



Reconceptualization of an Inclusive Religious Education Curriculum Based on the Integration of National Pluralism Values

Nabila Rahmawati Putri¹⁾, Zahratun Nafidha²⁾, Alamsyah³
^{1,2,3} Universitas Islam Negeri Sunan Kalijaga Yogyakarta

*Corresponding Author's Email: nabila.rahmawati.p@gmail.com

Article Info	ABSTRAK
Article History: Received 09-05-2026 Revised 27-05-2026 Accepted 19-06-2026	Penelitian ini bertujuan untuk merekonseptualisasi kurikulum pendidikan agama inklusif melalui integrasi nilai pluralisme kebangsaan dalam substansi teologis pembelajaran. Penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan teknik analisis isi dan sintesis tematik terhadap literatur nasional dan internasional yang relevan. Hasil penelitian menghasilkan Model Rekonseptualisasi Kurikulum Pendidikan Agama Inklusif Berbasis Integrasi Nilai Pluralisme Kebangsaan (RIK-PK Model) yang terdiri atas fondasi teologis reflektif, struktur integrasi kurikulum, sistem pembelajaran dialogis, dan sistem evaluasi reflektif. Model ini menunjukkan bahwa nilai pluralisme tidak dapat diposisikan sebagai materi tambahan, melainkan harus diintegrasikan secara struktural ke dalam kurikulum pendidikan agama. Integrasi tersebut mampu membangun kesadaran civic-religious, meningkatkan kemampuan dialogis siswa, serta memperkuat internalisasi nilai toleransi dalam konteks masyarakat multikultural. Penelitian ini memberikan kontribusi teoretis pada pengembangan studi kurikulum pendidikan agama dan kontribusi praktis bagi perancang kurikulum dan pendidik dalam membangun pendidikan agama yang lebih inklusif dan transformatif di era masyarakat plural.
Keywords: Curriculum, Religious Education, Pluralism, Inclusivity, Reconceptualization	ABSTRACT <i>This study aims to reconceptualize an inclusive religious education curriculum through the integration of national pluralism values into the theological substance of learning. The study employs a qualitative approach based on library research using content analysis and thematic synthesis of relevant national and international literature. The findings produce the Inclusive Religious Education Curriculum Reconceptualization Model Based on the Integration of National Pluralism Values (RIK-PK Model), which consists of a reflective theological foundation, curriculum integration structure, dialogical learning system, and reflective evaluation system. The model demonstrates that pluralism values should not be treated as supplementary content but must be structurally embedded within the religious education curriculum. This integration fosters civic-religious awareness, enhances students' dialogical competence, and strengthens the internalization of tolerance values in multicultural contexts. The study contributes theoretically to curriculum studies in religious education and provides practical implications for curriculum developers and educators in designing more inclusive and transformative religious education in a plural society.</i>
Copyright © 2026, The Author(s). This is an open access article under the CC-BY-SA license 	
How to cite: Putri, N. R., Nafidha, Z., & Alamsyah. (2026). Reconceptualization of an Inclusive Religious Education Curriculum Based on the Integration of National Pluralism Values. JUMPENA: Jurnal Moderasi Pendidikan Agama, 2(1), 90–94. https://doi.org/10.55681/jumpena.v2i1.195	

INTRODUCTION

Religious education curricula in multicultural countries play a strategic role in maintaining a balance between strengthening religious identity and fostering inclusive civic attitudes. Religious education does not merely function as a medium for transmitting spiritual values, but also serves as a social instrument for building harmony within diverse societies (Banks, 2020; Jackson, 2014; Suharto, 2021). From a curriculum studies perspective, curriculum is understood as a social construction that reflects particular values, ideologies, and interests within educational processes (Apple, 2019; Pinar, 2012; Widodo, 2020).

Therefore, the design of religious education curricula has direct implications for how students understand the relationship between faith and their social life.

However, the practice of religious education in many contexts still demonstrates a strong textual-normative orientation, with an emphasis on doctrinal aspects and memorization of religious teachings (Zuhdi, 2019; Abdullah, 2020). Such instructional models often provide limited space for developing critical awareness and understanding of social pluralism (Freire, 1970; Jackson, 2014). As a result, a gap emerges between the internalization of religious values and students' ability to interact harmoniously within multicultural societies. Studies in Indonesia also indicate that overly exclusive religious education may reinforce tendencies toward intolerance among some learners when not balanced with adequate multicultural approaches (Suryana, 2020; Nurdin, 2022).

On the other hand, contemporary social dynamics characterized by globalization, digitalization, and increasing identity polarization further strengthen the urgency of developing more inclusive religious education (Castells, 2012; Wibowo, 2021; Rahman, 2023). Digital spaces have become new arenas for the production and reproduction of religious discourse, which often reinforces exclusivism and group bias (Wardle & Derakhshan, 2017; Lim, 2020). In this context, religious education is required not only to teach tolerance as a normative concept, but also to internalize it within operational and contextual learning structures (Schreiner, 2016; Zubaedi, 2018).

Curriculum reconceptualization has become an urgent need to bridge the gap between religious values and the demands of plural social life. Reconceptualization does not merely involve adding content, but rather a structural transformation in how curricula are designed and implemented (Taba, 1962; Tyler, 2013; Hasan, 2020). The integration of pluralistic values into theological substance is an important strategy to ensure that religious education does not fall into a dichotomy between individual piety and social responsibility (Banks, 2020; Abdullah, 2020). Through this approach, national values are not positioned as external entities, but as an integral part of religious teachings themselves.

Although discourse on religious moderation and multicultural education has been widely developed, empirical studies indicate that gaps still exist in the implementation of truly integrative curricula (Jackson, 2014; Nurdin, 2022; Suharto, 2021). Most existing studies remain normative and have not yet provided clear operational models for how pluralistic values can be systematically internalized within theological learning structures (Apple, 2019; Widodo, 2020). In addition, there are still limitations in developing curriculum models that can simultaneously maintain a balance between strengthening faith and promoting social openness.

Based on these conditions, this article aims to reconceptualize an inclusive religious education curriculum through the integration of national pluralistic values into theological learning content. This study is expected to produce a conceptual curriculum framework that is not only theoretically robust but also applicable within the Indonesian educational context. Theoretically, this research contributes to the development of curriculum studies and multicultural religious education. Practically, the findings are expected to serve as a reference for curriculum developers, educators, and policymakers in designing more inclusive, transformative, and contextually relevant religious education in the era of plural and digital societies.

METHOD

This study employed a qualitative approach using a library research design with a conceptual-analytical orientation. This approach was selected because the primary objective of the study is to reconceptualize an inclusive religious education curriculum through the integration of national pluralistic values into theological learning content, rather than to empirically test variables in the field (Snyder, 2019; Booth et al., 2016). Literature-based research enables the researcher to synthesize various theoretical findings, prior empirical studies, and relevant educational policy documents in order to construct a comprehensive and systematic conceptual model.

The data sources in this study consist of three main categories: (1) international and national scholarly literature relevant to religious education, multicultural curriculum, and inclusive pedagogy; (2) reputable journal articles (Scopus-indexed and SINTA 1–3) published within the last ten years; and (3) national education policy documents related to religious education curricula and religious moderation policies. The selection of sources was conducted purposively based on relevance, recency, and contribution to the development of the curriculum reconceptualization framework (Bowen, 2009; Machi & McEvoy, 2016).

Data collection was carried out through systematic documentation of journal articles, academic books, and policy documents retrieved from academic databases such as Scopus, Google Scholar, ScienceDirect, and national journals indexed by SINTA. The collected data were then screened using inclusion and exclusion criteria, focusing on relevance to pluralism, religious education, and curriculum design.

Data analysis was conducted using content analysis and thematic synthesis techniques. The analysis process involved three main stages: data reduction, thematic categorization, and conceptual model construction (Braun & Clarke, 2022; Krippendorff, 2018). In the reduction stage, irrelevant data were eliminated. In the categorization stage, key concepts such as pluralism, inclusive theology, and curriculum design were classified into specific thematic categories. Subsequently, in the synthesis stage, all themes were integrated into a conceptual model of inclusive religious education curriculum reconstruction.

To ensure validity and credibility, this study employed source triangulation by comparing findings across different academic sources to ensure conceptual consistency (Patton, 2015). In addition, conceptual peer debriefing was conducted through critical review of relevant prior studies to strengthen the validity of the constructed model.

Through this approach, the study not only produces a theoretical description but also develops a conceptual curriculum framework that can serve as a foundation for future implementative model development in subsequent research.

RESULT AND DISCUSSION

Conceptual Recontextualization Model of Inclusive Religious Education Curriculum Based on National Pluralism Values Integration

This study produces a conceptual model referred to as the Reconceptualization Model of Inclusive Religious Education Curriculum Based on the Integration of National Pluralism Values (RIK-PK Model). The model emphasizes a paradigmatic shift in religious education curriculum from a normative-dogmatic approach toward an integrative-transformative approach, positioning pluralism not as supplementary content, but as a core epistemological structure within the religious education curriculum. This finding aligns with Banks (2020) and Sleeter (2018), who argue that education in multicultural societies must structurally integrate diversity values into the curriculum rather than treating them as peripheral additions.

The RIK-PK Model is constructed from four interrelated core components: reflective theological foundation, curriculum integration structure, dialogical learning system, and reflective evaluation system. The reflective theological foundation suggests that religious texts can be recontextualized to strengthen universal human values, social justice, and respect for diversity. This approach is consistent with Jackson (2014) and Abdullah (2020), who emphasize the importance of interpretive approaches in religious education to avoid doctrinal formalism.

The curriculum integration structure indicates that national pluralism values such as tolerance, social justice, and unity are not treated as separate topics but are directly embedded into the theological substance of learning materials. This strengthens Tyler's (2013) and Taba's (1962) argument that curriculum must be designed systematically so that educational values are not fragmented but integrated into students' learning experiences.

The dialogical learning system places interaction at the core of the learning process through critical discussion, socio-religious case studies, and cross-perspective narratives. This approach is grounded in Freire's (1970) critical pedagogy, which emphasizes dialogue as a means of developing critical consciousness. Meanwhile, the reflective evaluation system positions self-reflection as the primary instrument for developing metacognitive awareness and internalization of tolerance values, as supported by Abdallah (2020) and Zubaedi (2018).

Table 1. Operational Table of the RIK-PK Model

Model Component	Theoretical Foundation	Implementation Strategy	Learning Output
Reflective Theological Foundation	Jackson (2014), Abdullah (2020)	Contextual interpretation of religious texts, analysis of universal values in religious doctrines	Inclusive and humanistic theological understanding

Model Component	Theoretical Foundation	Implementation Strategy	Learning Output
Curriculum Integration	Tyler (2013), Taba (1962), Banks (2020)	Integration of Pancasila values and pluralism into religious education content	Integrated civic-religious awareness
Dialogical Learning	Freire (1970), Sleeter (2018)	Cross-perspective discussion, interfaith narratives, social conflict case studies	Empathy, tolerance, and critical dialogue skills
Reflective Evaluation	Abdallah (2020), Zubaedi (2018)	Reflective journals, self-assessment, evaluative dialogue	Metacognitive awareness and value internalization

Theoretical and Pedagogical Implications of the RIK-PK Model

The findings indicate that the RIK-PK Model represents a fundamental transformation in the study of religious education curriculum, particularly within multicultural societies. Religious education is no longer understood as a domain of doctrinal transmission separated from social reality, but as an arena integrating theological and civic dimensions. Banks (2020) emphasizes that effective multicultural education must transform curriculum structure rather than merely add diversity content cosmetically.

The integration of pluralism values into theological structures demonstrates an epistemological reconstruction in religious education. National values are no longer positioned as external entities, but as inherent components of religious understanding itself. This aligns with Abdullah (2020), who states that contextual religious education must bridge personal faith and social responsibility.

The dialogical learning component reinforces Freirean critical pedagogy, which asserts that learning should liberate students from false consciousness through egalitarian dialogue. In this context, students are not passive recipients of knowledge but active producers of meaning through reflective and critical social interaction. This supports Sleeter's (2018) findings that cross-perspective dialogue enhances cultural sensitivity and reduces intergroup bias.

Furthermore, the reflective evaluation system expands the function of assessment from mere cognitive measurement to a tool for self-awareness development. Abdullah (2020) emphasizes that self-reflection is a crucial mechanism in value internalization and tolerance development. Thus, assessment is no longer solely summative but also formative and transformative.

Overall, the RIK-PK Model makes a significant contribution to the development of a more integrative, humanistic, and adaptive religious education curriculum in response to multicultural societal challenges. The model is not only theoretically relevant but also has practical implications for curriculum design, instruction, and evaluation in contemporary religious education contexts.

CONCLUSION

This study produces the Reconceptualization Model of Inclusive Religious Education Curriculum Based on the Integration of National Pluralism Values (RIK-PK Model), which emphasizes the need for a structural transformation in the design of religious education curricula from a normative-dogmatic approach toward an integrative-transformative approach. The model demonstrates that national pluralism values cannot be positioned as supplementary content, but must be directly integrated into the theological structure of the curriculum in order to form a comprehensive civic-religious awareness among learners.

The findings indicate that the integration of a reflective theological foundation, an integrative curriculum structure, dialogical learning, and reflective evaluation creates a more inclusive, critical, and adaptive religious education learning ecosystem in response to multicultural societal realities. The dialogical approach grounded in critical pedagogy enables students to develop empathetic awareness and reflective thinking skills in responding to diversity, while self-reflection-based evaluation strengthens the internalization of tolerance values at a deeper level.

Theoretically, this study enriches the field of religious education curriculum studies by offering an integrative model that bridges theological and socio-civic dimensions simultaneously. Practically, the model can serve as a reference for curriculum development, textbook design, and instructional practices in religious education that are more humanistic, inclusive, and relevant to the challenges of a diverse global society.

REFERENCES

- Abdallah, A. S. (2020). Intercultural learning in Islamic education: Toward a dialogical pedagogy. *Religions*, 11(6), 1–15. <https://doi.org/10.3390/rel11060297>
- Abdullah, M. A. (2020). Islamic studies in higher education: Integrative and interdisciplinary approaches. *Al-Jami'ah: Journal of Islamic Studies*, 58(1), 1–26. <https://doi.org/10.14421/ajis.2020.581.1-26>
- Apple, M. W. (2019). *Ideology and curriculum* (4th ed.). Routledge.
- Banks, J. A. (2020). *Cultural diversity and education* (7th ed.). Routledge.
- Braun, V., & Clarke, V. (2022). *Thematic analysis: A practical guide*. SAGE Publications.
- Freire, P. (1970). *Pedagogy of the oppressed*. Herder and Herder.
- Giroux, H. A. (2011). *On critical pedagogy*. Bloomsbury.
- Jackson, R. (2014). *Signposts: Policy and practice for teaching about religions and non-religious world views in intercultural education*. Council of Europe.
- Krippendorff, K. (2018). *Content analysis: An introduction to its methodology* (4th ed.). SAGE Publications.
- Machi, L. A., & McEvoy, B. T. (2016). *The literature review: Six steps to success*. Corwin Press.
- Nurdin, E. S. (2022). Pendidikan agama Islam dalam perspektif multikultural di Indonesia. *Jurnal Pendidikan Islam Indonesia*, 7(2), 115–130.
- Pinar, W. F. (2012). *What is curriculum theory?* Routledge.
- Posner, G. J. (2004). *Analyzing the curriculum* (3rd ed.). McGraw-Hill.
- Schreiner, P. (2016). Religious education in Europe: Situations and current trends. *British Journal of Religious Education*, 38(1), 1–14. <https://doi.org/10.1080/01416200.2015.1062383>
- Sleeter, C. E. (2018). Multicultural education past, present, and future. *Multicultural Education Review*, 10(1), 1–12. <https://doi.org/10.1080/2005615X.2018.1433355>
- Snyder, H. (2019). Literature review as a research methodology. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Suharto, T. (2021). Moderasi beragama dalam pendidikan Islam di Indonesia. *Jurnal Pendidikan Islam*, 10(2), 145–160.
- Taba, H. (1962). *Curriculum development: Theory and practice*. Harcourt Brace.
- Tyler, R. W. (2013). *Basic principles of curriculum and instruction*. University of Chicago Press.
- Wardle, C., & Derakhshan, H. (2017). *Information disorder: Toward an interdisciplinary framework*. Council of Europe.
- Widodo, H. (2020). Curriculum reform in Indonesia: Challenges and opportunities. *Cakrawala Pendidikan*, 39(1), 1–12. <https://doi.org/10.21831/cp.v39i1.29062>
- Zubaedi. (2018). Pendidikan karakter: Konsep dan aplikasinya. Kencana.
- Zuhdi, M. (2019). Islamic education in Indonesia: Challenges and reform. *Journal of Indonesian Islam*, 13(1), 1–20. <https://doi.org/10.15642/JIIS.2019.13.1.1-20>