



Islamic Teacherpreneurship and The Future of Multicultural PAI Education: Reconsidering Pedagogy, Identity, and Social Engagement

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Received: December 15, 2025, *Revised:* September 2, 2026, *Accepted:* September 6, 2026,
Published: September 7, 2026

Abstract: The multicultural reality in Indonesian society presents increasingly complex challenges for Islamic Religious Education (PAI) education, especially in the aspects of pedagogy, teacher identity, and social engagement. The conventional approach to PAI learning tends to emphasize the normative transmission of religious teachings but has not fully addressed the social, cultural, and ethical dynamics that arise in a pluralistic society. This article aims to reconsider the future of multicultural PAI education through the conceptual framework of Islamic teacherpreneurship, by positioning teachers not only as transmitters of religious knowledge, but also as pedagogical innovators, value creators, and agents of social change. This study uses a qualitative approach with a type of critical literature study. Data were obtained from academic books, articles from reputable national and international journals, as well as policy documents relevant to Islamic education and multiculturalism. Data analysis was carried out through thematic analysis to identify, classify, and synthesize key themes related to multicultural pedagogy, teacher professionalism and identity, and social engagement in the context of PAI education. The results of the study show that Islamic teacherpreneurship can serve as a transformative pedagogical framework that allows PAI teachers to integrate Islamic values, multicultural sensitivity, and creative innovation in responding to contemporary educational challenges. This approach also contributes to the reconstruction of the identity of PAI teachers and the strengthening of the social role of teachers in diverse societies. This article makes a conceptual contribution to the development of Islamic education by offering an integrative framework for reorienting multicultural PAI education in the midst of the process of social transformation.

Keywords: Islamic teacherpreneurship; multicultural education; pedagogy; teacher identity; social engagement

Introduction

Islamic Religious Education (PAI) in Indonesia is thriving in a social landscape characterized by increasingly complex cultural, religious, ethnic, and social background diversity. This condition places education as a strategic space to build understanding across differences and strengthen social cohesion in a pluralistic society, as affirmed in the study of multicultural education (Banks, 2020). From a sociopedagogical perspective, religious learning can no longer be understood as a process of normative doctrine transmission, but as an educational praxis that interacts directly with the social reality of students (Nieto & Bode, 2020). In the Indonesian context, PAI has a moral and pedagogical responsibility to instill moderate Islamic values and social justice, in line with the global inclusive education agenda (UNESCO, 2020). The national policy framework also emphasizes the importance

of PAI's role in strengthening religious tolerance and moderation in a multicultural society (Ministry Indonesia, 2022)

Along with the rapid social, cultural, and technological changes, PAI learning practices are still often dominated by conventional pedagogical approaches that are oriented towards textual and one-way delivery of material. This kind of learning pattern tends to place teachers as the sole authority of knowledge, while students are positioned as passive recipients of religious teachings (Freire, 1970). In the context of a multicultural society, this approach has the potential to ignore the social experiences, cultural backgrounds, and diversity of students' identities that should be an integral part of the learning process (Gorski, 2020). In addition, the changing global education landscape requires teachers to have innovative and adaptive capacities in designing learning that is relevant to students' real lives (OECD, 2021). This condition shows that there is a gap between the pedagogical practice of PAI that runs and the need for religious education that is responsive to contemporary social realities.

The change in the educational context puts PAI teachers in a strategic position that demands a redefinition of professional roles and identities. Teachers are no longer sufficiently understood as curriculum implementers, but rather as pedagogical subjects who have autonomy, creativity, and social responsibility in shaping students' learning experiences (Hargreaves & Fullan, 2020). The identity of PAI teachers is also formed through the interaction between Islamic values, the demands of professionalism, and the social dynamics of the society where education takes place (Santoro & Kennedy, 2021). In the context of multicultural education, teachers' capacity to read social realities and manage diversity becomes an important part of meaningful pedagogical practices (Mulyono & Wekke, 2021). This situation opens up space for the development of pedagogical approaches that are able to integrate innovation, religious values, and social involvement more fully.

In the development of contemporary educational discourse, the concept of *teacherpreneurship* emerged as an approach that places teachers as actors of pedagogical innovation who are able to create added value in the learning process. This concept emphasizes the capacity of teachers to develop creativity, professional independence, and the courage to respond to educational challenges through innovative practices that are oriented to the needs of students (Liu & Chaemchoy, 2024). In the context of Islamic education, this approach needs to be placed within the framework of Islamic values so as to give birth to the idea of *Islamic teacherpreneurship* that is not only oriented towards innovation, but also on ethics, benefits, and social responsibility (Auda, 2021). This approach views PAI teachers as pedagogical actors who play an active role in connecting religious values with multicultural realities creatively and contextually (Hadar & Benish-Weisman, 2021).

Academic studies on multicultural PAI education in Indonesia have so far placed the issue of diversity in the normative and value realms, with an emphasis on tolerance, religious moderation, and social harmonization. This approach is important, but it often stops at the conceptual level without an in-depth reading of the pedagogical implications and transformation of the role of teachers in daily learning practices (Saefuddin & Rosyada, 2020). On the other hand, the discourse of *teacherpreneurship* in education generally develops in the context of general education and school management, with a focus on teacher innovation and professionalism, without a strong link to religious education (Darling-Hammond et al., 2020). This condition shows that there is a separation of studies between multicultural PAI education and innovative capacity development of teachers, so that there is no conceptual framework that integratively bridges the two in the context of Islamic education.

This condition shows that strengthening multicultural PAI education still requires an approach that is able to touch the pedagogical dimension more operationally and contextually. The focus on the value of religious tolerance and moderation has not been fully followed by the formulation of a model of teacher roles that is adaptive to social changes and the diverse needs of students (Abidin & Mulyasa, 2021). In fact, multicultural dynamics require PAI teachers to have reflective and innovative capacity in managing learning that is not only informative, but also transformative for students' social experiences (Biesta, 2020). These limitations show the need for a conceptual framework that can bring together Islamic values, pedagogical innovation, and multicultural sensitivity in PAI educational practices.

This article positions *Islamic teacherpreneurship* as a conceptual approach that has the potential to answer these needs. This approach is understood as an effort to reconstruct the role of

PAI teachers by emphasizing pedagogical creativity, professional independence, and orientation to the creation of social values based on Islamic ethics (Auda, 2021). Through this framework, PAI teachers are seen not only as curriculum implementers, but as actors who actively design learning experiences that are relevant to the multicultural realities of learners (Liu & Chaemchoy, 2024). This position allows PAI education to interact more meaningfully with the social context without losing its normative foundation.

Based on this background, this article aims to reconsider the future of multicultural PAI education through the integration of the concept of *Islamic teacherpreneurship* in pedagogical practice. The focus of the study is directed at three main aspects, namely the reconstruction of PAI pedagogy, the formation of teachers' professional identities, and the strengthening of teachers' social involvement in multicultural societies. Through this approach, the article is expected to make a conceptual contribution to the development of Islamic education that is more responsive to social change, as well as enriching the discourse on the role of PAI teachers in the context of contemporary education.

Multicultural education is understood as a pedagogical approach that places cultural diversity, religion, and social identity as a basic reality in the educational process. Within this framework, education not only functions to transmit knowledge, but also builds students' critical awareness of diversity and the accompanying social relations (Banks, 2020). This perspective emphasizes that curriculum, learning strategies, and teacher-student relationships need to be designed to accommodate diverse life experiences in order for education to have broader social relevance (Nieto & Bode, 2020). Thus, multicultural education is oriented towards strengthening justice, inclusivity, and respect for differences as part of pedagogical goals. In the context of Islamic education, a multicultural approach requires a rereading of the function of Islamic Religious Education (PAI) in the midst of a pluralistic society. PAI is not only understood as a means of internalizing normative teachings, but also as a space for value dialogue that allows students to understand Islam in its relationship with plural social reality (Mulyono & Wekke, 2021). This perspective positions PAI as a vehicle for the formation of open, moderate, and socially just religious attitudes, in line with the principles of Islamic education that are *rahmatan lil 'alamin* (Asrori, 2016). Through a multicultural approach, PAI is expected to be able to foster ethical and social awareness without losing its theological foundation.

A number of studies show that the implementation of multicultural PAI still faces challenges at the level of pedagogy and learning practice. The emphasis on cognitive and normative aspects often makes the social experience dimension of students less accommodated in the learning process (Saefuddin & Rosyada, 2020). In fact, religious education that operates in a multicultural context requires pedagogical strategies that are sensitive to the social and cultural background of students so that learning becomes meaningful and contextual (Abidin & Mulyasa, 2021). This condition shows that the development of multicultural PAI cannot be separated from efforts to reform pedagogical approaches and the role of teachers in responding to diversity creatively and reflectively. The concept of *teacherpreneurship* develops from the discourse of teacher professionalism which emphasizes the role of teachers as agents of innovation in education. In this perspective, teachers are understood as individuals who have the capacity to creatively create, develop, and implement pedagogical ideas to improve the quality of learning (Liu & Chaemchoy, 2024). *Teacherpreneurship* is not interpreted as an entrepreneurial activity in an economic sense alone, but as a professional attitude that places innovation, the courage to experiment, and pedagogical autonomy as part of the teacher's identity (Hadar & Benish-Weisman, 2021). This approach emphasizes that the quality of education is highly determined by the ability of teachers to respond to changes in the learning context in an adaptive manner.

In the context of Islamic education, the concept of *teacherpreneurship* requires conceptual adjustments to be in harmony with Islamic values. The integration of ethical values, welfare, and social responsibility is an important element in formulating *Islamic teacherpreneurship* as a distinctive pedagogical approach (Auda, 2021). This approach views pedagogical innovation not as a purely individual goal, but as a collective effort to deliver meaningful and socially valuable learning (Helmawati et al., 2024). Thus, *Islamic teacherpreneurship* places teachers' creativity in a moral and social frame that is oriented towards the formation of students' character. A number of studies show that a *teacherpreneurship-based* approach contributes to strengthening teachers' professional identities and increasing their involvement in innovative learning practices. Teachers who have a

teacherpreneurial orientation tend to be more reflective, proactive, and open to collaboration in developing learning strategies that are relevant to the needs of students (Darling-Hammond et al., 2020). In the context of religious education, this approach opens up space for PAI teachers to design learning that is not only informative, but also contextual and transformative for students' social experiences (Rahman & Hamdan, 2023). This framework is an important basis for understanding *Islamic teacherpreneurship* as a potential pedagogical approach in multicultural PAI education.

Pedagogy in contemporary education is increasingly understood as a social praxis that goes beyond the activity of delivering learning materials. Pedagogy is not only related to teaching methods and strategies, but also to the way teachers interpret their relationship with students and the social context in which learning takes place (Biesta, 2020). In this perspective, learning is seen as an interaction space that shapes students' learning experiences, social awareness, and ethical orientation. A reflective pedagogical approach places the teacher as an active subject who designs the learning experience taking into account the social and cultural realities of the learner. Teachers' professional identities are formed through dynamic processes, influenced by personal values, institutional demands, and social interactions in educational practices. Teacher identities are not static, but are continuously constructed through teaching experience, professional reflection, and involvement in the educational community (Hargreaves & Fullan, 2020). In the context of religious education, teacher identity is also closely related to the integration between professional roles and Islamic values that are lived in daily life (Santoro & Kennedy, 2021). This process puts PAI teachers in a position that demands a balance between pedagogical competence, moral integrity, and social sensitivity.

Teachers' social involvement is an important dimension in education oriented towards diversity and social justice. Teachers not only play a role in the classroom, but also interact with the wider social environment as part of a community of people. This engagement allows teachers to understand students' social contexts more deeply and design learning that is relevant to the realities of their lives (Gorski, 2020). In multicultural PAI education, the social involvement of teachers contributes to strengthening the role of religious education as a means of forming dialogical and empathetic attitudes in a pluralistic society (Mulyono & Wekke, 2021). The relationship between pedagogy, teacher identity, and social involvement is an important conceptual foundation in understanding the strategic role of PAI teachers in the era of social transformation.

Method

This research uses a qualitative approach with the aim of understanding and interpreting in depth the ideas, concepts, and discourses that develop in multicultural PAI education and *Islamic teacherpreneurship*. The qualitative approach was chosen because it allows researchers to explore meaning, concept relationships, and thought constructions contextually, rather than through statistical measurements (Sugiyono, 2022). Within this framework, researchers view the reality of education as a complex and dynamic social phenomenon, thus requiring interpretive and reflective reading. The type of research used is *critical library research*. Through this approach, the researcher places the academic literature as a field of analysis to critically examine various theories, research results, and conceptual thinking relevant to multicultural PAI education and the role of teachers. Critical literature studies allow researchers not only to summarize existing views, but also to conduct conceptual dialogues between sources to find patterns, tensions, and opportunities for the development of new ideas (D. Creswell & John, 2018).

The data sources in this study are in the form of secondary data obtained from academic books, articles from reputable national and international journals, and relevant education policy documents. The researcher selects sources purposively by considering the novelty of the study, the reputation of the publisher or journal, and the relevance of the substance to the focus of the research. This selection process is carried out to ensure that the data analyzed has adequate academic quality and reflects the development of the latest discourse. Data analysis was carried out using thematic analysis. In the initial stage, the researcher conducted an intensive reading of the sources studied to identify key themes related to multicultural PAI pedagogy, teacher professional identity, and social engagement. These themes are then grouped into interconnected conceptual categories. The next stage is critical synthesis, where researchers integrate thematic findings into a coherent conceptual framework (J. W. Creswell, 2015).

In this study, the researcher serves as the primary instrument in analyzing and interpreting the collected literature. Rather than occupying a completely neutral or passive position, the researcher engages actively with the data through a reflective, critical, and interpretive process. The analysis is therefore shaped by the researcher's academic background, theoretical orientation, and scholarly perspective, all of which may influence how information is understood and contextualized. Recognizing these influences is essential within qualitative research because interpretation is inherently connected to the researcher's engagement with the data. Accordingly, reflexivity is applied throughout the research process to encourage awareness of potential assumptions, perspectives, and interpretive tendencies. This reflexive position enables the researcher to critically examine how conclusions are developed from the reviewed literature while maintaining analytical consistency. At the same time, transparency in explaining the reasoning behind interpretations strengthens the credibility of the study. Thus, the researcher's active and reflexive role contributes to a systematic, critical, and academically accountable interpretation of the literature (Sugiyono, 2020).

Results and Discussion

Islamic Teacherpreneurship as a Reorientation of PAI Pedagogy

The findings of the literature review indicate that *Islamic teacherpreneurship* can be conceptualized as a pedagogical framework that positions PAI teachers as innovative, reflective, and proactive agents in the learning process. Across the reviewed studies, PAI teachers are no longer regarded merely as instructors responsible for transmitting religious knowledge. Instead, they are increasingly understood as learning designers who develop creative educational experiences by connecting Islamic teachings with the diverse cultural and social realities of their students. This perspective reflects a significant transformation in the orientation of PAI pedagogy, moving beyond predominantly textual and normative instruction toward approaches that are contextual, participatory, and transformative. Within this framework, *Islamic teacherpreneurship* represents an integrated approach that combines Islamic principles, pedagogical creativity, professional initiative, and awareness of social diversity. Consequently, PAI teachers are encouraged to develop learning practices that are not only academically meaningful but also responsive to multicultural environments. This approach strengthens the relevance of Islamic education in addressing contemporary educational and social challenges.

The findings are consistent with the broader concept of *teacherpreneurship*, which views teachers as important agents of pedagogical transformation. Within this perspective, teachers are not limited to implementing predetermined instructional procedures, but are recognized as professionals who possess the autonomy and creative capacity to develop new responses to emerging educational needs. Their role involves identifying challenges within the learning environment, evaluating existing practices, and creating innovative strategies that can improve the quality and relevance of education. Professional autonomy enables teachers to make informed pedagogical decisions according to the characteristics, needs, and social contexts of their students. At the same time, innovative capacity encourages them to experiment with alternative approaches, learning resources, and educational activities. In this sense, *teacherpreneurship* highlights the importance of teacher initiative, creativity, adaptability, and reflective practice in addressing complex educational challenges. The concept consequently strengthens the understanding of teachers as proactive professionals who contribute not only to classroom improvement but also to broader pedagogical change (Liu & Chaemchoy, 2024). In the perspective of critical pedagogy, this shift can be read as an effort to free learning from a one-way transmission pattern towards a dialogical and meaningful educational praxis (Freire, 1970).

When integrated with Islamic principles, *Islamic teacherpreneurship* broadens the concept of pedagogical innovation beyond creativity and instructional effectiveness. It incorporates ethical responsibility, moral integrity, and concern for collective well-being as essential components of educational practice. In this perspective, innovation developed by PAI teachers is not merely directed toward improving learning outcomes or adopting new teaching strategies, but also toward ensuring that educational activities reflect Islamic values and contribute positively to students and their wider communities. Teachers are therefore encouraged to design learning experiences that promote responsibility, justice, empathy, cooperation, and social awareness. Thus, *Islamic teacherpreneurship* positions pedagogical innovation within a broader framework of ethical commitment and social

benefit (Auda, 2021). Thus, the reorientation of PAI pedagogy through this approach is not just a change in teaching methods, but a transformation of the way teachers interpret their role in the educational process.

In the contemporary Indonesian educational context, multicultural challenges have become increasingly prominent as interactions among different cultural backgrounds, religious traditions, and social identities continue to intensify in both public and digital spaces. These developments have created new demands for PAI teachers, who are expected to respond effectively to students with diverse experiences, perspectives, cultural backgrounds, and levels of religious understanding. At the same time, teachers must demonstrate greater sensitivity toward social issues that influence students' everyday lives. Religious education can no longer operate exclusively through approaches that emphasize the transmission of normative and textual knowledge. When pedagogical practices remain rigid and disconnected from students' social realities, PAI learning may become less relevant and less capable of addressing the challenges associated with multicultural life (Mintasih et al., 2024).

In this situation, *Islamic teacherpreneurship* provides an alternative perspective for strengthening the pedagogical capacity of PAI teachers. The concept encourages teachers to become proactive educational actors who are capable of identifying students' needs and developing learning experiences that are contextual, innovative, and responsive to changing social conditions. Rather than treating multicultural diversity as an obstacle, teachers can transform it into an educational resource that enriches classroom interaction and encourages students to develop appreciation for differences. Through creative learning activities, dialogue, collaboration, and reflection, Islamic values can be connected more meaningfully with the experiences of students living within a diverse society.

Based on theoretical analysis and consideration of contemporary educational realities, *Islamic teacherpreneurship* can be viewed as a framework for reorienting PAI pedagogy toward a more transformative direction. This reorientation involves the integration of Islamic ethical principles, pedagogical innovation, and multicultural sensitivity within everyday teaching practices. Islamic values serve as the normative and ethical foundation, while pedagogical innovation enables teachers to formulate learning strategies that are adaptive to students' needs and contemporary developments. Multicultural sensitivity ensures that these practices recognize diversity and promote mutual respect, dialogue, inclusion, and social responsibility (Hargreaves & Fullan, 2020).

The pedagogical reorientation offered by *Islamic teacherpreneurship* therefore extends beyond the introduction of new instructional techniques. It represents a broader transformation in how teachers understand the purpose, process, and social function of PAI education. Through this approach, PAI can become more closely connected to students' lived experiences and the challenges they encounter in multicultural and digitally connected environments. Consequently, *Islamic teacherpreneurship* provides an important conceptual foundation for understanding how PAI teachers can contribute to developing religious education that is contextual, inclusive, creative, and socially meaningful, while simultaneously strengthening the future relevance and transformative potential of multicultural PAI education.

Reconstruction of the Identity of PAI Teachers

The findings indicate that the identity of PAI teachers within contemporary educational discourse has undergone a significant transformation, moving beyond the conventional image of teachers primarily responsible for transmitting normative religious knowledge. PAI teachers are increasingly positioned as professional educational actors who simultaneously perform pedagogical, social, and cultural functions. The literature reviewed demonstrates that their role extends to helping students interpret and construct the meaning of religion through connections with their everyday experiences, social environments, and cultural contexts. Consequently, teacher identity encompasses reflective, creative, adaptive, and contextual dimensions that enable PAI teachers to respond appropriately to student diversity and changing educational conditions. This broader understanding requires teachers to critically reflect on their pedagogical practices while developing innovative approaches that remain grounded in Islamic values. Within this context, *Islamic teacherpreneurship* contributes to the development of a more dynamic professional identity by encouraging PAI teachers to combine religious integrity, pedagogical creativity, social awareness, and responsiveness to multicultural realities in the learning process.

These findings are consistent with the perspective of teacher professional identity theory, which conceptualizes identity as a dynamic and socially constructed process rather than a fixed personal attribute. From this perspective, teachers continually develop their professional identities through interactions with students, colleagues, educational institutions, and the wider social environment. Professional practice provides opportunities for teachers to negotiate their roles, values, beliefs, and responsibilities, while reflective processes enable them to evaluate and reshape their understanding of themselves as educators. Professional relationships also contribute significantly by influencing how teachers interpret expectations and respond to changing educational contexts. Therefore, teacher identity develops continuously through the interaction between individual reflection, professional experience, and social relationships (Hargreaves & Fullan, 2020).

From this perspective, teacher identity should be understood as a dynamic and continuously evolving construct rather than a fixed characteristic. It develops through teachers' accumulated pedagogical experiences, interactions with learners and colleagues, and active participation in processes of educational transformation. Each teaching experience provides opportunities for educators to reconsider their beliefs, professional responsibilities, and approaches to learning. Engagement with educational change can further shape teachers' perceptions of their roles and strengthen their capacity to adapt to emerging demands. Within the field of religious education, professional identity has an additional dimension because it is closely connected to ethical principles and religious values that influence teachers' everyday conduct. These values are reflected not only in classroom instruction but also in teachers' attitudes, relationships, decision-making, and interactions with the wider community. Consequently, the professional identity of religious education teachers develops through the continuous integration of pedagogical experience, professional reflection, ethical commitment, and lived values (Santoro & Kennedy, 2021). *Islamic teacherpreneurship* expands this framework by placing innovation and social responsibility as integral parts of the PAI teacher identity, not just an additional competency.

Within the contemporary Indonesian educational landscape, PAI teachers encounter professional expectations that extend considerably beyond the conventional responsibility of delivering religious knowledge. Society increasingly expects teachers to contribute to the development of moderate, inclusive, and socially responsible religious attitudes among students. These expectations become more significant as Indonesia's multicultural social structure continues to interact with rapid technological and digital developments. The emergence of social media, digital communication platforms, and increasingly open public spaces has expanded the contexts in which religious issues are discussed and contested. As a result, PAI teachers are required to engage with sensitive issues concerning religious diversity, identity, tolerance, social relations, and cultural differences (Mukarromah et al., 2025). Such developments require teachers to possess not only adequate theological knowledge but also the ability to understand social transformation and respond appropriately to changing cultural circumstances.

Under these conditions, the professional identity of PAI teachers requires continuous reconstruction. A teacher who relies exclusively on conventional normative approaches may encounter difficulties in addressing the increasingly complex realities experienced by students. The reconstruction of teacher identity through an *Islamic teacherpreneurship* perspective provides an alternative framework for responding to this challenge. Through this approach, PAI teachers are positioned as educators who possess professional autonomy, creativity, reflective capacity, and social awareness while continuing to maintain the fundamental integrity of Islamic teachings. The concept does not imply abandoning normative religious principles; rather, it emphasizes the ability to interpret and communicate Islamic values in ways that remain relevant to contemporary social and cultural contexts (Mintasih et al., 2024).

Theoretical analysis and consideration of current educational realities indicate that reconstructing the professional identity of PAI teachers represents an important prerequisite for strengthening multicultural PAI education. *Islamic teacherpreneurship* offers an integrated identity framework in which Islamic values, pedagogical creativity, and social sensitivity operate in a balanced and mutually supportive manner. Islamic values provide the ethical foundation for teachers' professional decisions, while pedagogical creativity enables them to develop learning experiences that respond to students' diverse needs. Social sensitivity, meanwhile, encourages teachers to

understand the cultural and social environments that influence students' religious perspectives and everyday experiences (Tamsiyati et al., 2026).

This reconstructed identity has important implications for PAI learning practices. Teachers are encouraged to move beyond the limited role of curriculum implementers and become active educational actors who can design learning experiences that are contextual, dialogical, reflective, and socially meaningful. Religious learning can consequently address issues that students encounter in their daily lives, including diversity, digital interaction, social conflict, tolerance, and changing forms of religious expression. In this way, PAI education becomes more than the fulfillment of curricular requirements; it develops into a transformative educational process that connects religious knowledge with students' social and cultural realities (Aliyah et al., 2026). Therefore, *Islamic teacherpreneurship* provides an important conceptual foundation for understanding how the reconstructed professional identity of PAI teachers can strengthen the relevance, inclusivity, and transformative capacity of multicultural PAI education in the future.

Strengthening Social Involvement of PAI Teachers

The findings indicate that the social engagement of PAI teachers represents an extension of their pedagogical responsibilities beyond the boundaries of the classroom. The reviewed literature demonstrates that PAI teachers can establish meaningful educational connections with the broader social environments in which students live, including their families, local communities, and wider public settings. Such engagement involves contributing to constructive social dialogue, promoting solidarity and mutual respect, and addressing social concerns that are directly connected to students' everyday experiences. This broader role demonstrates that religious education is not limited to the transmission of theological knowledge or moral principles within formal learning spaces. Instead, PAI teachers can facilitate the application of Islamic values in real-life social contexts by encouraging students to understand, discuss, and respond to contemporary social realities (Tukok et al., 2023). In this regard, *Islamic teacherpreneurship* supports a more contextual understanding of religious education, positioning PAI learning as a dynamic social practice that connects religious knowledge with community life and encourages meaningful social participation.

These findings are in line with the perspective of social justice pedagogy which places teachers as actors who are actively involved in building social awareness and empathy of students (Gorski, 2020). Within this framework, the social engagement of teachers constitutes an important dimension of their professional responsibility, particularly in ensuring that educational practices contribute to the development of equitable, inclusive, and harmonious social relationships. Teachers are therefore expected to extend their educational roles beyond classroom instruction by responding to social conditions and encouraging students to engage constructively with their surrounding communities. The concept of *teacherpreneurship* further strengthens this orientation by highlighting teachers' initiative, creativity, independence, and willingness to develop innovative learning practices. Through these qualities, teachers can design educational activities that are relevant to students' lived experiences and responsive to contemporary social realities. Such an approach enables learning to become more contextual and socially meaningful. Consequently, teacher professionalism is understood not only through instructional competence but also through the capacity to create educational experiences that promote social awareness, participation, inclusivity, and positive change within the wider community (Darling-Hammond et al., 2020). When integrated with Islamic values, such social engagement acquires an ethical foundation oriented towards collective benefit and responsibility (Auda, 2021).

Within Indonesia's multicultural and increasingly interconnected digital environment, PAI teachers encounter social engagement challenges that are becoming more diverse and complex. Issues related to cultural and religious diversity, intolerance, and the formation of religious identities frequently emerge in public discourse and digital platforms, influencing how students perceive, understand, and practice religion. Under these conditions, the social role of PAI teachers becomes increasingly significant in connecting Islamic teachings with the realities experienced by students. This role requires a dialogical and contextual educational approach that encourages openness, critical reflection, mutual understanding, and respect for differences. Through *Islamic teacherpreneurship*, teachers are provided with greater opportunities to demonstrate initiative and creativity in developing learning strategies and community-oriented activities that address contemporary social concerns.

Rather than relying exclusively on rigid normative instruction, teachers can construct educational experiences that respond to changing social conditions while maintaining Islamic ethical principles (Darling-Hammond et al., 2020). Consequently, PAI education can become more relevant, adaptive, inclusive, and responsive to the complexities of contemporary Indonesian society.

Based on the theoretical analysis and examination of contemporary social conditions, the researcher considers the strengthening of teachers' social engagement to be a fundamental dimension in developing the role of PAI teachers within multicultural education. In an increasingly diverse society, teachers are expected to extend their responsibilities beyond classroom instruction by connecting religious learning with the social realities experienced by students and their communities. *Islamic teacherpreneurship* offers a conceptual framework through which PAI teachers can integrate Islamic knowledge with social praxis in ways that are ethical, creative, reflective, and contextually appropriate. This approach encourages teachers to develop educational activities that address real social concerns while maintaining the fundamental principles of Islamic education. Strengthened social engagement can consequently enhance the relevance of PAI learning by enabling students to understand and apply religious values within everyday social interactions (Tukok et al., 2023). Moreover, it can contribute to the development of mutual respect, solidarity, tolerance, and harmonious relationships amid social and cultural diversity. The synthesis therefore highlights that the future of multicultural PAI education depends significantly on teachers' capacity to function simultaneously as effective educators, reflective professionals, and active agents of positive social transformation.

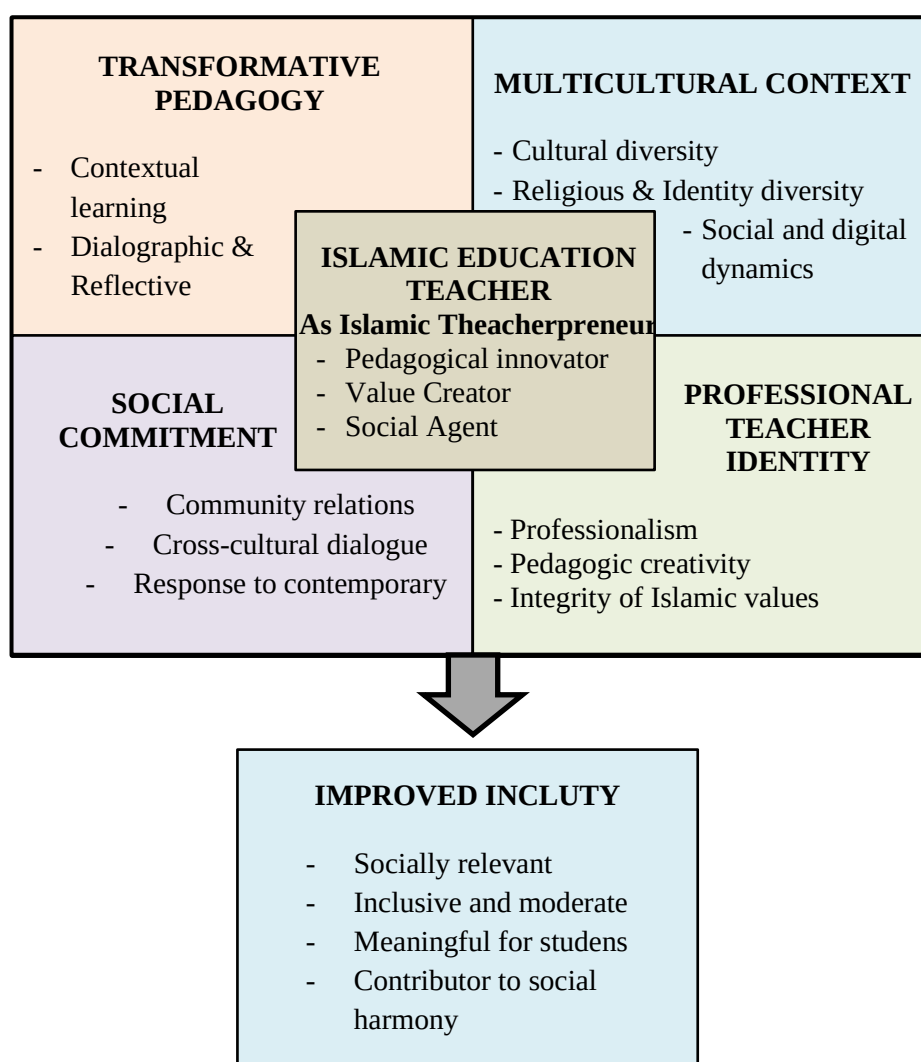


Figure 1: Conceptual Model of Islamic Teacherpreneurship in Multicultural PAI Education

Figure 1 shows the conceptual model of *Islamic teacherpreneurship* in multicultural PAI education that places PAI teachers as the core actors in the pedagogical process. This model demonstrates that the contemporary role of PAI teachers extends beyond the delivery of normative religious instruction. Their professional responsibilities encompass at least three interconnected dimensions: pedagogical innovation, the development of professional identity, and meaningful social engagement. These dimensions should not be viewed as separate components, but rather as mutually reinforcing aspects of teachers' professional practice within an increasingly dynamic and multicultural educational environment. In this context, PAI teachers are expected to continuously adapt their pedagogical approaches to accommodate the diverse cultural, religious, social, and technological backgrounds of their students. Pedagogical innovation enables teachers to develop learning strategies, resources, and activities that are creative, contextual, and responsive to students' needs (Vähäsantanen, 2015). Meanwhile, professional identity formation emphasizes the development of teachers as reflective educators who possess autonomy, responsibility, ethical awareness, and confidence in responding to educational challenges. Social engagement further expands the teacher's role by encouraging active interaction with students, families, communities, and broader social environments. Through this dimension, religious education is connected to real social issues rather than being confined to theoretical or textual instruction.

The integration of these three dimensions provides an important foundation for the development of *Islamic teacherpreneurship*. This concept combines Islamic ethical principles with pedagogical creativity and social awareness, allowing PAI teachers to become proactive agents of educational transformation. Islamic values function as an ethical foundation that guides teachers in ensuring that innovation remains oriented toward moral development, justice, empathy, responsibility, and social benefit. At the same time, pedagogical creativity allows teachers to formulate learning experiences that are relevant to contemporary conditions, while social sensitivity ensures that educational practices remain connected to the realities of multicultural society (Afriyanto & Anandari, 2024). Therefore, *Islamic teacherpreneurship* can be understood as an integrated framework for developing PAI education that is adaptive, inclusive, and socially meaningful. By bringing together religious values, innovative pedagogy, professional autonomy, and social engagement, this model encourages teachers to respond constructively to contemporary challenges such as diversity, intolerance, digital transformation, and changing religious identities (Helmawati et al., 2024). Ultimately, it seeks to strengthen PAI education as a transformative practice capable of fostering students who are religiously grounded, socially aware, respectful of differences, and prepared to participate constructively in a multicultural society.

Conceptual Synthetics

The conceptual synthesis developed in this study indicates that *Islamic teacherpreneurship* can be conceptualized as an integrative framework that connects three fundamental dimensions of multicultural PAI education: pedagogy, teacher professional identity, and social engagement. The literature reviewed demonstrates that these dimensions cannot be effectively understood as independent components because they continuously interact and reinforce one another within educational practice. Their integration enables PAI teachers to respond more appropriately to the complex social realities surrounding students. Transformative pedagogy provides the methodological foundation for developing contextual, participatory, and meaningful religious learning. At the same time, professional identity provides an ethical, reflective, and responsible foundation that influences how teachers understand their roles and make pedagogical decisions (Berry, 2015). Social engagement subsequently extends the function of religious education beyond the classroom by connecting Islamic learning with the social experiences, relationships, and challenges encountered by students in multicultural environments.

From this perspective, *Islamic teacherpreneurship* represents more than the adoption of innovative teaching techniques. It reflects a broader professional orientation in which PAI teachers are encouraged to become active initiators, designers, managers, and evaluators of educational practices. Teachers are positioned as agents who are capable of identifying educational and social challenges and transforming them into opportunities for meaningful learning. Such a position requires professional autonomy, creativity, adaptability, and the willingness to experiment with alternative pedagogical strategies. Rather than simply implementing established curricula, teacherpreneurial PAI

teachers actively consider how Islamic education can address the changing needs of students and society (Sayehvand et al., 2025).

An important characteristic of this framework is the integration of Islamic values with pedagogical creativity and multicultural awareness. Islamic values provide the ethical foundation that directs teachers' innovative efforts toward constructive and socially beneficial purposes. Innovation in PAI education, therefore, is not understood merely in terms of the use of digital technology, new instructional media, or unconventional classroom methods. It also involves the ability to develop learning experiences that cultivate ethical awareness, empathy, justice, mutual respect, responsibility, and concern for others. In this sense, innovation becomes meaningful when it contributes to students' personal development as well as their ability to participate positively in a diverse society (Priestley et al., 2012).

The professional identity of teachers constitutes another important element within the conceptual framework. The literature suggests that teacher identity influences how educators interpret their responsibilities, respond to challenges, and establish relationships with learners and communities. Within *Islamic teacherpreneurship*, professional identity is constructed through continuous reflection on the relationship between religious knowledge, pedagogical responsibility, and social reality. PAI teachers are expected to recognize themselves not merely as transmitters of Islamic doctrines but as reflective professionals who mediate between religious principles and the contemporary experiences of students. This identity requires teachers to maintain ethical integrity while remaining open to innovation, dialogue, and contextual interpretation.

Social engagement further strengthens this orientation by expanding the scope of PAI education from an instructional activity into a form of social praxis. Students encounter religious ideas not only through textbooks and classroom explanations but also through family interactions, community relationships, digital communication, and public discourse. Consequently, PAI teachers need to understand the social environments in which students construct their religious identities and interpretations. Through active engagement with families, communities, and broader social spaces, teachers can help students critically examine issues such as diversity, intolerance, religious identity, social conflict, and digital interaction. Religious education can therefore become a medium for developing social awareness and encouraging constructive responses to real-life problems (Reinius et al., 2022).

The synthesis also indicates that the three dimensions of *Islamic teacherpreneurship*—pedagogy, professional identity, and social engagement—form a mutually dependent structure. Pedagogical innovation without ethical orientation may become merely technical and fail to address broader educational purposes. Professional identity without pedagogical creativity may result in rigid educational practices that are less responsive to changing circumstances. Likewise, social engagement without adequate pedagogical and professional foundations may lack direction and consistency. Their integration is therefore essential for creating PAI education that is both educationally effective and socially responsible. Within this integrated framework, PAI teachers are positioned as central actors in creating educational and social value. Their responsibility extends beyond achieving academic learning outcomes to fostering students' capacity to live constructively within a multicultural society. Teachers can develop learning activities that encourage dialogue, collaboration, critical reflection, and appreciation of differences (Cong-Lem, 2026). They can also transform contemporary social issues into educational resources that enable students to connect Islamic principles with their lived experiences. Such practices make religious learning more relevant because students are encouraged to understand Islam not only as a body of normative knowledge but also as a source of ethical guidance for navigating complex social realities.

The concept of *Islamic teacherpreneurship* consequently offers a perspective for reconsidering the future direction of multicultural PAI education. It encourages a shift from teacher-centered transmission toward more transformative, contextual, and socially engaged educational practices. This shift is particularly important in a multicultural society where students possess diverse cultural backgrounds, experiences, perspectives, and forms of religious expression. By integrating Islamic values, professional autonomy, pedagogical creativity, and multicultural sensitivity, PAI teachers can develop learning environments that acknowledge differences while maintaining shared ethical commitments (Emans et al., 2025).

Based on this conceptual synthesis, the future development of multicultural PAI education depends substantially on teachers' capacity to integrate these three dimensions coherently. *Islamic teacherpreneurship* provides a framework through which religious education can function

simultaneously as a space for developing religious understanding, professional formation, and social awareness. It positions teachers as proactive educational actors who are capable of responding creatively and ethically to contemporary challenges while maintaining the fundamental values of Islamic education. Thus, the framework moves beyond technical innovation and emphasizes the importance of ethics, social welfare, inclusivity, dialogue, and responsibility as integral components of educational transformation (Mulyana, 2023)V.

Ultimately, the findings suggest that *Islamic teacherpreneurship* has the potential to serve as a conceptual foundation for strengthening the relevance and social contribution of multicultural PAI education. Its significance lies in its ability to connect what occurs within the classroom with the broader social realities experienced by students. The framework also provides a basis for understanding how teachers can become agents of positive change by transforming Islamic education into a contextual, reflective, and socially responsive practice. This synthesis contributes to the formulation of the study's conclusions while simultaneously identifying an important agenda for future empirical research (Waston & Suwartini, 2022). Further studies may examine how *Islamic teacherpreneurship* is implemented in actual PAI classrooms, how teachers develop teacherpreneurial competencies, and how such practices influence students' religious understanding, multicultural attitudes, social participation, and ethical development across different educational and social contexts.

Conclusion

Based on the results of conceptual studies and thematic analysis of various literatures, this study concludes that *Islamic teacherpreneurship* is a relevant and strategic pedagogical framework to reorganize the direction of multicultural PAI education. This approach allows for a fundamental shift from the practice of learning PAI that is oriented towards normative transmission towards a pedagogy that is contextual, reflective, and responsive to social dynamics. The integration between transformative pedagogy, the reconstruction of teachers' professional identities, and social engagement shows that PAI teachers have a central role in bridging Islamic values with the multicultural reality of students. By placing teachers as pedagogical innovators, value creators, and social agents, *Islamic teacherpreneurship* expands the meaning of PAI education as an educational praxis that is not only oriented towards the mastery of religious knowledge, but also on the formation of ethical and social consciousness in diverse societies. This study also emphasizes that the strengthening of multicultural PAI education is highly dependent on the capacity of teachers to develop an adaptive professional identity rooted in Islamic values. *Islamic teacherpreneurship* provides a conceptual framework that allows PAI teachers to play an active role in designing socially relevant, inclusive, and meaningful learning for students' life experiences. Although this research is conceptual and based on literature studies, the findings open up space for the development of further empirical research, especially related to the implementation of *Islamic teacherpreneurship* in PAI learning practices in various educational contexts. Thus, this approach has the potential to make an important contribution to strengthening the role of PAI education in building moderate religious attitudes and social harmony in the midst of a contemporary multicultural society.

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