

Analysis of the Basic Concept of Multicultural PAI Curriculum Development at SD Islam Athirah Makassar

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ABSTRACT

This study aims to analyze the basic concept of multicultural Islamic Religious Education (PAI) curriculum development at SD Islam Athirah Makassar. The research is motivated by the need for educational practices that can respond effectively to cultural, religious, and social diversity in the era of globalization. A qualitative approach with a case study design was employed to gain an in-depth understanding of the planning, implementation, and impact of the multicultural PAI curriculum. Data were collected through observations, interviews, and documentation and analyzed using inductive techniques, including data reduction, data display, and conclusion drawing. The findings indicate that the multicultural PAI curriculum is based on the Athirah Integrated and Holistic Education System (AIHES), which integrates Qur'anic values with national and international curriculum standards. Its implementation is carried out through five interconnected educational processes: teaching, coaching, training, advisory, and consultancy. These processes support the contextual and continuous internalization of multicultural values within both classroom learning and school culture. The curriculum contributes to the development of students who are religious, tolerant, socially competent, and capable of interacting positively within diverse environments while maintaining their Islamic identity. This study concludes that the multicultural PAI curriculum at SD Islam Athirah Makassar represents an integrative and contextual model of Islamic education that is relevant to the needs of a multicultural society. The curriculum serves not only as a medium for transmitting religious values but also as an effective instrument for fostering inclusive character and global awareness among students.

I. INTRODUCTION

The development of globalization and increasingly complex social dynamics requires the education system to be able to respond to the diversity of cultures, religions, and social backgrounds of students in a more inclusive manner [1-9]. Since Indonesia is a multicultural nation with great cultural diversity, education plays a crucial role in fostering the ideals of tolerance, respect for one another, and peaceful coexistence [10-12]. In this framework, Islamic Religious Education (PAI) functions as a tool for character development in addition to being a means of imparting religious information and values. Students are encouraged to gain an awareness of variety, tolerance for individual differences, and the capacity to coexist peacefully in a pluralistic society through PAI. The Islamic concept of *rahmatan lil 'alamin*, which promotes tolerance, justice, compassion, and respect for humanity, serves as the foundation for these goals. Therefore, PAI plays a strategic role in fostering students who are not only religiously committed but also inclusive, tolerant, and capable of appreciating cultural, religious, and social diversity [13-16].

However, the reality on the ground shows that PAI learning still tends to be normative and less contextual in accommodating diversity [17-24]. The discrepancy between the values conveyed in Islamic Religious Education (PAI) and the diverse social realities experienced by students can create challenges in applying religious teachings within multicultural environments. Consequently, the PAI curriculum needs to move beyond a solely cognitive focus on religious knowledge by incorporating multicultural values that foster inclusivity, tolerance, and mutual respect. A multicultural-oriented

PAI curriculum is essential for helping students appreciate diversity, prevent exclusive attitudes, and develop harmonious social interactions within a pluralistic society [25-29].

Conceptually, the development of a multicultural Islamic Religious Education (PAI) curriculum emphasizes the integration of Islamic principles with universal values, including justice, equality, tolerance, and respect for diversity. This approach aims to cultivate learners who are inclusive, open-minded, and capable of demonstrating social responsibility while interacting harmoniously within diverse communities [30-32]. These values have a strong foundation in Islamic teachings, as reflected in the Qur'an, one of which is in QS. Al-Hujurat verse 13 which emphasizes that humans were created in diversity to know each other (*li ta'arafu*), not to degrade each other. Thus, the multicultural PAI curriculum does not contradict Islamic teachings, but rather strengthens the substance of Islamic values in the context of plural social life. From an educational perspective, curriculum development is a systematic and continuous process that involves planning, implementing, and evaluating learning objectives, content, methods, and evaluations [33-35]. According to Tyler, curriculum development must be oriented to educational goals that are clear and relevant to the needs of students and society [36-38]. Meanwhile, in the context of multicultural education, Banks emphasized the importance of content integration, knowledge construction, reduction of prejudice, and strengthening an inclusive school culture [39]. Therefore, the development of a multicultural PAI curriculum requires a comprehensive approach to be able to effectively respond to diversity challenges.

SD Islam Athirah Makassar as one of the leading Islamic educational institutions has interesting characteristics in the context of developing a multicultural PAI curriculum. This school is known as an educational institution that prioritizes academic quality as well as character building, and has students with diverse social and cultural backgrounds. This condition makes SD Islam Athirah a potential environment in implementing multicultural values in learning, especially in PAI subjects. Various previous studies have generally discussed multicultural education from a general perspective, the implementation of character education, and the integration of tolerance values in PAI learning. However, most of the research still focuses on conceptual and implementive aspects in general, and has not studied specifically how the basic concept of multicultural PAI curriculum development is systematically designed in modern Islamic educational institutions that integrate the Qur'an, national, and international curriculum. In addition, previous research tended to focus on the secondary or tertiary education level, while studies at the elementary school level, especially in leading Islamic schools such as SD Islam Athirah Makassar, were still relatively limited. Thus, there is still a research gap related to an in-depth analysis of the philosophical foundation, curriculum structure, implementation strategies, and integration of multicultural values in the holistic Islamic education system at the elementary school level.

The novelty of this research lies in the focus of the study on the basic concept of multicultural PAI curriculum development which is analyzed through the Athirah Integrated and Holistic Education System (AIHES) approach at SD Islam Athirah Makassar. This research not only examines the implementation of multicultural education in the learning process, but also analyzes the integration between the Qur'anic curriculum, national curriculum, and international curriculum in forming an inclusive, holistic, and globally minded Islamic education system. In addition, this research presents a new perspective on how Islamic education at the elementary school level can internalize multicultural values through an integrated approach that simultaneously includes spiritual, academic, social, and cultural aspects. As a result, this study adds something fresh to the creation of a multicultural PAI curriculum based on contemporary Islamic education in Indonesia. In light of this, the study intends to examine the core idea of multicultural PAI curriculum development at SD Islam Athirah Makassar and advance multicultural Islamic education by offering

a curriculum model that promotes social harmony within a diverse society while fortifying faith and piety.

However, it is important to examine more deeply how the basic concept of multicultural PAI curriculum development is designed and implemented in the school. The analysis of these basic concepts includes the philosophical foundation, objectives, curriculum content, learning strategies, and values that are integrated into the educational process. This study is important to find out the extent to which the curriculum developed is able to accommodate multicultural values and their relevance in shaping the character of tolerant and inclusive students.

II. METHODS

In order to fully comprehend the core idea of multicultural Islamic Religious Education (PAI) curriculum creation at SD Islam Athirah Makassar, this study used a qualitative approach with a case study design. Because it allows for the investigation of meanings, processes, and participant viewpoints within their natural social and cultural contexts, the qualitative approach was chosen. The research site was purposefully selected because SD Islam Athirah Makassar has unique qualities in implementing diversity-oriented and value-based education, which makes it a suitable context for investigating the creation of a multicultural PAI curriculum. The research subjects included school principals, vice principals for curriculum, PAI teachers, and students who were selected with a total of 10 informants through purposive sampling techniques according to research needs [40-42].

Table 1. Interview informant

No	They report	Quantity	Remarks
1	Principal	1 Person	School policy person
2	Vice Principal for Curriculum	1 Person	School curriculum manager
3	Guru FATHER	3 Person	PAI learning implementers
4	Students	5 Person	Students who participate in multicultural PAI learning
	Total	10 Person	

The study utilized both primary and secondary data sources. Primary data were collected through in-depth interviews, non-participant observations of teaching and learning activities, and observations of social interactions within the school environment. Secondary data were obtained from supporting documents, including the curriculum, syllabus, lesson plans, school vision and mission statements, and archives of relevant school activities. Data collection techniques consisted of observation, semi-structured interviews, and documentation to ensure the acquisition of comprehensive and in-depth information. Data were analyzed inductively using an interactive analysis model involving data reduction, data display, and conclusion drawing. To ensure the trustworthiness of the findings, the study applied credibility, transferability, dependability, and confirmability criteria through triangulation, member checking, and research process audits [44], [45]. Thus, the results of the research are expected to have a high level of validity and be able to provide an accurate picture of the development of the multicultural PAI curriculum at SD Islam Athirah Makassar.

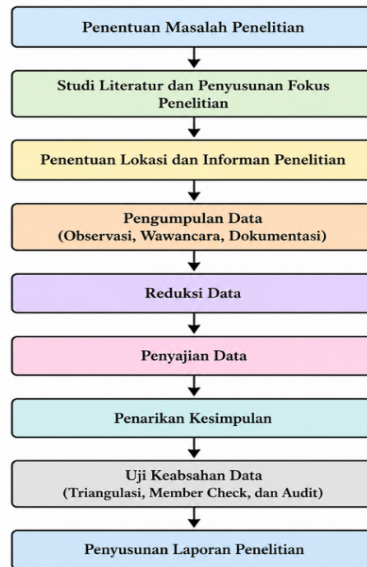


Figure 1. Research steps

III. RESULTS AND DISCUSSION

The Basic Concept of the Multicultural PAI Curriculum at SD Islam Athirah Makassar

The basic concept of developing a multicultural PAI curriculum at SD Islam Athirah Makassar is based on the Athirah Integrated and Holistic Education System (AIHES) system which combines the Qur'anic Curriculum, the National Curriculum, and the International Curriculum. This integration reflects an approach to education that is not only oriented to cognitive aspects, but also spiritual, social, and global. In the context of multicultural PAI, this curriculum is designed to instill Islamic values that are inclusive, tolerant, and respect for diversity as part of sunnatullah in human life. This is in line with Banks' concept of multicultural education which emphasizes the recognition of plurality and the formation of mutual respect between individuals [46], [47].

Based on the interview with the Vice Principal for Curriculum Affairs, it was found that the development of the AIHES curriculum was designed to produce students who excel not only in academic achievement but also in Islamic character and social competence. The informant explained that the curriculum integrates religious values, character education, and multicultural perspectives to prepare students to interact effectively within a diverse society while maintaining a strong Islamic identity. The informant stated:

“Kami mengembangkan kurikulum bukan hanya agar siswa pintar secara akademik, tetapi juga agar mereka mampu menghargai perbedaan, memiliki adab, dan mampu berinteraksi secara baik dalam lingkungan sosial yang majemuk.”

The results of the researcher's observations also show that multicultural values are seen in the PAI learning process, such as the use of group discussion methods, the habit of mutual respect for opinions, and the cultivation of tolerance between students. In addition, the school's documentation in the form of AIHES vision, mission, and learning modules shows the integration of Islamic values, nationalism, and global insight in every educational activity. These findings show that the curriculum concept applied is not only administrative, but also becomes an educational culture in the school environment. Philosophically, the concept of this curriculum is based on the values of the Qur'an and Sunnah which are the core of the Quranic Generation Development Program (QGDP) program. This program focuses not only on the ability to read and understand the Qur'an, but also on the practice of

the values contained in it in daily life. Thus, the PAI curriculum is not only normative, but also contextual and applicative. From the perspective of Islamic education, this approach is in line with the concept of *ta'dib* put forward by Syed Muhammad Naquib al-Attas, which is the process of instilling adab through the integration of knowledge and values in life [48-50]. PAI teacher in an interview said:

“Anak-anak tidak hanya diajarkan membaca Al-Qur’an, tetapi juga bagaimana menerapkan nilai kasih sayang, toleransi, dan akhlak dalam kehidupan mereka sehari-hari.”

In addition, the multicultural concept in Athirah's curriculum is also reflected in its vision as a school with Islamic characteristics, national spirit, and global perspective. This shows that there is an effort to integrate Islamic identity with the spirit of nationality and openness to the international world. Thus, the multicultural PAI curriculum at SD Islam Athirah Makassar not only forms religious students, but also has social awareness and adaptability in a diverse society. The findings of this study are strengthened by the results of research conducted by James A. Banks on Multicultural Education which emphasizes that the multicultural curriculum must be able to integrate various cultural perspectives in the learning process in order to form an inclusive and tolerant attitude in students [51], [52], [53]. Banks stated that multicultural education is not only about including diverse cultural elements, but also must be able to transform the curriculum structure to be more equitable and representative [54], [55]. In the context of SD Islam Athirah Makassar, the integration of AIHES which combines the Qur'an, national, and international curriculum shows that there are efforts to transform the curriculum in line with these principles.

Another relevant research was also put forward by Geneva Gay on Culturally Responsive Teaching which emphasizes the importance of learning that is responsive to the cultural background of learners. Gay stated that the success of multicultural education depends heavily on the ability of the curriculum to accommodate students' social and cultural experiences [56], [57]. This is in line with the implementation of QGDP at SD Islam Athirah which not only teaches the values of the Qur'an textually, but also relates them to the reality of students' lives, so that learning becomes more meaningful and contextual. In addition, research by Zamroni on Multicultural Education in Indonesia shows that multicultural education in Indonesia has a strategic role in maintaining social harmony in the midst of the diversity of society. Zamroni emphasized that the curriculum must be able to instill the values of tolerance, justice, and respect for differences from an early age [58]. In this regard, SD Islam Athirah's vision of integrating Islamic values, nationalism, and globalization reflects the real implementation of the concept of multicultural education in the local context of Indonesia.

Research by Hasan Langgulung on Islamic Education also corroborates that Islamic education ideally integrates spiritual, intellectual, and social aspects in one complete system. Langgulung emphasized that the Islamic education curriculum must be able to form kamil people who are not only religiously obedient, but also have social abilities in community life [59-61]. This is reflected in the AIHES concept which develops students' rational, personal, and social skills simultaneously. The findings demonstrate that the multicultural Islamic Religious Education (PAI) curriculum implemented at SD Islam Athirah Makassar is grounded in a solid theoretical framework and aligns well with the needs of contemporary education. By combining Islamic teachings with multicultural values, the curriculum not only reinforces students' religious understanding and identity but also promotes the development of tolerance, inclusiveness, adaptability, and social responsibility. As a result, students are better prepared to engage positively with diversity and contribute to the creation of a harmonious and cohesive multicultural society.

Implementation of the Multicultural PAI Curriculum in Schools

The implementation of the multicultural Islamic Religious Education (PAI) curriculum at SD Islam Athirah Makassar is carried out through five core processes within the Athirah Integrated and Holistic Education System (AIHES), namely teaching and learning, coaching and learning, training and learning, advisory and learning, and consultancy and learning. These interconnected processes demonstrate that education extends beyond classroom instruction and encompasses continuous guidance, character development, mentoring, and consultation. In practice, PAI teachers not only deliver religious knowledge but also actively foster multicultural values such as tolerance, empathy, mutual respect, and cooperation through daily interactions and learning activities. Based on interviews with PAI teachers, it was found that the implementation of multicultural values is primarily achieved through the habituation of positive attitudes in students' everyday activities. Through consistent practice and role modeling, students are encouraged to respect differences, collaborate with peers from diverse backgrounds, and develop social sensitivity in various school contexts. The informant stated:

“Kami tidak hanya mengajarkan materi agama secara teoritis, tetapi juga membiasakan siswa untuk menghargai teman, mendengarkan pendapat orang lain, dan bekerja sama tanpa membedakan latar belakang.”

The results of the researcher's observations show that in the learning process, teachers provide opportunities for students to discuss in groups in a heterogeneous manner. Students seem to respect each other's opinions and there is no discrimination in learning interactions. In addition, documentation in the form of photos of school activities and co-curricular programs shows activities that encourage cooperation, social concern, and inclusive character formation. At the curriculum level, the implementation of multicultural values is also seen in the development of co-curricular and extracurricular activities that encourage positive social interaction of students. This activity is a means for students to learn to appreciate differences, work together, and develop social skills. In addition, the existence of the Inclusion Section at SD Islam Athirah shows the school's commitment to providing equal educational services for all students, including those with special needs. This reflects the principles of justice and equality in multicultural education. The results of the interview with the coordinator of the inclusion section show that the school strives to provide the same service to all students regardless of their conditions. The informant stated:

“Setiap anak memiliki hak yang sama untuk belajar dan berkembang. Karena itu sekolah menyediakan pendampingan dan layanan khusus agar semua siswa merasa diterima dan dihargai.”

This finding is strengthened by observation results that show that there is a positive social interaction between regular students and students with special needs in school activities. The documentation of the inclusion program also shows the provision of accompanying teachers and character building activities oriented towards equality and humanitarian values. In the PAI learning process, teachers also apply a contextual approach by relating teaching materials to the realities of diverse students' lives. For example, the value of *ukhuwah Islamiyah* is taught not only in the context of fellow Muslims, but also in the form of tolerance towards different social and cultural backgrounds. This approach is in line with *the theory of Contextual Teaching and Learning (CTL)* which emphasizes the importance of the relationship between learning materials and students' real experiences. Thus, the implementation of the curriculum is not only theoretical, but also applicable and relevant to the social life of students. Based on the results of interviews with students, they stated that learning PAI helps them understand the importance of respecting differences and maintaining good relationships with friends. One of the students conveyed:

“Guru selalu mengingatkan kami supaya saling menghargai dan tidak mengejek teman. Kami diajarkan bekerja sama dan membantu teman yang kesulitan.”

The findings of this study are consistent with Thomas Lickona's research on character education, which emphasizes that effective character formation should be integrated into all school activities, both in and outside the classroom. Lickona argues that moral values such as tolerance, responsibility, and cooperation cannot be adequately developed through theoretical instruction alone, but must be reinforced through consistent habituation in students' everyday practices [62]. In the context of SD Islam Athirah Makassar, the implementation through five AIHES processes shows that there are systematic efforts to form these habits in a sustainable manner. In addition, research by James A. Banks on Multicultural Education also confirms that the effective implementation of multicultural education must include the dimensions of *equity pedagogy* and *empowering school culture*. Banks stated that schools should create an environment that supports equality and provides equal opportunities for all students [51-63]. This is reflected in the existence of the Inclusion Section at SD Islam Athirah which provides educational services for students with special needs, so that the principle of justice in education can be realized in real terms.

Research by Geneva Gay on *culturally responsive teaching* also confirms that learning that considers students' social and cultural backgrounds will increase student engagement and understanding. This finding is relevant to the implementation of PAI learning at Athirah Islamic Elementary School Makassar which relates religious materials to the reality of students' social lives, so that learning becomes more meaningful and contextual. Thus, the implementation of the multicultural PAI curriculum at SD Islam Athirah Makassar has been carried out comprehensively and systematically. The integration between classroom learning, social activities, and school environment support shows that multicultural education is not only a concept, but has been embodied in real practices that holistically shape students' character.

Impact and Analysis of Multicultural PAI Curriculum Development

The results of this study show that the implementation of the multicultural Islamic Religious Education (PAI) curriculum at SD Islam Athirah Makassar positively contributes to students' character development, especially in terms of religiosity, tolerance, and social competence. Students exhibit increased openness to diversity, stronger empathy toward others, and improved skills in interacting harmoniously with peers from various cultural, social, and religious backgrounds. These findings indicate that the curriculum does not merely support knowledge transfer but also fosters the internalization of attitudes and behaviors that embody multicultural values in daily life.

Based on interviews with PAI teachers, it was revealed that noticeable changes in students' attitudes have occurred following the implementation of the multicultural PAI curriculum. Students have become more respectful of differences, more cooperative in group activities, and more willing to engage in positive social interactions with others. These behavioral changes indicate that the curriculum has contributed significantly to the cultivation of inclusive character and social awareness among students. The informant stated:

“Anak-anak sekarang lebih mudah bekerja sama, lebih menghargai teman, dan lebih terbuka ketika berdiskusi. Mereka juga mulai terbiasa membantu teman yang mengalami kesulitan tanpa membedakan latar belakang.”

The results of the researcher's observations show that students are able to interact positively in learning activities and school activities. In group discussion activities, students were seen respecting each other's opinions and giving equal opportunities to friends to convey ideas. In addition, the documentation of school activities shows that there are character habituation programs, social activities, and togetherness activities that encourage the growth of empathy and tolerance values

among students. Another impact seen is the increased balance between students' intellectual, spiritual, and social skills. Through the integration of the Qur'an, national, and international curricula, students not only have a strong understanding of religion, but are also able to compete globally without losing their Islamic identity. This finding is in line with the view of Hasan Langgulung who stated that Islamic education must be able to form kamil people who have a balance between intellectual, spiritual, and social aspects [59-61]. The results of interviews with the vice principal for curriculum show that the school seeks to balance academic education and character building in all learning programs. The informant stated:

“Kami ingin siswa Athirah tidak hanya mencapai keberhasilan akademik, tetapi juga memiliki kepribadian Islami yang kokoh, kemampuan sosial yang memadai, serta kesiapan untuk beradaptasi dengan perkembangan global.”

These findings are strengthened by the results of the AIHES program documentation which shows the integration between Qur'an learning, character strengthening, social activities, and internationally oriented programs. The researchers' observations also show that students have confidence in interacting and showing religious attitudes in daily school life. However, the analysis of the research also shows that the implementation of this curriculum still faces several challenges, such as differences in the level of students' understanding of multicultural values and the need to improve teachers' competence in managing diversity-based learning. Therefore, it is necessary to strengthen through teacher training, the development of innovative learning methods, and collaboration between schools, families, and the community. From the perspective of character education theory, the success of the curriculum is largely determined by the consistency between the values taught and the practices carried out in the educational environment [62]. Based on the results of interviews with school principals, it is known that the challenge of curriculum implementation lies in adjusting learning methods to the diverse character and backgrounds of students. The informant stated:

“Setiap siswa memiliki karakter yang berbeda, sehingga guru perlu terus mengembangkan metode pembelajaran yang kreatif agar nilai-nilai multikultural benar-benar dipahami dan diterapkan oleh siswa.” (Wawancara Kepala Sekolah, 28 Februari 2026).

The development of a multicultural PAI curriculum at SD Islam Athirah Makassar can be seen as an integrative and contextual educational model. This curriculum is not only able to accommodate the academic needs of students, but also forms an inclusive, religious, and globally minded character. Thus, this model has the potential to be developed more widely as an alternative approach in Islamic education in the plural and dynamic modern era. The findings regarding the positive impact of the multicultural PAI curriculum are also supported by research from Sonia Nieto on Multicultural Education which emphasizes that multicultural education plays an important role in forming inclusive attitudes, empathy, and social justice in students. Nieto stated that a curriculum that accommodates diversity is able to increase students' social awareness and interpersonal skills in dealing with differences [64]. This is in line with the condition of students at SD Islam Athirah Makassar who show the ability to interact harmoniously in a diverse environment, thus proving that multicultural values have been internalized in their behavior.

In addition, research by UNESCO on Inclusive Education shows that inclusive education based on diversity can improve the quality of learning while strengthening social cohesion in the school environment. UNESCO emphasizes that an education system that integrates the value of inclusivity will produce students who are not only academically intelligent, but also have high social concerns. In this context, the integration of the curriculum at SD Islam Athirah that combines religious, national, and global aspects shows alignment with the internationally recognized principles of inclusive education. Multicultural Education emphasizes that multicultural education can improve students' ability to think critically, understand the perspectives of others, and actively participate in a

democratic society. A multicultural-based curriculum not only forms an attitude of tolerance, but also strengthens individual identity in a global context. This can be seen in the students of SD Islam Athirah who are able to maintain their Islamic identity while adapting to global developments. James A. Banks' research on *multicultural education* also confirms that multicultural education can improve students' ability to think critically, understand the perspectives of others, and actively participate in democratic societies. The findings of this study are relevant to the condition of students of Athirah Islamic Elementary School Makassar who are able to maintain their Islamic identity while adapting to global developments and diverse social environments. Thus, the results of these studies strengthen that the development of the multicultural PAI curriculum at SD Islam Athirah Makassar not only has an impact on the formation of students' character locally, but also has global relevance. This curriculum is able to create a balance between religious values, social skills, and global adaptability, so that it becomes an educational model that is responsive to the challenges of the times and the needs of a multicultural society.

IV. CONCLUSION

Based on the results of the research, it can be concluded that the development of a multicultural PAI curriculum at SD Islam Athirah Makassar has a strong and integrated conceptual foundation through the AIHES system that combines the Qur'an, national, and international curriculum. This concept shows that Islamic education can be developed holistically by integrating religious, social, and global values in one complete learning system. The curriculum emphasizes not only cognitive learning but also character development through the internalization of multicultural values such as tolerance, empathy, and appreciation of diversity. The implementation of the curriculum that is carried out systematically through various learning processes shows that multicultural values can be instilled effectively if supported by an inclusive school environment and a strong educational culture. The impact of this implementation can be seen in the formation of students who have a balance between intellectual, spiritual, and social skills, and are able to interact harmoniously in a plural society. However, there are still several challenges that need to be considered, such as differences in the level of student understanding and the need to improve teacher competence in managing diversity-based learning. Therefore, continuous efforts are needed through teacher training, learning innovation, and collaboration between schools, families, and communities. Overall, the multicultural Islamic Religious Education (PAI) curriculum at SD Islam Athirah Makassar represents an effective alternative model for the development of Islamic education that is adaptive, inclusive, and responsive to contemporary societal challenges, while fostering students who are religiously grounded, socially aware, and capable of living harmoniously in a diverse environment.

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