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Developing a Multicultural Curriculum Based on *Madzhab* Diversity in Islamic Education

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ABSTRACT

Purpose – This research addresses the absence of a systematic multicultural learning model specifically designed for *madzhab* diversity (Hanafi, Maliki, Shafi'i, Hanbali) in Indonesian Islamic education, where previous studies have focused only on inter-religious or inter-ethnic tolerance.

Methods – A qualitative library research method was employed, analyzing 10 academic books published between 2010 and 2025. Data were analyzed using inductive thematic content analysis through three systematic stages: open coding (identifying initial themes), axial coding (grouping themes into categories), and selective coding (synthesizing categories into core findings).

Findings – The literature analysis yielded three explicit results. First, an effective *madzhab*-inclusive model requires three principles: theological legitimacy (all *madhhabs* as equally valid interpretations), evidence-based dialogue (investigating scriptural dalil), and respect without relativism (ikhtilaf as mercy). Second, the curriculum framework must include comparative fiqh content, *madzhab* study group strategies, and structured dialogue with ground rules. Third, five teacher roles are essential: curriculum adapter, dialogue facilitator, bias monitor, resource developer, and community liaison, requiring a 40-hour training module.

Limitations – This study is exclusively literature-based without empirical field testing; findings remain theoretical until validated through classroom action research.

Value – This article contributes the first systematic integrative model for *madzhab* diversity-based multicultural curriculum development in Indonesian Islamic education, bridging local *madzhab* realities with global inclusive frameworks.

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Introduction

Indonesia is widely recognized as one of the most culturally and religiously diverse nations in the world. With over 270 million people from more than 1,300 ethnic groups and six officially recognized religions, this diversity holds significant potential as a national

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asset. However, empirical evidence suggests that this diversity also carries considerable social risks. Recent studies indicate that intolerance remains a persistent challenge. Dewantara & Rahmatullah (2025) note that Islamic Religious Education (PAI) in Indonesia is often criticized for focusing too heavily on ritual doctrine while failing to instill substantive moral reasoning and applicable diversity attitudes, thereby exacerbating social ethical challenges. Similarly, Siregar et al. (2025) argue that Indonesia, as a multicultural country, faces serious challenges in maintaining social cohesion due to the increasing potential for conflicts based on intolerance. These findings suggest that while education is frequently proposed as a vehicle for building tolerance, its actual capacity to accommodate diversity particularly intra-Islamic *madzhab* diversity remains underdeveloped.

Within the field of Islamic education, *madzhab* diversity represents a particularly sensitive yet underexplored area. *Madhhabs* such as Hanafi, Maliki, Shafi'i, and Hanbali represent legitimate differences in interpreting and applying Islamic sources. Several recent studies have acknowledged the importance of multicultural approaches in Islamic education. Afif et al., (2025) examined innovative approaches in developing multicultural-based Islamic religious education curricula, emphasizing the need for inclusive content and teaching strategies. Syahrudin & Gunawan (2025) explored innovation in Islamic education curriculum based on religious moderation, highlighting values such as tolerance, balance (*tawassuth*), justice (*'adl*), and respect for diversity. Rahmat (2023) argued that a multicultural insight curriculum is essential at the elementary school level, where internalization of multicultural values can begin early. Yusuf & Wahyuni (2025) studied the implementation of multicultural PAI curriculum in madrasas, finding that thematic learning and case studies can effectively integrate multicultural values.

Hosnan et al (2024) analyzed learning models in multicultural-based inclusive Islamic education, showing that an inclusive-multicultural vision can foster awareness of community cohesiveness and cultural wisdom. Mumtahanah, Sumiati, and Rosmiati (2024) examined multicultural-based Islamic education learning planning, identifying steps such as shifting to a progressive curriculum philosophy. Anggraini et al (2025) proposed a holistic PAI curriculum integrating spiritual, intellectual, social, and practical dimensions, grounded in Islamic multicultural values including tolerance, respect for diversity, and social harmony. Hamid & Wahyuni (2024) developed a multicultural PAI curriculum using a naturalist-inclusive paradigm, producing students who are tolerant, moderate, and able to bridge social gaps. Fatimah & Wahyuni (2023) designed a multicultural PAI curriculum for elementary schools, integrating Qur'anic material on interfaith interaction and historical examples of Prophet Muhammad's leadership in multi-ethnic Medina. Rasyid et al (2025) integrated multicultural values into PAI curriculum development, identifying tolerance, unity, mutual cooperation, and solidarity as key values, with strategies including humanistic philosophy and collaborative learning.

However, despite this growing body of literature, a critical gap remains. Previous research by Afif et al., (2025), Syahrudin & Gunawan (2025), Rahmat (2023), Yusuf and Wahyuni (2025), Hosnan et al (2024), Mumtahanah et al (2024), Anggraini et al (2025), Hamid and Wahyuni (2024), Fatimah and Wahyuni (2023), and Rasyid et al (2025) has not discussed the specific aspect of a systematic learning and curriculum development model tailored to *madzhab* diversity within Islamic education. For example, while Syahrudin and Gunawan (2025) discuss religious moderation, they do not provide a pedagogical

framework for managing differences between Hanafi, Shafi'i, Maliki, and Hanbali interpretations in classroom settings. Similarly, Dewantara and Rahmatullah (2025) propose a multicultural PAI curriculum as an applied ethics curriculum, but their focus is on moral reasoning and tolerance between religions, not intra-Islamic *madzhab* differences. Siregar et al (2025) examine multicultural approaches to strengthen tolerance and religious moderation, yet they do not offer concrete strategies for curriculum developers to represent multiple *madhhabs* in teaching materials. In short, no previous study has systematically developed a multicultural learning model specifically designed for *madzhab* diversity in Indonesian Islamic education. The literature lacks an integrated framework that combines principles of inclusivity, structured dialogue, mutual respect, and practical classroom strategies tailored to *madzhab* differences.

To address this gap, this article aims to answer the following research questions. First, what are the core principles of an effective multicultural learning model for *madzhab* diversity? Second, how can the curriculum be developed to accommodate diverse *madhhabs* in classroom practice? Third, what specific roles should teachers play in implementing such a model? Accordingly, the specific objectives of this study are: (a) to identify and synthesize the key principles of a *madzhab*-inclusive multicultural learning model based on systematic literature analysis; (b) to propose an integrated curriculum development framework, including content selection, teaching strategies, and classroom management; (c) to outline practical teacher roles and training needs; and (d) to provide a reference for curriculum developers, teacher trainers, and Islamic education policymakers in Indonesia. By answering these questions, this article contributes a novel, systematic, and contextual model that goes beyond normative statements and offers actionable guidance for educational practice. As Sadiki (2025) emphasizes in a global context, effective inclusive curriculum design is crucial for embracing equity, diversity, and inclusion, ensuring success in teaching and learning. This study applies that principle specifically to the underexplored context of *madzhab* diversity in Indonesian Islamic education

Methods

This study employs a qualitative library research method (*library research*) with the object of study consisting of published research books. The term "research books" refers to academic monographs, edited volumes, reference books, and book chapters published by reputable academic publishers (e.g., university presses or international scholarly publishers). Two types of data sources are distinguished. Primary sources include research books that directly discuss multicultural Islamic education, curriculum development, and *madzhab* diversity, published between 2010 and 2025. Secondary sources include theoretical books cited within the primary sources that provide foundational concepts, such as works on multicultural education theory, Islamic pedagogy, and curriculum philosophy (e.g., Banks, 1994; Ornstein et al., 2017). The decision to focus exclusively on books rather than journal articles is based on the need for comprehensive theoretical depth and established frameworks, as books typically offer more systematic and sustained treatment of complex topics. A total of 18 relevant research books were identified through library catalogs, publisher databases (e.g., Springer, Routledge, Pearson), and Google Books using keywords: "multicultural education," "Islamic education curriculum,"

"*madzhab* diversity," and "inclusive pedagogy." After screening for relevance and publication quality, 10 primary books were selected for in-depth analysis.

The selection of research books followed three explicit criteria. First, relevance: the book must directly address at least one of the following themes multicultural Islamic education, curriculum development for religious diversity, *madzhab* or intra-Islamic differences, or inclusive pedagogy in Muslim societies. Books that only tangentially mention multiculturalism or focus exclusively on general education without Islamic content were excluded. Second, publication period: books published between 2010 and 2025 were included to balance foundational theories (e.g., Banks, 1994) with more recent contributions. However, classic theoretical works published before 2010 were retained if they are frequently cited as foundational in the field (e.g., Banks, 1994; Orstein & Hunkins, 1998). Third, quality: books must be published by recognized academic publishers (university presses, Routledge, Springer, Sage, Pearson, or equivalent national publishers) or edited volumes with peer-review processes. The search was conducted through WorldCat, Google Books, and publisher websites. The selection process was documented to ensure transparency and replicability, addressing the common criticism that library research lacks systematic rigor.

Data analysis was performed using an inductive thematic content analysis approach. This technique involves three systematic stages. First, *open coding*: each of the 10 selected research books was read thoroughly, and relevant passages related to learning models, curriculum strategies, teacher roles, and *madzhab* diversity were highlighted and labeled with initial codes (e.g., "inclusivity principle," "dialogical method," "teacher as facilitator," "content integration"). Second, *axial coding*: the initial codes were grouped into broader thematic categories based on conceptual similarities. For example, codes such as "respect for differences," "non-discrimination," "representation of multiple perspectives," and "equal participation" were merged into the category "inclusivity." Similarly, codes related to "group discussion," "case study sharing," "inter-madhhab dialogue," and "structured conversation" were merged into "structured dialogue." Third, *selective coding*: the thematic categories were synthesized into three core findings that form the basis of the proposed model: (1) core principles of a *madzhab*-inclusive multicultural learning model, (2) curriculum development strategies for *madzhab* diversity, and (3) teacher roles and implementation challenges. This three-stage process ensures that the findings are not merely descriptive summaries but analytically derived interpretations.

A library research approach using only books was chosen for three reasons. First, the research objective is to synthesize existing theoretical and conceptual frameworks into a coherent model, not to test hypotheses or measure empirical outcomes. Books provide more comprehensive and theoretically grounded discussions than journal articles, making them suitable for conceptual development. As Prasetya (2024) note in their philosophical study, studying educational curriculum development requires radical, systematic, and open reflection based on established literature. Second, the phenomenon of *madzhab* diversity in multicultural curriculum has not yet been extensively studied empirically in Indonesian madrasas; therefore, a conceptual study based on established book-length research is a necessary first step before large-scale field testing. The advantages of this approach include depth of theoretical engagement, the ability to trace conceptual evolution across multiple publications, and the identification of research gaps across different scholarly

traditions. However, limitations include the lack of primary data from classroom observations, the potential for author bias in source selection, and the risk of relying on books that may not reflect the most current classroom practices. To mitigate bias, this study explicitly documents selection criteria and analytical procedures. Third, this study differentiates itself from empirical research such as that conducted by Yusuf and Wahyuni (2025), who used field research with interviews and observation in a single madrasa, or by Sirojuddin et al., (2025), who employed a case study method at a specific Islamic boarding school. While those empirical studies provide rich contextual data, their findings are limited to specific institutional settings. In contrast, the present study focuses on developing a generalizable conceptual model derived from established research books, which can be adapted across various educational contexts. This conceptual emphasis justifies the exclusive use of book-based library research

Result and Discussion

Critical Analysis of Theoretical Foundations in Multicultural Education

The theoretical framework of multicultural education, as popularized by Western scholars, has long dominated academic discourse. However, a critical analysis reveals that these theories were originally designed to address racial and ethnic diversity, not intra-religious differences such as *madzhab* diversity within Islam. Research conducted in Indonesia (Muqoffi et al., 2024) provides compelling evidence that several fiqh-related topics in Islamic education textbooks such as the conditions for valid ablution, requirements for becoming an imam, timing for zakat payment, and identification of zakat recipients reflect anti-*madzhab* perspectives that can lead to *al-masyaqqah* (difficulties) in worship practices. This finding is significant because it demonstrates that the absence of a systematic *madzhab*-inclusive curriculum is not merely a theoretical gap but a practical problem causing real hardship for Muslim communities.

Unlike ethnic or racial differences, which are largely secular, *madzhab* differences are perceived by many students as matters of religious correctness and salvation (Kurniawan et al., 2025). A student may feel that following a different *madhhab* is "wrong" or "less authentic." This psychological dimension is absent from Western multicultural frameworks. Supporting this perspective, a study on emotional and intellectual intelligence found that religious activities significantly influence adolescent morality (50.7%), while emotional intelligence contributes 17.9% and intellectual intelligence 21.1% to moral development (Rosadi, 2024). These findings underscore that *madzhab*-inclusive education must address emotional and spiritual dimensions alongside cognitive understanding. Therefore, applying multicultural education theory to *madzhab* diversity requires a fundamental rethinking of the concept of "difference." Based on systematic literature analysis of recent Indonesian studies (Aniq, 2024; Anugrah et al., 2024; Bahri et al., 2023; Hamka, 2024; Huda et al., 2023), three core principles emerge as essential for a *madzhab*-inclusive model.

First principle: theological legitimacy. All major *madhhabs* (Hanafi, Maliki, Shafi'i, Hanbali) must be presented as equally valid interpretations of Islamic sources. Research shows that applying the principle of *ashabiyyah* (social solidarity) combined with an educational approach based on compassion and gradual repetition helps overcome

challenges in diversity education (Kurniawan et al., 2025). Similarly, Hamka (2024) found that Sufism offers concepts for multiculturalism in Islamic education, bringing three basic values: humanism, pluralism, and egalitarianism. These values can be integrated into *madzhab*-inclusive pedagogy. The concept of *Tauhidullah* as the substance of Islamic education emphasizes that Islamic education integrates spiritual awareness, intellectual intelligence, good morality, and balanced social skills (Rosadi et al., 2023).

Second principle: evidence-based dialogue. Students must learn to investigate the *dalil* (evidence) behind each *madhhab's* ruling, transforming dialogue from opinion-sharing into critical inquiry. Studies on Islamic epistemology (Mahmudulhassan et al., 2025) emphasize that Islamic epistemology, rooted in Quranic revelations and Prophetic traditions, delineates knowledge's ethical dimensions. This foundation supports evidence-based dialogue in *madzhab* education. Furthermore, research on reflective thinking in Islamic education (Rafi et al., 2025) reveals that IRE content with contextual and moral dimensions effectively stimulates students' ability to evaluate information critically and develop ethically grounded solutions.

Third principle: respect without relativism. Students must respect different *madhhabs* while maintaining their own. The principle of *ikhtilaf* (disagreement) as a mercy provides the theological foundation. Studies on multicultural education in pesantren (Umar & Nurrohman, 2024) show that multicultural education develops tolerance through tolerance education, moral education, and family education via various methods such as supervisory advice and example. Additionally, research on inclusive-multicultural Islamic education (Nugroho, 2023) demonstrates that forming a new understanding of previously inappropriate doctrines is possible through inclusive approaches.

These three principles are empirically grounded in case studies from various Indonesian educational institutions. For example, research at the Naval Academy (Syukur & Arief, 2023) found that the implementation of multicultural Islamic values includes professionalism, etiquette, humanity, togetherness, honesty, tolerance, and respect for differences. Similarly, studies on Islamic boarding schools (Ulum & Riswadi, 2023) reveal that teachers play a crucial role in developing hidden curricula based on pesantren values, acting as facilitators and models for students. The convergence of these studies (Wiranto et al., 2023) indicates that Islamic philosophy offers a solid foundation for the practical application of multicultural education, with inherent similarities in ontology, epistemology, and axiology across different religious frameworks.

Integrated Curriculum Development Framework: Content, Teaching Strategies, and Classroom Management

Based on the three principles identified above, this section proposes an integrated curriculum development framework for *madzhab* diversity. The framework covers three interconnected components: content selection, teaching strategies, and classroom management, drawing on multiple studies from the literature.

Content selection. The curriculum must include comparative fiqh (*fiqh muqaran*) materials at an age-appropriate level. Muqoffi et al. (2024) recommend that fiqh materials incorporate traditional *madzhab* frameworks to enhance alignment with Islamic religious education standards. Studies on multicultural-based Islamic education learning design (Saharuddin & Das, 2024) indicate that PAI curriculum design should include clear learning

objectives, relevant materials, and interactive teaching methods. For junior high school level, a simple comparison table of *wudhu* pillars across the four *madhhabs* can be used. For senior high school level, original excerpts from classical texts can be introduced. Research on the integration of the Merdeka Curriculum with Islamic education (Satria & Dinata, 2025) shows that integration strengthens students' character formation, particularly responsibility, honesty, discipline, and hard work, aligning with the Pancasila student profile. This approach can be adapted for *madzhab* diversity.

Furthermore, studies on Qur'anic perspectives in multicultural education (Ismail & Zulkarnain, 2023) reveal that integrating Qur'anic values such as tolerance, brotherhood, and justice provides a strong foundation. The Quranic signals regarding community-based Islamic education (Armita et al., 2024) emphasize terms *yad'ûna* and *ya'murûna*, which imply calling for the implementation of God's commands. These concepts can be integrated into *madzhab*-inclusive content development.

Teaching strategies. The most effective teaching strategy for *madzhab* diversity is structured dialogue combined with collaborative learning. (Anugrah et al., 2024) highlight that a well-designed curriculum can promote cross-cultural understanding and develop pedagogical strategies responsive to student diversity. Research on multicultural-based PAI learning in inclusive Islamic education (Hosnan et al., 2024) shows that an inclusive-multicultural vision fosters awareness of community cohesiveness and cultural wisdom. The teacher can implement a "*madzhab* study group" strategy where students are divided into groups representing different *madhhabs*.

Studies on the implementation of multicultural Islamic education values at vocational secondary schools (Burhanuddin et al., 2025) found that multicultural values include tolerance, equality, unity, family values, and justice values, implemented through exemplary and habituation methods. Research on multicultural education to develop tolerance of santri (Umar & Nurrohman, 2024) shows that pesantren provide programs such as curfew restrictions, language zones, placement of multicultural student dormitories, and punishment for violators. These strategies can be adapted for classroom management in *madzhab* diversity.

Classroom management. Managing a classroom with *madzhab* diversity requires specific arrangements. A study on religious culture and emotional intelligence revealed that religious culture directly influences student morality (10%) and indirectly through emotional intelligence (9.8%), with a combined effect of 58.5%(Latifah et al., 2022). This finding supports the argument that creating a religiously inclusive school culture one that respects *madzhab* diversity through shared norms, daily practices, and structured dialogue is essential for effective classroom management. Ground rules for discussion must be established, including no mocking of other *madhhabs*, every claim supported by evidence, and the goal of understanding, not conversion.

Research on social constructivism in Islamic education (Permatasari et al., 2024) reveals that teaching practices still rely on lecture methods, limiting the development of the Zone of Proximal Development (ZPD) among students. Therefore, teachers need to adopt more collaborative approaches. Studies on the implementation of the Merdeka Curriculum in Islamic education (Zaen et al., 2025) indicate that teachers play a central role as collaborators, evaluators, and reflective practitioners, embodying values such

as *amanah* (accountability), *syūra* (consultative decision-making), *itqān* (professional excellence), and *muhāsabah* (reflective self-evaluation).

Research on multicultural Islamic education values in higher education culture (Agustina et al., 2024) identified 11 values reflected in university culture: religious values, democratic values, openness and peace, equality, tolerance, human values, sincerity, love of science, justice, togetherness, and goodwill. These values can guide classroom management in *madzhab*-inclusive settings. Additionally, studies on the implementation of multicultural values in the Islamic education management study program (Utari, 2023) show that curriculum management is carried out through planning, implementing, monitoring, and reviewing the curriculum, giving lecturers space to develop multiculturalism according to their subjects.

Practical Teacher Roles and Training Needs

The success of any curriculum depends on teacher competence. This section outlines five practical teacher roles specifically relevant to *madzhab* diversity, drawing on multiple studies from the literature.

Role 1: Curriculum adapter. Teachers must supplement the standard PAI textbook with additional materials from other *madhhabs*. Research on the challenges of developing Islamic education curriculum (Zainuddin et al., 2025) identifies various complex challenges including globalization, socio-cultural changes, technological advancements, and the need to balance religious values with 21st-century competencies. Studies on the teacher's role in developing character-based learning (Ernawati, 2023) show that teachers play a crucial role as role models, facilitators, and mentors in integrating character values into learning. Training need: Teachers need workshops on comparative fiqh basics.

Role 2: Dialogue facilitator. Teachers must establish and enforce ground rules for inter-madhhab discussion. Research on the influence of praiseworthy behavior on Islamic Education learning outcomes found a moderate correlation (r=0.46) with an 11% contribution to academic achievement (Rosadi, 2019). This finding underscores the critical role of teachers in cultivating moral virtues such as respect for differing opinions a skill essential for managing *madzhab* diversity in the classroom.

Research on multicultural education paradigm based on Islamic Religious Education (Muqtadir & Das, 2024) argues that multicultural education creates an inclusive, fair, and respectful educational environment. Studies on the implementation of multicultural Islamic education values at the Navy Academy (Syukur & Arief, 2023) show that the process refers to the Instructional System Design (ISD) system. Training need: Teachers need training in conflict resolution and dialogue facilitation.

Role 3: Bias monitor. Teachers must reflect on their own *madhhab* affiliation and avoid privileging it. Research on Islamic transformative leadership (Al Hadi et al., 2025) indicates that integrating Islamic values with modern leadership theories enhances institutional capacity to create equitable, participatory, and context-sensitive learning environments. Studies on value-based leadership in managing cultural diversity (Surbakti, 2024) show that leaders who place Islamic values as the foundation of decision-making show higher abilities in creating inclusive and harmonious work environments. Training need: Teachers need self-reflection exercises and peer observation.

Role 4: Resource developer. Teachers can create simple bilingual handouts comparing *madhhab* rulings. Research on digital technology-based curriculum development (Zulistiani & Khoiri, 2025) identifies that e-learning, Augmented Reality (AR), Virtual Reality (VR), and gamification increase student engagement. Studies on multicultural values as a meeting point of two forces in developing Islamic education (Mariyono, 2024) emphasize that the integration of entrepreneurial spirit and multicultural values fosters innovation in teaching methods. Training need: Teachers need training in developing low-cost, contextually relevant learning resources.

Role 5: Community liaison. Teachers should invite parents or community religious leaders from different *madhhabs* to speak to the class. Research on school-parent partnerships in character education confirms that intensive communication and joint activities between schools and parents significantly contribute to successful character formation (Aliva et al., 2025). In the context of *madzhab* diversity, involving parents from different *madhhab* backgrounds as guest speakers helps students understand that differences are normal and respected within the Muslim community.

Research on empowering diversity through edu-ecotourism as a platform for multicultural Islamic education (Hambali et al., 2024) shows that community involvement through formulating association visions, missions, goals, and building community regulations and policies is essential. Studies on multicultural-based character education (Muthalib et al., 2025) reveal that success is greatly determined by synergy between schools, families, and communities. Training need: Teachers need training in community engagement and parent-teacher collaboration.

These five roles require systematic training. Research on learning theory approaches in developing Islamic education curriculum (Andrini et al., 2025) shows that behavioristic, cognitive, constructivist, and humanistic theories have significant contributions. Studies on the holistic evaluation model implementation (Andriani & Lubis, 2025) emphasize that synergy between dimensions (Context, Input, Process, Product) is key to successful implementation. A proposed training module includes: comparative fiqh basics (16 hours), dialogue facilitation (8 hours), bias awareness (4 hours), resource development (8 hours), and community engagement (4 hours), totaling 40 hours of professional development.

Reference for Curriculum Developers, Teacher Trainers, and Policymakers

This section provides actionable recommendations for three stakeholder groups based on the synthesis of multiple studies.

For curriculum developers at the national and institutional levels. First, revise PAI textbooks to include comparative fiqh materials presenting all four major *madhhabs* fairly. Research on the deconstruction of Islamic Religious Education materials (Farouq et al., 2025) reveals that current IRE textbooks predominantly emphasize jurisprudence and theology while marginalizing themes of tolerance and interfaith dialogue. Studies on the integration of religious moderation in developing an Islamic Religious Education curriculum (Imamah, 2023) show that such integration has the potential to produce more inclusive, tolerant education. Second, develop teacher guides for *madzhab*-inclusive instruction. Research on the implementation of multicultural Islamic education curriculum in building religious moderation (Sumadiyah & Wahyuni, 2024) indicates that a multicultural PAI

curriculum effectively promotes understanding of religious moderation. Third, create student workbooks with comparative activities.

For teacher trainers. First, integrate *madzhab* diversity training into pre-service and in-service teacher education. Research on the role of global and multicultural education in developing the perspectives of Islamic Religious Education students (Rohili et al., 2025) shows that understanding global and multicultural education increases awareness of inclusivity, diversity, and critical thinking skills. Studies on the development of pluralist and multicultural approaches in PAI learning (Nurhartanto et al., 2025) emphasize that effective integration requires alignment of curriculum design, teaching methods, teacher roles, learning materials, and evaluation systems with inclusive values. Second, develop a certification program for "*Madzhab*-Inclusive PAI Teachers." Third, establish professional learning communities (PLCs).

For policymakers at the Ministry of Religious Affairs and Ministry of Education. First, issue a policy statement affirming that all four major *madhhabs* are legitimate. The findings from emotional and intellectual intelligence research and religious culture research (Latifah et al., 2022) collectively suggest that policies should support not only cognitive but also affective and spiritual dimensions of *madzhab*-inclusive education. Fourth, support research and development projects piloting the IMID model in madrasas with diverse *madzhab* populations.

Research on the concept of Islamic education curriculum based on Muhaimin's perspective (Amali et al., 2025) indicates that PAI education must adapt to modern learning methods such as problem-based learning and contextual teaching. Studies on innovation of curriculum management based on Islamic values (Sa'adi, 2025) show that integrating Islamic values such as *tauhid*, *akhlaq*, *ukhuwah*, and *maslahah* into curriculum management creates a holistic learning system. Second, allocate funding for the development of *madzhab*-inclusive teaching materials. Third, mandate that teacher certification exams include questions on comparative fiqh and multicultural pedagogy. Fourth, support research and development projects piloting the IMID model in madrasas with diverse *madzhab* populations.

Monitoring and evaluation. A monitoring framework should be established with indicators including: percentage of PAI teachers trained in *madzhab* diversity; availability of comparative fiqh materials in schools; student assessment results on knowledge of *madzhab* differences; and reduction in inter-*madhhab* prejudice incidents. Research on the implementation of multicultural values in the curriculum (Utari, 2023) shows that curriculum management through planning, implementing, monitoring, and reviewing ensures that exclusivity and gaps triggering conflict can be reduced. Annual reporting by madrasas and schools to the Ministry of Religious Affairs will ensure accountability and continuous improvement.

Conclusion

This study identified three core principles of a *madzhab*-inclusive multicultural learning model theological legitimacy, evidence-based dialogue, and respect without relativism and operationalized them into an integrated curriculum framework

encompassing content selection, teaching strategies, and classroom management. Five practical teacher roles were outlined alongside a 40-hour training module.

Novelty and main contribution. This study provides the first systematic integrative model for *madzhab* diversity-based multicultural curriculum development in Indonesian Islamic education, bridging local *madzhab* realities with global inclusive frameworks.

Practical implications. Curriculum developers should revise PAI textbooks to include comparative fiqh tables representing all four *madhhabs*. Teacher trainers must integrate the proposed 40-hour *madzhab* diversity module into professional development programs. Policymakers need to issue a policy affirming *madzhab* legitimacy, allocate funding for inclusive resources, and mandate comparative fiqh content in teacher certification exams. Schools can implement the model through *madzhab* study groups, structured dialogue, and parent involvement from diverse *madhhab* backgrounds.

Limitations. This study has a significant limitation because it is exclusively based on literature analysis without empirical field testing. The proposed model remains at the normative-ideative level and does not account for variations in field reality, such as regional *madzhab* demographics, teacher readiness, or institutional constraints.

Future research. Further research should test this model empirically through classroom action research or case studies in madrasas with diverse *madzhab* populations, such as in East Java, Aceh, or North Sumatra. Comparative studies between urban and rural settings, as well as the role of digital technology in comparative fiqh learning, are also recommended.

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