

HUMANIST AND MULTICULTURAL ISLAMIC EDUCATION LEARNING MODELS

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Abstract: *This research is motivated by the urgency of the need for an Islamic Religious Education (PAI) learning approach that can instill human values and multiculturalism in facing the complexity of a pluralistic society. In practice, PAI learning still tends to focus on normative-doctrinal aspects and does not provide space for cross-cultural understanding, empathy, and tolerance. The gap in previous research lies in the lack of in-depth studies related to PAI learning models that explicitly integrate humanist and multicultural approaches, both in concept and practical implementation in the classroom. This study uses a descriptive qualitative approach that focuses on literature studies (library research) as the main method. Data was collected through a systematic review of secondary sources, such as scientific journal articles, academic books, and previous research results relevant to the themes of Islamic education, humanism, and multiculturalism. The analysis process is carried out by content analysis techniques, which examine the content and meanings of various sources to formulate key concepts and learning patterns by humanistic and multicultural principles. The results of the study show that several PAI learning models have the potential to be developed based on humanist and multicultural approaches, such as dialogue-based learning, reflective-critical learning, and contextual learning that are oriented toward strengthening the values of peace, tolerance, and social justice. These models not only foster an inclusive understanding of religion but also build students' awareness of the importance of coexistence in diversity. This research makes a theoretical contribution to the development of a more humanist and multicultural discourse of Islamic education while offering a conceptual basis for educators and policymakers in designing relevant and transformative religious learning in the era of plurality.*

Keywords: *islamic religious education, learning, model, humanist approach, multiculturalism.*

INTRODUCTION

In the context of an ethnically, religiously, and culturally plural Indonesian society, Islamic Religious Education (PAI) is required to not only convey religious doctrines, but also to form the character of students who are tolerant, inclusive, and peaceful [1]. Unfortunately, most PAI learning practices at various levels of education are still stuck in textual and normative-doctrinal approaches, which lack space for the development of critical thinking and empathy between people. As a result, the universal values of Islam such as compassion, justice, and humanity are not explored optimally in the learning process [2], [3].

The problems that arise include the low internalization of the values of peace and tolerance in PAI learning, as well as the lack of a learning model that can bridge Islamic values with multicultural social realities. In many cases, teachers do not yet have practical guidance in implementing humanist and multicultural approaches effectively in the classroom. This has an impact on the development of an exclusive attitude and a lack of openness of students to differences in their social environment [4], [5]. Therefore, it is important to study and formulate PAI learning models that are responsive to the needs of the times and in line with the Islamic values of *rahmatan lil 'alamin* [6], [7].

As a solution offering, this study aims to explore, develop, and offer PAI learning models based on humanist and multicultural approaches through a literature review and synthesis of relevant theories. By referring to the principles of transformative and contextual education, it is hoped that these findings can be a theoretical and practical reference for teachers, curriculum developers, and policymakers in building an inclusive and liberating religious learning system [8], [9]. This research is also expected to contribute to strengthening the character of students who are not only religious and spiritual but also have social awareness and the ability to interact peacefully in a pluralistic society.

LITERATURE REVIEW

Islamic Religious Education (PAI) in the context of a multicultural society like Indonesia is required to not only emphasize normative-doctrinal aspects, but also to play a role as a means of building a tolerant, inclusive, and peace-oriented character. According to Tilaar (2004), education should be able to foster deep multicultural awareness of diversity, not strengthen identity barriers. Unfortunately, PAI learning practices in schools tend to prioritize memorization and emphasis on texts, rather than reflection on social values and practices, which ultimately do not provide space for students to develop empathy and critical social awareness [10]. This corroborates the findings of Heriedi (2020) who stated that students are more familiar with Islam in the ritual dimension than the substance of the values of justice, compassion, and humanity [11].

The need to develop a humanist and multicultural-based PAI learning model is increasingly urgent in the midst of a social reality full of issues of intolerance and identity polarization. The transformative education developed by Freire became an important basis in shifting the role of teachers from conveyors of information to facilitators who guide students to understand social realities through the lens of religious values [12][13]. Studies such as those conducted by Tresna Wiwitan et. all and Ni Luh Ery Ratmawati et. all (2021) show that dialogical, contextual, and project-based approaches are effective in encouraging students' active participation, increasing tolerance, and bridging Islamic teachings with real-life. These models are considered to be able to develop all learning domains: cognitive, affective, and psychomotor in a balanced and applicable manner [14][15].

However, the challenges in implementing the learning model are not few. Research from Siti Saodah highlights the limitations of teachers in terms of pedagogical capacity and social sensitivity to integrate multicultural values into religious teaching. In addition, structural factors such as a dense curriculum, time constraints, and resistance from the environment are also significant obstacles [16], [17]. Therefore, systematic interventions in the form of teacher training, curriculum adjustments, and policy support are needed to enable the implementation of the PAI learning model that is more inclusive and responsive to the social realities of Indonesia.

METHOD

This study uses the Descriptive Qualitative Literature Study [18], which aims to analyze the learning models of Islamic Religious Education (PAI) based on humanism and multiculturalism. Data sources were obtained from secondary literature in the form of

scientific journal articles, books, dissertations, and policy documents [19][20] and education published in the last ten years. Operationally, researchers conduct a systematic literature search using academic databases, selecting relevant sources based on validity and up-to-date criteria. Data analysis was carried out through Content Analysis (content analysis) with stages of data reduction, theme coding, and interpretation to identify patterns and relationships between relevant concepts with inclusive PAI learning, tolerance, and social justice [21].

Table 1. Research Method

Research Component	Description
Research Method	Descriptive Qualitative Literature Study
Research Objective	To analyze Islamic Religious Education (PAI) learning models based on humanism and multiculturalism
Data Sources	Secondary literature: scientific journal articles, books, dissertations, policy documents, and education-related publications from the last ten years [19][20]
Data Collection Technique	Systematic literature search using academic databases; selection based on source validity and recency
Data Analysis Technique	Content Analysis: includes data reduction, theme coding, and interpretation
Focus of Analysis	Identifying patterns and relationships between concepts related to inclusive PAI learning, tolerance, and social justice [21]

RESULTS AND DISCUSSION

Humanist And Multicultural Learning Model

Humanist and multicultural-based PAI learning models have a major impact on the development of cognitive, affective, and Psychomotoric students [22]. The following is a humanist and multicultural-based PAI learning model:

1. Dialogical Learning Model. This learning model facilitates cognitive development by encouraging students to think critically and analytically in understanding religious and social topics through open discussion. Students not only absorb information but also process it by discussing and debating [23], [24]. In the affective aspect, this learning strengthens attitudes of tolerance and empathy by creating space for students to express their views and listen to the views of others. Meanwhile, in psychomotor, speaking and discussing skills are an important aspect of this model, where students learn to express opinions clearly and constructively in discussion forums or debates [25].

Steps to implement the Dialogical Learning model that is [26], [27]:

- Contextual Issues. Teachers present religious themes related to social issues (e.g., tolerance between religious communities).
- Reflective Questions. Teachers ask open-ended questions that encourage students to think critically and share personal experiences.
- Interactive Discussions. Students dialogue in small groups or full classes, expressing views with respect for differences.
- Value Reinforcement. Teachers emphasize humanist and multicultural values that emerge in the discussion.

- Reflection and Evaluation. Students reflect on the values they learn in writing or presentations.
- 2. Project-Based Learning Model. This learning model provides a hands-on experience for students to connect theory with practice in real-world contexts, which hones students' cognitive, affective, and psychomotor abilities [28]. The cognitive aspect of children is developed through solving complex problems through community-based project learning or organizing religious-based social activities so that children can think critically and solve problems creatively. In the affective aspect, this model strengthens students' sense of responsibility, collaboration, and social concern for others. Psychomotorically, students' involvement in projects that require fieldwork or the creation of social products hone their practical skills [29]–[31].

This model can be done in stages:

- Determination of Project Problems. Teachers and students jointly determine the theme of the project (e.g.: digital campaign of interreligious tolerance).
- Project Planning. Students compile activity steps, task divisions, and achievement targets collaboratively.
- Project Implementation. Students carry out projects as planned, such as creating educational video content or organizing interfaith discussions.
- Monitoring and Guidance. Teachers act as facilitators who monitor the progress of the project and provide input.
- Presentation and Publication of Results. Students present the results of the project to the public (classmates or the school community).
- Project Reflection and Evaluation. Projects are evaluated based on processes and outcomes, as well as their impact on social and religious values.
- 3. Contextual Learning Model. This learning model integrates Islamic religious values with students' real lives, in linking religious knowledge to existing social situations [32]. Through learning based on case studies or social problem-solving, students learn to adapt to diverse social realities and find solutions that are based on cognitive abilities in discovering religious values. Aspects Affective, this model develops attitudes of tolerance, social justice, and religious moderation, while in Psychomotoric, this model encourages students to take an active role in constructive discussions, collaborations, and social activities [33], [34].

This model can be done with the Steps that is [35], [36]:

- Constructing Knowledge Activity. Teachers present real phenomena from everyday life (e.g., social conflicts, discrimination).
- Exploration of Religious Concepts. Students are invited to study Islamic values that are relevant to the phenomenon (tolerance, social justice).
- Contextual Discussion. Students analyze the relationship between religious teachings and social conditions through case studies or debates.
- Cooperative Learning. Students work in groups to design solutions or strategies based on Islamic values.
- Authentic Learning. Students apply learning outcomes in real activities such as social actions or care programs.
- Personal Reflection. Students write reflective journals or narratives about their learning experiences and the values they internalize.

Advantages and Disadvantages of Humanist and Multicultural Learning Models

1. Dialogical Learning Model

The advantages include:

- Can improve critical and reflective thinking skills by inviting students to express their opinions and evaluate various views.
- Fostering empathy and tolerance by applying open discussion methods encourages respect for differences of opinion and background.
- It is relatively easy to apply in PAI learning because it does not require a lot of resources or facilities [\[37\]](#).

Disadvantages, namely:

- Vulnerable to the dominance of certain students because active students can dominate discussions, while passive ones become inaudible.
- It requires high facilitation skills from the teacher because the classroom conditions at the time of the discussion remain directed and not out of context.
- It is difficult to measure quantitatively because learning outcomes are more qualitative and require reflective evaluation instruments.
- The implementation of the dialogical learning model has several obstacles:
- Lack of openness of students in dialogue, especially on sensitive topics such as differences in beliefs or cultures. Example: Students are reluctant to speak their minds for fear of being wrong or offending others.
- The teacher's ability to facilitate discussions is still limited, especially if they are not used to the dialogical approach. Example: Discussion becomes debatable or undirected.
- Inequality of student participation: dominant students dominate, while quiet students tend to be passive. Example: Only a handful of students are active in the conversation [\[38\]](#).

2. Project-Based Learning Model

The advantages of the PBL model include:

- Be able to integrate theory and practice directly by applying religious values in the real actions of students' daily lives
- Develop collaboration, creativity, and social responsibility Students learn in teams and complete meaningful projects.
- Provide an in-depth and contextual learning experience: Students better understand the values of Islam in an applicative manner [\[39\]](#).

The disadvantages of this PBL model are:

- Requires more time and planning because the project implementation process cannot be instant and must be gradual with a long relative time planning
- It requires external resources, facilities, and support because it requires costs or cooperation with outside parties.
- Complex evaluation because the assessment is not only the outcome but also the process and role of each team member [\[40\]](#).

Obstacles to this PBL model include time constraints, supporting infrastructure facilities, and the role and responsibility of students.

- The implementation time is long and is not always in line with the curriculum. For example, when the project is planned to take 2 weeks, but the time allocation is only 3 hours of lessons in the curriculum, it affects the results and process of implementing this learning model.
- Limited facilities, facilities, and support for schools or parents, for some schools where infrastructure and parental support are not conducive to learning. For example, students have difficulty making tolerance campaign videos because they don't have access to equipment.
- Challenges in the division of roles and responsibilities between students. For example, some students do not contribute but still get the same score as their group [\[41\]](#).

3. Contextual Teaching and Learning Model

The advantages of this model are:

- Can connect lessons to the realities of students' lives by helping students understand that religious teachings are relevant to their lives.
- Able to encourage students to think critically and problem-solving, because the material is associated with real problems in society.
- Develop strong social attitudes, especially in terms of tolerance, social justice, and caring [\[42\]](#).

The disadvantages of this learning model are:

- It requires insight and readiness of teachers to read the social context of students because teachers must understand local issues in actuality.
- Not all students have experiences that are relevant to the context discussed, so the meaning can be less pervasive to some students.
- Vulnerable to touching sensitive issues, if not careful, can spark debates about SARA [\[43\]](#).

The obstacles experienced in the implementation of this learning model are:

- Teachers have difficulty finding the right context and relevance to religious material and students' lives. Example: Social justice material is difficult to relate directly to students' experiences in the village.
- Not all students have an experiential background that supports contextual understanding. Example: Students have never interacted with other religious groups so the concept of tolerance feels abstract.
- Potential resistance to certain social issues from the outside environment or parents. Example: Parents do not agree with their child participating in interfaith or cross-cultural learning activities [\[44\]](#).

CONCLUSION

Based on the results and discussion, it can be concluded that humanist and multicultural-based Islamic Religious Education learning models—namely dialogical, project-based, and contextual models—can develop students' potential holistically, including cognitive, affective, and psychomotor aspects. These three models strengthen the understanding of the values of tolerance, social justice, and religious moderation in the context of students' real lives, thereby creating an inclusive and transformative learning environment. Although each

model has its advantages, there are still implementation obstacles such as limited time, facilities, and readiness of teachers and students. Therefore, the success of the implementation of this learning model is highly dependent on the readiness of educators to design learning strategies that are adaptive, contextual, and supported by collaboration between schools, parents, and the community.

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Author's Contribution

All authors contributed equally to the publication of this paper, all authors read and approved this paper, and all authors declare no conflict of interest.

Conflict Of Interest

All authors state that there is no conflict of interest.

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