

The Role of Global and Multicultural Education in Developing the Perspectives of Islamic Religious Education Students

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Abstract: This study analyzes the role of global and multicultural education among Islamic Religious Education students with a qualitative approach through a literature study. Global and multicultural education has a crucial role in shaping the insight of Islamic Religious Education students to be more open, tolerant, and able to adapt to the dynamics of diverse societies. The study results indicate that understanding global and multicultural education is very important in increasing the awareness of Islamic Religious Education students towards the values of inclusivity, diversity, and critical thinking skills in facing global challenges. By understanding this concept, Islamic Religious Education students can be better prepared to carry out their roles as educators and agents of change who respect cultural differences and have a moderate Islamic perspective.

Keywords: Global Education, Multicultural Education, PAI Students

Abstrak: Penelitian ini menganalisis peran pendidikan global dan multikultural di kalangan mahasiswa PAI dengan pendekatan kualitatif melalui studi pustaka. Pendidikan global dan multikultural memiliki peran krusial dalam membentuk wawasan mahasiswa PAI agar lebih terbuka, toleran, dan mampu beradaptasi dengan dinamika masyarakat yang beragam. Hasil penelitian menunjukkan bahwa pemahaman terhadap pendidikan global dan multikultural sangat penting dalam meningkatkan kesadaran mahasiswa PAI terhadap nilai-nilai inklusivitas, keberagaman, serta keterampilan berpikir kritis dalam menghadapi tantangan global. Dengan memahami konsep ini, mahasiswa PAI dapat lebih siap dalam menjalankan peran mereka sebagai pendidik dan agen perubahan yang menghargai perbedaan budaya serta memiliki perspektif keislaman yang moderat.

Kata Kunci: Pendidikan Global, Pendidikan Multikultural, Mahasiswa PAI.

INTRODUCTION

The dynamics of contemporary globalization have transformed various aspects of life, including higher education systems worldwide. In this context, education focuses on developing intellectual competence and emphasizes the importance of social skills and multicultural awareness as integral components of forming quality human resources¹. The increasingly intensive flow of information and cross-border mobility creates a need for an education system that can prepare students to face global complexities with a comprehensive understanding of cultural diversity, universal values, and contemporary challenges in an increasingly connected society. The Islamic Religious Education (PAI) study program faces significant challenges in responding to this global reality². As future educators, scholars, or community leaders, PAI students must have a theological understanding and adequate global and multicultural insights (Muthmainnah & Bahaking Rama, 2024). Historically, Islam has demonstrated flexibility in adapting to various socio-cultural contexts without sacrificing its fundamental values. This condition emphasizes the importance of education that can facilitate PAI students in developing skills to adapt to diversity without losing their Islamic identity³.

Global education conceptually refers to a learning process that facilitates students' understanding and capacity to respond to global issues with a comprehensive perspective⁴. His approach emphasizes the interconnectivity of various aspects of human life, political, economic, environmental, and socio-cultural, on a global scale. Meanwhile, multicultural education focuses on developing the capacity of individuals to live in harmony in a heterogeneous environment, instilling the values of inclusivity and the ability to interact with various groups of society without discrimination or prejudice. For PAI students, the integration of global and multicultural education is essential in understanding the contextualization of Islamic teachings in various socio-

¹ Supriatin, A., & Nasution, A. R. (2017). Multikulturalisme di Indonesia dan Pengaruhnya Bagi Masyarakat. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 3(1), 1. [http://digilib.iainpalangkaraya.ac.id/077/1/JUNAS IMPLEMENTASI PEND ATIN.pdf](http://digilib.iainpalangkaraya.ac.id/077/1/JUNAS%20IMPLEMENTASI%20PENDIDIKAN%20AGAMA%20ISLAM.pdf)

² Ratnawati, S. R., & Werdiningsih, W. (2020). Pemanfaatan e-learning sebagai inovasi media pembelajaran PAI di era revolusi industri 4.0. *Belajea: Jurnal Pendidikan Islam*, 5(2), 199-220.

³ Nurlaili, N., Suhirman, S., & Lestari, M. (2023). Pembelajaran berdiferensiasi dengan memanfaatkan multimedia pada pembelajaran Pendidikan Agama Islam (PAI). *Belajea: Jurnal Pendidikan Islam*, 8(1), 19-34.

⁴ Yani, M. D., & Martha, A. (2023). Pengertian, Tujuan dan Dampak Pendidikan Global. *Jurnal Pendidikan Tambusai*, 7, 30065–30069. <https://www.jptam.org/index.php/jptam/article/view/11852%0Ahttps://www.jptam.org/index.php/jptam/article/download/11852/9120>

cultural settings⁵. The rapid transformation of information technology has expanded the space for PAI students to interact with individuals from multiple backgrounds through digital platforms, international academic programs, and cultural exchange activities. Understanding global dynamics and cultural diversity is a prerequisite for the effectiveness of their role in society.

Despite its growing significance, implementing global and multicultural education in the PAI curriculum still faces various substantive challenges. Research shows that the tendency to group exclusivism and fanaticism is still a worrying phenomenon in some academic settings⁶. The limited understanding of diversity causes some students to perceive differences as a threat rather than intellectual property that needs to be appreciated⁷. In addition, the disconnect between academic theorization and the practical application of global and multicultural education needs to be addressed. The existing PAI curriculum often does not fully integrate the international and multicultural dimensions, so students experience limitations in developing sensitivity to contemporary issues related to global diversity and interconnectivity.

Institutional unpreparedness in facilitating authentic learning experiences related to global and multicultural education is also a significant obstacle. Limited access to international exchange programs, cross-cultural collaborations, or even quality multicultural academic references means that PAI students often have limited experience interacting with real diversity, so their understanding tends to be theoretical and less contextual. Lack of adequate knowledge of diversity can increase the potential for misunderstandings or tensions in PAI students' interactions with the global community. In contemporary *da'wah*, the limitations of international and multicultural insights can potentially hinder the effectiveness of communicating religious messages to audiences with heterogeneous backgrounds.

This research aims to systematically explore the urgency and implementation of global and multicultural education in the competency

⁵ Mashuri, S. (2021). PENDIDIKAN AGAMA ISLAM (PAI) MULTIKULTURAL PERSPEKTIF PEMBELAJARAN INTEGRATIF. *Paedagogia: Jurnal Pendidikan*, 10, 111–134. <https://doi.org/10.24239/pdg.Vol10.Iss1.146>

⁶ Asror, A. (2022). Strategi Komunikasi Rumah Moderasi Beragama Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember dalam Menyebarluaskan Nilai-Nilai Islam Moderat. *Icon: Journal of Islamic Communication*, 1–14. <https://icon.uinkhas.ac.id/index.php/icon/article/view/1%0Ahttps://icon.uinkhas.ac.id/index.php/icon/article/download/1/>

⁷ Kim, R. C. (2024). Re-envisioning corporate social responsibility education from a multicultural perspective: From pyramid to hourglass. *The International Journal of Management Education*, 22(3), 101046.

development of PAI students. Specifically, this study seeks to: (1) identify global and multicultural educational needs in contemporary PAI curriculum; (2) analyze integrative models of global and multicultural education relevant to the context of PAI; and (3) formulate an implementation strategy that applies to the development of a PAI curriculum that is responsive to global dynamics. The significance of this research lies in its contribution to the development of conceptual and practical frameworks in the implementation of global and multicultural education in the PAI academic environment. In Islam, balance and peace are the main foundations that emphasize the importance of tolerance and respect for diversity (Habibie, 2022). Thus, the results of this research are expected to facilitate the transformation of the PAI education paradigm to one that is more inclusive and responsive to the global community's needs.

This study uses a qualitative approach with a comprehensive literature study method to analyze the concepts, challenges, and strategies of global and multicultural education implementation in the context of PAI. The analysis was carried out by reviewing various academic literature, education policy documents, and previous research relevant to the topic of discussion. This approach identifies patterns, trends, and best practices in implementing global and multicultural education in Islamic higher education institutions. International and multicultural education has significant implications in forming adaptive and flexible PAI student characters in facing the complexities of contemporary life. With a comprehensive understanding of cultural diversity and global dynamics, PAI students can develop more optimal adaptation capacity when participating in international academic forums or cross-cultural exchange programs. This competency is a competitive advantage in a professional context that increasingly demands cross-cultural communication skills and sensitivity to global dynamics.

Furthermore, global and multicultural education can help PAI students develop a da'wah approach that is more contextual and responsive to the needs of contemporary society. The effectiveness of the transmission of religious messages depends not only on theological understanding but also on the capacity of the communicator to contextualize the message according to the socio-cultural background of their audience⁸. Through a comprehensive global and multicultural understanding, PAI students can develop an inclusive da'wah approach that is dialogic and respectful of diverse views. In the social dimension, the contribution of this research also lies in its potential in

⁸ Azzahra, G. F., Asbari, M., & Ariani, A. S. (2023). Pendidikan Multikultural: Menuju Kesatuan Melalui Keanekaragaman. *Journal of Information Systems and Management*, 02(06), 1–7. <https://jisma.org>

facilitating the harmonization of heterogeneous societies⁹. PAI students with a high global and multicultural awareness have the potential to become agents of change who can disseminate an inclusive understanding in society. They can contribute to creating a social ecosystem that values differences as shared wealth that reinforces, rather than divides.

At the institutional level, this research offers a conceptual framework for Islamic universities to develop a PAI curriculum more responsive to global dynamics. Higher education institutions are responsible for ensuring global and multicultural education integration in the learning process by creating specific courses, international collaborations, and academic exchange programs. Thus, PAI students can experience diversity firsthand and expand their horizons about the world. In conclusion, the systematic and comprehensive implementation of global and multicultural education can transform PAI students into individuals with broad insights, tolerant attitudes, and the capacity to contribute to realizing a harmonious and inclusive society. As future educators, scholars, or leaders, PAI students must be equipped with optimal readiness to face global complexity while adhering to moderate Islamic values and *rahmatan lil'alam*.

LITERATUR REVIEW

The discourse of global and multicultural education in the context of Islamic Religious Education has undergone significant development in recent years. These developments demonstrate an academic response to the increasingly complex challenges of globalization and the need to form a generation of broad-minded Muslims who still hold to authentic Islamic values. In recent literature studies, global and multicultural education has been positioned as a strategic instrument in dealing with the dynamics of an increasingly connected and diverse society¹⁰. Theoretical perspectives developed by ¹¹ conceptualizing global education highlight four fundamental elements that are still relevant today. This conceptual framework includes universal human values, interconnected global systems, global problems and issues, and historical aspects of cross-cultural interactions¹². This idea is developed by emphasizing that these four aspects are becoming increasingly crucial in forming graduates

⁹ Lutfi, M. (2016). "Upaya Meningkatkan Komunikasi Antar Budaya dengan Tujuan Harmonisasi Hegemonitas Warga." *Network Media*, 1(224), 1–16.

¹⁰ Alam, M., & Dafizar, D. (2018). Pendidikan Islam berwawasan multikultural. *BELAJEA: Jurnal Pendidikan Islam*, 3(2), 103-124.

¹¹ Banks, J. A. (1993). Multicultural education: Development, dimensions, and challenges. *The Phi Delta Kappan*, 75(1), 22–28.

¹² Yani, A. N., Wijaya, D., & Korespondensi, E. P. (2024). Pendidikan Agama Islam sebagai Landasan Spiritual dalam Era Globalisasi. 01, 161–170.

with academic abilities and high social and cultural awareness in higher education. Their study shows a positive correlation between students' exposure to global education and improved critical thinking skills and multicultural understanding.

Theoretical developments in multicultural education show a transformation from an initial approach that tends to be assimilationist to a more integrative and inclusive model. (Banks, 1993) as cited in the study¹³. Classify multicultural approaches into four stages of development: contribution, additives, transformation, and social action. In the context of contemporary Islamic education, identify a paradigm shift from contribution and additive models to transformative approaches that integrate multicultural values more substantively in the PAI curriculum¹⁴. They argue that this transformative approach allows PAI students to understand Islamic teachings in a broader and more diverse context, while also developing the ability to engage in dialogue with various perspectives without sacrificing fundamental Islamic principles¹⁵.

The theoretical discourse on implementing global and multicultural education in the context of PAI shows tension between two main perspectives¹⁶. It represents a view that emphasizes that global and multicultural education must be positioned as an instrument to strengthen students' Islamic identity in the face of current globalization. According to this perspective, Islamic values that are *rahmatan lil 'alamin* include multicultural principles so that global education should strengthen, not erode, Islamic identity. On the other hand, there is a more progressive approach, as proposed¹⁷. This perspective emphasizes that global and multicultural education in the context of PAI should be oriented towards the development of a more contextual interpretation of Islam that is responsive to the dynamics of modern society. This perspective encourages the reinterpretation of Islamic teachings by considering aspects of historicity and contextuality, making them more relevant to contemporary world challenges.

¹³ Makmur Jaya Nur, A. (2014). Problematika Pendidikan Islam. *Jurnal Kajian Islam Dan Pendidikan*, 6(02), 1–14.

¹⁴ Saleh, I. T., Husni, A., Ruswandi, U., & Erihadiana, M. (2021). Pendidikan Global Dengan Berbagai Isu Dalam Perspektif Pendidikan Islam. *Jurnal Dirosah Islamiyah*, 4(1), 89–104. <https://doi.org/10.47467/jdi.v4i1.655>

¹⁵ Saihu, M. M., & Aziz, A. (2020). Implementasi Metode Pendidikan Pluralisme Dalam Mata Pelajaran Pendidikan Agama Islam. *Belajea: Jurnal Pendidikan Islam*, 5(1), 131-150.

¹⁶ Firdaus. (2023). Pendidikan Multikultural Kajian Histori. *Sosial Horizon: Jurnal Pendidikan Sosial*, 10(3), 326–340. <https://doi.org/10.31571/sosial.v10i3.6885>

¹⁷ Azzahra, G. F., Asbari, M., & Ariani, A. S. (2023). Pendidikan Multikultural: Menuju Kesatuan Melalui Keanekaragaman. *Journal of Information Systems and Management*, 02(06), 1–7. <https://jisma.org>

Theoretical debates also occur in the discourse on the methodology of teaching global and multicultural education in Islamic universities. Studies conducted by Truna (2020) identify three main approaches in teaching global and multicultural values: cognitive approaches that emphasize knowledge transmission, affective approaches that focus on developing attitudes and values, and transformative approaches that aim to change students' perspectives and behaviors in their comparative analysis. A transformative approach that integrates cognitive and affective elements has proven more effective in shaping PAI students with a global perspective, but still holding on to their Islamic identity.

Academic debate also focuses on the challenge of implementing global and multicultural education in the context of PAI¹⁸. Identifies the ideological resistance in some Muslim communities to the concept of international and multicultural education that is thought to be derived from the Western intellectual tradition. This resistance is often rooted in fears that global education will erode Islamic identity and facilitate the infiltration of values that are contrary to Islamic principles. But (Muaz & Ruswandi, 2022). Argues that these concerns can be addressed through an indigenization approach that contextualizes global and multicultural education within the framework of Islamic epistemology. This approach allows for the integration of universal values while maintaining the distinctiveness of the Islamic intellectual tradition.

In a broader perspective, it offers a conceptual framework that bridges the tension between universality and particularity in global and multicultural education¹⁹. They propose a model of education that they call "contextual universalism" that recognizes the existence of universal values in various religious and cultural traditions, but remains sensitive to the historical and social contexts in which those values are implemented. In their view, global and multicultural education for PAI students does not mean entirely adopting concepts from different intellectual traditions, but instead conducting a critical dialogue to find common ground between Islamic values and global principles.

Recent developments in literature also show an increasing attention to the technological dimension in global and multicultural education²⁰. Explore the role of digital technology in facilitating cross-cultural learning and the

¹⁸ Habibie, M. L. H. (2022). Moderasi Beragama dalam Pendidikan Islam. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(8), 3194–3203. <https://doi.org/10.54371/jiip.v5i8.820>

¹⁹ Yani, A. N., Wijaya, D., & Korespondensi, E. P. (2024). Pendidikan Agama Islam sebagai Landasan Spiritual dalam Era Globalisasi. 01, 161–170.

²⁰ Japar, M., Hermanto, H., Muryaroah, S., Susila, H., & Alfani, H. (2023). Digital literacy-based multicultural education through civic education in Indonesian junior high schools. *Journal of Social Studies Education Research*, 14(4), 328-349.

development of international perspectives among PAI students²¹. Their study shows that digital platforms, social media, and online education can expand students' exposure to global diversity without requiring physical mobility. However, they also warn of the potential negative impacts of overreliance on technology, including the risk of simplifying complex issues and forming a "filter bubble" that narrows students' perspectives.

RESEARCH METHOD

This study implements a qualitative approach with the library research method. Literature studies are a systematic investigative method that involves collecting, analyzing, and interpreting data from various academic literature sources to understand the topic being studied comprehensively²². This method was chosen because of its suitability with the objectives of the research, which focuses on the conceptual analysis of global and multicultural education in the context of Islamic Religious Education (PAI), which requires an in-depth exploration of the various theoretical and empirical perspectives that have been developed in the academic literature. The data sources of this research include a wide range of scholarly literature, including peer-reviewed journal articles, reference books, conference proceedings, and other academic publications relevant to the topics of global, multicultural, and Islamic Religious Education. Literature selection is conducted based on specific criteria including: (1) substantial relevance to the focus of the research; (2) the academic credibility of the publication source; (3) novelty of publications with priority on literature published in the period 2015-2024; and (4) the depth of analysis presented. Data was collected through systematic searches of leading academic databases such as Scopus, Web of Science, ERIC, JSTOR, and Google Scholar to ensure the comprehensiveness of the literature coverage.

The data analysis process is carried out through stages: (1) identification and categorization of literature based on its relevance to research sub-topics such as the concept of global education, multicultural education, and its implementation in PAI; (2) extraction and synthesis of relevant research concepts, theories, and findings; (3) comparative analysis to identify similarities, differences, and gaps in the literature; and (4) the formulation of theoretical and practical conclusions and implications. The thematic content analysis approach is applied to systematically organize and interpret literature data. The validity of the research is ensured through the application of triangulation of data sources

²¹ Firdaus. (2023). Pendidikan Multikultural Kajian Histori. *Sosial Horizon: Jurnal Pendidikan Sosial*, 10(3), 326–340. <https://doi.org/10.31571/sosial.v10i3.6885>

²² Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of business research*, 104, 333-339.

by ensuring the diversity of perspectives of different types of publications and the author's background. In addition, peer debriefing, which involves colleagues in analyzing and interpreting data, is carried out to minimize the subjectivity bias of researchers. Research limitations are recognized to be related to limited access to non-English and non-Indonesian literature, which may contain valuable perspectives from different cultural and geographical contexts.

The limitations of this literature research are identified, including the absence of primary empirical data obtained directly from education practitioners or PAI students. However, this is circumvented by using literature containing empirical data from previous field research to ensure the relevance and applicability of findings in a practical context. This study also recognizes the potential for bias in the interpretation of the literature, which is overcome through the application of systematic and transparent analysis procedures.

RESULTS AND DISCUSSIONS

Definition and Theoretical Framework of Global and Multicultural Education

The transformation of the educational paradigm in the contemporary era shows a shift in orientation from conventional approaches to learning models that are more inclusive and adaptive to global dynamics²³. In this context, global education represents a conceptual framework that facilitates learners to develop a comprehensive perspective on the interconnectivity of social, economic, and cultural phenomena on a planetary scale²⁴, in contrast to traditional, insular approaches. Global education positions learning in the context of systemic interconnectedness between various elements of international society²⁵.

The epistemological perspective on globalization shows a significant diversity of interpretations. The terminology of "globalization" rooted in the word "the globe" not only denotes the process of physical unification of geographical space, but also represents a paradigmatic transformation in the

²³ Figueroa, M., & Hofhuis, J. (2024). Are some individuals more susceptible to intercultural education than others? Multicultural personality predicts the effects of an intercultural training on cultural intelligence. *International Journal of Intercultural Relations*, 98, 101927.

²⁴ Saleh, I. T., Husni, A., Ruswandi, U., & Erihadiana, M. (2021). Pendidikan Global Dengan Berbagai Isu Dalam Perspektif Pendidikan Islam. *Jurnal Dirosah Islamiyah*, 4(1), 89–104. <https://doi.org/10.47467/jdi.v4i1.655>

²⁵ Hidayat, R. (2021). Moderasi Beragama: Arah Baru Pendidikan Agama Islam (PAI). *Belajea: Jurnal Pendidikan Islam*, 6(2), 135-146

conceptualization of social and cultural interactions²⁶Wallerstein, within the analytical framework of the world system, interprets globalization as a manifestation of capitalist expansionism that transcends traditional territorial and cultural boundaries. This critical perspective offers a deep insight into contemporary globalization's structural inequalities and power relations.

In contemporary educational discourse, multicultural approaches have undergone significant conceptual evolution. According to this concept, multicultural education is oriented towards transmitting knowledge about diversity and emphasizes transforming social consciousness and practices that promote justice and inclusivity. This conceptualization reflects a paradigmatic shift from an assimilationist model that emphasizes cultural standardization towards an approach that appreciates heterogeneity as a constitutive force in democratic societies.

The intersection between global and multicultural education creates a complementary and synergistic pedagogical framework. The two converge in orientation towards developing cultural literacy and intercultural competencies, essential in contemporary society characterized by the intensification of mobility and cross-border interaction of geographical and cultural boundaries. In the context of Islamic Religious Education (PAI), the integration of this approach offers a perspective that enriches the interpretation of religious texts with a deeper contextual understanding.

Fundamental Aspects of Global and Multicultural Education

Wallerstein and Kniep's Theoretical Perspectives

Theoretical analysis of global education shows a comprehensive conceptual elaboration, especially within the framework of Kniep thought adapted in the study²⁷A systematic exploration of the four fundamental elements universal human values, the global system, global problems, and the history of cross-cultural interactions offers a solid conceptual foundation for the development of an international education curriculum. This theoretical elaboration is not merely descriptive but has transformative implications for the epistemological reconstruction of conventional education.

A critical comparison between Wallerstein's and Kniep's perspectives shows a point of convergence in the analysis of global interdependence, albeit

²⁶ Makmur Jaya Nur, A. (2014). Problematika Pendidikan Islam. Jurnal Kajian Islam Dan Pendidikan, 6(02), 1–14.

²⁷ Mashuri, S. (2021). PENDIDIKAN AGAMA ISLAM (PAI) MULTIKULTURAL PERSPEKTIF PEMBELAJARAN INTEGRATIF. Paedagogia: Jurnal Pendidikan, 10, 111–134. <https://doi.org/10.24239/pdg.Vol10.Iss1.146>

with a different emphasis. Suppose Wallerstein emphasizes the structural and economic-political dimensions in analyzing the world system. In that case, Kniep pays greater attention to the pedagogical aspects and their practical implications in education. The synthesis of these two perspectives results in a more comprehensive analytical framework for understanding the complexities of globalization and its impact on education.

Kniep's categorization of four key issues in global education peace and security, development, the environment, and human rights reflects a holistic approach that integrates political, economic, ecological, and humanistic dimensions. In the context of Islamic Religious Education, this categorization is very relevant considering Islam has a comprehensive perspective on these four dimensions. For example, the *wasathiyyah* (moderation) concept in Islam correlates with a balanced approach to peace and security. At the same time, the principle of *caliph fil ardh* has implications for responsibility for environmental conservation.

Core Values and Objectives

Global and multicultural education is underpinned by core values that promote equality, justice, and recognition of diversity²⁸. Identifying that implementing these values contributes to learners' cognitive development and facilitates affective and psychomotor transformations that are essential in the formation of global character. Critical analysis of international and multicultural educational goals shows a dual orientation: on the one hand, it seeks to develop individual competencies relevant to the demands of the global community, on the other hand, it promotes social transformation towards more just and inclusive conditions.

An in-depth study of the discourse of multicultural education reveals a conceptual progressivity in James A. Banks's approach, as cited by. The evolution from a contribution model that tends to be superficial towards a transformative approach and social action reflects a significant theoretical deepening in understanding the potential of multicultural education. In the context of PAI, this transformation correlates with the principles of *islah* (reform) and *tajdid* (renewal), which emphasize the dynamism of the interpretation of Islamic teachings by the socio-historical context.

²⁸ Yani, M. D., & Martha, A. (2023). Pengertian, Tujuan dan Dampak Pendidikan Global. *Jurnal Pendidikan Tambusai*, 7, 30065–30069. <https://www.jptam.org/index.php/jptam/article/view/11852%0Ahttps://www.jptam.org/index.php/jptam/article/download/11852/9120>

Values such as tolerance, solidarity, deliberation, and justice identified in multicultural education have strong epistemological roots in the Islamic intellectual tradition. For example, the concept of *tasamuh* (tolerance) in Islam does not simply indicate a passive attitude towards differences. Still, it represents active respect and recognition of diversity as part of the cosmological design. Integrating these values in PAI education facilitates the development of a contextual understanding of Islam responsive to contemporary society's complexities.

Integration of Global and Multicultural Education in the Context of Islamic Education

Integrating global and multicultural education in the PAI curriculum requires a systematic and comprehensive approach. The study's analysis suggests that the effectiveness of such integration depends on a paradigmatic reorientation in the conceptualization of Islamic education²⁹. A strategy that emphasizes the dialectic between the universality of Islamic values and the particularity of their manifestation in specific socio-cultural contexts facilitates the development of a more inclusive and contextual perspective.

Exploring global and multicultural education implementation models in the context of PAI reveals significant variations in methodological approaches³⁰. Identifies three main models: content integration, curriculum reconstruction, and institutional transformation. The first model emphasizes incorporating global and multicultural perspectives into conventional learning materials, while the second model involves the substantive reformulation of curriculum structure and content. The third, most comprehensive model, involves a holistic transformation of educational institutions, including policies, pedagogical practices, and organizational culture.

A critical comparison of the three models shows that their effectiveness depends on the specific context of implementation. In educational institutions with limited resources, a content integration model may be more feasible as an initial step, while institutions with greater capacity may implement a more comprehensive transformative model. What is essential is the development of a strategic roadmap that facilitates the progression of implementation by institutional capacity and needs.

²⁹ Azzahra, G. F., Asbari, M., & Ariani, A. S. (2023). Pendidikan Multikultural: Menuju Kesatuan Melalui Keanekaragaman. *Journal of Information Systems and Management*, 02(06), 1–7. <https://jisma.org>

³⁰ Saleh, I. T., Husni, A., Ruswandi, U., & Erihadiana, M. (2021). Pendidikan Global Dengan Berbagai Isu Dalam Perspektif Pendidikan Islam. *Jurnal Dirosah Islamiyah*, 4(1), 89–104. <https://doi.org/10.47467/jdi.v4i1.655>

In an epistemological context, integrating global and multicultural education in PAI requires a reconceptualization of the relationship between the particularity of Islamic traditions and the universality of human values, a developed approach. "Contextual universalism" offers a conceptual framework that bridges that dichotomy. This perspective acknowledges the existence of universal principles that transcend cultural particularity, but also emphasizes the significance of context in interpreting and applying those principles.

Further elaboration of the concept of contextual universalism shows its relevance to the principle of *wasatiyyah* (moderation) in Islam, which emphasizes a balance between various conceptual polarities. In the context of global and multicultural education, this approach facilitates the development of perspectives that appreciate the uniqueness of particular entities without sacrificing a transformative vision of universal values. Its implementation in the PAI curriculum can enrich students' understanding of the complexity of the interaction between Islam and contemporary global dynamics.

Challenges and Solutions in the Era of Globalization for PAI Students

The Complexity of Contemporary Challenges

PAI students in the era of globalization face a complex and multidimensional spectrum of challenges. Analysis of the study: Identify the polarization of the response to globalization among Muslim communities, from total rejection to uncritical adaptation. In this context, global and multicultural education has the potential to facilitate the development of more nuanced and critical perspectives, allowing students to identify aspects of globalization that are congruent with Islamic values while criticizing problematic dimensions³¹.

One of the fundamental challenges is the tension between the particularity of Islamic identity and the demands of universalism in global discourse. An investigation of these dynamics revealed that an approach that treats the two as an antagonistic dichotomy is counterproductive. Alternative perspectives examining the dialectical relationship between universality and particularity offer a more productive conceptual framework for understanding and responding to this complexity.

A deeper exploration of ideological challenges shows that in addition to the current of global secularism, PAI students are also faced with a proliferation of varied and sometimes contradictory religious interpretations. The phenomenon of radicalization and extremism on one spectrum and excessive liberalization on the other spectrum creates an epistemological dilemma for

³¹ Muaz, M., & Ruswandi, U. (2022). Moderasi Beragama dalam Pendidikan Islam. *JHIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(8), 3194–3203.

students in understanding the authenticity of Islamic teachings. Global and multicultural education, integrated with strengthening critical Islamic literacy, can help students develop discriminatory capacities against these interpretations.

Responsive Approach in PAI Education

Responding to the complexity of these challenges requires an adaptive and transformative educational approach. Studies indicate that transformative approaches that integrate cognitive, affective, and psychomotor dimensions show significant effectiveness in preparing students for global complexity. This approach transmits knowledge and facilitates the transformation of perspectives and the development of practical skills essential in an international context.

An investigation of innovative pedagogical practices reveals the significance of the experiential learning approach in the development of intercultural competencies of PAI students. Academic exchange programs, international research collaborations, and technology implementation in facilitating cross-cultural interactions represent effective strategies in developing students' cultural sensitivity and adaptive capacity. These findings indicate the importance of integrating practical dimensions in the PAI curriculum to complement theoretical understandings of global diversity.

In the context of technology, research demonstrates the potential of digital media in expanding students' exposure to global and multicultural perspectives. Innovations such as virtual exchange, collaborative online international learning (COIL), and digital storytelling facilitate immersive experiences without physical mobility, often constrained by resource limitations. However, implementing this technology also requires precision to avoid the risk of simplifying complex issues or the formation of a "filter bubble" that narrows perspectives.

Developing a learning model that integrates global case studies with Islamic perspective analysis in the curricular dimension shows its effectiveness in facilitating contextual understanding of Islamic teachings. A comparative approach that explores the divergence and convergence between different intellectual traditions enriches the insights of PAI students and develops their dialogical capacity in interacting with diverse perspectives. This model represents a productive alternative to the dichotomous approach that separates "Islamic" and "secular" knowledge.

Practical Implications and Development Direction

Implementing global and multicultural education in the context of PAI has significant practical implications for developing educator professionalism and the effectiveness of da'wah in contemporary society. Analysis of the study

reveals that the capacity to contextualize religious messages by heterogeneous audience characteristics represents an essential competency for PAI graduates. Developing these skills requires exposure to various socio-cultural contexts and a deep understanding of the psychosocial dynamics in intercultural interactions.

Exploration of innovative educational practices shows the significance of community-based learning approaches in developing a substantive understanding of diversity. Collaborations with marginalized communities, transnational community service programs, and participatory research projects facilitate authentic experiences that deepen understanding of social complexity and the urgency of solidarity across identity boundaries. This approach develops intellectual competence, social sensitivity, and ethical commitment to justice and inclusivity.

In the institutional aspect, transforming the education ecosystem is essential for optimizing global and multicultural education. Developing policies that facilitate academic mobility, faculty diversification, curriculum internationalization, and institutional collaboration across geographical and cultural boundaries creates an environment conducive to the flourishing of diverse perspectives. Systematic strategizing of these aspects requires institutional commitment and adequate resource allocation.

The future direction of global and multicultural education development in PAI is projected to be increasingly integrated with technological developments and social transformation. Research indicates that the use of immersive technologies such as augmented reality and virtual reality has the potential to enrich learning experiences and exposure to global contexts without geographical limitations³². In addition, a transdisciplinary approach that integrates Islamic education with disciplines such as developmental studies, ecology, and cross-cultural psychology is a potential direction in the evolution of the PAI curriculum responsive to global complexity.

CONCLUSION

Global and multicultural education is crucial in shaping Islamic Religious Education (PAI) students who are broad-minded, inclusive, and adaptive to global dynamics. By understanding cultural diversity, global values, and challenges faced in the era of globalization, PAI students can develop a tolerant attitude, think critically, and preach moderately and contextually. The integration of global and multicultural education in the curriculum of Islamic universities is a strategic step in equipping students with cross-cultural

³² Lutfi, M. (2016). "Upaya Meningkatkan Komunikasi Antar Budaya dengan Tujuan Harmonisasi Hegemonitas Warga." *Network Media*, 1(224), 1–16.

communication skills, digital literacy, and Islamic understanding relevant to the times. Despite various challenges, such as exclusivism, global cultural influences, and technological disruptions, education oriented to the values of rahmatan lil 'alamin can help students face social change wisely. Thus, global and multicultural education impacts individuals and creates a harmonious, tolerant, and mutually respectful society of diversity.

Suggestion: Systematically integrate global and multicultural education in the PAI curriculum through a transformative approach that combines cognitive and affective aspects. Develop technology-based learning modules that facilitate cross-cultural interaction and global perspectives without sacrificing Islamic values. Organize student exchange programs and academic collaborations with educational institutions in different countries to provide real-world experiences internationally. Increase the capacity of PAI lecturers to understand and teach global and multicultural values through periodic training and insight updates. Engage students in collaborative research projects that examine global issues from a moderate and inclusive Islamic perspective.

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