prioritizes certain dominant ideologies.	The marginalization of diverse Islamic views.	Curriculum adjustments to include more diverse ideologies.
<b>Exclusivity of Values</b>	(Zulfa & Suharto, 2020)	Curriculum values are more in favor of one particular Islamic group.	The formation of a society that tends to be intolerant and sectarian.	Learning that prioritizes tolerance and pluralism in practice.
<b>Restrictions on Tafsir</b>	(Suryana, 2017)	The curriculum is limited to a single interpretation, without making room for alternative interpretations.	The curriculum has become static and unresponsive to the development of Islamic thought.	Expansion of interpretation insights in teaching materials.
<b>Implementation of Islamic Values</b>	(Hendri, 2021)	Islamic teachings prioritize dogma rather than universal human values.	The formation of a rigid and non-adaptive religious understanding to the times.	A curriculum that emphasizes universal values in Islam.
<b>Resistance to Change</b>	(Prasetyo, 2019)	The curriculum tends to maintain traditional values that are irrelevant to the global context.	Causing students' inability to adapt to global social realities.	Curriculum changes that are more adaptive and based on the global context.

<b>Unilateral Learning</b>	(Fauzi, 2021)	Authoritarian learning models hinder students' critical development.	Students become passive and incapable of thinking critically about social realities.	Development of a more participatory and democratic learning model.
----------------------------	---------------	--	--	--

**Table 3: Results of Focus Research 3 - Failure of the Curriculum in Accommodating Social Diversity**

<b>Aspects Studied</b>	<b>Literature Sources</b>	<b>Key Findings</b>	<b>Impact on the Curriculum</b>	<b>Update Suggestions</b>
<b>Curriculum and Diversity</b>	(Alamsyah, 2022)	The curriculum does not explicitly accommodate social diversity.	Causes students' understanding of pluralism to be narrow and limited.	Preparation of a curriculum that is more inclusive of diversity.
<b>No Dialogue Room</b>	(Lestari, 2021)	The Islamic education curriculum does not encourage dialogue between different groups.	Hindering the development of mutual respect and understanding between groups.	Development of learning programs based on interfaith and cultural dialogue.
<b>Diversity of Teaching Materials</b>	(Suyanto, 2020)	The teaching material prioritizes one dominant Islamic perspective.	Hindering the formation of a comprehensive and tolerant understanding of Islam.	Updates to teaching materials that contain more diverse perspectives.
<b>An Unresponsive Curriculum</b>	(Widodo, 2022)	The curriculum is not responsive to the social issues that develop in society.	Making students unprepared for complex social challenges.	Curriculum adjustment to dynamic social conditions.

<b>Fragmented Education</b>	(Mulyani, 2021)	The Islamic education system tends to be fragmented and not holistic.	It makes it difficult for students to see the connection between religion, culture, and social life.	Integration of teaching materials that includes the interconnectedness between various dimensions of life.
<b>Exclusive Curriculum</b>	(Rahman, 2020)	The curriculum leads to the formation of a narrow Islamic identity.	Increasing the potential for conflict between groups in society.	Preparation of a curriculum that introduces the diversity of Islamic identity.

## Discussion

Table 1 provides an in-depth overview of the weaknesses of the concept of multiculturalism in the Islamic education curriculum. The main findings of this study indicate that the current curriculum is more conducive to non-inclusive understanding and has the potential to eliminate the diversity of interpretations in religious learning. One of the major weaknesses is the dominance of the ideology of the majority which hinders the plurality of thought in Islamic education. A number of studies have shown that the curriculum reflects more of the hegemony of the majority Muslim group, which ultimately narrows students' understanding of the diversity of interpretations and religious practices. From a practical point of view, the Islamic education curriculum is not able to provide enough space for dialogue and discussion between different sects and religious understandings. This causes students to be trapped in a static thought pattern, and are less able to appreciate social and religious diversity in society. Such a curriculum certainly does not support the creation of a tolerant and plural society.

Analysis of Table 1 reveals a number of fundamental weaknesses that are directly related to the formulation of the first problem regarding the conceptual weaknesses of multiculturalism in the Islamic education curriculum. Based on literature studies that record the dominance of the majority ideology in the curriculum, this is reflected in data that shows that the curriculum emphasizes more on a single understanding of Islamic teachings. As stated by *Rahman & Shah (2019)*, an uninclusive curriculum will hinder the learning process that can touch on the diversity of interpretations in Islam. This is in line with the view of *Kurniawan (2020)* who emphasizes that a curriculum that does not provide space for a diversity of religious understanding will only narrow the horizon of students' thinking. The author argues that this approach leads to the formation of an exclusive understanding of religion and tends to ignore the basic principles of multiculturalism, which should be at the heart of Islamic education in this global era.

Table 2 emphasizes the issue of ideological bias in the Islamic education curriculum. The findings of this study show that the curriculum prioritizes the ideology of the majority without giving enough space for the diversity of views in Islam. One

significant outcome is the dominance of values that are more in favor of certain groups, which has the potential to create exclusivity in learning. The study also noted that the interpretations used in the curriculum tend to be singular, without considering the various interpretations that exist in Muslim societies. This creates an inequality in the formation of students' Islamic identity, where they are only introduced to one limited perspective. Overall, the curriculum does not encourage students to develop critical thinking towards the values taught, thus limiting them in the face of an increasingly complex plurality of societies. Reforms in the curriculum that include a more pluralistic view are urgently needed to create a more equitable and inclusive education.

Based on Table 2, the formulation of the second problem regarding ideological bias in the Islamic education curriculum is clarified by findings that show that there is a diversity in the delivery of teaching materials. Literature reviews that highlight the dominance of the majority ideology (Wibowo, 2019) are confirmed by the finding that the curriculum often maintains one narrow view, ignoring other perspectives that can provide broader insights into Islamic diversity. The author argues that this is not only a theoretical problem, but also a practical problem in the formation of students' character. As emphasized by *Suryana* (2017), teaching that is limited to a single interpretation will make students trapped in static thinking, so they are not ready to face the diversity of views that exist in society. Therefore, curriculum reform that encourages openness and inclusivity is essential so that Islamic education does not get trapped in a narrow and sectarian mindset.

Table 3 reveals the failure of the Islamic education curriculum in accommodating the social diversity that exists in society. The main finding shown by this study is that the current curriculum is less responsive to evolving social issues, and more reflects an exclusive view of Islam. The curriculum does not provide space for the formation of students' understanding of religious and cultural diversity in society. One of the main problems identified is a curriculum that does not sufficiently emphasize the importance of dialogue between religions and cultures in daily life. As expressed by *Lestari* (2021), without space for dialogue and sharing experiences between different groups, the formation of tolerance and mutual respect will be very limited. Therefore, a curriculum that is more inclusive and sensitive to social issues is needed to prepare students to face the challenges of an increasingly plural life.

Regarding the formulation of the third problem regarding the failure of the curriculum in accommodating social diversity, the results listed in Table 3 provide a clear explanation. The Islamic education curriculum tends to be unresponsive to existing social dynamics, as expressed by *Alamsyah* (2022) and *Rahman* (2020). The authors argue that a curriculum that does not pay attention to social and cultural plurality will make students unprepared to face increasingly complex social realities. A curriculum based on exclusive thinking will hinder the development of students' character that is tolerant and respectful of differences. As a solution, the authors suggest that the Islamic education curriculum be changed to include values that are more open to diversity, as well as provide space for learning based on interreligious and cultural dialogue. These reforms are not only essential for improving the quality of education, but also for creating a more peaceful and inclusive society.

## CONCLUSION

Based on the critical analysis that has been carried out on multiculturalism in the modern Islamic education curriculum, this study concludes that there are three main significant problems. First, conceptually, the multiculturalism adopted in the Islamic education curriculum is still half-hearted, tends to be normative, and lacks grounding in diverse educational praxis. Second, the curriculum shows a strong ideological bias, where the dominant values of the majority tend to marginalize the diversity of other Islamic interpretations and expressions. Third, the curriculum has not been fully able to accommodate the reality of social diversity, both in terms of religion, culture, and ethnicity, thus losing its strategic role in shaping a tolerant and pluralist Muslim generation. These findings indicate that the modern Islamic education curriculum is still exclusive and not ready to be a bridge for complex social integration in a multicultural society. Therefore, a paradigmatic overhaul is needed in designing a curriculum that is more adaptive to the challenges of the diversity of the times.

The results of this study have serious implications for the development of the Islamic education curriculum in the future. The curriculum can no longer rely on a single discourse or the narrative of the majority, but must open itself to a more inclusive and plural reading of Islam. In its implementation, educational institutions need to conduct a thorough revision of the curriculum by involving academics across sects, experts in contemporary Islamic studies, and cross-cultural communities, so that the multicultural narrative is not only a theoretical decoration but also manifests in classroom praxis. Teachers must be provided with training that emphasizes multicultural awareness, as well as the development of teaching materials that represent diversity. The main recommendation of this study is the need to integrate the values of *ta'āruf*, *tasāmuḥ*, and *ta'āyush* in the curriculum structure as well as the reaffirmation of the function of the curriculum as a transformative educational space. The Islamic education curriculum must be an instrument of enlightenment that is able to balance faith and openness in responding to the multicultural global reality.

## BIBLIOGRAPHY

- Abdullah, M., & Hidayat, R. (2018). *Curriculum and hegemony: The dominant discourse in Islamic education in Indonesia*. Jakarta: Rajawali Press.
- Abidin, Z. (2018). *Multiculturalism in Islamic Religious Education Textbooks: A Study of Junior High School/MTs Textbooks*. Yogyakarta: Student Library.
- Alamsyah, A. (2022). *Inclusive Islamic education: Finding a space for tolerance in the curriculum*. Jakarta: Lentera Hati.
- Ali, M., & Asrori, M. (2016). *Development of multicultural Islamic religious education*. Bandung: Remaja Rosdakarya.
- Apple, M. W. (2004). *Ideology and curriculum* (3rd ed.). New York: RoutledgeFalmer.
- Arkoun, M. (2006). *Rethinking Islam: Common questions, uncommon answers*. Boulder, CO: Westview Press.
- Assegaf, A. R. (2014). Multicultural discourse in the national PAI curriculum: A critical study of the KTSP and the 2013 Curriculum. *Journal of Islamic Education*, 3(1), 1–20.

- Aziz, M. (2021). *Integration of multicultural values in PAI learning: A case study in secondary schools*. Malang: UIN Press.
- Azra, A. (2012). *Islamic Education: Tradition and modernization in the midst of the challenges of the Third Millennium*. Jakarta: Kencana.
- Banks, J. A. (2009). *An introduction to multicultural education* (4th ed.). Boston: Pearson.
- Creswell, J. W. (2016). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Thousand Oaks, CA: Sage Publications.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks, CA: SAGE Publications.
- Fadl, K. A. (2005). *Islam and the challenge of democracy*. Princeton: Princeton University Press.
- Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings, 1972–1977*. New York: Pantheon Books.
- Giroux, H. A. (1992). *Border crossings: Cultural workers and the politics of education*. New York: Routledge.
- Hamdan, H. (2023). Multicultural Islamic religious education model: A case study in high school. *Journal of Contemporary Islamic Education*, 7(2), 89–102.
- Hasan, N. (2009). *Islamising formal education: Integrated Islamic school and a new trend in formal Islamic education in Indonesia*. RSIS Working Paper No. 174.
- Kincheloe, J. L. (2008). *Knowledge and critical pedagogy: An introduction*. Dordrecht: Springer.
- Kurniawan, A. (2020). *Cultural hegemony in the Islamic education curriculum*. Bandung: Humanities.
- Kurniawan, M. (2020). *Islamic education curriculum and the challenges of multiculturalism*. Yogyakarta: Student Library.
- Lestari, S. (2021). Multiculturalism and the Islamic education curriculum: A critical evaluation. *Journal of Islamic Education*, 9(1), 45–60.
- Madjid, N. (2003). *Islamic doctrine and civilization: A critical examination of issues of faith, humanity and modernity*. Jakarta: Yayasan Wakaf Paramadina.
- Marisah, M. (2024). The problem of Islamic religious education and its solutions. *Journal of Islamic Education*, 10(1), 55–70.
- Mujiburrahman. (2013). *Islam and multiculturalism: Discourse and practice in Indonesia*. Yogyakarta: LKiS.
- Muslim, A. B. (2021). The development of the PAI curriculum based on multicultural education from an Islamic perspective. *Journal of Islamic Education: Basic and Applied Research*, 2(2), 45–58.
- Nasikin, M., Nursyam, H., & Hidayati, S. (2021). Evaluation of multicultural-based educational curriculum models. *Multicultural Education*, 3(2), 30–45.
- Nieto, S. (2010). *The light in their eyes: Creating multicultural learning communities* (2nd ed.). New York: Teachers College Press.
- Ningsih, I. W., Suryani, N., & Laksmi, T. (2022). The concept of multicultural education in Indonesia. *Journal of Edumaspul*, 6(1), 12–25.
- Prasetyo, A., & Hidayah, N. (2022). *The concept of tolerance in Islamic education: A perspective on curriculum and learning practices*. Surabaya: UIN Sunan Ampel Press.

- Rahman, A., & Syah, M. (2019). *Multiculturalism in Islamic education: Theory and implementation*. Bandung: Alfabeta.
- Rahman, M. T., & Syah, R. H. (2019). Islamic education curriculum: Between idealism and multicultural reality. *Journal of Curriculum and Learning*, 7(2), 88–100.
- Rahman, N. (2020). Islamic education and social realities: Integration of multicultural values. *Tafsir: Journal of Qur'an Studies and Tafsir*, 8(1), 23–35.
- Setiawan, A. (2017). The philosophy of multicultural Islamic education KH. Abdurrahman Wahid and its relevance to the Islamic education curriculum. *Journal of Multicultural Education*, 5(1), 60–75.
- Sleeter, C. E. (1996). *Multicultural education as social activism*. Albany, NY: SUNY Press.
- Sugiyono. (2019). *Qualitative, quantitative and R&D research methods*. Bandung: Alfabeta.
- Sugiyono. (2022). *Qualitative, quantitative and R&D research methods* (3rd ed.). Bandung: Alfabeta.
- Suryana, D. (2017). Ideological representation in the Islamic education curriculum: A critical study. *Journal of Islamic Religious Education*, 5(2), 129–142.
- Taufik, M., & Lestari, D. (2022). Multicultural educational approach in shaping student character. *Journal of Educational Sciences of the Archipelago*, 4(3), 112–125.
- Tolchah, M. (2018). The problem of Islamic religious education and its solutions. *Journal of Islamic Education*, 8(1), 35–50.
- Wahid, A. (2014). *Sowing pluralism: Gus Dur's views on religion and society*. Jakarta: LKiS.
- Wibowo, A. (2019). Ideology in the Islamic education curriculum: Between dogma and global insight. *Journal of Tourism*, 26(2), 102–115.
- Wiranto, E. B., Suranto, M. M. S., & Gafoordeen, N. (2023). The baseline of multicultural education: An examination from Islamic and Buddhist standpoints. *Multicultural Islamic Education Review*, 1(2), 96–108.
- Yasin, A., & Rahmadian, M. I. (2024). Islamic religious education strategies in facing the challenges of religious pluralism in a multicultural society. *Axiology: Journal of Education and Social Sciences*, 5(1), 15–28.
- Zainiyati, H. S. (2017). Islamic education and the challenges of multiculturalism. *Journal of Islamic Religious Education*, 5(2), 210–225.
- Zamroni. (2011). *Islamic Education and the Challenges of Globalization*. Yogyakarta: Tiara Discourse.