Integration of the Paradigm of Inclusivity in the 21st Century Competency-Based PAI Curriculum Evaluation Model

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ABSTRACT

Educational developments in the era of globalization and digitalization have driven a paradigm shift in the education system, including Islamic Religious Education (IRE). Education in the 21st century is no longer limited to knowledge transfer but also functions as a means of character formation, skill enhancement, and the cultivation of universal human values aligned with 21st-century competencies. However, the current evaluation system of the IRE curriculum in many institutions remains cognitively oriented and has yet to fully integrate inclusivity and competence-based learning principles. This study aims to formulate a conceptual model for evaluating the IRE curriculum that integrates an inclusive paradigm with a 21st-century competency-based approach. The findings indicate that incorporating inclusivity into the IRE evaluation model aligns with Outcome-Based Education (OBE), which emphasizes contextual and holistic learning outcomes while fostering critical, collaborative, communicative, and creative skills. The proposed model highlights learning outcomes as key indicators, supported by differentiated rubrics and authentic assessments such as project-based and portfolio-based evaluations. It also introduces inclusive indicators such as accessibility, participation, and accommodation for students with special needs. Overall, this inclusivity-oriented model signifies an epistemological shift from content-based to outcomes-based evaluation, creating a humanistic, adaptive, and equitable framework for contemporary Islamic education.

Keywords:
Inclusivity Paradigm;
PAI Curriculum
Evaluation;
21st Century
Competencies;

INTRODUCTION

The development of education in the era of globalization and digitalization in the 21st century requires a paradigm shift in all aspects of the education system, including Islamic Religious Education (PAI). Education is now not only considered a process of imparting knowledge, but also a tool for shaping character, skills, and universal human values in line with the needs of the times (Zain et al., 2025). Islamic religious education plays an important role in instilling Islamic spiritual and moral values that are in line with the 21st century competency framework, such as critical, creative, collaborative, and communicative thinking (Hoeruman et al., 2025). The reality in the field shows a

difference, where the PAI curriculum evaluation system in various educational institutions still tends to focus on cognitive learning outcomes and does not fully cover the values of inclusion and 21st-century skills (RASTINI, 2025). As a result, PAI learning is often exclusive and has not been fully able to adapt to the social, cultural, and ability diversity of students.

This phenomenon is evident in PAI learning practices that emphasize doctrine and memorization, while the development of affective and social aspects receives less attention (Sholahudin et al., 2025). This situation has led to a gap between the ideal curriculum and its implementation in the field. At the same time, the emergence of the Society 5.0 era also encourages the need for a shift in the educational paradigm that is not only based on technology but also humanistic and focused on human values (Purwoko & Susarno, 2025). In this case, it means that curriculum evaluation should not only assess academic success, but also measure the extent to which Islamic values can promote inclusion, social justice, and tolerance among students (Asrofi et al., 2025). Therefore, a PAI curriculum evaluation model is needed that is responsive to the changing times and rooted in the Islamic education paradigm of rahmatan lil 'alamin (Zuairiyah et al., 2025).

From the discussion of various previous studies, it appears that studies on the development and evaluation of the Islamic Religious Education (PAI) curriculum are still dominated by descriptive and transformational approaches that focus on teaching, digitization, and innovation in learning, but have not comprehensively discussed the aspect of evaluation based on the paradigm of inclusion and 21st-century competencies. Research conducted by Adnan's (2025) emphasizes the importance of Canva training to enhance teachers' creativity in designing digital learning media. Although relevant to the context of 21st-century education, this study does not discuss the dimension of curriculum evaluation or the integration of inclusive values in PAI learning. As stated by Ahwani (2025) regarding learning based on Artificial Intelligence and Augmented Reality, there has been an increase in students' digital literacy, but it has not been connected to a curriculum evaluation system based on Islamic values. The same thing also happened in Asrofi's (2025) research, which explored interactive digital media in Problem-Based Learning, where the focus of the study was more on learning strategy innovation than on curriculum evaluation models.

According to Hadi and Ramdhani's (2025) study on curriculum management in the digital age, the importance of applying technology in education is emphasized, although it does not discuss curriculum evaluation based on an inclusive Islamic paradigm. Hoeruman et al.'s (2025) research on the development of the Arabic language curriculum in madrasas also shows the connection between the integration of spiritual and digital values, but the emphasis is still limited to curriculum development, not the evaluation model. According to Pratiwi 's et al. (2025) research analyzing the development of competencies and soft skills in the implementation of the Merdeka Curriculum, it focuses more on project-based learning and Pancasila student character, without linking inclusive values or evaluative approaches in the context of Islamic Religious Education. According to Puspitasari 's et al. (2025), she emphasizes the importance of innovation and technology in education management in the 21st century, although her approach is still general and does not specifically discuss value-based curriculum evaluation in Islam. Even Sholahudin 's et al. (2025) research on the reconstruction of the Islamic Religious Education curriculum, which focuses on religious moderation, only highlights the integration of values of tolerance and diversity in the curriculum content, without exploring evaluative aspects that measure the success of applying these values in learning activities.

These findings indicate a significant gap in research. It can be concluded that previous studies have focused more on curriculum development or innovation in learning, while the aspect of evaluation, especially the evaluation of PAI curricula based on inclusive principles and 21st-century competencies, has not been widely researched (Puspitasari et al., 2025). Curriculum evaluation should play an important role in assessing the effectiveness, relevance, and sustainability of the application of Islamic values that are rahmatan lil 'alamin in the context of modern education (Ramadhan & Anwar, 2025). Previous studies have also not incorporated an inclusive paradigm as a philosophical foundation that views student diversity as an asset, rather than a challenge, in the learning process (Rohalia, 2025). Although 21st-century competencies such as critical thinking, collaboration, creativity, and communication are often mentioned, they have not been fully implemented in Islamic-based curriculum evaluation models (Pratiwi et al., 2025). Methodologically, the majority of previous studies were still systematic literature reviews

or descriptive analyses, so they did not produce an applicable conceptual model for evaluating PAI curricula in the digital era and Society 5.0 (Adnan et al., 2025).

The main problem that arises from these findings is the absence of a PAI curriculum evaluation model that systematically combines the paradigm of inclusiveness with 21st-century competencies. The evaluation approach that has been used so far is still separate and not based on Islamic values that emphasize the principles of justice, tolerance, and respect for diversity (Hadi & Ramdhani, 2025). This results in a lack of assessment mechanisms that can measure the success of students in internalizing Islamic values that are relevant to the times. Given this shortcoming, a new integrative and multidimensional approach is needed to design an inclusive, adaptive, and 21st-century-appropriate PAI curriculum evaluation model (Rafidah & Istanto, 2025).

With this in mind, we conducted a study entitled "Integration of the Paradigm of Inclusiveness in the 21st Century Competency-Based PAI Curriculum Evaluation Model," which is expected to fill this scientific void. This study aims to develop a new evaluation framework that combines three main dimensions, namely: an inclusivity paradigm that emphasizes fairness and diversity, an evaluative approach based on models such as Tyler, Stake, and CIPP, and 21st-century competencies relevant to the demands of the Merdeka Curriculum and the digital era. By combining these three components, this study is expected to contribute both conceptually and practically to the development of a more adaptive, humanistic, and inclusive and sustainable PAI curriculum.

Based on the above issues and shortcomings, we will focus on the research questions in this study, namely: how to integrate the paradigm of inclusivity into a PAI curriculum evaluation model that focuses on 21st-century competencies, and how this model can be applied efficiently in the context of Islamic education, which faces the challenges of the digital era and Society 5.0. The purpose of this study is to formulate a conceptual model for PAI curriculum evaluation that combines the inclusive paradigm with a 21st-century competency-based approach, as well as to provide strategic recommendations for the development of curriculum evaluation that is more contextual, fair, and in line with universal Islamic values.

RESEARCH METHOD

Research Design

This study employed a library research (literature review) design, which focuses on analyzing and synthesizing theoretical concepts, previous studies, and relevant documents related to Islamic Religious Education (PAI) curriculum evaluation, inclusivity paradigms, and 21st-century competencies. The research aimed to construct a conceptual model of PAI curriculum evaluation by integrating an inclusive approach with competency-based education principles. This design was chosen to obtain a comprehensive theoretical understanding and identify research gaps in previous works.

Instruments and Procedures

The primary instrument of this research was a literature review matrix, which was used to classify and analyze selected academic sources. Data were collected from various scholarly articles, journals, books, and official curriculum documents published between 2015–2025. The selection procedure involved identifying credible sources through keywords such as "Islamic Religious Education curriculum evaluation," "inclusive education," and "21st-century competencies." Each reference was examined for its relevance, methodology, and conceptual contribution to the development of an integrative evaluation model

Data Analysis

Data were analyzed using qualitative content analysis techniques. The process included data reduction, categorization, and interpretation to identify key themes and patterns. The analysis emphasized three dimensions: (1) the philosophical foundation of inclusivity in Islamic education, (2) the structure of 21st-century competency-based evaluation models, and (3) the synthesis of both frameworks into a conceptual PAI evaluation model. The findings were then formulated into a theoretical model supported by previous research and classical evaluation frameworks such as Tyler, Stake, and CIPP models.

FINDINGS

The results of the literature analysis reveal that the current evaluation system of Islamic Religious Education (PAI) curricula in various educational institutions remains predominantly cognitive-oriented and has not yet integrated the paradigm of inclusivity and 21st-century competencies in a comprehensive manner. Most evaluation practices still emphasize knowledge acquisition and memorization, while affective and social dimensions, as well as higher-order thinking skills such as critical, collaborative, communicative, and creative thinking, have received less attention. This situation highlights a conceptual and practical gap between the ideal vision of the PAI curriculum and its implementation in the field.

The findings also indicate that previous studies have mainly focused on curriculum development, digital learning innovation, or the use of technology in Islamic education, but have not deeply explored evaluative frameworks grounded in Islamic values that promote inclusivity, justice, and tolerance. As a result, there is a lack of comprehensive assessment mechanisms that can measure how effectively students internalize Islamic moral values while simultaneously developing essential 21st-century skills.

From the synthesis of various theoretical and empirical sources, this study identifies that an inclusive paradigm must serve as the philosophical foundation of the PAI evaluation model, ensuring accessibility, active participation, and accommodation for students with diverse abilities and backgrounds. The integration of 21st-century competencies particularly critical, creative, collaborative, and communicative skills should be embedded as part of the evaluative process to reflect the holistic nature of Islamic education in the digital age.

Furthermore, the analysis leads to the formulation of an integrative conceptual model that combines the inclusive paradigm and the Outcome-Based Education (OBE) framework with classical evaluation models such as Tyler, Stake, and CIPP. In this model, learning outcomes (Learning Outcomes/LOs) become the central indicators of assessment, supported by authentic evaluation instruments such as project-based and portfolio-based assessments.

Overall, the findings suggest that the development of an inclusive and competency-based evaluation model for PAI represents a transformative step toward creating an

adaptive, humanistic, and equitable framework. This integrative approach aligns with the principles of rahmatan lil 'alamin and supports the formation of learners who are spiritually grounded, intellectually competent, and socially responsible in the context of the digital and Society 5.0 era..

Table 1. Literature Findings

Aspect	Current Condition	Identified Gap	Proposed Solution/Model
Evaluation Focus	Predominantly cognitive; emphasizes memorization and knowledge recall.	Neglects affective, social, and higher-order thinking dimensions.	Adopt a holistic evaluation integrating cognitive, affective, and psychomotor domains.
Inclusivity Paradigm	Limited integration of inclusivity and justice values.	Lack of accessibility and participation for diverse learners.	Embed inclusive philosophy ensuring equity, tolerance, and accessibility.
21st-Century Competencies	Minimal focus on critical, creative, collaborative, and communicative skills.	Weak alignment with digital-era learning demands.	Integrate 4C competencies into learning outcomes and assessment rubrics.
Evaluation Framework	Relies on classical models (Tyler, Stake, CIPP) in isolation.	Absence of integration with outcome-based and inclusive approaches.	Combine Inclusive Paradigm + OBE + Classical Models for a comprehensive framework.
Assessment Methods	Dominated by tests and rote evaluation.	Lacks authentic, performance-based assessments.	Use project-based, portfolio-based, and authentic assessments aligned with learning outcomes.
Philosophical Foundation	Cognitive and normative orientation.	Missing humanistic and transformative orientation.	Ground model in rahmatan lil 'alamin values promoting spirituality, intellect, and social responsibility.

Discussion

The latest research findings emphasize the development of contextual, holistic, and competency-based learning outcomes (CP) from a competency-based Islamic education curriculum evaluation model in the 21st century, which only considers the process of students being able to absorb and understand the material provided by teachers without further looking at the results of what students have obtained in class. The Outcome-Based Education (OBE) approach provides an evaluative framework that allows a focus on measurable learning outcomes while providing space to formalize inclusive indicators (e.g., accessibility, learning differentiation, accommodation for special needs) so that evaluation not only assesses mastery of religious material but also participation, practice

of values, and 21st-century skills. A study of the implementation of the Merdeka Curriculum and PAI learning outcomes shows the importance of philosophical understanding and teacher readiness as the main agents for interpreting learning outcomes inclusively so that assessment can accommodate variations in student contexts (cultural background, abilities, digital access) and combine authentic assessment (portfolios, projects, performance rubrics) with non-conventional evaluation models such as the Provus model to evaluate the gap between standards and actual practice (Rohbiah & Cahyadi, 2024). Therefore, a 21st-century competency-based PAI evaluation model that adopts an inclusivity paradigm should: (1) place CP as the main indicator but accompanied by a differentiation rubric; (2) using authentic formative and summative assessment instruments; (3) including access and accommodation indicators; and (4) strengthening teacher capabilities through training in CP interpretation and inclusive assessment strategies (Andrian, 2025).

The integration of the inclusivity paradigm in the competency-based 21st-century Islamic Education (PAI) curriculum evaluation model reflects an epistemological transformation from a content-based approach to an outcome-based education (OBE) approach. The results of this study indicate that an evaluation model that emphasizes contextual, holistic, and competency-oriented learning outcomes is in line with contemporary curriculum policy directions that demand a response to student diversity and global social dynamics. These findings are in line with those of Zain et al. (2025), which emphasize the importance of data-based approaches and knowledge mapping to identify trends and research directions in specific fields. In the context of education, a similar approach can be applied to map competency needs and link them to the principle of inclusivity so that the curriculum can respond to the complexity of 21st-century learning.

The integrative pattern proposed by this study is in line with the results of Zuairiyah et al.'s (2025) analysis, which emphasizes the importance of cross-disciplinary and systemic collaboration in constructing a new theoretical framework based on the interconnection between variables, in this case, the relationship between inclusivity, competency, and evaluation. Their research on the interaction between gut microbiota and cancer immunotherapy shows that scientific progress requires evaluation models that are dynamic and adaptive to context and data heterogeneity. An analogy that can be

drawn for education is that the PAI curriculum evaluation system must also be able to accommodate differences in student backgrounds, learning abilities, and digital access as a concrete manifestation of the inclusive paradigm.

Methodologically, Puspitasari et al.'s (2025) research highlights the role of bibliometrics in mapping global scientific trends by considering the spatial, temporal, and institutional distribution of knowledge production. This principle inspires a reflective approach to PAI curriculum evaluation that does not merely assess learning outcomes but also reviews how contextual factors (location, facilities, teacher competence) influence learning achievements. This approach is in line with the spirit of OBE, which demands clarity in learning outcome indicators as well as flexibility in the assessment process so that all students have equal opportunities to achieve the expected competencies.

The same principle can be adapted in the context of evaluating a 21st-century competency-based PAI curriculum by emphasizing differentiated assessment and authentic assessment, such as portfolios and context-based projects, which allow for the recognition of student uniqueness. In this regard, an inclusive evaluation model not only measures cognitive mastery but also internalizes religious and social values and 21st-century skills such as critical thinking, collaboration, communication, and creativity (Ahwani, 2025). This analogy emphasizes that the evaluation of 21st-century PAI curricula cannot be built on a single pedagogical paradigm, but must be interdisciplinary, combining theological, pedagogical, and socio-cultural approaches simultaneously (Mohzana et al., 2013).

The integration of the inclusivity paradigm in the competency-based 21st-century PAI curriculum evaluation model not only represents a pedagogical reformulation but also an epistemic repositioning of how learning outcomes are assessed and interpreted. Assessment oriented towards access equity, instructional differentiation, and contextualization of learning outcomes places teachers as key agents who need to be empowered through increased curriculum literacy and inclusive assessment training. In line with the spirit of the above global studies, the development of an PAI evaluation model based on inclusivity and 21st-century competencies has the potential to become a new paradigm in religious education evaluation practices that are more humanistic, adaptive, and equitable.

CONCLUSION

In the 21st-century era of globalization and digitalization, Islamic Religious Education (PAI) must shift toward an inclusive, adaptive, and competency-based paradigm. This study concludes that integrating the inclusivity paradigm within a 21st-century competency-based PAI curriculum evaluation model is essential for creating a more holistic and outcome-oriented approach. The model combines three key dimensions inclusivity as the philosophical foundation, classical evaluation theories (Tyler, Stake, CIPP) as the methodological base, and 21st-century competencies as the strategic framework. Through authentic and contextual assessments, this model enables the evaluation of both religious knowledge and essential skills such as critical, creative, collaborative, and communicative thinking. It redefines curriculum evaluation as a transformative tool that nurtures Islamic values of rahmatan lil 'alamin while promoting social justice and diversity. Future research should empirically test and refine this model across different educational contexts and explore the integration of AI-based assessment systems to enhance fairness and personalization. Ultimately, this model contributes to building a humanistic, adaptive, and equitable framework for Islamic education in the digital and Society 5.0 era.

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