

RECONSTRUCTING ISLAMIC RELIGIOUS EDUCATION PEDAGOGY BASED ON DEMOCRACY AND MULTICULTURALISM THROUGH CRITICAL-COLLABORATIVE LEARNING IN HIGH SCHOOL

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ABSTRAK

Perubahan sosial dan kompleksitas keanekaragaman masyarakat menuntut pembelajaran Pendidikan Agama Islam (PAI) tidak hanya berorientasi pada penguasaan doktrin keagamaan, melainkan juga pengembangan ruang belajar yang dialogis, inklusif, dan demokratis. Penelitian kualitatif metode studi kepustakaan (*library research*) ini bertujuan meredefinisi dan merekonstruksi pedagogi PAI berbasis demokrasi dan multikulturalisme melalui pembelajaran kritis-kolaboratif di Sekolah Menengah Atas. Data diperoleh melalui pencarian literatur pada basis data *Google Scholar*, *Scopus*, *DOAJ*, dan Garuda Kemdikbud, dengan memilih 17 sumber relevan dari 142 rekaman teridentifikasi untuk dianalisis menggunakan teknik analisis isi (*content analysis*), analisis kritis, dan sintesis konseptual. Hasil penelitian menunjukkan bahwa rekonstruksi pedagogi PAI berbasis demokrasi dan multikulturalisme terwujud melalui lima tahapan sintaks utama, yaitu kesadaran demokratis (*democratic awareness*), penelusuran multikultural (*multicultural inquiry*), dialog kolaboratif (*collaborative dialogue*), keterlibatan reflektif (*reflective engagement*), dan aksi transformatif (*transformative action*). Kelima tahapan sintaks tersebut menempatkan siswa sebagai subjek aktif dalam mengonstruksi pemahaman keagamaan melalui dialog, refleksi kritis, dan kolaborasi sosial. Kebaruan penelitian terletak pada pengintegrasian prinsip demokrasi, multikulturalisme, dan pembelajaran kritis-kolaboratif ke dalam satu kerangka pedagogis PAI yang sistematis. Simpulan utama penelitian menegaskan bahwa rekonstruksi ini memperluas pengembangan pedagogi PAI yang lebih inklusif, humanis, dan responsif terhadap dinamika masyarakat multikultural kontemporer.

Keywords: *Islamic Religious Education Pedagogy, Democracy, Multiculturalism, Critical-Collaborative Learning, High School.*

ABSTRACT

Social change and the complexity of societal diversity require that Islamic Religious Education (PAI) learning not only be oriented towards mastering religious doctrines, but also towards developing a dialogical, inclusive, and democratic learning space. This qualitative research using library research aims to redefine and reconstruct PAI pedagogy based on democracy and multiculturalism through critical-collaborative learning in high schools. Data were obtained through a literature search in the databases of Google Scholar, Scopus, DOAJ, and Garuda Kemdikbud, by selecting 17 relevant sources from 142 identified records for analysis using content analysis, critical analysis, and conceptual synthesis techniques. The results show that the reconstruction of PAI pedagogy based on democracy and multiculturalism is realized through five main stages of syntax, namely democratic awareness, multicultural inquiry, collaborative dialogue, reflective engagement, and transformative action. These five stages of syntax position students as active subjects in constructing religious understanding through

dialogue, critical reflection, and social collaboration. The novelty of this research lies in the integration of the principles of democracy, multiculturalism, and critical-collaborative learning into a systematic Islamic Religious Education (PAI) pedagogical framework. The main conclusion of the research confirms that this reconstruction expands the development of Islamic Religious Education (PAI) pedagogy that is more inclusive, humanistic, and responsive to the dynamics of contemporary multicultural society.

Keywords: *Islamic Religious Education Pedagogy, Democracy, Multiculturalism, Critical-collaborative learning, Senior High School.*

INTRODUCTION

Social changes, technological developments, and the increasing complexity of human life drive profound transformations in educational practices across secondary education. Schools are no longer positioned merely as spaces for passive knowledge transfer, but as active environments for developing critical thinking, human values, and democratic capabilities (Banks, 2020). In a pluralistic society, education plays a strategic role in constructing inclusive learning spaces that respect cultural diversity and encourage active student participation. Consequently, secondary schools must evolve to equip students with the social competencies needed to navigate complex multicultural realities.

In Islamic Religious Education (PAI), these societal transformations represent both a significant challenge and an urgent pedagogical necessity. Conventional PAI instruction that solely focuses on mastering religious doctrines is insufficient for preparing students to understand complex social realities critically and responsibly (Mumtahana & Madkan, 2024). Integrating democratic principles into PAI instruction allows students to experience dialogical, participatory, and respectful learning environments as an essential part of religious education. This integration enables learners to connect theological concepts with daily civic interactions in a diverse society.

A growing body of literature indicates that multicultural approaches in Islamic education foster student tolerance, cross-cultural interaction, and inclusive character formation. Multicultural PAI instruction involves designing learning experiences that integrate social dialogue, structured reflection, and lived diversity into classroom activities (Ardhy, 2024; Nurhartanto et al., 2024). Participatory and collaborative learning models significantly increase student engagement in examining socio-religious issues and multicultural dynamics reflectively (Hasbullah & Nurhasanah, 2024). These models encourage students to develop empathetic understanding and mutual appreciation across different socio-religious groups.

Despite these theoretical advances, PAI instructional practices in secondary schools still face persistent operational challenges in classroom implementation. Teacher-centered instruction remains dominant, which restricts student dialogue and limits the integration of contemporary diversity issues (Candira et al., 2025; Faturrahman et al., 2025). Strengthening multicultural values in secondary education requires contextual and collaborative learning strategies that actively involve students in constructing inclusive religious understanding (Dwi Arfiyanto, 2024; Haj & Rossidy, 2024). Without structured dialogical spaces, religious education risks fostering exclusive attitudes rather than pluralistic social harmony.

Although multicultural education in PAI has been widely studied, existing research predominantly focuses on general character building or tolerance values without offering structured pedagogical frameworks. Furthermore, traditional transmission models prioritize rote memorization, whereas cooperative models like Jigsaw or Think-Pair-Share often lack explicit mechanisms for critical socio-religious inquiry (Dalimunthe & Siregar, 2024). Direct

instruction approaches similarly fail to provide the reflective dialogue required to address complex multicultural conflicts in high schools. To address these instructional gaps, a more systematic pedagogical framework is needed to combine critical reflection with collaborative engagement.

Critical-collaborative learning emerges as a highly relevant approach to fulfill these pedagogical requirements in contemporary religious education. This approach positions students as active subjects who construct religious understanding through dialogue, critical reflection, and cooperative problem-solving (Dalimunthe & Siregar, 2024). When anchored in democratic and multicultural principles, instruction transcends cognitive achievement to foster a humanist, inclusive, and socially responsive learning culture. This synthesis enables students to analyze socio-religious issues collaboratively while honoring diverse perspectives (Cornelya Hadi et al., 2025).

Based on these background issues, this study aims to reconstruct a PAI pedagogical framework grounded in democracy and multiculturalism through critical-collaborative learning in Senior High School using a library research method. The novelty of this study lies in synthesizing critical-collaborative learning with democratic and multicultural principles into a five-stage pedagogical framework for PAI instruction. This reconstructed framework advances PAI pedagogy by making it more dialogical, inclusive, and responsive to the dynamics of contemporary multicultural society. Ultimately, this research offers high school educators a structured model for cultivating democratic citizenship and religious tolerance simultaneously.

RESEARCH METHODS

This study employed a qualitative research approach utilizing the library research method to construct a conceptual PAI pedagogical framework (Snyder, 2019). The data collection process involved systematic searching across prominent scientific databases, including Google Scholar, Scopus, DOAJ, and Garuda Kemdikbud, using combinations of keywords such as *critical-collaborative learning*, *democratic education*, *multicultural education*, *Islamic religious education*, *learning design*, and *senior high school*. An initial search identified a total of 142 literature sources related to the topic. Through multi-stage screening based on thematic relevance, publication recency (2020–2025), and source quality, a final sample of 17 high-quality peer-reviewed journal articles and academic books was selected for detailed analysis. Primary data were extracted from core studies on multicultural PAI, democratic pedagogy, and collaborative learning models, while secondary data were drawn from educational policy documents and relevant academic books. Source selection adhered strictly to credibility, thematic alignment, and empirical consistency across literature.

Data analysis was executed using content analysis combined with critical analysis and conceptual synthesis techniques (Snyder, 2019). Content analysis was first applied to categorize key theoretical concepts, empirical findings, and pedagogical models from the 27 selected literature sources. Critical analysis was subsequently conducted to evaluate relationships between concepts, examine instructional limitations, and identify existing research gaps in high school PAI practices. Finally, conceptual synthesis integrated the validated findings into a systematic five-stage PAI pedagogical framework grounded in democracy, multiculturalism, and critical-collaborative learning. Research trustworthiness and analytical rigor were maintained by implementing rigorous source evaluation principles, peer debriefing, and cross-database literature verification throughout the analytical process. This systematic methodological procedure ensured that the resulting PAI pedagogical design possesses internal coherence, theoretical depth, and strong contextual relevance for contemporary secondary

education. The synthesized framework provides high school educators with an actionable, theoretically grounded model for fostering inclusive, democratic, and critically engaged religious learning environments.

RESULTS AND DISCUSSION

The qualitative synthesis of 17 peer-reviewed literature sources demonstrates that contemporary Islamic Religious Education (PAI) in high schools requires a paradigm shift from passive doctrinal transmission to active, dialogical engagement. To address this need, this study reconstructed a critical-collaborative PAI pedagogical framework based on democratic and multicultural principles, structured into five sequential stages as detailed in Table 1.

Results

Tabel 1. Syntax of critical-collaborative learning design based on multiculturalism democracy in PAI learning in high school

No.	Stages	Description	Learning Activities	The Role of the Teacher
1.	Democratic Awareness	Building students' awareness of socio-religious issues through case studies or social phenomena that are relevant to PAI material so that students gain contextual learning experiences.	Analysis of social issues, real studies, identification of socio-religious phenomena in the surrounding environment.	Facilitator, context provider.
2.	Multicultural Inquiry	Students explore various perspectives on the problems studied through the study of learning resources, group discussions, and collective reflection to develop a critical awareness of diversity.	Study of diverse sources, cross-perspective group discussions, joint reflection on differences.	Exploration supervisor.
3.	Collaborative Dialogue	Students as active subjects learn through discussions, arguments, and perspective exchanges so that the learning process becomes more participatory and encourages the formation of tolerance.	Group discussions, presentation of arguments, exchange of views between students, constructive debates.	Reflection companions.
4.	Reflective Engagement	Connecting learning outcomes with students' social experiences so that religious values meet the reality of daily life and	Journal of reflection, reflective discussion, mapping of	Reflection companions.

		develop into more meaningful socio-religious awareness.	religious values to personal and social experiences.	
5.	Trasformative Action	Students develop simple educational actions as a form of internalization of learning, such as learning projects, social campaigns, or educational media that reflect the values of democracy and multiculturalism.	Preparation of social projects, value campaigns, and the creation of educational media based on multicultural PAI values.	Evaluators and motivators.

Discussion

A. Reconstructing PAI Pedagogy in High School

The literature synthesis demonstrates that rapid social changes and increasing cultural diversity necessitate the transformation of high school PAI instruction toward dialogical and inclusive frameworks. Traditional transmission models that focus exclusively on doctrinal memorization fail to prepare students for living in a pluralistic society (Dwi Arfiyanto, 2024; Haj & Rossidy, 2024). Reconstructing PAI pedagogy through multicultural and democratic approaches creates classroom environments where religious understanding is developed through social interaction and mutual respect (Ardhy, 2024; Nurhartanto et al., 2024). These findings affirm that embedding democratic principles in religious education strengthens students' capacity to navigate societal diversity constructively (Mumtahana & Madkan, 2024; Ramadhanzi, 2025; Tentiasih & Rifa'i, 2022).

Secondary school PAI practices frequently suffer from teacher-centered dominance and restricted dialogue spaces regarding controversial social issues (Candira et al., 2025; Faturrahman et al., 2025). Adopting collaborative and problem-based approaches offers significant potential for enhancing student engagement and cultivating tolerant social attitudes (D'Elia et al., 2025; Reyes & Gonzalo, 2025; Sutarti et al., 2024). Collaborative learning facilitates active knowledge construction, enabling students to form meaningful socio-religious insights through peer interaction (Muhtar et al., 2025; Saepudin et al., 2023; Sari et al., 2023). Consequently, shifting from passive reception to critical collaboration fulfills both educational and democratic imperatives in secondary PAI instruction (Azizah et al., 2025; Nurhartanto et al., 2025).

B. Syntax of the Critical-Collaborative Pedagogical Design

The first stage, Democratic Awareness, builds student consciousness regarding contemporary socio-religious issues through contextual case studies and real-world phenomena. Utilizing democratic principles at this initial phase expands student participation and establishes an open classroom culture (Erviana et al., 2024; Zaman, 2020). The second stage, Multicultural Inquiry, guides students to explore diverse perspectives through multi-source research and group reflection (Stitzlein, 2022). This inquiry process develops critical awareness that cultural and religious diversity constitutes an enriching aspect of human society (Stitzlein, 2022).

The third stage, Collaborative Dialogue, positions students as active learning subjects through structured discussions, argument presentations, and perspective exchanges (Luthfiyah et al., 2022). This dialogical interaction promotes tolerance and active social engagement within

religious learning communities (Luthfiah et al., 2022). The fourth stage, Reflective Engagement, bridges academic learning with personal social experiences, transforming conceptual knowledge into deep socio-religious awareness (Suhartini et al., 2025). Finally, the fifth stage, Transformative Action, empowers students to design educational projects and social campaigns that embody democratic and multicultural values in daily life (Rahmawati et al., 2024).

C. Theoretical Implications and Operational Challenges

Reconstructing PAI pedagogy through this five-stage critical-collaborative framework fundamentally redefines high school religious education from passive transmission to active civic engagement. Integrating democratic awareness, multicultural inquiry, and collaborative dialogue provides students with structured opportunities to analyze socio-religious issues critically while respecting diverse viewpoints (Dalimunthe & Siregar, 2024; Rahmat et al., 2024). Grounding this design in critical pedagogy aligns with Freirean concepts of dialogical education, where learning becomes an instrument for humanization and social consciousness (Banks, 2020). Therefore, this pedagogical framework establishes a humanist learning culture that is directly responsive to the complexities of contemporary multicultural society (Rahmat et al., 2024).

Despite its theoretical contributions, the proposed critical-collaborative PAI design presents specific implementation challenges in secondary school environments. PAI teachers may encounter difficulties in facilitating open debates or managing conflicting student viewpoints without imposing authoritarian resolutions (Candira et al., 2025; Hamdani et al., 2026). Furthermore, rigid curriculum schedules and standardized testing pressures can constrain the time required for deep reflective engagement and transformative social projects (Faturrahman et al., 2025). To overcome these operational barriers, school administrators and policymakers must provide professional development programs that equip PAI educators with advanced dialogical facilitation skills and flexible curricular guidelines (Hamdani et al., 2026).

CONCLUSION

This study reconstructed a PAI pedagogical framework grounded in democracy and multiculturalism through a five-stage critical-collaborative learning design (*democratic awareness, multicultural inquiry, collaborative dialogue, reflective engagement, and transformative action*). By positioning students as active subjects who construct religious understanding through inquiry, dialogue, and social action, this design transforms secondary religious education into an inclusive, humanist, and civic-oriented learning process. The primary limitation of this study lies in its conceptual library-based nature, as the reconstructed framework has not yet been empirically validated through direct classroom implementation. Future research should focus on conducting field-based implementation studies in high schools, developing empirical evaluation tools for measuring student social character, and testing the framework's effectiveness in enhancing tolerance and democratic participation among secondary students.

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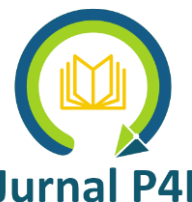


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