Innovative Approaches in Developing Multicultural-Based Islamic Religious Education Curriculum

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ABSTRACT

This article will describe the innovation of a multicultural-based Islamic Education curriculum in Madrasah Tsnawaiyah An Namiyah Pondok Aren. Therefore, the focus of the problems raised in this study are; how is the PAI curriculum multiculturally based? How are the innovations made in the multicultural-based PAI curriculum at Madrasah Tsanawiyan An Namiyah Pondok Aren? This research was conducted conceptually, where the author collected research data from existing literacy, related to the theme raised, then reviewed it narrative-descriptively. The results showed that the multicultural-based PAI curriculum at MTs An Namiyah Pondok Aren adjusted to aspects of student development. At this stage, PAI subjects at MTs An Namiyah Pondok Aren already reflect multicultural values, namely students are able to maintain mutual understanding, and show mutual respect. At this stage students are able to get to know themselves by discussing with others, who are culturally different. This is so that students can distinguish the multicultural aspects around them (school), and be able to participate in life. The effort to instill a multicultural attitude is carried out with three approaches, namely contributive, additive, and social action.

Keywords: *innovation, PAI curriculum, multicultural, MTs An Namiyah Pondok Aren*

A. PENDAHULUAN

Curriculum innovation studies in the Indonesian education sector continue to develop and continue (Bahri, 2021, p. 101). Not a few intellectuals in the field of education channel their thoughts and ideas to formulate a curriculum that is representative and compatible with the conditions and needs of the Indonesian nation (Sihotang et al., 2019; Yusuf & Sohiron, 2020). The curriculum occupies an important position in the realm of education implementation which is dynamic, changing and in accordance with public interests (M. Saihu, 2022; Shofa, 2020). This important position of the curriculum has logical consequences for the

development steps that must be carried out based on in-depth scientific research in order to be able to detect the right development to improve the quality and quality of education (Ansori, 2020; Camelia, 2020; Daga, 2020).

In the study of Susan McKenney and Reeves, the curriculum has a strategic position in the implementation of education and learning as an educational design that has a fairly central position including aspects of the implementation process and educational outcomes (McKenney & Reeves, 2021). This is emphasized by Sofan Amri and Khoiru Amadi that the important role of the curriculum in education and in the

development of students' lives, the curriculum should not be viewed as passive, but dynamic and open to development (Amri, 2013, pp. 61–62). Therefore, according to Winda and Tri Prasetyo Utomo, the curriculum must be developed based on clear goals and outcomes and not done haphazardly (Utomo, 2020; Winda, 2022).

One of the curricula that is part of the education system in Indonesia is the Islamic Religious Education curriculum PAI (Kartini et al., 2022). In Made Saihu's view, this curriculum is organized with the desire and intention to "ground" Islamic teachings and values, as written in the vision, mission, goals, activity programs and in the practice of implementing education (Saihu et al., 2020). Muhaimin added that the form of implementation of the development of the Islamic religious education system is reflected in the innovation of its curriculum (Muhaimin, 2005, p. 1). However, what should not be absent in the development of the Islamic Religious Education curriculum is attention to the contextual aspects of Indonesian society.

One of the realities that occurs in this life that makes the curriculum developed is the dynamics and development of its society (Bahri, 2019). Society is an active entity that inhabits a place, both in villages and cities, currently many are heterogeneous (Havadi Nagy & Espinosa Segui, 2020; Kötter, 2019). There are various kinds of differences in a community entity. For example, differences in education level, wealth and social status or what is commonly referred to as vertical diversity (Juwaini, 2023). There are also differences in ethnicity, religion, culture, language, customs or called horizontal differences. Vertical diversity can occur after (through) a process. Meanwhile, horizontal differences are present by themselves (Ghofir & Umam, 2020). Differences are a

destiny that cannot be changed (Bahri, 2019). Therefore, horizontal differences appear more on the surface and there are often conflicts in everyday life.

The proposal on the importance of multicultural education to some extent received a positive response from the executive and legislative branches. This is proven by the enactment of Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System (Arifin, 2011), which accommodates the values of human rights and the spirit of multiculturalism (Chapter III, Article 4, paragraph 1). In fact, these values are used as one of the principles of organizing National Education, as stated in Chapter III Article 4, paragraph 1: "Education is organized democratically and fairly and is non-discriminatory by upholding human rights, religious values, cultural values, and national diversity."

Based on the last statement above, innovation in the development of the PAI curriculum demands a multicultural side, to be in accordance with the context of the multicultural country of Indonesia. Indonesia consists of thousands of islands, hundreds of tribes, languages, and religions/beliefs. There are 6 official religions in this country, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. In addition, there are also dozens of beliefs.

On the other hand, the plurality of the Indonesian nation often gives rise to conflict. This is because society has a different perspective on diversity (*diversity*) (Lestari, 2020). For example, a conflict occurs due to racism, excessive ethnicism, as recently happened in Papua. Conflicts in the name of plurality have never faded in this country, to conflicts in the name of religion (Bahri, 2021). Therefore, welcoming the reality of multiculturalism, or as an effort to anticipate

the factors that trigger conflict in the name of diversity, a curriculum development paradigm based on multiculturalism itself is needed. With the hope that students will understand well the multicultural differences that occur around them (S. Saihu, 2018).

The discipline of Islamic Religious Education (PAI) has values that are in line with multiculturalism, because in essence Islamic education is directed towards humans being able to live side by side with one another (*li ta'rafu*) (M. Saihu, 2019). In addition, the development of a curriculum based on PAI multiculturalism is aimed at instilling multicultural attitudes in students, especially in secondary schools. Because secondary school students are their gateway to college. If multicultural attitudes are not instilled, it is feared that it will affect the quality of socializing in college (Rozi & Aminullah, 2021).

Based on the description above, in this article the author will review the innovation of the PAI curriculum based on multiculturalism in Madrasah Tsanawiyah. To clarify the purpose of this study, the focus of the problems raised are; how is the PAI curriculum based on multiculturalism? How is the innovation carried out in the PAI curriculum based on multiculturalism in Madrasah Tsanawiyah An Namiyah Pondok Aren? Thus this article will be discussed from a conceptual perspective, namely the author collects research data from existing literature related to the theme raised, then reviews it narratively-descriptively.

B. METHODS

This study uses a qualitative approach with a case study design to explore the innovation of the Islamic Religious Education (PAI) curriculum based on multiculturalism at MTs An Namiyah

Pondok Aren. The main focus of the study is to understand the implementation and integration of multicultural values in the curriculum and learning practices.

Data collection is done through three main techniques:

1. In-depth interviews with madrasah principals, Islamic Religious Education teachers, and students to explore information related to curriculum innovation and multicultural values.

2. Observation of the learning process in the classroom to see the direct application of multicultural values.

3. Documentation study of syllabus, lesson plans, and school policy documents.

Data analysis using the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions. Data validity is maintained through triangulation of sources and methods, as well as data confirmation to informants (member checking).

This methodology allows for a comprehensive understanding of how MTs An Namiyah integrates multicultural principles into the Islamic education curriculum.

C. RESULTS AND DISCUSSION

Definition of Curriculum Innovation

Before further examining the innovation of the PAI curriculum, it is necessary to first explain what a curriculum is. The term "curriculum" comes from the Greek word which was originally used in the field of sports, namely *to run* which means the running distance, namely the distance that must be covered in running activities from start to finish. The distance from start to finish is then called *to run* (Nasir &

Samarinda, 2016). The original definition of this word explains that the curriculum must exist at the beginning of the planned education, which is regulated, to achieve educational goals.

In Arabic, the term "curriculum" means *manhaj*, namely a bright path, or a bright path that is traveled by humans in their life (Ramayulis, 2015, p. 9). n the context of education, curriculum means a bright path traveled by educators/teachers with students to develop knowledge, skills and attitudes and values (Muhaimin, 2005, p. 1). *al-Manhajhere it means a set of plans and media to guide educational institutions in realizing the desired educational goals*.

Meanwhile, according to E. Mulyasa, curriculum is a set of plans and arrangements regarding objectives, basic competencies, standard materials, and learning outcomes, as well as methods used as guidelines for organizing learning activities to achieve basic competency outcomes and educational goals. (Mulyasa, 2010, p. 46) The definition of curriculum is broader and more modern, namely put forward by Romine. Romine is of the view that "Curriculum is interpreted to mean all of the organized courses, activities, and experiences which pupils have under the direction of the school, whether in the classroom or not". The implications of the formulation above are as follows:

1. The interpretation of the curriculum is broad, because the curriculum does not only consist of subjects (courses), but includes all activities and experiences that are the responsibility of the school.
2. In accordance with this view, various activities outside the classroom (known as extracurricular) are already included in the definition of curriculum. Therefore, there is no separation between intra and extracurricular.

3. The implementation of the curriculum is not only limited to the four walls of the classroom, but is carried out both inside and outside the classroom, according to the objectives to be achieved.
4. The delivery system used by the teacher is adjusted to the activities or experiences to be delivered. Therefore, teachers must hold various teaching and learning activities that vary, according to the conditions of the students.
5. The purpose of education is not to deliver subjects (courses) or an organized field of knowledge (subject), but rather the formation of the child's personality and learning how to live in society (Hamalik, 2007, p. 3).

Curriculum innovation is a renewal or idea that is expected to have an impact on the curriculum itself. The curriculum is only a tool or instrument to achieve the set educational and learning goals. The curriculum is not the final goal. Along with changes in society and cultural values, as well as changes in conditions and development of students, the curriculum also changes.

Curriculum innovation arises because there are problems felt in the implementation of the curriculum. Likewise, curriculum innovation at the madrasah aliyah level is different in each region, because it is very dependent on the locality of the region. The curriculum as one of the components of education that plays a very important role in delivering the expected educational goals, must have basic principles that are the main strengths that influence and shape curriculum materials, curriculum structure and organization. Herman H. Horne provides a basis for compiling a curriculum with three types, namely:

1. Psychological basis, which is used to fulfill and know the abilities obtained by

students and the needs of students (the ability and needs of children).

2. Sociological basis, which is used to find out the legitimate demands of society (the legitimate demands of society)
3. Philosophical basis, which is used to understand the state of the universe in which we live (the kind of universe in which we live) (Ramayulis, 2015, p. 131).

Meanwhile, Al-Syaibani offers the following curriculum principles:

1. The basis of religion, its objectives and curriculum are based on the Islamic religion with all its aspects. This religious basis in the Islamic education curriculum must clearly be based on the Qur'an, al-Shunnah and other sources.*lost'* other.
2. Philosophical basis, this basis provides guidelines for the goals of Islamic education philosophically, so that the goals, content and organization of the curriculum contain a truth and outlook on life in the form of values that are believed to be true, both from the perspective of ontology, epistemology and axiology.
3. Psychological basis: This basis provides the foundation and formulation for formulating the curriculum that is in line with the characteristics of students' psychological development, in accordance with their stage of maturity and talents.
4. Social Basis, this basis provides an overview of the Islamic education curriculum that is reflected in the social basis that contains the characteristics of Islamic society and its culture. Both in terms of knowledge, ideal values, ways of thinking and customs, art and so on. In relation to the Islamic education curriculum, of course this curriculum must be rooted in society and its changes and developments (Ramayulis, 2015, p. 132).

According to the National Education System Law Number 20 of 2003, the position of Islamic religious education in public schools as a basic subject that must be taught in all public and vocational schools nationally, so all Muslim students in all types, levels, schools from elementary school to public universities are required to take Islamic religious education subjects or lectures.

The objectives of Islamic religious education can be seen from two sides, namely; individual objectives and national objectives. Individual objectives are intended to form human beings who believe and are devoted to God Almighty in accordance with the nation's philosophy which is reflected in noble attitudes and behavior patterns as internalization and contextualization of the Islamic religion that they adhere to. While the national objectives are intended to preserve the values of Pancasila and implement the 1945 Constitution as a rule of law in the life of the Indonesian nation, preserve the assets of Indonesian community development in the mental spiritual field through increasing faith and piety, and guide all Muslims to be able to carry out their religious duties and become good citizens in accordance with the moral messages of Islam in society and the state.

he scope of Islamic religious education is the area that is the target of its implementation or the object of orientation that is to be aimed at. Therefore, the scope of Islamic religious education in public schools is always linked to three contexts of worship or balanced and harmonious communication, namely the relationship between humans and Allah SWT, relationships with fellow humans, and relationships between humans and the surrounding environment.

In its historical reality, the innovation of the PAI curriculum has experienced paradigm changes, although in some cases the previous paradigm is still maintained until now. This can be observed from the following phenomena:

1. The shift from emphasis on memorization and memory of texts from Islamic religious teachings, as well as mental spiritual discipline as an external influence, to understanding the goals, meaning and motivation of Islamic religion to achieve the goals of Islamic Religious Education learning.
2. The change from textual, normative, absolutist thinking to historical, empirical, and contextual thinking in understanding and explaining the teachings and values of Islam.
3. The change in emphasis on the products or results of Islamic religious thought from its predecessors to the process or methodology that produces these products.
4. The change from the pattern of Islamic Religious Education curriculum development which only relies on experts in selecting and compiling the contents of the Islamic Religious Education curriculum towards broad involvement of experts, teachers, students, and the community to identify Islamic Religious Education goals and ways to achieve them (Muhaimin, 2005, pp. 10–11).

Revealing the Meaning of Multicultural-Based PAI

Before discussing the development of a multiculturalism-based Islamic Religious Education curriculum, the terms related to multicultural society and the term multiculturalism itself will be explained first. The root of the word multiculturalism is culture. Etymologically, multiculturalism is formed from the word multi (many). Kultur (culture) and ism (stream/understanding) (Mahfud, 2006, p. 75). As an Ideology (Baidhawy, 2005, p. 3)Multiculturalism is the view that every culture has the same value and position as every other culture, so that every culture deserves a place like other cultures (Baidhawy, 2005, p. 4). Simply put, multiculturalism is an ism that teaches about equality between cultures. In the view of multiculturalism, each human culture or ethnic group must be positioned parallel and equal. None is higher and none is more dominant.

The term plural society (*plural society*) was introduced by J.S. Furnivall, a Dutch social scientist when explaining about Indonesian society (Handoyo, 2005, p. 3). According to Furnivall, plural society during the Dutch East Indies era was understood as a society consisting of two or more elements that lived alone without any mixing with each other in a political unity (Nasikun, 1993, p. 29). In Furnivall's view, the Dutch East Indies (Indonesia) society was structured in a social relation of the existence of a ruling group and the ruled based on racial differences. Furnivall interpreted the plurality of Indonesian society in the context of colonial society by distinguishing between European, Chinese, and Indigenous groups (Bahri, 2019, p. 74).
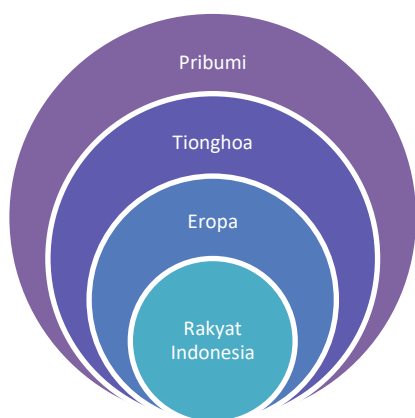
Figure 1: The diversity of society in the colonial era according to Furnival

After Independence, the division of the above social groups merged. The meaning of the plurality of society today is not based on the hegemony of one group over another (the division of social groups based on race, as in Furnivall's grouping), but plurality is based on internal differences among fellow citizens (Bahri, 2019, p. 74).

In a multicultural society, diversity and differences are not seen as tools or reasons for discrimination, domination and hegemony, but rather as a medium to understand and appreciate these differences. According to Parsudi Suparlan as quoted by Machfud, the best way to change a pluralistic society into a multicultural society is to adopt the ideology of multiculturalism as a guideline for life and apply it in everyday life. As an ideology, multiculturalism is absorbed into various interactions in human activities (Mahfud, 2006, p. 76). Multiculturalism is an ideology that values differences and equality. Individual differences and group differences are seen as cultural differences. In differences there is equality. Equality is especially emphasized in ascriptive differences, such as differences in ethnicity and culture, physical characteristics or race, religious beliefs, gender, and age. In fact, multiculturalism also fights for oppressed social classes. This is where multicultural education is very necessary.

The curriculum is developed by considering the diversity of student characteristics, regional conditions, levels and types of education, and respecting and not discriminating against differences in religion, ethnicity, culture, customs, socio-economic status, and gender. The curriculum includes the substance of the components of the mandatory curriculum content, local content, and self-development in an integrated manner, and is arranged in a meaningful and appropriate relationship and continuity between substances.

To implement education based on multiculturalism, there must first be a curriculum built. The following will review the importance of studying Islamic education based on Multiculturalism from several perspectives.

Islamic education is a comprehensive process of developing the whole human personality, which includes intellectual, spiritual, emotional and physical, so that a Muslim is well prepared to be able to carry out his duties and existence on earth as the caliph of Allah SWT. Thus, Islamic education aims to form a complete Muslim personality, develop all human potential both physically and spiritually, foster a harmonious relationship between each individual with Allah, humans and the universe (Hasan, 2016, p. 137). Therefore, Islamic Religious Education is a very appropriate lesson to internalize the values of multiculturalism.

In the Islamic perspective, multicultural education based on democracy, equality, and justice is compatible with Islamic doctrines and the historical experience of Muslims (Hasan, 2016, p. 138). This is found in the letter al-Shura: 28, Hadid: 25, and al-A'raf:

81. The basic competency of integrating multiculturalism in this learning is the command in the Qur'an. Namely creating an honest, trustworthy, democratic, united, tolerant, compassionate, work ethic society and so on, (QS.39:33, 16:4,105, 2:256, 49: 10-13, 10: 99, 4: 1,59, 3: 103,105, 28: 77). Namely by accommodating all aspects of human resources from different circles. (QS.16:93,11:118, 42:8, 49:13) (Tanrere et al., 2019).

In further discussion, Islamic religious education is not only a subject in school but also becomes a discipline. The paradigmatic principles that form the basis of the philosophy of Islamic Religious Education based on Multiculturalism: a) Islamic Religious Education must educate students to dare to learn to live in differences; b) Islamic Religious Education also encourages students to have competence in building mutual trust with everyone with different backgrounds; c) Multicultural Islamic Religious Education must encourage students to be able to maintain mutual understanding among diverse friends; d) Islamic Religious Education must enable students to demonstrate an attitude of mutual respect; e) Multicultural Islamic Religious Education is oriented to produce students who are open in thinking, able to open themselves to the different views of others; f) Multicultural Islamic Religious Education is expected to produce students who can be appreciative and understand that in life there is a need to establish relationships that show interdependence between one person (group) and another; g) Multicultural Islamic Religious Education also encourages students towards understanding the importance of conflict resolution and reconciliation without violence (Baidhawy, 2005, p. 78).25

The verses of the Qur'an reveal the importance of multicultural Islamic religious education;

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِّ اَيْنَ مَا تَكُوْنُوْا يَأْتِ بِكُمُ اللّٰهُ جَمِيْعًا ۗ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Meaning: "and for every nation there is its (own) Qibla which it faces. So compete (in doing) good deeds. Wherever you are, God will surely gather you all (on the Day of Resurrection). Verily, God has power over all things" (Qs. Al-Baqarah: 148).

The verse above states that each community has its own direction of the Qibla. The direction of the Qibla here is not only translated as the direction for prayer, but also the norms that apply to each community.

Multicultural PAI Curriculum Innovation in Madrasah Tsanawiyah An Namiyah Pondok Aren

Islamic Religious Education (PAI) is one of the subjects taught at every level of school education. This subject teaches students to understand about Islam, such as the procedures for implementing religious teachings (amaliyah fikhiyah), about beliefs (theology), sources and laws of Islam and Islamic history, and akhlakul karimah. In Islamic schools (such as madrasahs and integrated Islamic schools) religious subjects are separated into separate fields of study such as Islamic History, Fiqh, Aqidah Akhlak, Qur'an and Hadith. Meanwhile, in public schools, religious material is accommodated in only one subject called Islamic Religious Education.

Before explaining the meaning of multicultural Islamic religious education, it is better to first describe the dimensions of multicultural education. Multicultural education is a concept, idea or philosophy as a series of beliefs (*set of believe*) and explanations that recognize and value the

importance of cultural and ethnic diversity in shaping the lifestyles, social experiences, personal identities, educational opportunities of individuals, groups and countries (Bashori et al., 2020).

Multicultural education seeks to explore the particular and universal aspects of *cultural studies*. It seeks to understand particular cultures and societies in their own context and from their own perspective, promoting comparative analysis, ethno-relative understanding, rational assessment of differences and similarities between cultures and societies, and it seeks to identify common and universal ideals and practices that transcend particular cultures and societies, building bridges between cultures and providing a basis for human relations (Mahfud, 2006, p. 222).

Based on the description above, it becomes clear that multicultural Islamic religious education is a process of transformation and internalization of the basic values and ideals of Islamic teachings which seeks to accentuate aspects of differences and disparities in humanity in its broad context as a *grand design of God* which must be accepted with full wisdom and an open heart amidst the reality of pluralistic, multicultural humanity in all its dimensions in order to realize a just order of life (*May Allah bless you*). With a more operational definition, it can be stated that multicultural religious education is a comprehensive effort to prevent inter-religious conflict, prevent religious radicalism, while at the same time fostering a positive appreciative attitude towards plurality in any dimension and perspective, because multicultural-based religious education has a vision and mission to realize religion on a more polite, dialogical, appreciative side towards plurality and care about communal transformative life issues (Sutrisno, 2019).

he curriculum implemented at MTs An Namiyah Pondok Aren is aligned with multicultural values which are carried out with several approaches, namely as follows: 1) Changing the philosophy of the curriculum to suit the goals, missions, and functions of each level of education and educational unit; 2) Not based on theories that view the curriculum only as about content (*curriculum content*), but changing from a theory that defines content as a substantive aspect containing facts, theories, generalizations to an understanding that also includes moral values, procedures and skills (*skills*) that must be possessed by the younger generation; 3) The learning theory used pays attention to social, cultural, economic, and political diversity and must no longer be based solely on the theory of learning psychology that positions students as social, cultural, and political beings who live as active members of society, the nation, and the world that must be standardized by educational institutions (Ustadzah Ani Fadhilah, S.Pd.I, *Wawancara,* 2024).

Multicultural-based Islamic Religious Education at MTs An Namiyah Pondok Aren is expected to 1) Help students become more aware of their own religious teachings and aware of the reality of other religions; 2) Help students develop an understanding and appreciation of other religions; 3) Help students to participate in social activities in which there are adherents of different religions; 4) Help students develop all their own potential including their religious potential so that they can control their own lives, and in this way they are more empowered (Ustadzah Nurlaela, S.Pd, *Wawancara,* 2024).

Based on these objectives, *output* What is expected from Islamic religious education based on multiculturalism is that students love the country, by maintaining harmony in

the midst of a pluralistic society. This goal is mentioned in the Qur'an as the attitude of a believer in living in a country.

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَاۤءَكُمْ وَلَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَاَنْتُمْ تَشْهَدُوْنَ

Meaning: "And (remember) when We took from you a covenant (that you would not shed your blood) nor drive yourselves (your fellow countrymen) out of your homes, then you swore (to fulfill it) while you were witnesses." (Qs. al-Baqarah: 84)

Innovation in developing PAI based on multiculturalism in Islamic high schools, it is very important to pay attention to the psychological aspects of students. Syamsul Bahri clearly explained the things that need to be considered in formulating multicultural education for students at the Aliyah level. According to him, the development of students from the aspect of education or school level can be divided into; 1) school ageplaygroup(3-4 years), 2) kindergarten age (4-6 years), 3) elementary school age (7-12 years), 4) junior high school age (13-15 years), 5) middle school age (16-18 years), 6) high school age (19-22 and above). At each level of education, the characteristics of children are different and the materials provided are also different (Banks, 2001, pp. 238–239). The range of students at Madrasah Aliyah is 16-18 years, an age that is suitable for instilling multicultural values so that they become multicultural individuals when they grow up. Some say that this age is a transition from adolescence to adulthood, therefore, this age is considered very important to teach Islamic religion based on multiculturalism. Therefore, in the innovation of the PAI curriculum, aspects of student development must be considered significantly, so that the objectives of the innovation are in line with student development and not vice versa (Bahri, 2019).

Each level has different themes and multiculturalism content. The secondary education level, namely the age range of 12-18, has the ability to recognize themselves and their environment. They have shared their existence with others, and are also in the final stages of reaching adulthood. This age is also called late adolescence or early adulthood. At this stage, the multiculturalism session is that students are able to understand and comprehend each other, thus showing mutual respect. The PAI curriculum based on multiculturalism that must be inserted at this level is to create curriculum content with the aim that students are able to work together even though they are multicultural, are able to distinguish the similarities and differences of their friends, and participate in partnerships. In other words, the age range of 12-18 (Aliyah level) is in the process of becoming, namely forming character and behavior or finding their future ideals when they are adults. If multiculturalism is integrated into the content (*content*) curriculum, then there are several approaches that can be taken.

Referring to Banks' approach, 33 there are 4 approaches that can be developed, first; a contributive approach, which involves multiculturalism content from several existing cultures such as holidays, heroes' days, and certain events from various cultures. Second; an additive approach, which is a form of adding content, concepts, themes, and perspectives to the curriculum without changing its basic structure. Third; a transformative approach, which actually tries to change the structure of the curriculum and encourages students to see and review old concepts, issues, themes and problems, then renew understanding from various perspectives and ethnic viewpoints. And fourth; a social action approach, students capture actual social issues, make decisions, and try to make social changes.

The innovation of the PAI curriculum based on multiculturalism at MTs An Namiyah Pondok Aren uses an approach popularized by J. Banks, namely: contributory, additive and social action approaches. This curriculum innovation reflects or inserts contents from these approaches (Ustadz Soberim. S.Pd,*Interview,* 2024). The figure below explains the aspects of multiculturalism values, inserted into the PAI curriculum, based on the level of multicultural education approach at MTs An Namiyah Pondok Aren. Look at the following figure 2:
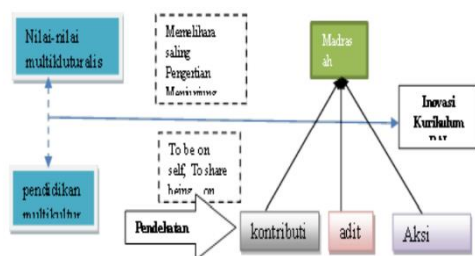

Figure 2. Innovation of Islamic Religious Education Curriculum of MTs An Namiyah Pondok Aren Based on Multiculturalism

The picture above explains that multicultural values are an important part that is internalized in multicultural education at MTs An Namiyah Pondok Aren. Multicultural values developed at MTs An Namiyah Pondok Aren such as tolerance with people of different beliefs and cultures, mutual understanding, respecting other people's opinions, and cooperation (Ustadz Suberi, S.Pd,*Interview,* 2024). Furthermore, with the development of a multiculturalism-based curriculum, MTs An Namiyah Pondok Aren students are able to maintain mutual understanding and demonstrate mutual respect. Because at this stage students are able to get to know themselves by discussing with other people who have different cultures from them. This aims to ensure that students can distinguish multicultural aspects around them (school), and are able to live together and participate (Ustadzah Ani Fadhilah, S.Pd.I,*Interview,* 2024).

Efforts to instill a multicultural attitude are carried out with three James Bank approaches, namely contributory, additive, and social action, as explained above. This is what is used as an innovation in the PAI curriculum at MTs An Namiyah Pondok Aren.

D. CONCLUSION

The discussion above explains that the innovation of the Islamic Religious Education curriculum based on multiculturalism in Madrasah Aliyah is an important point that must be done in curriculum development. Innovation is a form of renewal in the curriculum, and the changes or developments have a clear background. The Islamic Religious Education curriculum based on multiculturalism is carried out because of the importance of students understanding their living environment, namely the multicultural country of Indonesia. The multicultural aspect of this country requires the world of education to carry out various innovations including the content of the Islamic religious curriculum.

The PAI curriculum based on multiculturalism at MTs An Namiyah Pondok Aren is adjusted to the developmental aspects of students. At this stage, the PAI subject at MTs An Namiyah Pondok Aren already reflects multicultural values, namely a human outlook on life in order to be able to live despite differences. This is reflected in the PAI curriculum planning, vision and mission, in the learning process, and evaluation. This curriculum must be infused with a lot of content regarding tolerance, inclusive attitudes,

plurality, and unity in diversity, which can be done in a contributive, additive, and social action manner.

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