Model for Developing a Multicultural Islamic Religious Education Curriculum in Islamic Higher Education

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Abstract

This study aims to determine the importance of implementing multicultural education and strategies in developing multicultural-based Islamic religious education (PAI) curriculum in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga. This qualitative research used observation, interview, and documentation methods. The results uncovered that multicultural education is crucial for students. The lecturer's strategy in implementing the learning process was adjusted to the curriculum. Also, there is a curriculum evaluation by opening up students' thinking insights and developing student potential through expanding Islamic knowledge insights on contemporary issues. The strategies used in instilling multicultural education include (1) fostering noble morals and developing inter-religious harmony; (2) multicultural education was carried out comprehensively; (3) lecturers implemented multicultural values both in lectures and off-campus activities; (4) building teamwork involving stakeholders; (5) the curriculum development model was conducted through subject matter curriculum; (6) institutional support for multicultural-based Islamic religious education curriculum development. Implementing

multicultural education in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga, can be a real solution to heterogeneous or plural conflicts as a preventive effort in undergoing socio-cultural problems.

Keywords: Curriculum; Islamic Religious Education; Multicultural.

A. Introduction

Islamic religious education (PAI) promotes tolerance through an educational curriculum that emphasizes self-understanding to be willing to live together in the context of religious and cultural comparisons. In this regard, the education system can be imperfect without a curriculum; moreover, the curriculum is often the benchmark for education quality and implementation, in which good and bad curricula will ensure the quality of education (Gunawan, 2012). On the other side, the insight of multiculturalism is socialized in the world of education and is realized as a curriculum at the main level of education in higher education. Multiculturalism thinking here is vital in fostering a sense of national unity through the spirit of independence of the Republic of Indonesia as a milestone in the history of the establishment of the Unitary State of the Republic of Indonesia (NKRI) (Sangadji, 2019).

In its foundation, curriculum development has a critical role. If the curriculum does not have a strong foundation, it affects the quality of education, which can be swayed by influencing students to achieve learning outcomes, likened to a building that can collapse when hit by the wind (Azis, 2018). Theoretically, multicultural education is the basis of education that shares equal opportunities regardless of gender, social class, ethnicity, race, religion, and cultural background (Rasimin, 2017). Moreover, education should contribute to solving various problems. Specifically, Indonesia's multicultural society is a logical consequence of diverse religious communities, beliefs, and cultures with all their advantages, comparative conceptions of the world, values, forms of social organization, customs, and habits. Education should also function as a tool for socio-cultural transformation and multiculturalism (Zaki, 2015).

In this case, Islamic higher educations are one of the educational institutions with the responsibility and position to improve multicultural-based Islamic religious education since they produce Muslim scholars. Mainly, IAIN Salatiga is the only state Islamic university in Salatiga City that seeks to shape and create competent Muslim scholars. More specifically, besides studying, most students of the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK) also live in *pesantren* (Islamic boarding schools), one of the forms of educational institutions that have a good relationship emotionally

and culturally. Moreover, the Salatiga community is an example of a plural society regarding ethnicity, religion, and culture. Salatiga City, named the most tolerant city, fosters the seeds of peace on campus. Consequently, it must be reflected in interactions between higher education, including the private universities STIE AMA Salatiga and UKSW (Satya Wacana Christian University), which are located not far from IAIN Salatiga, so that students are expected to play a role in a relatively pluralistic society.

Several previous studies are relevant to the research on the development of multicultural-based Islamic religious education curriculum models. Among others, Andaryuni's research elucidates that the value of togetherness (having equal rights) and tolerance is formed based on student understanding and the ability of lecturers to transform multicultural values (Andaryuni, 2014). Likewise, Faisal S and Ali's study indicates that Islamic religious education teachers at Harapan Bangsa Health Vocational School have implemented multicultural-based teaching materials according to the learning activity plan that uses media. The obstacles faced regarding discipline issues can be resolved by giving sanctions and rewards to students (Faisal S & Ali, 2017). In his research, Kindarasa also explains that curriculum changes oriented to subject content and competencies make the curriculum have an influence on various aspects of lectures on campus. The risk is not only in the application in the lecture process but also at the stage of setting criteria for achieving success (Kindarasa, 2019).

Moreover, Abdurrahmansyah's research results explicate that curriculum design and integrative learning are alternative ways that must be considered for the cultivation of multicultural values. Supporting factors for the effective implementation of multicultural education include a supportive educational environment, an open attitude by educators, and the availability of teaching materials and training educators with multicultural insights (Abdurrahmansyah, 2017). Concerning the development of multicultural education, Hamka explained his research's results on public awareness of pluralism that multicultural education continues to be explored in various places, including *pesantren*. Multicultural education also teaches students the importance of respecting pluralism (Rahman et al., 2021).

In a study, Syahbudin and Hanafi described the problems at Kartini High School due to individual differences, culture, social change, and interests. The supporting factor is that all stakeholders have an attitude of tolerance that educators can guide through an inclusive attitude. Meanwhile, the inhibiting factors are inadequate facilities and infrastructure, poor information services, and lack of student supervision (Syahbudin & Hanafi, 2018). In Islamic religious education, multicultural humanistic values are developed according to the learning material, objectives, and evaluation in the syllabus, methods, and lesson plans (Malla, 2017).

From some research results described above, there are truly quite a number of scientific writings similar to the theme of developing a multicultural-based Islamic religious education curriculum so that they can complement each other. Nevertheless, the authors have not found studies explicitly examining the development of multicultural-based Islamic religious education curriculum related to problems in its application, development concepts, and support from state Islamic education institutions, especially at the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga. For that reason, this research is essential to be carried out.

Furthermore, one of the problems in Islamic religious education is the inaccurate introduction of Islamic religious education itself and the influence of the scope of education, including school, home, and environment, so it is necessary to find solutions to these problems to run optimally (Candra, 2019). In this study, the preliminary observations obtained data that language culture was the form of behavior related to the value of multiculturalism that often appeared in the campus environment. Demographically, students in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences at IAIN Salatiga came from several regions and even abroad, such as Thailand. Hence, the use of language culture followed the existing ethnic community. In addition, the background of Islamic organizations sometimes leads to differences in religious understanding that often affect the paradigm of thought of lecturers and students. This diverse phenomenon will undoubtedly raise questions about the sense of togetherness and whether it can be established harmoniously or not. Sulfemi explained that Islamic higher education requires providing a middle way to the emergence of various problems of multicultural education to become an alternative means of solving socio-cultural issues. Hopefully, it will offer a significant change in the process of fostering students to enter the globalization era when they face socio-cultural realities (Sulfemi, 2019). Based on this background, this research can formulate why multicultural education must be implemented in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences, IAIN Salatiga, and how the strategy is carried out in developing a multicultural values-based Islamic religious education curriculum.

This study used a qualitative research method with a phenomenological approach to explore insider perspectives that should be considered without looking at their intellectual level (Baidhawy, 2011). This approach discussed whether the curriculum implementation of the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences, IAIN Salatiga, could positively impact the internal and external environment

around the campus related to multicultural education. Then, the data collection process employed observation, depth-interview, and documentation techniques.

Additionally, the data sources consisted of primary data regarding the development of the Islamic religious education curriculum at IAIN Salatiga with multicultural education that took effect in 2016. The primary data were obtained from informants considered to understand the field situation and conditions regarding the research focus. Meanwhile, secondary data sources were from concepts or theories related to the research material, obtained from several references, books, magazines, newspapers, expert views, internet sites, or other information media. Further, the analysis technique utilized two techniques. At the concept level, the researchers used library research data collection techniques, in which the data collection analysis was carried out by collecting data from various works of literature. Then, field research data collection techniques were used at the field level, producing analysis procedures with a qualitative approach that does not use statistical analysis (Moleong, 2017).

B. Discussion

1. The Meaning of Multicultural-Based Islamic Religious Education (PAI)

Multicultural education is an educational system that aims to eradicate social jealousy, gaps, and strata by introducing them through togetherness so that in educational institutions, a teaching system is needed that emphasizes life on the formation of pluralism awareness. Primarily, multicultural-based Islamic religious education has taught mutual respect for others and responded positively to differences (Novayani, 2017). The multicultural approach is one form of educational strategy that utilizes the diversity of students' cultural backgrounds, which is a strength for forming multicultural attitudes (Rosyad, 2019).

The cultivation of mutual understanding between religions, cultures, and ethnicities is also indispensable in multicultural Islamic religious education, which is one of the primary components in the mobility of togetherness, harmony, mobility of ideas, mutual trust, and providing benefits to progress together with social capital (Mukhibat, 2014). In addition, multiculturalism-based Islamic religious education means reminding the history of the Prophet Muhammad SAW, who was willing to unite all tribes, groups, and religions through the Medina Charter, which resulted from the Prophet's dialectic with the conditions at that time (Ansori, 2018). Multicultural education is further essential to implement since there is a tendency for religious believers to be intolerant of other religions,

aims as an alternative way of solving problems so that cultural roots are not abandoned by students, and has a relationship related to democracy (Puspita, 2018).

This kind of education model provides a new construct far from prejudice about other people's religions, bias, and discrimination in the name of any religion, gender, race, skin color, culture, or social class. The implementation of multicultural education can be realized in the Indonesian context on:

1) The philosophy of education is the view that the richness of Indonesia's cultural diversity is well utilized to develop the education system and teaching and learning activities.

2) An educational approach is the realization of contextual education by looking at cultural diversity.

3) Field of study and study, i.e., the discipline that explains and examines aspects of culture, especially the realization of cultural values in implementing education. The results of such a study can be material taught to students dealing with cultural diversity (M. Amirin, 2012).

From a multicultural perspective, religious education means the implementation of religious education by taking into account all forms of diversity and cultural differences designed to form an attitude of tolerance from a low to the maximum stage, grouping the shared life values according to religious views, emotional maturity, equality and participation, new social contracts, and rules of the game of coexistence between religions (Naim & Syauqi, 2008).

2. **Objectives of Multicultural-Based Islamic Religious Education**

The objectives of multicultural-based Islamic religious education include, first, helping learners become more aware of their religious teachings and the state of other religious teachings. Second, it is to help learners increase their understanding and appreciation of other people's religions. Third, it encourages learners to be involved in social activities with various adherents of other religions. The fourth is helping learners increase religion's potential to control their lives (Harto, 2014).

Some things need to be considered as a provision for lecturers in making a multicultural-oriented Islamic religious education curriculum, i.e., teaching students that: (1) humans are diverse; (2) can live together with differences, referring to several surahs, including QS. Ali Imran: 64, al-Hujurat: 13, and Yusuf: 67; (3) trust others, do not suspect,

and do not prejudge, under QS. al-Hujurat: 15; (4) having an attitude of respect for others per QS. al-Hujurat: 13, (5) likes to forgive others' mistakes and pray for them to be forgiven by Allah SWT, as stated in QS. al-A'raf: 199, al-An'am: 54, and Ali Imran: 134. If Islamic religious education educators understand their students' diverse cultures and teach multicultural insights based on the Qur'an, students can instill the value of peace and reduce the potential for disputes between religions (Harto, 2014).

3. **Islamic Religious Education Curriculum Development**

Multicultural strategies are developed in Islamic religious education with steps to attract teachers' attention through self-understanding, developing cultural competence, and adopting approaches in learning integrated by using non-discriminatory assessment strategies, and teachers must have competence and skills (Rahman et al., 2021). In addition, the importance of forming multicultural Islamic religious education is to ground it for peaceful world civilization. The principle of a multicultural Islamic religious education curriculum as a basis for developing a solid education is necessary for *mujtahid* and Islamic religious education activists (Halim, 2022). Also, the content of multicultural-based Islamic religious education explains the *aqidah* and *muamalah* concepts, creating materials by applying multicultural and emphasizing the principles of equality, in which culture is used as content and *rahmatan lil'alamin* (Pahrudin et al., 2018). Further, the purpose of Islamic religious education is not only to emphasize the content of students' minds with material and knowledge but also to cleanse their souls with the formation of good morals and values. This issue aligns with the objectives of multicultural education, including creating a harmonious life in society and a sense of caring (Ibrahim, 2015).

The development of the Islamic religious education curriculum also applies theological, philosophical, psychological, socio-cultural, and technological science principles; hence, applying these principles contributes theoretically or practically and can be used as a complement in compiling the curriculum (Qolbi & Hamami, 2021). In developing the curriculum, it is carried out by adapting to the concept of *insan kamil,* which emphasizes not only cognitive, affective, and psychomotor but also spiritual realms, producing noble human beings (Budiyanti et al., 2020).

4. **Principles of Multicultural-Based Islamic Religious Education Curriculum Development**

The development of a multicultural-based Islamic religious education curriculum used a multicultural approach based on principles (Mansur, 2016), including: 1) Cultural diversity is the basis for determining philosophy, 2) Cultural diversity is the basis for development in various curriculum components, such as objectives, content, process, and evaluation, 3) The culture within the education unit is a source of learning and an object of study as part of learning activities, 4) The curriculum aims as a medium for the development of regional and national culture.

The basic principles in developing a multicultural learning model include the introduction of identity, development of non-ethnocentric attitudes, development in an integrative, comprehensive, and conceptual manner, and forming a change centered on contextual, affective, and cognitive aspects (Mansur, 2016).

5. **The Importance of Multicultural Education Implementation**

From the point of view of the curriculum as an educational program, the success of Islamic religious education curriculum development could be measured for several reasons. The importance of implementing multicultural education in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga, includes:

The first is the extent to which lecturers can implement the learning process in accordance with the curriculum. This factor can be seen in the vision and mission of the curriculum, which can be observed from whether each course given can support the achievement of PTAIN (State Islamic Religious Higher Education) goals. For example, Fiqh courses are studied by each student under the guidance of the lecturers on how to shape the student's mindset; thus, it is not based only on one madhhab. Based on the data in the lecture manual, IAIN Salatiga tries to formulate a curriculum that refers to the Indonesian National Qualifications Framework (KKNI). In developing a curriculum that meets the KKNI standards, IAIN Salatiga creates the following basic concepts:

1) The curriculum at IAIN Salatiga consists of an institute-level curriculum that implements the vision and mission, a faculty curriculum that reflects the field of science, and a study program curriculum that signifies the specific area of science developed by the study program.

2) Curriculum content is a set of courses, scientific studies, and learning experiences determined by each study program to equalize education and teaching through the development of science and technology, changes in policy forms, and changes in community life.

3) It is a set of courses formulated to realize the institutional goals, grouped into personality development courses (MPK), scientific and skill courses (MKK), work expertise courses (MKB), work behavior courses (MPB), and social life courses (MBB).

4) The study load of the undergraduate program is at least 144 credits with a length of study of 4 (four) to 5 (five) years.

5) The curriculum review and change are adjusted to the development of science and technology and demands in the community and stakeholders (Tim Penyusun IAIN Salatiga, 2018).

In the curriculum implementation concerning multicultural education, lecturers at IAIN Salatiga have been able to carry out the learning process based on the compiled and planned curriculum. It can be seen in the reports of lecturers who have carried out learning activities by filling out a list of contents about the limits of the material taught and the suitability of the delivery of material within the time specified. On the other side, students of the Undergraduate Islamic Religious Education Study Program are responsible for studying knowledge in accordance with the norms and morals that apply in the IAIN Salatiga environment and getting good teaching and information services in the administrative and academic fields.

The second is curriculum evaluation by opening up students' thinking in multicultural education. The interview results with one of the lecturers of the Fiqh course, Mr. Bekti, said, "In the field of Fiqh, the course material does not only emphasize an understanding of one madhab; hence, in practice, in the community, there are also no debates about *khilafiah*." Based on the results of these interviews, it can be interpreted that curriculum documents will be nothing without being implemented by lecturers. Therefore, lecturers should understand the objectives of each course they teach. In the case of IAIN Salatiga, according to the authors' observations, almost all lecturers already know the goals of each course led. It is because before the lectures began, a lecturer coordination meeting at each faculty was held for each lecturer, with a draft curriculum and lecture implementation program for each semester.

The third is the multicultural-based Islamic religious education curriculum, structured to develop student potential. Curriculum development in the Undergraduate Islamic Religious Education Study Program at IAIN Salatiga is a form of learning outcome of each study program, which is the priority in determining the course's material and name by presenting several sources related to the formulation of ELOs in the Islamic Religious Education Study Program, integration of ELOs with graduate profiles and ELOs with courses. In preparing the courses, they must be per the Expected Learning Outcome (ELO) based on the guidelines in designing the curriculum following KKNI, which is made with a matrix. The Islamic religious education curriculum structure was then reviewed by involving lecturers, stakeholders, students, and alums. Afterward, the draft was reviewed at the Quality Assurance Agency (LPM) and faculty levels to ensure the courses' material and content so that the curriculum could be implemented systematically and in a planned manner. The following are the competencies of the Undergraduate Islamic Religious Education Study Program at IAIN Salatiga:

Table 1. Competencies in IAIN Salatiga's Undergraduate Islamic Religious Education Study Program

No	Competence	Indicator
1.	Understanding insight into education comprehensively	a. Explaining and outlining the insights of general education and Islam: history, philosophy, policy, theory, methodology, thought of figures, and institutions b. Explaining the application of educational theory in learning Islamic religious education
2.	Mastering the field of Islamic science and learning methodology materials	a. Explaining the substance of Islamic sciences: interpretation, hadith, history, kalam, Islamic civilization, Fiqh, and morals b. Explaining the methodology of learning Islam through approaches, methods, techniques, media, and evaluations
3.	Having a democratic attitude	a. Giving freedom of opinion b. Respecting other people's opinions c. Will not force the will.
4.	Having a professional attitude in carrying out tasks	a. Pursuing and loving his profession b. Carrying out tasks efficiently and effectively c. Improving and developing the profession

5.	Love science	a.	Improving and developing their knowledge and academic abilities
		b.	Appreciating the disciplines of other people
6	Having a responsive, creative, and innovative attitude	a.	Always responsive to developments in learning Islamic religious education.
		b.	Improving and enhancing the quality of Islamic religious education.
		c.	Can produce new creations in learning Islamic religious education
7	Having an exemplary attitude in carrying out tasks	a.	Showing exemplary attitude
		b.	Having discipline and high work ethics
		c.	Appreciating time
		d.	Protecting
		e.	Can work together
8	Applying educational theory skillfully in implementing Islamic religious education	a.	Planning Islamic religious education lessons
		b.	Reassessing Islamic religious education learning
		c.	Following up on the results of the Islamic religious education assessment

Furthermore, the semester lesson plan (RPS) was sourced from the components of the Indonesian National Qualifications Framework (KKNI) with the following points: (1) Name of the study program, course name and code, semester, credits, and name of the supporting lecturer; (2) Graduates' achievements charged to courses; (3) Fulfillment of graduate achievement by looking at the planned final abilities at each learning stage; (4) Indicator criteria and assessment weights; (5) Student learning experience is manifested in the form of job descriptions carried out by students for one semester; (6) Learning methods; (7) Materials related to the achievement of abilities; (8) Time provided to achieve abilities at each stage of learning; (9) List of references or sources used (Sutrisno & Suyadi, 2016).

For the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga's program, the first thing to do is for lecturers to make a complete, sequential, and systematic semester lesson plan (RPS) with courses following their profession, which plays a role in determining the success of education. The lecturers have also indicated that the objectives formulated by IAIN Salatiga are for the development of students. In addition, the interaction between students and lecturers is conducive, demonstrating that the development of a multicultural-based curriculum has shaped a good learning process

involving maximum student participation in the learning process. Examples are the existence of multicultural education courses, the application of multicultural-based Islamic religious education curriculum in civic education, and Fiqh and Fiqh worship courses, which can prepare graduates who are professionals in the field of education, know religious science, and have strong faith and sharia.

Fourth, higher education not only points to the problems studied at the high school level or earlier but also experiences the expansion of Islamic science insights, especially those related to contemporary issues that develop domestically and internationally. The educational process in Undergraduate Islamic Religious Education Study Program, IAIN Salatiga, has led to the goal of optimally following the plan. If the Islamic religious education material discussed only repeats the same material at the previous level, the implications are that students will feel bored and underestimate Islamic religious education courses and are considered a complement to credits. Students' religious insight also becomes narrow, becoming an easy target for the propaganda of Islamic radical groups that give birth to radical groups. In addition, students' religious understanding is detached from real life and the socio-cultural conditions of society, which has the potential to create secular views.

This negative view can be avoided by presenting Islamic religious education materials in Undergraduate Islamic Religious Education Study Program, IAIN Salatiga, through broad and contextual insights into multicultural education already existing in the course and implemented in the syllabus, semester lesson plan, and curriculum. At this level, Islam is brought in with a dynamic dimension, which is sensitive to plurality and emphasizes its characteristics as *rahmatan lil 'Alamin.*

6. **Strategies in Embedding Multicultural-Based Islamic Religious Education Curriculum Development.**

Based on the problems that arise related to multicultural education by considering all cultural differences and forms of diversity, the following strategies have been carried out in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga, in instilling multicultural-based Islamic religious education curriculum development, among others:

a) The development process in the curriculum of the Undergraduate Islamic Religious Education Study Program, from planning activities began with the main ideas to be included and developed based on the vision, mission, and objectives, student needs, community environment and stakeholders, the results of previous curriculum

assessments, the demands of the times, and the policies of the leaders, which become one of the benchmarks that the campus must pursue. In this regard, lecturers should be able to produce students ready to dive into society and the world of work after completing their studies, graduating with a broad and deep provision of religious knowledge, so the institution can feel it where the students devote themselves to society.

The development of multicultural education in the Undergraduate Islamic Religious Education Study Program, can be included in the scope of the curriculum, including civic education, the principles and foundations of multicultural education, diversity through a hidden curriculum in the form of character or moral development of students, and realizing the harmony of life between religious communities. In addition, the deductive approach was implemented through material suitable for development into religious, legal, ethical, and social norms.

b) Multicultural education in the Undergraduate Islamic Religious Education Study Program was implemented comprehensively, starting from designing the curriculum by conducting a needs analysis, enrichment, strengthening various competencies, and planning lecture activities by increasing students' attitudes to respect the rights of others without comparing ethnic, religious, cultural, and linguistic backgrounds. The achievement of the multicultural education results could be measured by an appropriate assessment system, both through test and non-test instruments, such as observations, articles, peer assessments, and portfolios, on an ongoing basis. The Islamic religious education curriculum development must also consider the nature and needs of learners and society, the main problems in students to develop themselves as individuals following religious guidance and continually establishing good relations with the community.

c) The lecturers of the Undergraduate Islamic Religious Education Study Program, implemented the values of multicultural education, either in lecture activities or outside campus activities. Lecturers never differentiated students by gender, ethnicity, physical form, or culture when dividing discussion groups in class. For multicultural education, there is lecture material in the civic education course discussing the basic concepts of democracy, human rights, Islam, and democracy. Then, the Pancasila course discusses the state of Indonesian society, *Bhineka Tunggal Ika* (Unity in Diversity), and the elaboration of Pancasila values. In addition, *Masailul Fiqhyah's* course discusses fundamentalism, tolerance, human rights, terrorism, and gender. Besides, Fiqh Ibadah, *Tasawuf,* and Kalam Science explain various religious sects. The discussion of some

course materials taught is expected to make students more open-minded about multicultural education comprehensively based on material related to human rights, democracy, diversity, and multiplicity so that their thinking is more open.

Based on the authors' data findings, the lecturers' and students' understanding ability to transform multicultural education has been carried out effectively. It could be proven by one of the multicultural values applied in the Undergraduate Islamic Religious Education Study Program, reflecting the values of togetherness and tolerance. Here, every student has equal rights in the scope of lectures, i.e., having equal rights in getting action or treatment, and can be seen in the value of *ukhuwah Islamiyah,* making every Muslim a brother.

A multicultural-based Islamic religious education curriculum was developed by creating teamwork involving stakeholders, including curriculum users, students, educational practitioners, communities, and curriculum experts. The group organization of the curriculum development team was tailored to the needs of each, and the development process was based on the planning stage, carried out carefully by considering the vision, mission, and objectives.

Moreover, in internalizing the values of multicultural education, the method used by the lecturers was to include a study of contemporary issues occurring at this time, especially in the educational environment in higher education, to be used as a joint study so that students could understand more about multicultural education. Then, developing a multicultural-based Islamic religious education curriculum in the Islamic Religious Education Study Program had several stages. *First* is determining the quality standards, vision, mission, and objectives and then creating a group or team consisting of the Head of the Study Program (*Kaprodi*) and several lecturers, including the entire academic community in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga. *Second,* curriculum observers, expert lecturers, and curriculum users are brought in. *Third* is making a joint formulation of the Islamic religious education curriculum to be implemented. *Fourth,* the curriculum development strategy is considered complete after everything is apparent in the curriculum development, starting from the vision, mission, and objectives. *Fifth,* at this last stage, the curriculum can already be applied to the Islamic Religious Education Study Program.

From the five stages of the strategy in developing a multicultural-based curriculum, it cannot be separated from several processes, ranging from planning,

organizing, implementing, and evaluating well. Thus, these steps are in accordance with stakeholder expectations and community demands.

d) The development model of the multicultural-based Islamic religious education curriculum in the Undergraduate Islamic Religious Education Study Program, was carried out through a subject matter curriculum. It denotes that the development was centered on courses, in which the development design was made in general as follows:

Multicultural-based Islamic religious education curriculum development guidelines referred to KKNI and SN-Dikti and were developed by various parties who participated in making a policy. In the planning stage, it started by looking at the primary basis in the form of ideas developed in the program from various sources, including the vision and mission, coordination of leaders, stakeholder needs, namely the community, graduate users, and suitability to community needs, curriculum review results, and views of curriculum experts with various educational backgrounds.

The information obtained was then made into a curriculum as a document, in which there were types of documents and information, the format of the course syllabus, and the development of curriculum components. All of those should be arranged routinely and programmatically in accordance with field conditions as reference material for using multicultural-based teaching materials. The first information contained in the Islamic religious education curriculum document in the implementation process would be socialized and developed by changing the new syllabus and semester lesson plan (RPS), made according to the changes in the syllabus. Curriculum changes were reassessed regarding the efficiency and effectiveness levels in improving the following curriculum, carried out sustainably from the planning, curriculum implementation, and evaluation stages.

e) Institutional support for developing a multicultural-based Islamic religious education curriculum.

Institutional support was applied by providing facilities and organizing activities to shape multicultural education. The Head of the Study Program collaborated to build a program of activities, ranging from planning, implementation, and development of education. Vice Dean 1 also collaborated in reviewing activities to develop a multicultural-based Islamic religious education curriculum in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga, and guided lecturers, making syllabi and semester

lesson plans (RPS) according to the courses taught. In preparing lecture activities, lecturer coordination meetings and academic data management were conducted to improve education quality by periodically developing and updating the curriculum.

In this case, the lecturers' role in developing a multicultural Islamic religious education curriculum is vital. Islamic religious education lecturers must have expertise in managing and organizing the process, conditions, and activities of multicultural-based Islamic religious education, where every student from various races, genders, and tribes has the opportunity for self-development and mutual respect for differences. Lecturers in lectures also need to emphasize differences. It includes, *first,* discussing the contribution of various cultures from other ethnic groups in living together as a nation. *Second* is discussing all people from multiple cultures, utilizing the work of others from different cultures. It can be applied by grouping student activities both on and off campus. In addition, lecturers must understand that a learning process is a form of acculturation contained in a particular social environment, understand the diversity of students in terms of religion and culture, and analyze the educational process from various cultural views to reduce attitudes emphasizing education with dominant cultural experiences.

Moreover, human resources play an essential role in curriculum development and implementation. Precisely, PTAI (Islamic Religious Higher Education)'s understanding of Islamic religious education curriculum development consists of the fact that (1) the curriculum is based on learning outcomes; (2) the curriculum comprises a core and institutional curriculum; (3) the core curriculum (40%) is set by the government, which applies nationally, while the institutional curriculum (60%) is determined by the PTAI, which applies only in the PTAI; (4) the overall curriculum is set by PTAI; (5) the quality of the curriculum is the responsibility of PTAI.

Furthermore, IAIN Salatiga's support for multicultural-based Islamic religious education curriculum development includes the following. (a) There is a form of coordination with other parties, and the institution carries out some coordination. It is evidenced by the many MoUs signed by IAIN Salatiga with other parties. (b) Gender sensitivity means not distinguishing between women and men when occupying certain positions. (c) The existence of student affairs, BEM (Student Executive Board), UKM (Student activity units), training, seminars, and Forum Group Discussion (FGD). (d) The relationship between leaders, lecturers, employees, students, and the community is well established.

C. Conclusion

Based on the data obtained related to developing a multicultural-based Islamic religious education curriculum model in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga, conclusions could then be drawn.

First, multicultural education issues arise in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga, so it is crucial to apply a multicultural-based curriculum. It includes (1) the extent to which lecturers in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga, can implement the learning process following the curriculum. This factor can be seen in the vision and mission of the curriculum, observed from each course given to support the achievement of PTAIN goals. (2) Evaluation of the previous curriculum has shortcomings, one of which is the lack of insight into student thinking. (3) The purpose of the multicultural-based Islamic religious education curriculum is fundamentally arranged to develop the potential possessed by students, (4) Higher education no longer leads to issues studied at the previous school level but in the development of Islamic insight, especially those related to contemporary issues.

Second, the strategies for embedding the development of a multicultural-based Islamic religious education curriculum in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga, among others, are that (a) the development of multicultural education was made in curriculum content, including civic education, multicultural education, Pancasila, Fiqh Ibadah, Kalam, *Tasawuf, Masailul Fiqhyah,* principles, and multicultural education, and forms of diversity through a hidden curriculum in the field of morals aimed to develop harmony. (b) Multicultural education in the Undergraduate Islamic Religious Education Study Program was implemented comprehensively, starting from curriculum planning design and designing learning processes that developed students' attitudes to respect the rights of others. (c) The lecturers implemented multicultural values in the lecture process and outside lecture hours. (d) A multicultural-based Islamic religious education curriculum was developed by making teamwork involving stakeholders, i.e., curriculum users, communities, students, lecturers, educational practitioners, and curriculum experts, supported by methods of internalizing multicultural education values. (e) Multicultural-based Islamic religious education curriculum development model was implemented through a subject matter curriculum, meaning that curriculum development was centered on the course. (f) There was institutional support for developing a multicultural-based

Islamic religious education curriculum in the Undergraduate Islamic Religious Education Study Program of the Faculty of Tarbiyah and Teacher Sciences (FTIK), IAIN Salatiga.

Based on these conclusions, this research can support and motivate lecturers to utilize curriculum products tested for effectiveness. Still, the product of the development of the multicultural-based Islamic religious education curriculum model needs to be refined under the context and needs. It should also be conducted in more in-depth trials so that its application is more meaningful to improve the quality of Islamic religious education at the higher education level.

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