

Islamic Religious Education Curriculum Innovation Through Multicultural Learning Approaches in Responding to Globalization Challenges

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Abstract: This study aims to analyze the innovation of the Islamic Religious Education (PAI) curriculum in the globalization era through multicultural-based learning strategies to strengthen the religious and social identity of Generation Z students. This research used a qualitative approach with a descriptive design conducted at an Islamic senior high school in Indonesia. The participants consisted of 38 individuals, including PAI teachers, Generation Z students, and curriculum administrators involved in PAI curriculum implementation. Data were collected through interviews, classroom observations, documentation analysis, and literature studies. Data analysis applied an interactive model involving data reduction, data presentation, and conclusion drawing. The findings reveal that multicultural-based PAI curriculum innovation positively influences students' religious understanding, tolerance, social identity, and inclusive character. Four main themes were identified: (1) contextualization of Islamic values through multicultural learning, (2) strengthening tolerance through collaborative discussions and diverse perspectives, (3) reinforcement of religious and social identity by integrating Islamic values with appreciation of diversity, and (4) development of inclusive attitudes through interactive activities and digital learning media. Discussion methods, group activities, and technology-based resources enhanced student engagement and supported Generation Z learning characteristics. In conclusion, multicultural-based PAI curriculum innovation is an effective strategy for developing religious, tolerant, inclusive, and adaptive students in a global society. This study highlights the importance of integrating multicultural values, contextual learning, and digital approaches in contemporary Islamic education.

Keywords: Islamic Religious Education; Curriculum Innovation; Multicultural Learning; Religious Moderation; Generation Z

Abstrak: Penelitian ini bertujuan untuk menganalisis inovasi kurikulum Pendidikan Agama Islam (PAI) di era globalisasi melalui strategi pembelajaran berbasis multikultural dalam memperkuat identitas keagamaan dan sosial peserta didik Generasi Z. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif yang dilaksanakan pada salah satu sekolah menengah atas Islam di Indonesia. Partisipan penelitian berjumlah 38 orang yang terdiri atas 5 guru PAI, 30 peserta didik Generasi Z, dan 2 pengelola kurikulum sekolah yang terlibat

langsung dalam implementasi kurikulum PAI. Pengumpulan data dilakukan melalui wawancara mendalam, observasi pembelajaran di kelas, analisis dokumentasi, serta studi literatur. Data dianalisis menggunakan model interaktif yang meliputi tahap reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa inovasi kurikulum PAI berbasis multikultural memberikan kontribusi positif terhadap peningkatan pemahaman keagamaan, sikap toleransi, identitas sosial, dan karakter inklusif peserta didik. Temuan penelitian mengidentifikasi empat tema utama, yaitu: (1) kontekstualisasi nilai-nilai Islam melalui pembelajaran multikultural yang membantu peserta didik menghubungkan konsep keagamaan dengan realitas sosial; (2) peningkatan toleransi melalui diskusi kolaboratif dan interaksi dengan berbagai perspektif; (3) penguatan identitas religius dan sosial dengan menanamkan nilai Islam sekaligus menghargai keberagaman; serta (4) pengembangan sikap inklusif melalui aktivitas pembelajaran interaktif dan pemanfaatan media digital. Implementasi metode diskusi, kerja kelompok, dan sumber belajar berbasis teknologi juga meningkatkan keterlibatan peserta didik sesuai karakteristik Generasi Z. Kesimpulannya, inovasi kurikulum PAI berbasis multikultural merupakan pendekatan efektif dalam membentuk generasi yang religius, toleran, inklusif, dan adaptif dalam masyarakat global. Penelitian ini memberikan kontribusi bagi pengembangan praktik pendidikan Islam melalui integrasi nilai multikultural, pembelajaran kontekstual, dan pendekatan digital yang relevan dengan kebutuhan peserta didik masa kini.

Kata Kunci: Pendidikan Agama Islam; Inovasi Kurikulum; Pembelajaran Multikultural; Moderasi Beragama; Generasi Z.

Introduction

The acceleration of globalization has significantly transformed the educational landscape by influencing how learners acquire knowledge, construct identities, and interact within increasingly diverse societies. The rapid development of digital technology has expanded access to information and created new forms of cultural and ideological interaction, particularly among Generation Z learners who are considered digital natives. Although this technological advancement provides opportunities for broader learning experiences, it also introduces challenges related to value formation, religious understanding, and identity construction among young generations. Therefore, education systems are required to develop approaches that enable

students to navigate global influences while maintaining their cultural and religious values¹.

In Indonesia, these challenges are particularly relevant within Islamic Religious Education (IRE), considering the country's multicultural society and the rapid growth of digital communication. IRE has traditionally emphasized the transmission of religious knowledge and moral values; however, contemporary educational demands require a transformation toward more contextual, reflective, and socially oriented learning approaches. Previous studies indicate that conventional religious instruction often focuses on cognitive achievement and memorization, while students may experience difficulties in applying Islamic values within complex multicultural environments. This condition highlights the need for curriculum innovation that integrates religious knowledge with social competencies².

The development of an adaptive IRE curriculum requires a theoretical foundation that considers both religious identity formation and social interaction. According to identity theory, individuals construct their identities through continuous interaction between personal beliefs and social environments. Religious identity among students is not only shaped by knowledge of religious teachings but also by experiences, social relationships, and cultural contexts. Therefore, Islamic education should facilitate students in developing a balanced identity that maintains religious commitment while enabling positive engagement with diverse communities³.

One educational framework that addresses these challenges is multicultural education. Multicultural education emphasizes recognition of diversity, equality, intercultural understanding, and respect for differences. From the perspective of multicultural education theory, learning environments should provide opportunities for students to critically understand various perspectives and develop competencies for living in pluralistic societies. In the context of Islamic Religious Education, multicultural learning does not reduce religious values; instead, it provides a

¹ Lutfiah Putri and Toto Hamami, "The Islamic Religious Education Curriculum towards Globalization of Education: A Study on the Dynamics and Implications of Curriculum Changes, *Muslim Education Review* 2, no. 2, (2023), p 145-160.

² Hasyati, F. dan Fadhil, A, Kebijakan Penguatan Pendidikan Karakter dalam Kurikulum PAI dan Relevansinya dengan Tantangan Sosial Generasi Z, **3**, (2025), p 681-696.

³ Lindayati, E. dan Asy, H., Pendidikan Islam dan Tantangan Multikulturalisme. **4**, (2025), p 6385-6390.

broader framework for understanding Islamic principles related to justice, tolerance, compassion, and social responsibility⁴.

The integration of multicultural principles into IRE curriculum innovation has become increasingly important due to the growing complexity of social interactions among young learners. Generation Z students are exposed to diverse cultural and ideological narratives through digital platforms, making critical literacy and intercultural competence essential educational outcomes. Previous studies have demonstrated that multicultural learning can improve tolerance, empathy, and social cohesion; however, most research has examined multicultural education and Islamic Religious Education separately. Limited empirical attention has been given to how multicultural learning strategies can be systematically integrated into the IRE curriculum to strengthen both religious identity and social identity among Generation Z⁵.

This limitation represents an important research gap. Existing studies generally focus on either improving religious understanding through Islamic education or promoting tolerance through multicultural education, without examining the interaction between these two dimensions. Furthermore, previous research often evaluates learning outcomes from a single perspective, such as cognitive achievement or tolerance development, while overlooking the multidimensional relationship between religious understanding, social identity, inclusive attitudes, and adaptability in global contexts⁶.

Therefore, this study introduces a novel perspective by examining multicultural-based curriculum innovation in Islamic Religious Education as an integrated approach to strengthening both religious and social identities among Generation Z. Unlike previous studies that primarily discuss multicultural education as a general pedagogical strategy, this research specifically explores its implementation within the PAI curriculum framework and analyzes its influence on students' religious understanding, tolerance, social identity, and inclusive attitudes. This approach contributes to the development of Islamic education by connecting Islamic values, multicultural principles, and the learning characteristics of the digital generation.

⁴ Siddik, M. F., Qorib, M. dan Lubis, R. R. Integration of Multicultural Values in Islamic Education Learning at Schools. **15**, (2025), p 89-105.

⁵ Salsabella, A. F., Agustina, I. M. dan Sari, H. P., Pendidikan Islam Multikultural : Perspektif Filsafat untuk Membangun Generasi Toleran. **7**, (2025), p 85-90,

⁶ Sonia Nieto, *The Light in Their Eyes: Creating Multicultural Learning Communities* (New York: Teachers College Press, (2021), p 45-48.

The significance of this study lies in its theoretical and practical contributions. Theoretically, this research enriches the discussion on Islamic education by integrating multicultural education theory with concepts of religious and social identity development. Practically, the findings provide insights for educators, curriculum developers, and policymakers in designing more contextual and inclusive PAI learning models. Through multicultural curriculum innovation, Islamic Religious Education can become a strategic educational platform for developing students who are religious, tolerant, socially responsible, and capable of participating constructively in global society⁷.

Method

Research Design

This study used a qualitative approach with a descriptive design to explore the implementation of multicultural learning-based innovation in the Islamic Religious Education (IRE) curriculum in the context of globalization. The approach was chosen to understand participants' experiences, perceptions, and interpretations regarding curriculum implementation and its role in strengthening students' religious and social identities. The research was conducted at SMP 35 (Junior High School 35), selected due to its multicultural learning practices, diverse student environment, and accessibility to curriculum documents and relevant stakeholders. Although conducted in a single school, the site was selected based on information richness to provide an in-depth contextual understanding. Ethical principles were maintained through institutional permission, informed participation, voluntary involvement, and protection of participants' confidentiality and anonymity^{8,9}.

Research Participants and Data Sources

The research participants were selected using purposive sampling based on specific inclusion criteria. The criteria included: (1) direct involvement in the implementation of Islamic Religious Education curriculum activities, (2) experience with multicultural learning practices, and

⁷ Geneva Gay, *Culturally Responsive Teaching: Theory, Research, and Practice*, 4th ed. (New York: Teachers College Press), (2022), p 28–35.

⁸ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana), (2021), p 75–80.

⁹ Dewi Afriyanto and Ahmad Anandari, Transformation of Islamic Religious Education in the Context of Multiculturalism through an Inclusive Approach, *Jurnal Pendidikan Agama Islam* 21, no. 1, (2024), p 1–21.

(3) willingness to provide information related to curriculum innovation and learning processes.

The primary participants consisted of 38 participants, including 5 Islamic Religious Education teachers, 30 Generation Z students, 1 school principal, and 2 curriculum coordinators at SMP 35. Islamic Religious Education teachers were selected because they were responsible for designing and implementing learning strategies. Students were included because they directly experienced the multicultural learning process. Meanwhile, school principals and curriculum coordinators were involved to provide institutional perspectives regarding curriculum planning, implementation, and evaluation.

The primary data obtained from participants focused on four main areas: (1) implementation strategies of multicultural-based IRE curriculum innovation, (2) students' learning experiences, (3) changes in religious understanding and social attitudes, and (4) challenges in implementing multicultural learning.

Secondary data were obtained from curriculum documents, syllabi, lesson plans, learning modules, student assessment documents, school policies, and institutional reports. These documents were analyzed to identify how multicultural values, including tolerance, inclusivity, respect for diversity, and social responsibility, were formally integrated into curriculum planning and classroom practices¹⁰.

Role of Literature Review in Research Design

The literature review in this study functioned as a theoretical foundation and analytical framework, rather than as primary research data. Previous studies published between 2021–2025 related to multicultural education, Islamic Religious Education curriculum innovation, religious identity, social identity, and Generation Z learning characteristics were reviewed to develop the conceptual framework of the study.

The literature review served three main purposes: (1) identifying theoretical concepts related to multicultural learning and identity formation, (2) determining research gaps by comparing previous studies, and (3) providing analytical perspectives for interpreting qualitative findings. Therefore, literature sources were used to support the interpretation of

¹⁰ Muhammad Tang, Nur Adil, and Rosmini, "Development of a Multicultural Islamic Religious Education Curriculum", *Iqra: Jurnal Ilmu Kependidikan dan Keislaman* 18, no. 2, (2023), p 62–68.

empirical data rather than replace the findings generated from field research¹¹.

Data Collection Methods

Data collection was conducted through four methods: in-depth interviews, classroom observation, documentation analysis, and literature review. (a) In-depth Interviews, semi-structured interviews were conducted with 5 Islamic Religious Education teachers, 30 students, 1 school principal, and 2 curriculum coordinators. The interview questions focused on participants' experiences regarding curriculum innovation, multicultural learning strategies, student engagement, challenges, and perceived impacts on religious and social identity. The interview process allowed participants to provide detailed explanations regarding how multicultural values were understood and practiced within Islamic Religious Education learning. Interview recordings were transcribed verbatim to support systematic analysis. (b) Observation, classroom observations were conducted during Islamic Religious Education learning activities involving teachers and Generation Z students. The observation focused on teacher instructional approaches, student participation, classroom interaction patterns, collaborative learning activities, implementation of multicultural values. Field notes were developed systematically to capture learning situations, student responses, and behavioral indicators related to tolerance, cooperation, inclusivity, and respect for diversity¹². (c) Documentation analysis, document analysis was conducted by examining Grade VII, VIII, and IX Islamic Religious Education syllabi, 12 lesson plans, teaching modules, assessment documents, school character education policies, religious activity reports. The purpose of documentation analysis was to identify how multicultural values were embedded within curriculum planning and learning implementation¹³. (d) Literature Review, the literature review was used to strengthen theoretical interpretation and compare empirical findings with previous research. It

¹¹ Muhamad Hamzah, Muhammad Mamduh Nuruddin, and Septian Arief Budiman, "Inclusive Islamic Education: Fostering Tolerance in Generation Z within a Multicultural Society," *FAJAR Jurnal Pendidikan Islam* 5, no. 1, (2025), p 29–38.

¹² Siti Nurhalimatussadiyah, Lismawati, and Nurul Aisyah, Multicultural Education in Islam to Strengthen the Religious Character of Gen Z in Indonesia, *Jurnal Progress: Wahana Kreativitas dan Intelektualitas* 13, no. 1, (2025), p 73–90.

¹³ Salsabila I'tilaful Adzibah, Salsabila Nur Imatul Adzillah, and Mahmud Arif, Islamic Faith and Multicultural Theology: Islamic Religious Education Strategies to Shape the Moderate Character of Generation Z, *Arfannur: Journal of Islamic Education* 6, no. 3, (2025), p 351–364.

supported the researcher in understanding similarities, differences, and contributions of the present study compared with existing studies¹⁴.

Data Analysis Techniques

Data analysis followed the interactive qualitative model proposed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing/verification. (a) Data Coding and Reduction, The analysis began with transcription and organization of interview data, observation notes, and documents. The researcher conducted open coding by identifying meaningful statements related to multicultural learning implementation, religious understanding, tolerance, social identity, inclusive attitudes, curriculum challenges. The initial codes were then grouped into broader categories. Through continuous comparison between data sources, several emerging themes were identified¹⁵. (b) Theme Development and Data Display. Four major themes emerged from the analysis (1) contextualization of Islamic values through multicultural learning; (2) development of tolerance and respect for diversity; (3) strengthening religious and social identity; (4) formation of inclusive attitudes through interactive learning. These themes were developed based on repeated patterns found across multiple data sources¹⁶. (c) Trustworthiness and Verification

Data verification was conducted continuously by comparing information from different participants and sources. This process ensured that the final interpretation accurately represented the implementation of multicultural-based Islamic Religious Education curriculum innovation at SMP 35.

Result and Discussion

The findings of this study reveal that the implementation of a multicultural learning-based Islamic Religious Education (IRE) curriculum innovation contributed to the development of students' religious understanding, tolerance, social identity, and inclusive attitudes. However,

¹⁴ Tahani Azmira, Multicultural Islamic Education Curriculum and Social Cohesion: Negotiating Religious Identity in Diverse Communities, *Multicultural Islamic Education Review* 4, no. 1, (2025), p 1-15.

¹⁵ Fitrah Sugiarto, Nindyra Mei Devita, and Umniati, "Religious Moderation Education: Generation-Z as Agents of Change in a Multicultural Society," *Tahiro: Journal of Peace and Religious Moderation* 1, no. 2, (2024), p 45-60.

¹⁶ Nining Khurotul Ain., Alina, Mustofa, Transformation of Islamic Educational Values in Generation Z: Challenges and Opportunities, *SYAMIL: Journal of Islamic Education* 13, no. 2, (2025), p 150-165.

because this research employed a qualitative approach, the findings are interpreted based on emerging themes derived from interviews, classroom observations, and document analysis rather than statistical measurements. The previous comparison of numerical percentages was therefore reconstructed into qualitative thematic findings to maintain consistency with the research design.

The analysis process generated four major themes: (1) contextual understanding of Islamic values, (2) development of tolerance and appreciation of diversity, (3) strengthening of religious and social identity, and (4) formation of inclusive attitudes through collaborative learning. These themes emerged from repeated patterns identified across different data sources, including teachers’ perspectives, students’ learning experiences, classroom interactions, and curriculum documents¹⁷. The results of the comparison between the periods before and after the implementation of the multicultural learning-based PAI curriculum innovation for Generation Z are presented in **Table 1** below.

Table 1. Comparison of results before and after the implementation of a multicultural learning-based Islamic Education curriculum innovation for Generation Z.

No	Research Aspect	Before Innovation (%)	After Innovation (%)
1	Religious understanding	60	85
2	Tolerance	55	88
3	Social identity	58	84
4	Inclusive attitudes	52	86

Based on **Table 1** above, a comparison chart can be created showing the results before and after the implementation of the multicultural learning-based PAI curriculum innovation for Generation Z. The chart is shown in **Figure 1** below.

¹⁷ Nurul Jannah and Albertos Damni, “Investigating Interest and Necessity: A Phenomenological Analysis of Generation Z’s Involvement in Islamic Religious Education,” *Jurnal Sosiologi Agama Indonesia* 7, no. 1, (2025), p 1-15.

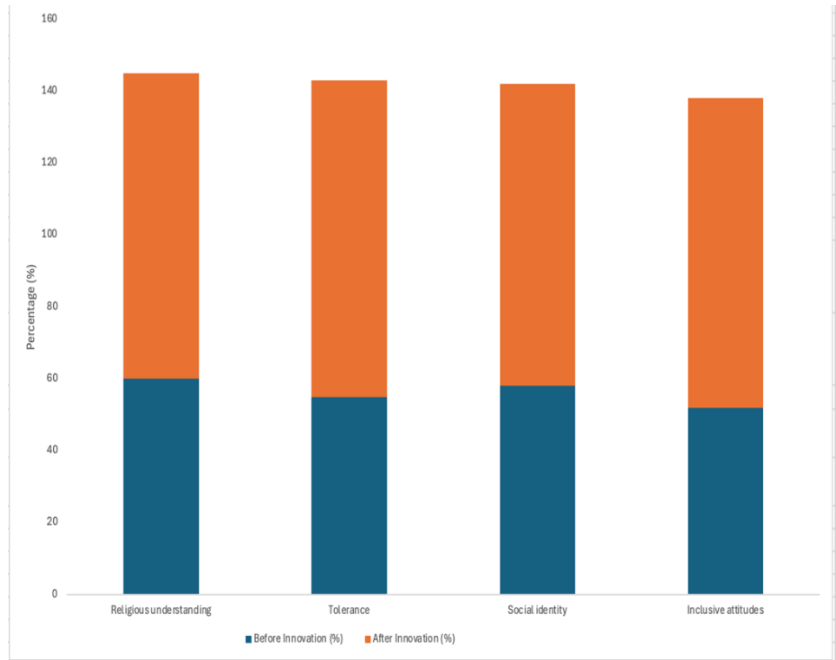


Figure 1. Comparison chart showing the results before and after the implementation of a multicultural learning-based Islamic Education curriculum innovation for Generation Z.

Contextualization of Islamic Religious Understanding

One significant finding of this study is that multicultural learning encouraged students to understand Islamic teachings in a more contextual manner. Interviews with Islamic Religious Education teachers indicated that learning activities were no longer limited to theoretical explanations of religious concepts but were connected with contemporary social issues, cultural diversity, and students’ daily experiences.

This finding supports Banks’ multicultural education theory, which emphasizes that education should enable students to construct knowledge through diverse perspectives and social realities. In the context of Islamic Religious Education, multicultural approaches do not reduce religious values; instead, they provide broader interpretative frameworks that allow students to understand Islamic teachings as relevant principles for social life¹⁸. The findings are also consistent with previous studies showing that contextual and student-centered learning approaches improve students’ ability to relate religious knowledge with real-world situations. However, this

¹⁸ Kuliyatun, Mustofa, and Hamzah, “The Influence of Living Qur’an on the Formation of Generation Z’s Religious Identity,” *Tunjuk Ajar: Journal of Education and Culture* 1, no. 1, (2025), p 1-14.

study provides additional insight by demonstrating how multicultural learning within Islamic Religious Education creates a connection between religious comprehension and social awareness among Generation Z learners.

Development of Tolerance and Appreciation of Diversity

The second theme identified was the strengthening of students' tolerance through multicultural learning activities. Classroom observations showed that learning strategies involving group discussions, collaborative tasks, and dialogue-based activities encouraged students to express opinions, listen to different perspectives, and interact respectfully with classmates from diverse backgrounds. These findings align with Gay's concept of culturally responsive teaching, which argues that learning environments that recognize students' cultural backgrounds can promote social competence and mutual respect. In this study, multicultural learning functioned not only as a teaching method but also as a social practice where students experienced diversity directly¹⁹.

Nevertheless, the findings should not be interpreted as evidence that curriculum innovation directly causes changes in students' attitudes. Instead, the qualitative evidence suggests that multicultural learning provides an educational environment that supports the development of tolerance through continuous interaction, reflection, and classroom experiences.

Strengthening Religious and Social Identity

Another important finding concerns the relationship between religious identity and social identity among Generation Z students. The study found that students were able to maintain their religious identity while simultaneously developing openness toward social diversity. This finding challenges the assumption that strengthening religious identity must occur separately from multicultural awareness. Instead, the results indicate that Islamic values such as justice, compassion, respect, and social responsibility can serve as foundations for positive social engagement²⁰.

The findings correspond with theories of social identity, which explain that individuals construct their identities through interaction with social environments. In this context, multicultural-based Islamic Religious Education provides a space where students negotiate their religious identity within a diverse social environment. Compared with previous studies that mainly examine religious identity or multicultural education separately, this

¹⁹ Ali Alruthaya, Thanh-Thuy Nguyen, and Sachithra Lokuge, "The Application of Digital Technology and the Learning Characteristics of Generation Z in Higher Education," *Education Sciences* 11, no. 11, (2021), p 1-15.

²⁰ Habil Syahril Haj and Marno, "Pengembangan Model Kurikulum Pendidikan Agama Islam Berbasis Multikultural," *ISLAMIKA* 6, no. 1, (2024), p 255-267.

study contributes by exploring the intersection between the two dimensions among Generation Z learners in the context of Islamic Religious Education²¹.

Development of Inclusive Attitudes through Learning Practices

The fourth theme relates to the emergence of inclusive attitudes among students. Observation results indicated that students demonstrated increased participation in collaborative activities, improved communication, and greater willingness to cooperate with peers. Teachers explained that the use of interactive strategies, including group projects and problem-based discussions, created opportunities for students to practice inclusive behaviors. These findings support previous research emphasizing that inclusive learning environments contribute to empathy development, cooperation, and social competence²².

However, the development of inclusive attitudes should be understood as a gradual educational process rather than an immediate outcome of curriculum implementation. The findings demonstrate that multicultural curriculum innovation provides supportive conditions for cultivating inclusivity, but students' attitudes are also influenced by family background, social environment, and broader digital experiences.

The Role of Teachers in Curriculum Implementation

The study also identified teachers as central actors in implementing multicultural curriculum innovation. Teachers were not only responsible for delivering Islamic Religious Education content but also acted as facilitators who created meaningful learning experiences. The findings indicate that teachers who applied discussion-based learning, reflective activities, and collaborative approaches were better able to integrate multicultural values into classroom practices. This supports previous research emphasizing that curriculum innovation depends not only on curriculum documents but also on teachers' pedagogical competence and readiness. Therefore, the success of multicultural-based Islamic Religious Education cannot be attributed solely to curriculum changes but must be understood as an interaction between curriculum design, teacher competence, and learning environment²³.

²¹ Sri Novita, Rahmad Hidayat, and Jamilus, Prophetic and Practical Bridges: Transforming the Islamic Education Curriculum toward Multicultural Reasoning and Tolerant Character in an Era of Disruption, *Education Journal*, 2025.

²² Zelynda Zeinab Malizal, Islamic Education and Globalization: Curriculum, Identity, and Digital Integration, *Sinergi International Journal of Islamic Studies* 3, no. 2, (2024).

²³ Sofiatun Anisa and Nur Khasanah, "Transformation of the Islamic Religious Education Curriculum in the Digital and Globalization Era," *TATHO: International Journal of Islamic Thought and Sciences* 3, no. 1, (2025).

Digital Learning and Generation Z Characteristics

The study further found that digital media supported the implementation of multicultural learning among Generation Z students. Teachers reported that the use of educational videos, digital resources, and interactive platforms increased student engagement and provided access to diverse perspectives. This finding corresponds with research on Generation Z learning characteristics, which highlights students' preference for technology-supported, interactive, and flexible learning environments. Digital integration allows Islamic Religious Education to become more adaptive to contemporary educational contexts.

Nevertheless, digital technology should be viewed as a supporting component rather than the main determinant of learning success. The effectiveness of digital learning depends on teachers' ability to select appropriate resources and integrate technology with meaningful pedagogical strategies²⁴.

Contribution and Novelty of the Study

The novelty of this study does not lie merely in confirming that multicultural education promotes tolerance, as this has been widely discussed in previous research. Instead, this study contributes by examining how multicultural learning strategies are integrated specifically within Islamic Religious Education curriculum innovation to address the identity challenges experienced by Generation Z. The study highlights that multicultural-based Islamic Religious Education can function as a bridge between religious commitment and social openness. This perspective provides an additional contribution to existing discussions on Islamic education by emphasizing the simultaneous development of religious identity, social identity, and global competence²⁵.

Limitations of the Study

This study has several limitations that should be considered when interpreting the findings. First, the research was conducted in only one school setting, which limits the transferability of findings to other educational contexts with different cultural, institutional, or demographic characteristics. Second, the qualitative design provides rich contextual understanding but does not allow statistical generalization or causal claims regarding the direct impact of curriculum innovation on student outcomes. Future studies may

²⁴ Imam Rofi'i and Ami Latifah, "Strategi Pendidikan Agama Islam dalam Menghadapi Tantangan Multikulturalisme pada Masyarakat Muslim di Era Globalisasi," *UNISAN Jurnal* 2, no. 1, (2023), p 412-420.

²⁵ James A. Banks, *An Introduction to Multicultural Education*, 7th ed. (New York: Pearson), (2022).

combine qualitative and quantitative approaches to provide broader evidence.

Third, variations in teacher competence and school support systems may influence the implementation of multicultural learning. Therefore, further research involving multiple schools and different educational contexts is needed to examine the consistency of these findings.

Overall, this study demonstrates that multicultural learning-based innovation in Islamic Religious Education curriculum provides a meaningful framework for responding to globalization challenges. The findings indicate that this approach supports students in developing contextual religious understanding, tolerance, social awareness, and inclusive attitudes. Rather than proving a direct causal relationship between curriculum innovation and student transformation, this study shows how multicultural learning creates educational conditions that facilitate the development of religious and social competencies among Generation Z. The integration of Islamic values, multicultural perspectives, and adaptive learning strategies represents a relevant direction for future Islamic Religious Education curriculum development.

Conclusion

This study concludes that multicultural learning-based curriculum innovation in Islamic Religious Education (IRE) provides a meaningful educational approach for addressing the challenges faced by Generation Z in the era of globalization. The findings indicate that the integration of multicultural principles into IRE learning contributes to the development of students' contextual religious understanding, appreciation of diversity, social awareness, and inclusive attitudes. However, these findings should be interpreted within the context of this qualitative study, which explores students' experiences and learning practices in a specific educational setting rather than establishing a causal relationship between curriculum innovation and student outcomes.

Theoretically, this study contributes to the development of Islamic Religious Education discourse by demonstrating that religious identity and social identity can be developed simultaneously through a multicultural learning framework. The integration of Islamic values with multicultural perspectives provides an alternative approach to understanding religious education as not only a process of knowledge transmission but also a process of identity formation, social interaction, and character development. This perspective strengthens the argument that contemporary Islamic education requires contextual approaches that respond to social diversity and globalization.

Practically, the findings suggest that educators and curriculum developers should consider incorporating multicultural learning principles into Islamic Religious Education through contextual learning activities,

collaborative discussions, reflective practices, and technology-supported instruction. These strategies may provide opportunities for students to engage with diverse perspectives while maintaining their religious values. However, the implementation of such approaches requires adequate teacher competence, institutional support, and curriculum adaptation to ensure meaningful learning experiences. This study also has several limitations that need to be considered. The research was conducted within a limited educational context and involved a qualitative design; therefore, the findings cannot be generalized to all Islamic Religious Education settings. Additionally, students' attitudes and identity development may also be influenced by external factors such as family environment, social interactions, and digital exposure, which were not fully explored in this study.

Future research is recommended to examine multicultural-based Islamic Religious Education curriculum innovation through broader research designs involving multiple schools, diverse educational contexts, and mixed-method approaches. Further studies may also investigate the long-term influence of multicultural learning on students' religious moderation, social competence, and digital literacy. Such investigations would provide more comprehensive evidence regarding the development of Islamic Religious Education curricula that are adaptive, inclusive, and relevant to the demands of global society.

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