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Evaluation of Islamic Religious Education Learning Based on Multiculturalism in Realizing Inclusive Religious Education

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Abstract

This study aims to analyze the concept, implementation, and contribution of multiculturalism-based Islamic Religious Education (PAI) learning evaluation in realizing inclusive religious education. The approach used was qualitative, using library research, through a review of various relevant literature sources. Data analysis was conducted descriptively and analytically, examining the concept of learning evaluation, multicultural education theory, and the principles of inclusive education. The results indicate that multiculturalism-based PAI learning evaluation is a holistic assessment process, encompassing cognitive, affective, and psychomotor aspects, with an orientation toward the values of tolerance, empathy, justice, and respect for diversity. The evaluation was implemented through authentic and contextual assessment techniques, such as attitude observation, project assessment, portfolios, contextual tests, and self-reflection, which allow for a more comprehensive measurement of student abilities. This evaluation has also been shown to contribute to shaping inclusive attitudes, strengthening religious moderation, and improving students' social skills in a multicultural environment. Thus, multiculturalism-based Islamic Religious Education (PAI) learning evaluation serves not only as a tool for measuring

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learning outcomes but also as a strategic instrument for building inclusive and humanistic Islamic religious education. Therefore, the development of innovative evaluation instruments, improvement of teacher competency, and continuous support from educational policies are necessary.

KEYWORDS: Learning evaluation, Islamic Religious Education, multiculturalism, inclusive education, religious moderation

INTRODUCTION

Islamic Religious Education (PAI) holds a strategic position in the national education system, particularly in shaping the character of students who are faithful, pious, and have noble morals. (Judrah et al., 2024) In the context of Indonesia's pluralistic and multicultural society, PAI not only functions as a means of transferring religious knowledge, but also as a medium for internalizing the values of tolerance, respect for diversity, and an inclusive attitude in social life. (Hilmin, 2024) Therefore, PAI learning needs to be directed towards developing an educational paradigm that can accommodate the reality of diversity constructively. (Abdul Ghani et al., 2023) Multiculturalism as an approach to education emphasizes the importance of recognizing, respecting, and accepting differences in culture, religion, ethnicity, and social background. From the perspective of Islamic religious education, the values of multiculturalism align with the principles of Islamic teachings that uphold justice, brotherhood (ukhuwah), and tolerance (tasamuh). (Nasution & Albina, 2024) The integration of multicultural values in Islamic Religious Education learning is important to shape students who not only have a good religious understanding, but are also able to live side by side harmoniously in a diverse society.

However, the reality in the field shows that Islamic Religious Education learning still faces various challenges, especially in the aspect of learning evaluation. (Yasin & Rahmadian, 2024) Evaluations conducted so far tend to focus on measuring cognitive aspects through written tests, while affective and psychomotor aspects related to attitudes of tolerance and inclusive behavior have not received adequate attention. In fact, in the context of inclusive religious education, learning success is not only measured by mastery of the material, but also by the ability of students to internalize and actualize religious values in a multicultural social life. (Lies Ning Ujiyanti & Muh. Hanif, 2025a) In addition, limitations in the development of value-based and contextual evaluation instruments are one of the obstacles in implementing comprehensive learning evaluation. Many teachers still use conventional evaluation approaches that are not yet able to measure the

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dimensions of attitudes and character in depth. (Candira et al., 2025a) This shows a gap between the ideal goals of inclusive Islamic religious education and the practice of learning evaluation that is still partial and not integrated with the values of multiculturalism. However, the reality in the field shows that Islamic Religious Education learning still faces various challenges, especially in the aspect of learning evaluation. (Hayati, 2025a) Evaluations conducted so far tend to focus on measuring cognitive aspects through written tests, while affective and psychomotor aspects related to attitudes of tolerance and inclusive behavior have not received adequate attention. (Lies Ning Ujiyanti & Muh. Hanif, 2025b) In fact, in the context of inclusive religious education, learning success is not only measured by mastery of the material, but also from the ability of students to internalize and actualize religious values in multicultural social life. In addition, limitations in the development of value-based and contextual evaluation instruments are one of the obstacles in implementing comprehensive learning evaluation. Many teachers still use conventional evaluation approaches that are not yet able to measure the dimensions of attitudes and character in depth. (Candira et al., 2025b) This shows a gap between the ideal goals of inclusive Islamic religious education and learning evaluation practices that are still partial and not yet integrated with multicultural values. (Hayati, 2025).

RESEARCH METHOD

This study uses a qualitative approach with library research, aiming to examine in-depth the concept and implementation of multiculturalism-based Islamic Religious Education (PAI) learning evaluation in realizing inclusive religious education. This approach is descriptive-analytical, namely by describing various concepts related to learning evaluation, multiculturalism, and inclusive education, then analyzed critically to obtain a comprehensive understanding. (Sholihah & Lailiyah, 2025) The data sources in this study consist of primary data in the form of scientific books and journal articles relevant to the research topic, as well as secondary data in the form of previous research results, proceedings, and educational policy documents that support the study. (Fadhitya Friendly Alerin et al., 2025) The data collection technique is carried out through documentation by identifying, classifying, reading critically, and recording various important information from the literature sources used. (Arib Rusli et al., 2025) The data analysis technique uses a descriptive-analytical method which includes data reduction, data presentation, and drawing conclusions, and is strengthened by content analysis to examine the meaning and values contained in the data. To maintain the validity of the data, this study uses source triangulation by comparing various relevant references, persistence in data review, and the use of

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credible and up-to-date sources. Thus, this method is expected to be able to produce systematic, in-depth and scientifically accountable analysis.

RESULTS AND DISCUSSION

1. Concept of Multiculturalism-Based Islamic Religious Education (PAI) Learning Evaluation

The study results indicate that multiculturalism-based Islamic Religious Education (PAI) learning evaluation is an assessment process designed not only to measure students' cognitive achievements but also to assess the internalization of the values of diversity, tolerance, and inclusive attitudes. From the perspective of educational evaluation theory, as stated by Arifin (2017), evaluation is a systematic process that includes collecting, processing, and interpreting data to determine the level of achievement of learning objectives. (Muhammad Habibi Rangkuti & Meyniar Albina, 2025). In this context, the objectives of Islamic Religious Education (PAI) are not only academic, but also normative and transformative. This concept aligns with the multicultural education theory developed by Banks (2015), which emphasizes the importance of content integration, knowledge construction, prejudice reduction, and empowerment of school culture. Thus, evaluation of multiculturalism-based Islamic Religious Education (PAI) learning must be able to measure the extent to which students understand moderate Islamic teachings and are able to apply them in a pluralistic social life (Muhammad Habibi Rangkuti & Meyniar Albina, 2025).

Conceptually, this evaluation encompasses three main domains: (1) the cognitive domain, which assesses students' understanding of the concept of inclusive and tolerant Islam; (2) the affective domain, which assesses attitudes such as empathy, respect for differences, and anti-discrimination; and (3) the psychomotor domain, which assesses socio-religious practices that reflect multicultural values. This also aligns with Bloom's taxonomy of educational objectives, which emphasizes the importance of balance between these three domains. Therefore, evaluation of multiculturalism-based Islamic Religious Education (PAI) learning is holistic and oriented toward developing inclusive student character, not merely academic achievement.

2. Implementation of Multiculturalism-Based Islamic Religious Education (PAI) Learning Evaluation

Based on the results of the literature analysis, the implementation of multiculturalism-based Islamic Religious Education (PAI) learning evaluation is carried out through various authentic and contextual assessment techniques. This is in line with the concept of authentic assessment proposed by Wiggins (1998), which emphasizes that assessment must reflect real

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situations and students' abilities in everyday life. In practice, evaluation implementation can be carried out through several strategies. (Grisma Yuli Arta, 2024) First, the use of contextual tests that link Islamic Religious Education material to multicultural social realities, such as cases of tolerance between religious communities. (Fitriani & Ahmad Marzuki, 2025) Second, observation of attitudes to assess student behavior in interacting with friends from different backgrounds. (Karnia & Nurhasan, 2023) Third, collaborative-based project assessments involving cross-cultural or group cooperation. (Lubis et al., 2024) Fourth, the use of portfolios to record the development of students' attitudes and understanding on an ongoing basis. Fifth, self-reflection as a form of internal evaluation of students' attitudes and learning experiences. This implementation is also in line with constructivism theory which emphasizes that knowledge is built through experience and social interaction. In this context, evaluation serves not only as a measuring tool but also as part of the learning process itself (assessment as learning). However, the study also shows that the implementation of multiculturalism-based evaluation still faces obstacles, such as limited teacher understanding, a lack of standardized evaluation instruments, and the dominance of test-based assessments. Therefore, improving teacher competency and innovation in developing evaluation instruments relevant to multicultural contexts is necessary.

3. Contribution of Learning Evaluation to Achieving Inclusive Religious Education

Multiculturalism-based Islamic Religious Education learning evaluations significantly contribute to realizing inclusive religious education. Studies have shown that holistically designed evaluations foster tolerance, empathy, and openness to differences in students. This aligns with the concept of inclusive education, which emphasizes the principles of equality, justice, and respect for diversity. (Idris et al., 2024). From Tilaar's perspective (2012), multicultural education aims to build a democratic and humanistic society through the recognition of plurality. Therefore, multiculturalism-based learning evaluations serve as a strategic instrument for internalizing these values. Furthermore, evaluations contribute to strengthening religious moderation, namely religious attitudes that are not extreme and that respect differences. Through evaluations that assess affective and social aspects, students not only understand religious teachings textually but are also able to implement them contextually in their social lives. Furthermore, multiculturalism-based evaluation also plays a role in reducing the potential for social conflict based on differences, as it trains students to think openly, critically, and tolerantly. Thus, evaluation not only impacts individual learning outcomes but also has broader social implications.

However, to achieve this contribution optimally, support from various parties is required,

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including supportive education policies, teacher training, and integrative curriculum development. Without such support, learning evaluation has the potential to remain a mere formality and fail to achieve its transformative goals.

CONCLUSION

Based on the results and discussion, it can be concluded that multiculturalism-based evaluation of Islamic Religious Education (PAI) learning is a comprehensive and relevant approach to addressing the challenges of education in a pluralistic society. Conceptually, this evaluation is not only oriented towards measuring cognitive aspects, but also encompasses affective and psychomotor aspects, emphasizing the internalization of the values of tolerance, empathy, justice, and respect for diversity. Thus, PAI learning evaluation serves a function that is not only academic but also transformative in shaping the inclusive character of students.

In its implementation, multiculturalism-based learning evaluation is conducted through various authentic and contextual assessment techniques, such as attitude observation, project assessment, portfolios, contextual tests, and self-reflection. This approach allows teachers to obtain a more comprehensive picture of students' abilities, including knowledge, attitudes, and socio-religious skills. However, its implementation still faces several challenges, including limited teacher understanding, a lack of standardized evaluation instruments, and the dominance of cognitive-based assessments. Furthermore, multiculturalism-based evaluation of Islamic Religious Education (PAI) learning has been proven to significantly contribute to realizing inclusive religious education. Holistic evaluation can foster tolerance, religious moderation, and students' ability to live harmoniously alongside diversity. Therefore, the development of a more innovative, integrative, and sustainable evaluation system is needed, supported by improved teacher competency and adaptive educational policies. Thus, multiculturalism-based evaluation of Islamic Religious Education (PAI) learning will not only serve as a tool for measuring learning outcomes but also as a strategic instrument in developing an inclusive, humanistic, and responsive Islamic religious education to multicultural social realities.

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