



Exploring the Multicultural Paradigm in Islamic Education: A Systematic Literature Review

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Abstract. This research is about the new Worldview in Islamic education. This study aims to explore the trend of a new paradigm in Islamic education. The method used in this research is Systematic Literature Review using the PRISMA (Preferred reporting Item for Systematic Reviews and Meta-Analyses) protocol. Journal taken from the ERIC database, Scencedirect, Web of Science, Taylor & Francis which was published in 2016–2021. Based on literature analysis, it was found that most of the research has trends regarding the multicultural paradigm, this is inseparable from the current world campaign. The spiritual paradigm has not been discussed much, and the use of the spiritual paradigm is more on the learning aspect.

Keywords: Islamic Education · Worldview · Paradigm

1 Introduction

Entering the era of the industrial revolution 4.0, all aspects of life have changed [1] (Gleason, 2018), one of which is educational institutions. For educational institutions to carry out their roles in a global world, educational institutions are required to make changes, because everything changes, the educational paradigm must change, one of which is developing the curriculum. Curriculum development can be carried out from various aspects, one of which is the paradigm used [2–5]. There are many paradigms of curriculum development, including social paradigms, critical paradigms, and spiritual paradigms [1, 3, 6, 7].

In this review, *Worldview* is used as an umbrella term meaning Worldview or the coherent set of concepts and theorems that should enable us to build a global image of the world [8, 9]

The purpose of this study is to provide a comprehensive overview of the paradigm or worldview that is developed or used in the development of the Islamic education curriculum. The types of worldviews applied in Islamic education curriculum development are possible due to advances in technology.

2 Research Question

The research questions are arranged according to the topic chosen by the author, New Religious Worldview in Islamic Religious Education Curriculum Development, which includes:

RQ1 Which journal has published the Newest religious Worldview articles in PAI Curriculum Development?

RQ2 What type of dataset is most used for New religious Worldview articles in Islamic Religious Education Curriculum Development?

RQ3. How is the New Religious Worldview in Islamic Religious Education Curriculum Development?

RQ4: What are the paradigms used in developing the curriculum for Islamic religious education in terms of epistemology, content/content, learning, evaluation?

3 Methodology

The research that the authors chose was a type of systematic review using the PRISMA (Preferred reporting Item for Systematic Reviews and Meta-Analyzes) Checklist 2020 protocol and the Critical Appraisal Checklist for systematic reviews which the authors adopted from The Joanna Briggs Institute (JBI) using the systematic review management application “covidence.org”.

The steps in conducting a systematic review using the PRISMA protocol are as follows:

3.1 Defining the Eligibility Criteria

This stage is to determine whether the data obtained is suitable for use or not in the SLR. The criteria for data that are suitable for use are as follows:

- The data is in the range of 2016–2021
- English articles
- Journal data retrieved from the database ERIC, Scencedirect, Web of Science, Taylor & Francis
- The data relate to the New Religious Worldview in the Development of PAI Curriculums

Based on the results of screening with the PRISMA protocol, data was obtained as shown in the (Fig. 1).

Based on the results of screening articles that the authors obtained from the database ERIC, Scencedirect, Web of Science, Taylor & Francis, 98 references imported for screening as 98 studies, 12 duplicates removed, 86 studies screened against title and abstract, 6 studies excluded, 80 studies studied for full-text eligibility, 27 studies excluded, 15 Wrong setting, 12 Wrong study design, 0 ongoing studies, 0 studies awaiting classification, 53 studies included.

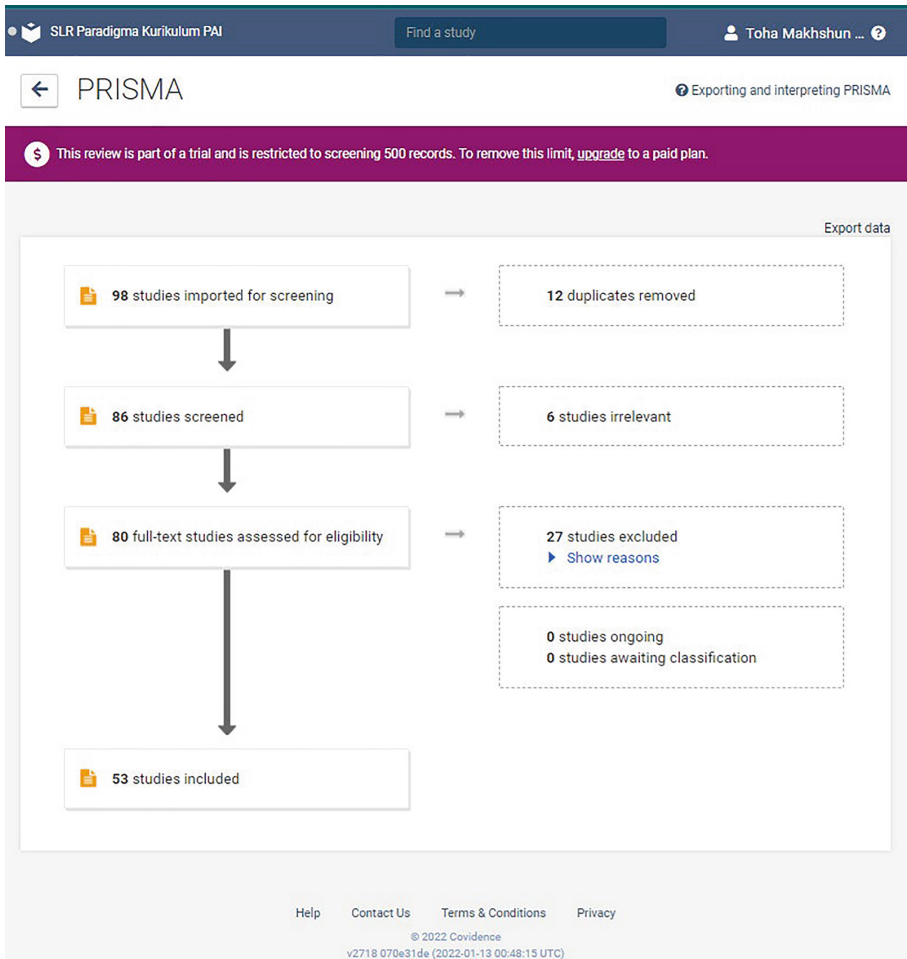


Fig. 1. Results of article screening through the confidence application with the PRISMA protocol

3.2 Define Information Sources

Sources for searching articles are taken from online databases that have large repositories, namely ERIC, Scencedirect, Web of Science, Taylor & Francis. Articles the authors could not access were completely omitted. In addition, the authors scanned the list of references included in the articles to find related studies.

The search process is carried out to find references that will be used in answering the RQ, to make it easier to import data into the confidence application the author also uses Mendeley reference management, for data coding using NVIVO 12.

3.3 Selection of Literature

In selecting this literature, the writer uses at least 4 steps namely.

First search with keywords / Search strings Search strings are a series of words that are related to the research theme. As for the search strings that the author uses are (Worldview or Paradigm or View) AND (Curriculum development or Curriculum development) AND (Islamic Religious Education or Education or Islamic Education). The second is to select articles based on eligibility criteria, including titles, abstracts, keywords. Third, read the complete or partial articles that have not been eliminated at a later stage to determine whether they are appropriate or not included in the study. The fourth traces references used in the selected literature to find related studies.

3.4 Data Collection Process

Data collection which includes Type of article, journal name, year, topic, title, keywords, country, research methodology, results and so on is done through extraction from the confidence application.

3.5 Selection of Data Items

The selection of data/information items taken from articles includes:

First Demographics Article consisting of the distribution of studies related to worldview in Islamic education curriculum development, countries that conduct research related to worldview in Islamic education curriculum development, distribution of research methods. The second is related to the various worldviews/paradigms used in the development of the PAI curriculum (Table 1).

4 Result

Search results in the selected databases provide a total of 1,005 studies written in English from 2016 to 2021, matching the keywords that need to be analyzed. Furthermore, the articles were filtered based on title, abstract, and keywords; The remaining 98 articles were then reviewed with the confidence application. In addition, we omitted five articles that were not fully accessible to the authors. Finally, a total of 53 articles were selected in the review with no additional articles resulting from scanning the reference list (Fig. 2).

Study Characteristics

This section describes the demographic data items from the 53 selected articles. The results of the study with the help of nvivo 12 plus show that 20 articles talk about Worldview (Requires table of journal identity), 22 articles talk about Spirituality (Requires table of journal identity), 25 articles talk about Paradigm (Requires table of identity of journal), 27 articles talk about Multicultural (Requires table of journal identity), 48 talk about International, 39 talk about Institution, and 32 talk about Implementation (Table 2).

Selected Study Demographics

Table 1. Keywords based on Journal

No	Journal Code	A: Implementation	B: Institution	C: International	D: multicultural	E: Paradigm	G: Spirituality	I: Worldview
1	J1	0	1	1	1	1	0	0
2	J2	1	1	1	1	1	1	1
3	J3	0	1	1	1	1	1	1
4	J4	1	0	1	0	1	0	0
5	J5	1	1	1	0	1	0	0
6	J6	1	0	1	1	1	1	0
7	J7	1	0	1	0	1	0	0
8	J8	1	1	0	0	0	1	0
9	J9	1	1	1	0	0	1	1
10	J10	1	1	1	1	1	1	0
11	J11	1	0	1	0	1	0	0
12	J12	0	1	1	1	1	1	1
13	J13	0	1	1	0	0	1	1
14	J14	0	0	1	1	0	0	0
15	J15	0	1	0	1	0	0	0
16	J16	1	1	1	0	0	0	1
17	J17	1	1	1	0	0	1	1
18	J18	1	1	1	1	1	0	1
19	J19	1	0	1	1	0	1	0
20	J20	1	1	1	1	0	0	0
21	J21	1	1	1	0	1	0	1
22	J22	1	1	1	1	0	1	1
23	J23	1	1	1	1	1	1	1
24	J24	0	1	1	0	1	0	1
25	J25	1	1	1	1	0	1	0
26	J26	1	1	1	0	1	0	0
27	J27	0	1	1	1	1	0	0
28	J28	1	0	1	0	0	1	0
29	J29	1	1	1	0	0	0	1
30	J30	0	0	1	0	0	0	0
31	J31	0	0	0	0	0	1	0
32	J32	1	1	0	0	0	0	0
33	J33	0	0	1	1	0	1	1
34	J34	0	1	1	0	1	1	0
35	J35	1	1	1	0	1	0	0
36	J36	1	0	1	1	0	0	0

(continued)

Table 1. (continued)

No	Journal Code	A: Implementation	B: Institution	C: International	D: multicultural	E: Paradigm	G: Spirituality	I: Worldview
37	J37	0	1	1	0	0	0	1
38	J38	1	0	1	0	0	0	0
39	J39	1	1	1	1	1	0	1
40	J40	0	1	1	1	0	0	0
41	J41	0	1	1	1	1	0	0
42	J42	1	1	1	1	1	1	0
43	J43	0	1	1	0	0	1	0
44	J44	1	0	0	0	1	0	0
45	J45	1	1	1	1	0	0	0
46	J46	0	1	1	1	1	0	1
47	J47	0	1	1	1	0	0	0
48	J48	0	0	1	1	0	0	0
49	J49	0	1	1	0	1	1	1
50	J50	1	1	1	0	0	0	0
51	J51	1	1	1	1	1	1	1
52	J52	1	1	1	1	0	0	1
53	J53	0	1	1	0	0	1	0
	Amount	32	39	48	27	25	22	20

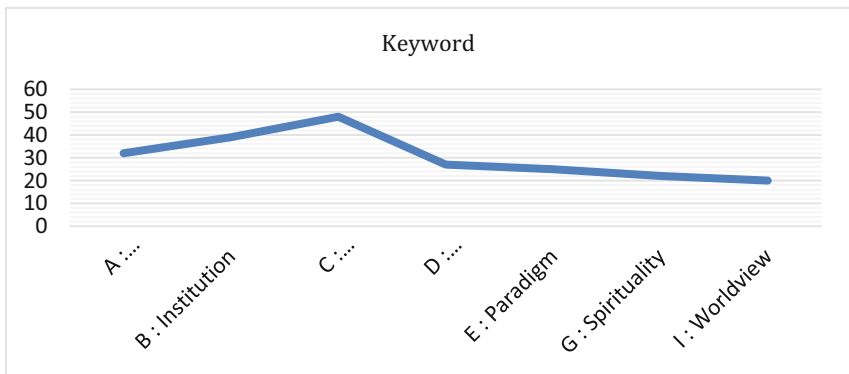
**Fig. 2.** Keywords related to Worldview

Table 2. Distribution of Articles based on Database

No	Databases	Amount
1	Scientistdirect	8
2	Taylor&Frances	19
3	MDPI	6

Table 3. Distribution of Articles by Year

No	Year	Amount
1	2016	5
2	2017	4
3	2018	9
4	2019	1
5	2020	12
6	2021	4

Table 4. Distribution of Articles by Country

No	Country	Amount
1	Indonesia	5
2	Malaysia	3
3	turkey	7
4	Britain	1
5	UK	2
7	Belgium	1
8	Australia	1
9	Iraq	1
10	Pakistan	1
11	Qatar	1
12	No Country	11

5 Discussion

Curriculum changes in Indonesia from exclusive to inclusive (Mukminin et al., 2019) are of course closely related to the worldview that will be used, because every policy made therein contains a paradigm, which is demographically Indonesia's culture includes a country that has various kinds of entities, multi culture, culture [11]

Regarding cultural diversity, although the 2003 Education Law does not explicitly mandate multicultural education programmes, there are strong indications in the law suggesting the importance of education that promotes diversity, tolerance, and peace (Table 3). Based on the law, there are many opportunities for schools to develop and implement education [12]

The interaction of Islamic education in the field of culture (Culture area) which is continuously capable of realizing a complete human process, ideas and implementation of multicultural values is one of the right efforts to ward off growing radicalism; Indonesia consists of various tribes, races and religions spread over more than 17,000 islands. Regional languages occupy the largest number in the world (more than 500 regional languages) and several other variations are the potential and uniqueness of the Indonesian nation (Table 4). As a large nation, diversity needs to be guarded carefully, not to be contaminated with radicalism; can destroy everything [13]

The aim of education is to develop the intellectual, social, and personal potential of all students to their highest level by providing them with a just and equal education regardless of their characteristics (e.g., ethnicity, social class, use of language, religion, and other humanity). Difference). Different students and communities should not be ruled out in terms of curriculum [10] implies that, the paradigm developed is a multicultural paradigm, where multiculturalism can be understood, carrying out the core of religious teachings but not formalizing religion is part of multiculturalism [14]. Malaysia includes moral education as a response to Malaysia's multicultural society [14]

Indonesia and Malaysia as adjacent countries, in terms of ideology or paradigm have the same problem, namely the rapidly growing Radical ideology. In the Indonesian context, the development of radical ideology cannot be separated from the democratic system adopted by Indonesia and the reforms in 2008 which gave birth to various kinds of social and religious organizations [15].

Educational institutions must be able to prepare themselves in order to build a complete and holistic student personality including spiritual [16–18].

Spirituality can only be experienced directly and transcends mental categories but is not anti-intellectual. In this context, the integration of spirituality into Islamic education will bring many benefits. Apart from being able to revive the integrated nature of Islamic education, this integration can improve teaching approaches that seem rigid and aggressive and can even explain the moral and ethical dimensions that are increasingly missing from the lives of the younger generation. For Islam, spirituality is integrated with scientific and constructive thinking in Islamic. From this explanation we can conclude that Islam and spirituality must complement each other, and Islamic education is based on spirituality. Spiritual aspects [19–21] include core competency, base on wisdom, and ritualistic practices.

6 Conclusions

It was found that most of the research has a trend regarding the multicultural paradigm, this is inseparable from the current world campaign. The spiritual paradigm has not been discussed much, and the use of the spiritual paradigm is more on the learning aspect.

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