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| Submitted   | Revised         | Published        |
|---|-----------------|------------------|
| 22 May 2025   | 31 October 2025 | 03 November 2025 |
| DOI : <a href="https://doi.org/10.58518/madinah.v12i2.3635">https://doi.org/10.58518/madinah.v12i2.3635</a> |                 |                  |

## INTEGRATIVE INSTRUCTIONAL DESIGN MODEL TO FOSTER VALUES OF MODERATION AND SOCIAL TRANSFORMATION IN ISLAMIC RELIGIOUS EDUCATION

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**ABSTRACT:** *This study aims to formulate a design for Islamic Religious Education (IRE) that is pluralistic, inclusive, and humanistic grounded in values and the direction of educational reform in response to the challenges posed by socio-religious diversity in Indonesia. Employing a descriptive qualitative approach through a literature study, this research analyzes a wide range of academic sources and relevant IRE teaching practices. The main findings reveal that a responsive IRE instructional design that acknowledges interpretive pluralism, accommodates learners from diverse backgrounds, and upholds human values is an urgent necessity in a multicultural era. The proposed model emphasizes the integration of three core approaches: (1) pluralistic by presenting differences among Islamic schools of thought and facilitating interfaith dialogue; (2) inclusive by accommodating identity diversity and special needs among students; and (3) humanistic by reinforcing the values of rahmah (compassion), 'adl (justice), and empathy through reflective and experiential learning. The novelty of this research lies in its formulation of an instructional design that simultaneously and integrally incorporates all three approaches, in contrast to previous studies that tend to treat them in isolation. This study contributes not only by offering a more contextual and applicable curricular framework but also by recommending pedagogical strategies that position IRE as an agent of moderation and social transformation. The model is expected to serve as a reference for developing educational policies and practices in Islamic education that are adaptive to contemporary dynamics and uphold humanitarian values.*



**Keywords:** *Islamic Religious Education, pluralism, inclusivity, humanism, religious moderation.*

**ABSTRAK:** Penelitian ini bertujuan merumuskan desain pembelajaran Pendidikan Agama Islam (IRE) yang pluralis, inklusif, dan humanis berbasis nilai dan arah pembaruan dalam merespons tantangan keberagaman sosial-keagamaan di Indonesia. Menggunakan pendekatan kualitatif deskriptif melalui studi kepustakaan, penelitian ini menganalisis berbagai literatur akademik dan praktik pembelajaran IRE yang relevan. Temuan utama menunjukkan bahwa desain pembelajaran IRE yang responsif terhadap pluralitas tafsir, kebutuhan peserta didik dari berbagai latar belakang, serta nilai-nilai kemanusiaan merupakan kebutuhan mendesak di era multikultural. Model ini menekankan integrasi tiga pendekatan utama: (1) pluralis—melalui pemaparan perbedaan mazhab dan dialog antaragama, (2) inklusif—dengan akomodasi terhadap keberagaman identitas dan kebutuhan khusus siswa, serta (3) humanis—dengan penguatan nilai rahmah, 'adl, dan empati melalui pembelajaran reflektif dan berbasis pengalaman. Kebaruan dari penelitian ini terletak pada formulasi desain pembelajaran IRE yang secara simultan dan integral menggabungkan ketiga pendekatan tersebut, berbeda dari studi sebelumnya yang masih bersifat parsial. Kontribusi penelitian ini tidak hanya menawarkan kerangka kurikulum yang lebih kontekstual dan aplikatif, tetapi juga merekomendasikan strategi pedagogis yang menempatkan IRE sebagai agen moderasi dan transformasi sosial. Model ini diharapkan menjadi acuan dalam pengembangan kebijakan dan praktik pendidikan Islam yang adaptif terhadap dinamika zaman dan menjunjung tinggi nilai kemanusiaan.

**Kata Kunci:** Pendidikan Agama Islam, pluralisme, inklusivitas, humanisme, pembaruan kurikulum.

## INTRODUCTION

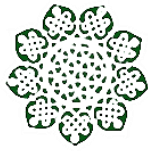
The era of globalization and pluralism has brought new challenges for Islamic Religious Education (IRE) in Indonesia, where cultural diversity, religious sects, and worldviews are increasingly evident in educational settings.<sup>1</sup> Society demands a learning model that not only teaches dogma, but also equips students with tolerant and humanistic attitudes.<sup>2</sup> However, many current IRE practices are still homogeneous and unresponsive to social diversity.<sup>3</sup>

In particular, the IRE curriculum still contains a lot of material that emphasizes a single truth without respecting the diversity of religious

<sup>1</sup> Agus Samsul Bassar, Uus Ruswandi, and Mohamad Erihadiana, "Pendidikan Islam: Peluang Dan Tantangan Di Era Global Dan Multikultural," *J-PAI: Jurnal Pendidikan Agama Islam* 8, no. 1 (2021): 63–75.

<sup>2</sup> Mashudi, "Pembelajaran Modern: Membekali Peserta Didik Keterampilan Abad Ke-21," *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)* 4, no. 1 (2021): 93–114.

<sup>3</sup> Reska Yuliandari, "Implementasi Pembelajaran Diferensiasi Dalam Mengkoordinir Potensi Peserta Didik Pada Mata Pelajaran Pendidikan Agama Islam Di Kelas 4 SD Negeri Percobaan" (Universitas Muhammadiyah Sumatra Barat, 2024).



interpretations.<sup>4</sup> Classroom learning practices often focus on memorizing normative texts without accommodating the diverse social contexts of students.<sup>5</sup> This condition has an impact on the low participation of non-mainstream students and limited space for critical dialogue in IRE learning.<sup>6</sup>

A pluralistic IRE learning design should recognize and respect the diversity of schools of thought and religious interpretations as an integral part of Islamic heritage. Learning materials need to include comparisons of schools of thought and contextual approaches so that students understand epistemic plurality in Islam.<sup>7</sup> Teachers should facilitate inter-school dialogue and support mutual respect among students.<sup>8</sup> However, in practice, many IRE teachers do not yet have the competence to deliver pluralistic content in a critical and balanced manner.<sup>9</sup> As a result, students tend to accept one point of view without being given the space to explore other perspectives in Islam.

An inclusive IRE learning design should ensure access and participation for all students regardless of their social, cultural, or ability backgrounds.<sup>10</sup> An inclusive approach requires differentiation of methods and materials so that the

<sup>4</sup> Ahmad Faozan, *Wacana Intoleransi Dan Radikalisme Dalam Buku Teks Pendidikan Agama Islam* (Banjarsari: A-Empat, 2022).

<sup>5</sup> Andrian Fatieh, "Kurikulum Yang Terlalu Fokus Pada Hafalan: Menghambat Pemahaman Dan Masa Depan Pembelajaran," *Baca Prodigitalindo*, last modified 2024, accessed April 10, 2025, <https://baca.prodigitalindo.id/kurikulum-terlalu-fokus-pada-hafalan-bukan-pemahaman/>.

<sup>6</sup> Ahmad Zubaidi et al., *Imajinasi Dan Refleksi Kritis Pengembangan Pendidikan Islam: Studi Pemikiran, Konsep, Dan Pengalaman Baik*, ed. Mir'atun Nur Arifah and Moh. Mizan Habibi (Trenggalek: CV Indonesia Imaji, 2022), [https://dspace.uin.ac.id/bitstream/handle/123456789/39445/Zubaidi,dkk.2022.Imajinasi dan Refleksi Kritis Pengembangan Pendidikan Islam. Penerbit Indonesia Imaji.pdf?sequence=1](https://dspace.uin.ac.id/bitstream/handle/123456789/39445/Zubaidi,dkk.2022.Imajinasi%20dan%20Refleksi%20Kritis%20Pengembangan%20Pendidikan%20Islam.Penerbit%20Indonesia%20Imaji.pdf?sequence=1).

<sup>7</sup> Irma Novayani, "Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Multikultural," *Tadris 3*, no. 2 (2017): 236–250, <https://jurnal.radenfatah.ac.id/index.php/Tadrib/article/view/1795>; Sholihul Huda, "Keluarga Multikultural: Pola Relasi Keluarga Kawin Beda Agama Di Balun Lamongan," *Al-Hikmah: Jurnal Studi Agama-Agama 4*, no. 1 (2018): 1–25, <https://journal.um-surabaya.ac.id/index.php/Ah/article/view/2306>.

<sup>8</sup> A. Wahid et al., "Review Heat Tolerance in Plants: An Overview," *Environmental and Experimental Botany* 61, no. 3 (2007): 199–223, <https://www.sciencedirect.com/science/article/pii/S0098847207000871>.

<sup>9</sup> Juni Erpida Nasution, "Analisis Filosofis Materi Buku Ajar Pendidikan Agama Islam Madrasah Dalam Konteks Moderasi Beragama" (UIN Sultan Syarif Kasim Riau, 2024), <https://www.sciencedirect.com/science/article/pii/S0098847207000871>; S A Jones, "Two Dogmas of Enlightenment Scholarship," *Pluralizing Philosophy's Past: New Reflections in the History of Philosophy*, 2023, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85186967058&origin=inward>.

<sup>10</sup> Sugeng Santoso, "Model Pendidikan Inklusif Pendidikan Agama Islam Mahasiswa Difabel Di Perguruan Tinggi Umum: Studi Di Universitas Brawijaya Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2021), [etheses.uin-malang.ac.id/38690/](https://theses.uin-malang.ac.id/38690/); V Tavares, "Feeling Excluded: International Students Experience Equity, Diversity and Inclusion," *International Journal of Inclusive Education* 28, no. 8 (2024): 1551–1568, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85121386991&origin=inward>.



needs of students with special needs and religious minorities are still met.<sup>11</sup> Collaborative learning models and the use of assistive technology are key to creating a learning space that is friendly to all students.<sup>12</sup> However, the reality on the ground shows a lack of training for IRE teachers in inclusive strategies and limited supporting infrastructure.<sup>13</sup> Many schools have not integrated inclusion policies into the IRE curriculum, so marginalized students often feel left out.<sup>14</sup>

Humanistic IRE learning design should place human dignity at its center, emphasizing the values of compassion (*rahmah*) and justice (*'adl*) in every learning interaction.<sup>15</sup> The learning process needs to be directed towards developing students' empathy and social responsibility through reflective activities and service learning. Teachers play the role of facilitators who build positive emotional relationships and appreciate the uniqueness of each individual. However, current IRE practices are often still instructional and oriented towards cognitive assessment alone, neglecting the emotional and spiritual aspects of students.<sup>16</sup> As a result, learning does not touch on the holistic dimensions of humanity, so that the potential for developing students' humanistic character is not optimal.

A pluralistic, inclusive, and humanistic IRE learning design must be built on universal Islamic values such as *rahmah*, justice, and the benefit of the ummah as a philosophical foundation.<sup>17</sup> This approach requires synergy between curriculum content, learning methods, and school policies to create a learning environment that respects differences and humanizes. Based on values and the direction of renewal, the IRE curriculum needs to be revised to be more contextual, responsive to social dynamics, and systematically instill values of tolerance. The implementation of maieutics, case studies, and service learning strategies can integrate these three dimensions into daily learning practices.<sup>18</sup>

<sup>11</sup> Minten Ayu Larassati, "Pendekatan Inklusif Dalam Pendidikan Agama Islam," *KAGANGA KOMUNIKA: Journal of Communication Science* 2, no. 1 (2020): 64-67.

<sup>12</sup> Dwi Tika Afriani, "Peningkatan Keterampilan Digital Guru," in *Inovasi Pembelajaran Dan Pendidikan Teknologi Untuk Peningkatan Kualitas Pendidikan*, ed. AKhsanul In'am Husamah (Yogyakarta: CV. Bildung Nusantara, 2017), 5-24, <http://repo.iain-tulungagung.ac.id/5510/5/BAB 2.pdf>.

<sup>13</sup> Syarif Syarif, Suaeb Suaeb, and Akhyar Akhyar, "Kebijakan Pengembangan Mutu Pendidikan Islam Dalam Perpektif Manajemen Dan Sumber Daya," *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 7, no. 1 (2023): 546-553.

<sup>14</sup> Syarif, Suaeb, and Akhyar, "Kebijakan Pengembangan Mutu Pendidikan Islam Dalam Perpektif Manajemen Dan Sumber Daya."

<sup>15</sup> Siti Sumadiyah and Sri Wahyuni, "Pengembangan Kurikulum Pendidikan Agama Islam Multikultural Dalam Membangun Moderasi Beragama Di UNISKA Kediri," *Prosiding Seminar Nasional Ilmu Teknik Elektro dan Informatika* 1, no. 1 (2024): 27-45.

<sup>16</sup> Ana Maulida and Rini Rahman, "Peran Guru Pendidikan Agama Islam Dalam Menanggulangi Kenakalan Peserta Didik," *An-Nuha: Jurnal Pendidikan Islam* 2, no. 1 (2022): 14-28.

<sup>17</sup> Muhammad Aji Nugroho and Khoiriyatun Ni'mah, "Konsep Pendidikan Islam Berwawasan Kerukunan Pada Masyarakat Multikultural," *Millah: Journal of Religious Studies* 17, no. 2 (2018): 337-378, <https://journal.uui.ac.id/Millah/article/view/10992>.

<sup>18</sup> Abdurrohman Abdurrohman and Haldiya Syamsiar, "Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagamaan Inklusif Untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA," *Fenomena* 9, no. 1 (2017): 105.



Thus, IRE not only transfers religious knowledge, but also shapes students' characters to be pluralistic, inclusive, and humanistic in accordance with the challenges of the times.

Several previous studies have shown how pluralistic, inclusive, and humanistic approaches can be synergistically integrated into the design of IRE learning as part of efforts to renew the Islamic education paradigm. Tentiasih and Rifa'i, in their research, emphasize the importance of integrating the value of pluralism through comparative material on Islamic schools of thought in order to foster tolerance and respect for diversity in Islamic thought.<sup>19</sup> This idea is in line with Ningrum's findings, which highlight the aspect of inclusivity, especially in the context of students with special needs. She shows that inclusive strategies are not enough to be present in the curriculum, but require the readiness of teachers and supporting facilities. In this context, pluralistic and inclusive approaches complement each other, with one emphasizing open teaching content, while the other emphasizes the importance of access and involvement of all students.<sup>20</sup> On the other hand, research conducted by Nur'aeni, Herawati, and Ferianto reinforces the humanistic dimension by applying service learning in IRE learning, which has been proven to foster empathy and social responsibility in students.<sup>21</sup> These three findings collectively reinforce the idea that progressive IRE learning must include space for acceptance of diversity, concern for special needs, and strengthening of human character as an integral part of the educational process.

This study offers something new by designing a IRE learning model that simultaneously integrates the three dimensions of pluralism, inclusiveness, and humanism, which have so far been studied only partially. In addition, this study places universal Islamic values as the basis for curriculum renewal and pedagogical practices, unlike previous studies that focused on only one aspect. With this holistic approach, it is hoped that a comprehensive and applicable IRE design framework will be obtained in the context of formal education in Indonesia.

This study aims to formulate a pluralistic, inclusive, and humanistic IRE learning design based on values and the direction of renewal, as an effort to renew the Islamic education paradigm amid diverse socio-religious dynamics. The

<sup>19</sup> Septyana Tentiasih and Muhammad Rizal Rifa'i, "Integrasi Nilai-Nilai Multikultural Dalam Kurikulum Pendidikan Agama Islam Untuk Membangun Toleransi Di Sekolah," *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan* 4, no. 2 (2022): 341-358.

<sup>20</sup> Nila Ainu Ningrum, "Strategi Pembelajaran Pada Anak Berkebutuhan Khusus Dalam Pendidikan Inklusi," *Indonesian Journal of Humanities and Social Sciences* 3, no. 2 (2022): 181-196, [https://www.researchgate.net/publication/366327676\\_Strategi\\_Pembelajaran\\_pada\\_Anak\\_Berkebutuhan\\_Khusus\\_dalam\\_Pendidikan\\_Inklusi](https://www.researchgate.net/publication/366327676_Strategi_Pembelajaran_pada_Anak_Berkebutuhan_Khusus_dalam_Pendidikan_Inklusi).

<sup>21</sup> Nur'aeni, Enok Tati Herni Herawati, and Ferianto, "Implementasi Pendekatan Humanistik Pada Materi Pendidikan Agama Islam Melalui Kurikulum Merdeka Di SDN Sukaraja I," *Journal of Comprehensive Science* 3, no. 5 (2024): 37-48, [https://www.researchgate.net/publication/382116416\\_Implementasi\\_Pendekatan\\_Humanistik\\_Pada\\_Materi\\_Pendidikan\\_Agama\\_Islam\\_Melalui\\_Kurikulum\\_Merdeka\\_di\\_SDN\\_Sukaraja\\_I](https://www.researchgate.net/publication/382116416_Implementasi_Pendekatan_Humanistik_Pada_Materi_Pendidikan_Agama_Islam_Melalui_Kurikulum_Merdeka_di_SDN_Sukaraja_I).



results of this study are expected to contribute practically to the development of IRE that is responsive to contemporary socio-religious dynamics.

## METHOD

This study uses a qualitative descriptive approach with a library research method. This approach was chosen because the study focuses on analyzing ideas, theories,<sup>22</sup> and previous research results relevant to the design of pluralistic, inclusive, and humanistic Islamic Religious Education (IRE) based on values and the direction of renewal. The qualitative approach allows researchers to understand meanings and concepts in depth through critical examination of texts and contexts related to the dynamics of Islamic education. In line with Creswell's (2018) view, the qualitative approach emphasizes efforts to understand social phenomena through interpretation, rather than statistical measurement.<sup>23</sup>

As a literature-based study, the main data sources used are written and obtained from various academic literature. These sources include scientific books, journal articles, research results, seminar reports, and education policy documents published by official institutions such as the Ministry of Religious Affairs of the Republic of Indonesia. The literature used consists of primary sources, namely academic works and the thoughts of Islamic education figures who directly discuss the concepts of pluralism, inclusiveness, and humanism in Islam; as well as secondary sources in the form of supporting articles, scientific media reviews, and popular writings that provide context to the issue of Islamic education reform.

The research process was conducted in a gradual and systematic manner. The first stage was literature inventory and selection, which involved identifying and selecting relevant reading sources through various scientific databases such as Google Scholar, ResearchGate, and DOAJ. The selection of literature was based on the criteria of author credibility, publisher reputation, and topic relevance to the research focus. After the literature was collected, the second stage was data classification and categorization, which involved grouping the sources into three major themes: pluralistic Islamic education, inclusive Islamic education, and humanistic Islamic education. This classification aimed to facilitate the analysis process and find conceptual commonalities among the three themes.

The next stage is data analysis, which is carried out by following the Miles and Huberman (2014) model, which consists of three steps: data reduction, data presentation, and conclusion drawing.<sup>24</sup> In the reduction stage, researchers filter important information from each piece of literature, focusing on aspects of value, pedagogical approaches, and the direction of educational reform. In the data presentation stage, the reduced information is systematically organized in the form of thematic descriptions, thus forming a complete conceptual picture.

<sup>22</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Los Angeles: Sage publications, 2014).

<sup>23</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, Writing Center Talk over Time*, 5th ed. (California: SAGE Publications, 2018).

<sup>24</sup> Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.



Meanwhile, in the conclusion drawing stage, researchers conduct in-depth interpretations to formulate conceptual findings on how the three main values, pluralism, inclusiveness, and humanism, can be integrated into IRE learning design.

To maintain data validity, source and theory triangulation techniques were used. The researcher compared various academic views to ensure the consistency and validity of the concepts analyzed. This approach not only strengthened the accuracy of the research results but also broadened the scope of analysis by looking at one concept from various scientific perspectives.

Through this literature study method, the research is expected to not only produce a theoretical description but also provide a conceptual contribution to the renewal of the Islamic education paradigm. This study aims to build a scientific foundation for the development of contextual IRE learning design that is responsive to socio-religious diversity and relevant to the needs of forming a moderate and civilized character in the era of globalization.

## RESULTS AND DISCUSSION

Islamic Religious Education (IRE) amid increasingly complex and diverse socio-religious dynamics requires a paradigm shift. Until now, many IRE practices have remained conservative, emphasizing memorization, single doctrine, and minimal critical reflection. This model is no longer relevant to the challenges of contemporary education, which demands the emergence of a Muslim generation capable of coexisting in a multicultural society, open to diversity of thought, and possessing a high level of social sensitivity. Therefore, the formulation of a pluralistic, inclusive, and humanistic IRE learning design is an urgent necessity as a response to the changing times and the needs of modern students.

### The Urgency of Renewing the Islamic Education Paradigm

Islamic Religious Education (IRE) in the contemporary era faces urgent demands for fundamental and comprehensive paradigm renewal. The complexity of modern life, characterized by globalization, plurality of identities, and scientific developments, requires IR to no longer operate within a monolithic framework of thinking that asserts a single religious interpretation as the only truth.<sup>25</sup> This kind of exclusive thinking has the potential to give rise to "religion without humanity," namely religion that has lost its relevance to social reality. Therefore, a paradigm shift in Islamic education is an epistemological and pedagogical necessity to maintain Islam's relevance to the challenges of the times.

The new paradigm of Islamic education needs to be built on two main principles: *ta'addudiyyah* (recognition of diversity) and *madaniyyah* (civilized public culture).<sup>26</sup> The principle of *ta'addudiyyah* emphasizes the importance of respecting the plurality of interpretations and schools of thought in Islamic

<sup>25</sup> Sutarto, "Paradigma Pendidikan Islam Integrasi Dalam Kerangka Pendidikan Transformatif," *Risalah: Jurnal Pendidikan dan Studi Islam* 9, no. 1 (2023): 390–408, <https://jurnal.faiunwir.ac.id>.

<sup>26</sup> Sazli Rais, Shopian Hidayatulloh, and Haeru Taofiqillah, "Paradigma Baru Pendidikan Islam," *Awwaliah: Jurnal PGMI* 4, no. 1 (2021): 55–64.



heritage as part of the intellectual wealth of the ummah. Meanwhile, madaniyyah emphasizes that education must be an instrument for shaping a peaceful, democratic, and civilized society.<sup>27</sup> Within this framework, IRE plays a role not only as a medium for transferring dogma, but also as an agent of religious moderation that fosters openness, empathy, and tolerance towards differences.

Several fundamental reasons reinforce the urgency of renewing the IRE paradigm Institut Agama Islam m. First Institut Agama Islam, there has been a social and cultural shift that requires Islamic education to be more adaptive to the diversity of Indonesia's pluralistic society. Second, Islamic education is faced with the need to strengthen universal human values, such as justice, compassion, and respect for human dignity, in order to respond to the moral crisis that is plaguing the younger generation. Third, the role of IRE must transform from merely reinforcing doctrine to shaping critical, moderate, and socially-minded characters.<sup>28</sup>

The main foundation of this renewal is the formulation of basic Islamic values as a conceptual framework for learning design. The values of *rahmah* (compassion), *'adl* (justice), and *ta'āyush* (peaceful coexistence) are the main pillars that inform the entire educational process, from the curriculum and methods to pedagogical relationships.<sup>29</sup> As emphasized by Abdurrahman Wahid, religious education should not stop at teaching formalistic laws, but must train students to understand religion as an energy of liberation that humanizes humans.<sup>30</sup> In this way, Islamic values are not only taught, but lived and internalized as the moral and social habitus of students.

The shift in the orientation of Islamic education from a normative paradigm to a contextual paradigm also means shifting the focus from *ta'līm* (knowledge transfer) to *tarbiyah* (value transformation).<sup>31</sup> Teachers no longer act as the sole authority interpreting the truth, but as facilitators of dialogue that foster critical awareness. In this model, the learning process becomes an arena for two-way interaction where text (revelation) meets context (social reality). In line with Paulo Freire's view of liberating education, students need to be invited to read "text and context" simultaneously so that they do not get caught up in ritualism that is devoid of meaning.<sup>32</sup>

Thus, the urgency of renewing the Islamic education paradigm lies in efforts to integrate the values of pluralism, inclusivism, and humanism into the

<sup>27</sup> Rais, Hidayatulloh, and Taofiqillah, "Paradigma Baru Pendidikan Islam."

<sup>28</sup> Rais, Hidayatulloh, and Taofiqillah, "Paradigma Baru Pendidikan Islam."

<sup>29</sup> Sutarto, "Paradigma Pendidikan Islam Integrasi Dalam Kerangka Pendidikan Transformatif."

<sup>30</sup> Abdurrahman Wahid and Daisaku Ikeda, *Dialog Peradaban Untuk Toleransi Dan Perdamaian*, ed. The WAHID Institute and Soka Gakkai, 1st ed. (Jakarta: PT. Gramedia Pustaka Utama, 2010), <https://gusdur.net/buku-media/dialog-peradaban-untuk-toleransi-dan-perdamaian/>.

<sup>31</sup> Mirzon Daheri et al., "Transformasi Pendidikan Agama Islam Dalam Membangun Karakter Mahasiswa Generasi Alpha," *Jurnal Pendidikan dan Konseling* 5, no. 2 (2023): 989-995.

<sup>32</sup> Umi Halwati, "Kajian Dinamika Pendidikan - Diskursus Pendidikan Islam Dalam Perspektif Pembebasan Hegemoni Kaum Perempuan," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 11, no. 3 (1970): 337-347; Paulo Freire, *Pedagogy of the Oppressed* (New York: Herder & Herder, 1970).



practice of IRE learning. This transformation is expected to give birth to a model of Islamic education that not only strengthens spirituality but also builds social awareness and humanitarian responsibility. Such religious education is not merely about teaching what to believe, but also how to believe in a humane way.

### **Pluralistic Islamic Education Design: Responding to Diversity as a Blessing**

Islamic Education (IRE) has a significant responsibility in shaping students' perspectives on diversity. In the context of Indonesia's pluralistic society, pluralistic Islamic education design is urgently needed to foster openness, tolerance, and respect for differences. This pluralistic learning design emphasizes not only the cognitive aspect of religious understanding, but also the internalization of Islamic values that are *rahmatan lil 'alamin* (a blessing for all creation) through a dialogical and reflective approach.<sup>33</sup> Islam is essentially a religion that upholds freedom of thought and diversity of interpretation, so Islamic education must be a fertile ground for the growth of inclusive and tolerant attitudes in understanding religious teachings.<sup>34</sup>

Historically, Islam has a pluralistic and dynamic intellectual tradition. The differences in views among the schools of fiqh, theology, and classical Islamic philosophy are proof that Islam has never rejected diversity.<sup>35</sup> In the realm of fiqh, for example, the differences between the Shafi'i, Hanafi, Maliki, and Hanbali schools are not considered a threat, but rather an intellectual blessing that enriches the treasury of Islamic law. This principle is in line with the classical rule of *ikhtilāf ummatī rahmah* (differences among my people are a blessing).<sup>36</sup> Therefore, Islamic education needs to instill the awareness that differences are part of *sunnatullah*, not a deviation from the truth.

A pluralistic IRE learning design requires a paradigm shift from a dogmatic teaching model to a learning model based on dialogue and critical reflection.<sup>37</sup> Pluralistic education emphasizes recognition of the existence of "the other" as a dialogue partner, not a threat to identity. In this context, teachers act as facilitators who foster students' critical awareness of the diversity of Islamic thought.<sup>38</sup> Teachers are no longer the sole authoritative source who dictates the truth, but rather mediators who help students explore various Islamic perspectives. This pedagogical model is in line with the reflective andragogy approach proposed by Freire, in which education is not merely a transfer of knowledge, but a process of liberation through dialogue.<sup>39</sup>

The implementation of pluralistic Islamic Education can be realized through a curriculum that showcases the diversity of Islamic interpretations and traditions. Learning materials should not be limited to one particular school of thought or theological

<sup>33</sup> Novayani, "Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Multikultural."

<sup>34</sup> Nugroho and Ni'mah, "Konsep Pendidikan Islam Berwawasan Kerukunan Pada Masyarakat Multikultural."

<sup>35</sup> Ihsan Satria Azhar, "Pendekatan-Pendekatan Perbandingan Mazhab Fikih Islam Dari Zaman Klasik Sampai Modern," *Tazkiya: Jurnal Pendidikan Islam* 7, no. 1 (2018): 1-20, <https://jurnaltarbiyah.uinsu.ac.id/index.php/tazkiya/article/viewFile/261/245>.

<sup>36</sup> Kunawi Basyir, "Perjumpaan Agama Dan Budaya: Melacak Konsep Dan Gerakan Radikalisme Islam Di Indonesia," *Kalam* 11, no. 2 (2017): 299-328.

<sup>37</sup> Azhar, "Pendekatan-Pendekatan Perbandingan Mazhab Fikih Islam Dari Zaman Klasik Sampai Modern."

<sup>38</sup> Basyir, "Perjumpaan Agama Dan Budaya: Melacak Konsep Dan Gerakan Radikalisme Islam Di Indonesia."

<sup>39</sup> Freire, *Pedagogy of the Oppressed*.



view, but should include a variety of classical and contemporary Islamic thought.<sup>40</sup> For example, in the study of fiqh, students can be encouraged to understand the differences between the opinions of Imam Syafi'i and Imam Abu Hanifah, and learn the epistemological basis of each view. In theology, students are introduced to the differences between Asy'ariyah, Maturidiyah, and Mu'tazilah objectively to foster critical thinking and appreciate the diversity of arguments.<sup>41</sup> This approach does not aim to create theological relativism, but rather to instill awareness of the breadth of Islamic thought.

However, field research shows that most IRE educators still face obstacles in implementing the principle of pluralism in the learning process.<sup>42</sup> Many teachers still adhere to an exclusive approach due to limited teaching resources, a lack of training in pluralistic pedagogy, or social pressure from educational institutions that tend to maintain orthodoxy.<sup>43</sup> As a result, religious learning is often trapped in a pattern of indoctrination that ignores the spirit of dialogue. This condition has the potential to foster fanaticism and intolerance among students, which contradicts the mission of Islamic education to spread peace and compassion.

As an alternative, a pluralistic IRE learning design needs to combine three main approaches: historical, contextual, and dialogical.<sup>44</sup> The historical approach helps students understand the emergence of diversity in religious schools of thought as an intellectual process in Islamic history, rather than merely dogmatic differences. The contextual approach guides students to relate religious values to current social realities such as cultural plurality, social conflict, and global humanitarian issues. Meanwhile, the dialogical approach creates space for students to discuss, ask questions, and interpret religious texts in a guided manner. These three approaches enable religious education to become a means of shaping inclusive social awareness and public ethics.

In addition, interfaith literacy is an important part of pluralistic Islamic education. Future Islamic education must be oriented towards interreligious understanding, namely the ability to understand other religions empathetically without losing one's Islamic identity.<sup>45</sup> In practice, teachers can develop project-based learning activities such as interfaith dialogue, studies of universal interfaith values, or visits to other places of worship to foster empathy and respect for

<sup>40</sup> Novayani, "Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Multikultural."

<sup>41</sup> Aniq Fahmi, "Teologi Islam Dan Hak Asasi Manusia," *Aqlania: Jurnal Filsafat dan Teologi Islam* 11 (2020): 20-41.

<sup>42</sup> S Ismail and W Sulaiman, "Implementasi Kurikulum Pendidikan Islam Inklusif Di Perguruan Tinggi Keagamaan Islam Negeri," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022): 1-19, <http://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/3538>.

<sup>43</sup> Khoridatul Azizah, Nur Azizah, and Mukh. Nursikin, "Tren Lembaga Pendidikan Islam Eksklusif-Elit Menjawab Tantangan Era Modern," *Darajat: Jurnal Pendidikan Agama Islam* 8, no. 1 (2025): 1-10, <http://ejournal.iai-tabah.ac.id/Darajat/article/view/3064>.

<sup>44</sup> Achmad Cahyadi, "Konsep Pluralisme Abdurrahman Wahid Dalam Perspektif Pendidikan Agama Islam," *Skripsi* (2017): 1-149, [http://repository.uinjkt.ac.id/dspace/handle/123456789/36260%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/36260/2/ACHMAD CAHYADI-FITK.pdf](http://repository.uinjkt.ac.id/dspace/handle/123456789/36260%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/36260/2/ACHMAD%20CAHYADI-FITK.pdf).

<sup>45</sup> Ngainun Naim, *Islam and Religious Pluralism: The Dynamics of Meaning Seize* (Tulungagung: Satu Press, 2020).



differences.<sup>46</sup> Through such activities, students not only learn about Islam, but also learn how to be civilized Muslims in a pluralistic society.

Pluralistic learning also requires changes in the orientation of evaluation. Evaluation no longer focuses on the ability to memorize verses or fiqh laws, but on measuring tolerance, reflective abilities, and contextual understanding of Islamic values.<sup>47</sup> Teachers can use authentic assessment methods such as reflective journals, case studies, and social behavior observation. Thus, learning outcomes are not only measured through cognitive aspects, but also affective and social aspects. This model supports the emergence of a generation of Muslims who are intellectually intelligent, spiritually mature, and socially civilized.

In the context of praxis, the role of teachers becomes very strategic. IRE teachers with a pluralistic paradigm must have multicultural competence, inter-sectarian theological literacy, and dialogical communication skills. Teachers are also required to have reflective awareness of their own religious biases so as not to impose certain views on students. As stated by Daheri, teachers in pluralistic education are agents of social transformation who help students understand religion as a unifying force, not a divisive one.<sup>48</sup> Therefore, professional training for teachers needs to focus on strengthening critical pedagogy, discussion facilitation skills, and the ability to engage in contextual theological reflection.

Ultimately, pluralistic IRE learning design is not only a pedagogical strategy, but also a form of moral and theological effort to present Islam as peaceful, adaptive, and humanistic. Education that recognizes differences will produce a generation of Muslims who are not quick to judge, but are open to dialogue and cooperation with anyone. In an increasingly pluralistic and global society, this kind of orientation is key to building a civilized Islamic civilization (*madaniyyah*), in line with Islam's ideal of being a blessing for all of creation.

Thus, pluralistic IRE can be seen as an educational model that integrates faith and humanity, text and context, revelation and reality. It affirms that diversity is not a threat to faith, but rather a manifestation of God's greatness in creating different human beings to get to know one another. Through this kind of learning design, Islamic education has the opportunity to become a driving force for civilization that produces a generation with good character, broad knowledge, and readiness to live together in harmony.

### **Inclusive IRE Learning Design: Embracing All Identities**

Furthermore, inclusive IRE learning design implies an open educational process that embraces all identities of students and pays attention to their personal and social needs. The term "inclusive" is often used in religious studies around the world and is integrated into the concept of religious inclusivism, which means understanding and

<sup>46</sup> Syarif, Suaeb, and Akhyar, "Kebijakan Pengembangan Mutu Pendidikan Islam Dalam Perpektif Manajemen Dan Sumber Daya."

<sup>47</sup> Naim, *Islam and Religious Pluralism: The Dynamics of Meaning Seize*.

<sup>48</sup> Daheri et al., "Transformasi Pendidikan Agama Islam Dalam Membangun Karakter Mahasiswa Generasi Alpha."



interpreting religion in an open and tolerant manner towards all differences.<sup>49</sup> Thus, religious inclusivism encourages comprehensive and adaptive understanding, thereby creating space for dialogue and appreciation of diversity in society.

In this approach, the IRE classroom becomes a safe and comfortable place for students from various backgrounds, including religious minorities and students with special needs. Inclusive strategies require the use of differentiated instruction methods, varied learning media, and non-discriminatory evaluation systems. However, many schools and IRE teachers still lack a deep understanding of the principles of inclusive education. Challenges also arise from limited facilities and the absence of curriculum policies that explicitly integrate the values of inclusion in IRE learning.

The concept of religious inclusivism in Islam can be understood through three main complementary approaches. First, inclusivism based on revelation emphasizes that Muslims have an obligation to respect other religions as taught in the Qur'an. Al-Faruqi, in Sirait's writing, is a leading figure in this approach, using a mythical-normative paradigm that views interfaith relations as a reality that is absolutely regulated by God. Religious diversity is seen as part of the divine will that creates social order.<sup>50</sup> However, this approach has weaknesses because it tends to be apologetic and is unable to explain interfaith conflicts objectively.

Second, religious inclusivism based on history attempts to abandon mystical and supernatural approaches by adopting a more logical and rational perspective. Through this approach, history becomes a source of inspiration in understanding interfaith interactions, where past experiences serve as lessons for building more harmonious relationships in the present.<sup>51</sup> This paradigm seeks to balance religious texts and historical facts as the basis of truth.

Third, the humanistic approach emphasizes the role of human values in shaping religious and social life. In the final stage of his thinking, Al-Faruqi increasingly emphasized that an inclusive attitude must be manifested in concrete actions, not just theological recognition. Humanism in Islam, according to him, remains rooted in divine values, unlike secular humanism which separates religion from social life.<sup>52</sup> These three approaches show that Islamic inclusivism has a solid theological, historical, and humanistic foundation, making it not just a form of tolerance, but a tangible manifestation of a commitment to the values of diversity and humanity.

In his thoughts on conflict, da'wah, and interfaith dialogue, Al-Faruqi always emphasized human values as the main guideline. He argued that religious teachings should be oriented towards respect for human values, not just seeking God's truth in theological aspects. For him, God's truth and human values cannot be separated. The concept of tawhid in Islam, according to Al-Faruqi, gives humans the freedom to determine their own path in life without being bound by other ideas that contradict Islamic values. Thus, religious inclusivism in Al-

<sup>49</sup> Abd. Malik Usman, "Islam Rahmah Dan Wasathiyah," *Humanika* 15, no. 1 (2015): 1-12.

<sup>50</sup> Sangkot Sirait, *Dari Islam Inklusif Ke Islam Fungsional: Telaah Atas Pemikiran Al- Faruqi* (Yogyakarta: Datamedia, 2008).

<sup>51</sup> Sirait, *Dari Islam Inklusif Ke Islam Fungsional: Telaah Atas Pemikiran Al- Faruqi*.

<sup>52</sup> Sirait, *Dari Islam Inklusif Ke Islam Fungsional: Telaah Atas Pemikiran Al- Faruqi*.



Faruqi's perspective is not only a means of building tolerance, but also a foundation for building a more just, harmonious, and civilized social life.

According to Alwi Shihab, inclusive Islamic theology is an understanding of Islam that emphasizes openness and tolerance towards differences, as well as respect for religious and cultural diversity, while maintaining a strong commitment to Islamic beliefs. This approach emphasizes that Islam must play an active role amid pluralism and multiculturalism by upholding the principle of Islam *Rahmatan Lil Alamin*, without neglecting its own religious identity and beliefs.<sup>53</sup> Thus, the inclusive Islamic paradigm can bring harmony to Islamic education, bringing it into line with the national values and diversity of Indonesian society.

Inclusive Islamic Religious Education is an approach to teaching Islam that emphasizes openness, tolerance, and acceptance of differences in the learning process. This approach not only emphasizes normative and textual aspects but also integrates historical, social, and cultural contexts relevant to modern society.<sup>54</sup>

In principle, inclusive Islamic Religious Education aims to shape a multidimensional and contextual understanding of religion. This education is designed to teach Islamic values holistically by combining theological, ethical, and social understanding. The goal is to produce critical and open thinking towards various perspectives, so that students are able to see Islam not only from a doctrinal point of view, but also from a humanitarian and cultural dimension. In the process, this education also emphasizes the importance of building tolerance and inclusiveness by instilling values of mutual respect and encouraging interfaith dialogue. This aims to enable students to live harmoniously amid social and religious diversity. Moreover, Islamic values are taught using an approach that is adaptive to the dynamics of modern life, so that the messages of kindness, justice, and humanity contained in Islamic teachings can be applied in a relevant way in everyday life. The learning methods used are interactive and participatory, encouraging students to actively engage in dialogue, ask questions, and constructively critique the teaching material.

With this approach, inclusive Islamic Religious Education not only emphasizes technical mastery of religious knowledge but also nurtures students' character and personality so that they are able to implement Islamic values in a pluralistic and dynamic society.

### **Humanistic IRE Learning Design: Humanizing the Educational Process**

Humanistic IRE learning design is based on the principle of honoring human dignity throughout the educational process. This includes relationships

<sup>53</sup> Moh. Mizan Habibi, "Corak Pendidikan Islam Inklusif," *El-Tarbawi: Jurnal Pendidikan Islam* 10, no. 1 (2017): 35-48; Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka Dalam Beragama*, 4th ed. (Bandung: Mizan, 1999).

<sup>54</sup> Luqman Hakim et al., "Pengarutusan Paradigma Inklusif Dalam Ekosistem Pendidikan Islam Di Tengah Gejala Intoleransi Pelajar Muslim," *Cendekia: Media Komunikasi Penelitian dan Pengembangan Pendidikan Islam* 15, no. 2 (2023): 291-303.



between individuals in a learning environment full of empathy and respect, as well as an approach that prioritizes the overall development of students in cognitive, affective, spiritual, and social aspects. This learning emphasizes an approach that humanizes learners, both in teacher-student interactions and in the content of the teaching materials. The principles of *rahmah* (compassion), *'adl* (justice), and *ihsan* (moral excellence) are the main pillars of humanistic education in Islam.<sup>55</sup> In this design, teachers no longer function only as conveyors of religious information, but also as spiritual guides, psychosocial companions, and moral inspirers.

Humanistic IRE learning guides students to understand religion as a source of human values, by fostering sensitivity to social and human realities through reflective activities, value dialogues, and social service learning. Education is no longer seen merely as a process of knowledge transfer, but as the formation of a whole person, who has self-awareness, social responsibility, and noble moral values. Unfortunately, the dominance of cognitive and instructional approaches in the national assessment system often marginalizes affective and spiritual aspects.<sup>56</sup> As a result, the affective and spiritual dimensions, which are at the core of religious education, do not receive their rightful place. Therefore, efforts to redesign humanistic IRE learning are very important as a form of renewal of the Islamic education paradigm in this modern era.

The implementation of humanistic Islamic Religious Education (IRE) is characterized by a number of key principles that aim to create an ethical, meaningful, and spiritually profound learning experience. The approach used is based on core Islamic values such as *rahmah* (compassion), *'adl* (justice), and *ihsan* (beauty of character), which form the foundation for building warm and respectful relationships between teachers and students. In this context, the role of the teacher is no longer limited to being a conveyor of information, but also a facilitator, spiritual companion, and moral motivator who is present to listen, guide, and strengthen the inner dimension of the students. Humanistic IRE learning also integrates reflective and contextual methods, such as ethical discussions, value reflections, and experience-based learning such as service learning, all of which are designed to instill human values deeply and relevantly in real life. The focus of learning not only touches on cognitive aspects, but also emphasizes the affective and spiritual dimensions of students, such as empathy, tolerance, and social awareness, which are often marginalized in conventional instructional models. To support this entire process, the classroom atmosphere is created to be dialogical and warm, where students feel safe to express their opinions, ask questions, and even raise doubts in an atmosphere of mutual trust and respect.

Thus, humanistic IRE learning design is not only a necessity in facing the challenges of the times, but also a reflection of the essence of Islamic teachings that

<sup>55</sup> Sophia Azhar, "PENDIDIKAN AGAMA ISLAM (Transformasi Potensialitas Ke Aktualitas)," *Idaarrah: Jurnal Manajemen Pendidikan* 1, no. 1 (2017): 96-104.

<sup>56</sup> Nur'aeni, Herawati, and Ferianto, "Implementasi Pendekatan Humanistik Pada Materi Pendidikan Agama Islam Melalui Kurikulum Merdeka Di SDN Sukaraja I."



place humanity at the center of all educational processes. Amidst the trend of technocratic education that is oriented solely towards cognitive outcomes, the humanistic approach provides a solution that balances the intellectual, spiritual, and emotional dimensions of students. Efforts to ground the values of *rahmah*, *'adl*, and *ihsan* in learning will produce a generation of Muslims who are not only knowledgeable but also have moral integrity, social awareness, and a deep sense of humanity. Now is the time for Islamic education to be encouraged to become a space for shaping individuals who are truly human beings with a spirit of *rahmatan lil 'alamin*.

### Three-Dimensional Integration in a Single Curriculum Design

The concept of Three-Dimensional Integration in a Single Curriculum Design refers to the effort to unite three main approaches, namely pluralistic, inclusive, and humanistic, into a single, comprehensive, and complementary Islamic Education (IRE) curriculum framework. This approach rejects the fragmentation of values and methods and encourages the development of a curriculum that not only contains religious knowledge but also life values relevant to a pluralistic society and current realities.

The integration of the three approaches pluralism, inclusiveness, and humanism is not merely a theoretical unification of concepts but must be fully realized in the design of the Islamic Religious Education curriculum. The three form a unity of values that reinforce each other in the learning system. The curriculum developed no longer emphasizes only the delivery of religious dogma, but also instills values of openness, respect for differences, and respect for human dignity. Values such as *rahmah* (compassion), *ta'āyush* (peaceful coexistence), social justice, and the welfare of the people become the philosophical foundation that supports the direction of learning.

This integrative approach must also be applied in all components of learning. This includes selecting teaching materials that reflect the diversity of views in Islam, using dialogical and participatory learning methods, utilizing learning media that are representative of the various backgrounds of students, and conducting evaluations that assess not only cognitive aspects, but also affective and spiritual aspects. Thus, every element in the learning process becomes a means to foster an inclusive and humanistic attitude.

In addition, learning must be contextual and transformative. Learning models such as project-based learning, service learning, case studies, and social simulations are very relevant in shaping students' understanding of social realities. Through this approach, students are actively and reflectively involved in responding to contemporary issues such as poverty, environmental crises, social conflicts, and religious and cultural diversity around them.

Dialogic methods, especially the maieutic or Socratic dialogue approach, are at the core of the learning process. This method encourages the growth of critical awareness in students through open-ended questions that provoke deep exploration of meaning. In this case, the role of the teacher is no longer as the sole



authority of knowledge, but as a facilitator who guides students in discovering the meaning of Islamic values personally and contextually.

Ultimately, the successful integration of the values of pluralism, inclusivity, and humanism depends heavily on the strategic role of teachers and educational institutions. Teachers must have social sensitivity, pedagogical competence, and spiritual depth to be able to implement this curriculum effectively. Institutional support is essential in the form of ongoing training, the development of relevant learning modules, and policies that support this innovation. Regular evaluation and revision of the curriculum's implementation are important steps to maintain its sustainability and relevance. Furthermore, the active involvement of school principals, curriculum developers, the Ministry of Religious Affairs, and the school community will ensure that the integration of these values is not merely an individual initiative but a systemic movement in a more progressive and civilized Islamic education.

The integration of the three approaches pluralistic, inclusive, and humanistic into a single learning design requires the development of a value-based curriculum oriented toward renewal. Universal Islamic values such as *rahmah*, *ta'āyush*, social justice, and *maslahah* form the philosophical foundation of this model. In practice, this integration can be actualized through contextual learning methods such as case studies, social simulations, interfaith project collaborations, and the application of maieutics or Socratic dialogue that stimulates critical awareness in students. The role of teachers is central as facilitators who are sensitive to classroom dynamics and capable of establishing equal dialogue with students. Meanwhile, policy support from educational institutions, ministries, and school communities is an important requirement in implementing this learning design comprehensively.

In applying the approaches of pluralism, inclusivity, and humanism to a single Islamic Religious Education curriculum, there are several important things that need to be considered. These three approaches should not be separated as independent elements, but must be fully integrated into a single whole in the formulation of the curriculum and learning strategies. This integrative principle requires caution and consistency in all components of learning, from the selection of teaching materials that reflect diversity and human values to dialogical and participatory learning methods. Similarly, the learning media used must be able to represent the spirit of inclusiveness, and learning evaluations need to be designed not only to measure cognitive abilities but also to assess the affective aspects and social attitudes of students. To bring these three approaches to life in concrete terms, contextual learning models such as project-based learning, service learning, and case studies can be applied effectively. These models enable students to be actively involved in understanding the social realities around them, while fostering reflective and empathetic attitudes as a tangible manifestation of the values of pluralism, inclusiveness, and humanism that are taught.

Thus, the formulation of a pluralistic, inclusive, and humanistic IRE learning design is not merely idealistic, but a fundamental necessity for



reformulating the direction of Islamic education in the future. This model is able to respond to the challenges of the times while affirming that Islam is an open, embracing religion that upholds human values. Furthermore, this design is a real contribution to the development of a tolerant, just, and dignified society within the framework of Indonesia's diversity.

The integration of these three approaches is at the core of the contemporary IRE curriculum reform. Pluralism provides the basis for recognizing differences, inclusiveness ensures the participation of all parties, and humanism affirms human values as the center of education.

This integrative curriculum does not merely contain dogmatic material, but is designed to shape character and social awareness. The learning process is carried out through participatory and dialogical methods, such as project-based learning, service learning, and maieutic dialogue, which encourage critical exploration of meaning.

Teachers play a strategic role as facilitators of values, not merely as teachers of doctrine. They guide students in interpreting Islam in a social context, so that religious values do not stop at the cognitive level, but are manifested in ethical actions. Institutional and policy support is also important for this innovation to be sustainable and systemic.

As a conceptual synthesis, the relationship between these three main values can be described as follows:

Table: The relationship between pluralistic, inclusive, and humanistic values

| Value Dimension  | Learning Focus  | Direction of IRE Reform  |
|------------------|---|--|
| <b>Pluralis</b>  | Recognition of the diversity of interpretations, schools of thought, and cultures | Fostering critical awareness, tolerance, and interfaith dialog |
| <b>Inclusive</b> | Acceptance of all student identities and needs                                    | Realizing justice, equality, and active participation          |
| <b>Humanist</b>  | Upholding human dignity thru empathy-based education                              | Cultivating moral integrity and social awareness               |

The three form a unified set of values that mutually reinforce each other within the framework of Islamic education with a global perspective of mercy for all.

Thus, a pluralistic, inclusive, and humanistic design for Islamic education is not just an ideal concept, but an urgent need to reformulate the direction of Islamic education in the modern era. Thru this integration, Islamic Religious Education (IRE) not only produces religious generations but also individuals who are tolerant, reflective, and civilized. This is the true embodiment of genuine Islamic education: education that humanizes people and presents Islam as a blessing to all of creation.

## CONCLUSION

A pluralistic, inclusive, and humanistic design for Islamic Religious Education (IRE) learning is a new paradigm that is relevant to the reality of a



diverse society. IRE learning is not sufficient to be dogma-oriented, but must foster an open, tolerant attitude that values differences. The pluralistic approach emphasizes the importance of interfaith and interreligious dialog; the inclusive approach ensures the participation of all learners; while the humanistic approach places the values of compassion, justice, and well-being at the core of the educational process.

The integration of the three is an important contribution to strengthening the role of Islamic Religious Education (IRE) as an agent of religious moderation and the formation of civilized social character. Going forward, this design needs to be developed thru implementation research and teacher training to become an applicable and transformative learning model in schools and Islamic educational institutions.

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