

The Role of Islamic Education in Strengthening Social Harmony in the Midst of Diversity

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Abstrak

Tantangan sosial yang mengemuka dewasa ini antara lain meningkatnya intoleransi, menguatnya sikap eksklusif berbasis identitas, serta melemahnya kepercayaan sosial antar kelompok. Penelitian ini bertujuan untuk menganalisis peran pendidikan Islam dalam meneguhkan harmoni sosial di tengah keberagaman. Penelitian ini menggunakan pendekatan kualitatif dengan desain tinjauan pustaka, yang diperdalam melalui model tinjauan naratif dengan pendekatan tematik. Hasil penelitian menunjukkan bahwa pendidikan Islam memiliki peran strategis dalam meneguhkan harmoni sosial melalui internalisasi nilai-nilai utama, yaitu toleransi, moderasi beragama, persaudaraan kemanusiaan, serta keadilan dan keseimbangan. Nilai-nilai tersebut secara konseptual selaras dengan prinsip harmoni sosial dalam teori sosial modern, namun memiliki keunggulan karena berakar pada dimensi teologis yang memperkuat komitmen moral individu. Kontribusi utama penelitian ini adalah pengembangan kerangka konseptual baru tentang pendidikan Islam yang integratif, kritis, dan transformatif dalam membangun harmoni sosial di masyarakat multikultural. Kerangka ini diharapkan dapat menjadi rujukan teoretis sekaligus dasar pengembangan model pedagogi pendidikan Islam yang lebih kontekstual dan relevan dengan tantangan sosial kontemporer.

Kata kunci: Pendidikan Islam, Harmoni Sosial.

Abstract

Social challenges that emerge today include increasing intolerance, the strengthening of identity-based exclusivity, and the weakening of social trust between groups. This study aims to analyze the role of Islamic education in strengthening social harmony in the midst of diversity. This study uses a qualitative approach with a literature review design, which is deepened through a narrative review model with a thematic approach. The results of the study show that Islamic education has a strategic role in strengthening social harmony through the internalization of the main values, namely tolerance, religious moderation, humanitarian brotherhood, and justice and balance. These values are conceptually aligned with the principle of social harmony in modern social theory, but have the advantage of being rooted in a theological dimension that strengthens the moral commitment of the individual. The main contribution of this research is the development of a new conceptual framework on integrative, critical, and transformative Islamic education in building social harmony in a multicultural society. This framework is expected to be a theoretical reference as well as a basis for the development of a pedagogical model of Islamic education that is more contextual and relevant to contemporary social challenges.

Keywords: Islamic Education, Social Harmony.

PENDAHULUAN

Indonesian society is a multicultural society characterized by a diversity of religions, ethnicities, cultures, languages, and social traditions. This diversity is not only a social reality, but also a historical foundation in the formation of national

identity. In the perspective of multiculturalism, this condition demands recognition, respect, and equality between different groups in the same social space (Parekh, 2002). This value is reflected in the motto of *Bhinneka Tunggal Ika* which emphasizes the importance of unity in the midst of differences as a basic principle of the life of the nation and state. Nevertheless, multicultural realities also carry complex social consequences. Diversity that is not managed constructively has the potential to give birth to social tensions, prejudice between groups, and open conflicts. Studies have shown that social conflicts in pluralistic societies are often triggered by identity sentiments involving religion, ethnicity, and ideology (Purba, 2024). In many cases, religious identities that are supposed to be spiritual and ethical have been reduced in meaning and politicized, so they are used as a tool to legitimize exclusivism and one-sided claims of truth.

Social challenges that emerge today include increasing intolerance, the strengthening of identity-based exclusivity, and the weakening of social trust between groups. Intolerance does not only appear in the form of physical violence, but also through discourses of hatred, discrimination, and rejection of differences in daily life (Setara Institute, 2022). This phenomenon is further exacerbated by the flow of globalization and the development of digital media that accelerate the spread of radical ideologies and narrow religious narratives. Identity exclusivism, especially religious-based, is a serious threat to social harmony. This attitude is characterized by a tendency to shut down, reject dialogue, and view other groups as a threat to the purity of one's own identity. From a sociological perspective, such conditions have the potential to undermine social cohesion and weaken collective solidarity as Émile Durkheim affirmed that social integration is highly dependent on a shared awareness of the values embraced (Durkheim, 2014). If not anticipated, this phenomenon can trigger latent conflicts that disrupt social stability and national unity.

In such a situation, education has a fundamental role as an instrument for the formation of social attitudes. Education not only functions as a process of knowledge transfer, but also as a means of internalizing values, norms, and social ethics that shape the character of students. Through education, individuals are directed to understand social realities, appreciate differences, and develop the ability to live together peacefully in a pluralistic society (Tilaar, 2012). Therefore, education is a strategic medium in building multicultural awareness and preventing the development of intolerance and exclusivity. The urgency of education as a means of forming social attitudes is getting stronger in the midst of the dynamics of globalization and identity polarization. Education serves as a space for dialogue between values and a means of learning to live together that emphasizes the importance of respect for diversity (UNESCO, 2015). Without an educational orientation based on human values, diversity has the potential to be understood narrowly and actually magnifies the potential for social conflict.

In this case, Islamic education occupies a strategic position in instilling the values of social harmony. Islamic education is not only oriented towards the formation of ritual piety, but also emphasizes the social, moral, and humanitarian dimensions. Syed Muhammad Naquib al-Attas emphasized that the goal of Islamic education is to form civilized human beings who are able to place everything proportionately in life (Al-Attas, 1999). This shows that Islamic education has a strong orientation on establishing a balance between the spiritual and social dimensions. Basic values in Islamic education, such as tolerance, religious moderation, and humanitarian brotherhood, as well as justice and balance, have significant relevance in building social harmony in the midst of diversity. The principle of moderation in Islam rejects extremism and encourages balance in religious life. Azyumardi Azra emphasized that the moderate and inclusive character of Islam is an important foundation in maintaining the harmony of a plural society

(Azra, 2020). Thus, Islamic education has the potential to be an effective instrument in forming inclusive and peace-oriented religious attitudes.

Furthermore, Islamic education also functions as an ideological fortress in the face of the development of religious radicalism and exclusivism (Agustina et al., 2025). Through a dialogical, contextual, and humanist pedagogical approach, Islamic education can instill a religious understanding that is *rahmatan lil 'alamin* and encourage students to play an active role in maintaining social harmony. Therefore, strengthening Islamic education in the national education system is a strategic need in caring for diversity and strengthening social integration. Previous research has shown that multicultural education and Islamic education have a significant contribution to building social harmony. Yunita et al (2025) emphasizing that multicultural education is able to increase tolerance through the integration of diversity values in the learning process. Meanwhile, Ningsih & Hurairah (2024) shows that Islamic education based on religious moderation plays an important role in maintaining harmony and preventing social conflicts. Various studies developed by the Ministry of Religion of the Republic of Indonesia (2019) also emphasized the importance of internalizing the value of religious moderation in education to form inclusive religious attitudes.

However, there are still gaps in the study that integratively links the values of Islamic education with the strengthening of social harmony in a multicultural context. Some studies tend to be normative-theological without elaborating on their practical implementation, while others emphasize a multicultural educational approach without specifically linking it to Islamic educational values. Therefore, a more comprehensive study is needed to analyze the role of Islamic education in internalizing the values of tolerance, religious moderation, and human brotherhood, as well as social justice and balance as an effort to strengthen social harmony in the midst of the diversity of society. Based on this presentation, this study aims to analyze the role of Islamic education in strengthening social harmony in the midst of diversity.

METODE

This study uses a qualitative approach with a literature review design, which is deepened through a narrative review model with a thematic approach. This approach was chosen because it allows researchers to study, synthesize, and interpret various concepts, theories, and empirical findings related to the role of Islamic education in strengthening social harmony comprehensively. In contrast to conventional literature studies, the thematic approach provides a more systematic framework of analysis through the grouping of issues based on key themes (Braun & Clarke, 2006). As a methodological strengthening, this study also adopts the basic principles of Systematic Literature Review (SLR) in a limited way, especially in the literature search and selection process to be more transparent and structured. Thus, this research is in a hybrid position between narrative and systematic reviews, so that it remains analytically flexible but has precision in the selection of sources.

The data sources in this study consist of primary and secondary sources. The primary sources are the Qur'an and Hadith as the normative basis of Islamic teachings, as well as the main works in Islamic education. Secondary sources are in the form of indexed journal articles (Sinta, Scopus), academic books, and official documents such as publications from the Ministry of Religion of the Republic of Indonesia. Literature searches were carried out through academic databases such as Google Scholar, Scopus, and the Garuda portal using the following keywords: Islamic education, social harmony, multiculturalism, religious moderation, and tolerance.

In maintaining the quality and relevance of the data, this study establishes inclusion and exclusion criteria. The inclusion criteria are as follows: indexed scientific journal articles (Sinta/Scopus) and reputable academic books, publications

relevant to Islamic education, multiculturalism, and social harmony, articles published in the range of 2010-2026 to ensure the novelty of studies, and literature that has a clear theoretical framework or empirical findings. Exclusion criteria: popular articles, opinions, or sources that do not go through a peer-review process, literature that is not directly relevant to the research topic, and publications with data that cannot be academically verified. The data collection technique is carried out through systematic documentation, namely by identifying, classifying, and organizing literature based on the relevance of the theme. This process includes the initial selection stage of screening titles and abstracts, in-depth reading, and grouping of sources according to the focus of the research.

Data analysis techniques use thematic analysis combined with content analysis. The analysis process is carried out through several stages: open coding, which is identifying key concepts from the literature, axial coding, which is grouping concepts into thematic categories, and selective coding, which is formulating the core theme that is the focus of the discussion. The themes produced include: (1) the concept of social harmony in the perspective of Islamic education, (2) the values of Islamic education that support social harmony, and (3) the role of Islamic education in the context of diversity. This analysis refers to a thematic approach developed by Virginia Braun and Victoria Clarke (2006), which emphasizes the systematic identification of patterns of meaning in data. In addition, a content analysis approach is used to interpret the messages and values contained in the text objectively (Krippendorff, 2013). Through a combination of these approaches, the research produced a comprehensive conceptual synthesis of the role of Islamic education in strengthening social harmony in the midst of diversity.

HASIL DAN PEMBAHASAN

The Concept of Social Harmony in the Perspective of Islamic Education

1. Definition of Social Harmony

Social harmony is generally understood as a condition of community life characterized by harmonious relationships, mutual respect, and cooperation between individuals and groups in a social order. In the perspective of classical sociology, social harmony is closely related to the concept of social solidarity which is the glue of collective life. Émile Durkheim explains that social cohesion is formed through a collective consciousness that unites individuals in common values and norms (Durkheim, 2014). Thus, social harmony is not just the absence of conflict, but the presence of value integration that allows society to live in order and balance. However, Durkheim's approach tends to place social harmony within a purely structural-functional framework, thus leaving little room for the transcendental dimension and spiritual values that are the main foundations in the Islamic perspective.

In a multicultural society, social harmony requires recognition of differences and the ability to manage diversity constructively. Bhikhu Parekh emphasized that a pluralistic society requires an ethics of dialogue and respect for different cultural identities in order to create an equal life together (Parekh, 2002). Therefore, social harmony does not mean uniformizing identities, but integrating differences in the spirit of togetherness. However, Western approaches to multiculturalism are often normative-liberal and have not fully touched on the moral-spiritual dimensions that can strengthen the ethical commitment of individuals to maintaining social harmony.

In an Islamic perspective, social harmony is rooted in the principles of balance (*tawazun*), justice (*'adl*), and brotherhood (*ukhuwah*). The Qur'an affirms that humans were created into nations and tribes in order to know each other (*li ta'arafu*) (QS. Al-Hujurat: 13). This verse shows that diversity is God's decree (*sunnatullah*) that must be managed in the framework of mutual respect and cooperation, not mutual affirmation. However, in practice, the understanding of these verses often

stops at the normative level without being followed by methodological elaboration that is applicable in the context of education and contemporary social reality.

2. Social Harmony as the Goal of Islamic Education

Islamic education essentially aims to form a whole human being (*insan kamil*), that is, individuals who have a balance between spiritual, intellectual, and social dimensions. Syed Muhammad Naquib al-Attas emphasized that education in Islam is not only a process of transferring knowledge, but a process of instilling manners that place something proportionately in the order of life (Al-Attas, 1999). Thus, Islamic education has a strong social orientation because it forms human beings who are aware of their responsibilities to others. Nevertheless, the concept of *kamil people* in many studies of Islamic education is still discussed more at the philosophical level than translated into measurable pedagogical indicators in educational practice.

Social harmony is one of the important implications of the goal of Islamic education. Islamic education teaches not only individual piety, but also social piety. (Muslimah, 2022). The Concept of Grace for the Whole Universe (*Rahmatan Lil 'Alamin*) affirms that the teachings of Islam carry the mission of compassion and peace for all nature. In the educational setting, this value is translated into learning that fosters empathy, justice, and respect for the rights of others. However, without a contextual pedagogical approach, the concept of *Rahmatan Lil 'Alamin* has the potential to become a normative slogan that does not have a significant impact on the formation of students' social behavior.

In addition, the idea of moderation or *wasathiyyah* is an important foundation in building social harmony through Islamic education. Azyumardi Azra explained that Indonesian Islam has a moderate character that rejects extremism and encourages balance in religious life (Azra, 2020). Therefore, Islamic education plays a strategic medium to transform the values of moderation into the social life of students. However, the implementation of religious moderation in education is often still top-down and has not been fully internalized as a critical awareness of students.

3. The Relationship of Social Values in Islamic Teachings

Social values in Islam have a strong relevance in building social harmony. The principle of *tasamuh* (tolerance) teaches respect for differences in beliefs and views. The principle of *'adl* (justice) demands fair treatment without discrimination. Meanwhile, the concept of *ukhuwah insaniyah* emphasizes universal brotherhood that transcends ethnic and religious boundaries (Handayani et al., 2026). However, a normative approach to these values is often not accompanied by a structural analysis of social factors such as inequality, discrimination, and power relations that also affect social harmony.

In the scope of education, these values must be internalized through curriculum, learning methods, and educators' examples. Islamic education that only emphasizes ritual aspects without a social dimension has the potential to give birth to exclusive religion. On the other hand, Islamic education that integrates spiritual and social dimensions will produce individuals who are both religious and inclusive (Latifah et al., 2026). Thus, it is necessary to reconstruct the Islamic education approach from mere transmission of values to social transformation based on contextual learning experiences.

Thus, social harmony in the perspective of Islamic education is not just a normative discourse, but a substantive goal that is realized through a systematic learning process. Islamic education functions as a means of forming social awareness, strengthening solidarity, and preventing identity-based conflicts in a multicultural society. This synthesis shows that the integration between Islamic normative approaches and contemporary social analysis is an important prerequisite in making Islamic education an effective instrument in building social harmony.

Islamic Education Values That Sustain Social Harmony

1. Tolerance Value (*Tasamuh*)

Tolerance (*Tasamuh*) is one of the fundamental values in Islamic teachings that plays an important role in sustaining social harmony. Conceptually, tolerance means an attitude of respect, acceptance, and giving space to differences in beliefs, views, and social practices without losing one's identity (Aderibigbe et al., 2023). In the order of a multicultural society, tolerance is the main prerequisite for the creation of a peaceful life and constructive coexistence.

The Qur'an explicitly affirms the principle of freedom of religion as in the Qur'an. Al-Baqarah: 256 (*la ikraha fi ad-din*), which shows that faith cannot be forced. In addition, in QS. Al-Kafirun: 6 (*lakum dinukum wa liya din*) teaches the recognition of differences in beliefs as a social reality that must be respected. These normative principles became the theological foundation for the development of tolerant attitudes in Islamic education. However, interpretations of tolerance verses are often textual and have not been fully contextualized with the dynamics of modern interreligious relations, thus potentially giving birth to partial understanding.

From an educational perspective, the value of *tasamuh* is not only taught cognitively, but is internalized through the habituation of dialogical attitudes, respect for differences of opinion, and inclusive social interaction. Azyumardi Azra emphasized that Indonesian Islam has a long tradition of developing tolerant attitudes through cultural and moderate approaches (Azra, 2020). Islamic education that prioritizes *tasamuh* contributes to forming students who are able to coexist peacefully in the midst of religious and cultural plurality. However, in formal educational practice, the value of tolerance often stops at the level of discourse without being followed by an authentic learning experience, such as interfaith dialogue or real social interaction.

Furthermore, tolerance in Islamic education also serves as a bulwark for the development of exclusivity attitudes and claims of a single truth that have the potential to trigger social conflicts (Bahrullah et al., 2025). By instilling the value of tolerance from an early age, Islamic education helps build awareness that differences are not a threat, but part of the *Sunnatullah* which must be managed wisely. In this case, the tolerance approach in Islam has an advantage over the Western liberal approach which tends to be procedural, because Islam integrates tolerance with moral and spiritual dimensions. However, this advantage will only be effective if it is operationalized in concrete educational practices.

2. Religious Moderation (*Wasathiyyah*)

In addition to tolerance, the value of religious moderation (*Wasathiyyah*) is an important foundation in sustaining social harmony. Concept *Wasathiyyah* refers to a middle, balanced, and proportionate attitude in understanding and practicing religious teachings. This principle is rooted in QS. Al-Baqarah: 143 who refers to Muslims as *The Peoples of Wasathan* (the middle ummah). Religious moderation rejects two extremes: boundless liberalism and exclusive radicalism. In the social order, moderation is an approach that allows religion to run in harmony with national and humanitarian values (Syakur & Ibrahim, 2026). However, the dichotomy between liberalism and radicalism is often conceptually simplified, so that religious moderation risks being understood normatively without a critical analytical framework for the socio-political realities behind it.

The Ministry of Religious Affairs of the Republic of Indonesia (2019) emphasized that religious moderation rests on four main indicators, namely national commitment, tolerance, non-violence, and accommodation to local culture. In the realm of education, *wasathiyyah* values are integrated through curriculum, teaching materials, and learning methods that emphasize a balance between text and context (Zubair et al., 2025). However, institutional moderation approaches often do not

touch the critical awareness dimension of students, so it has the potential to become just an administrative program without a profound transformation of values.

Sociologically, religious moderation strengthens social cohesion because it creates a space for dialogue and cooperation across identities. In line with Émile Durkheim's theory of social solidarity, the harmony of society is created when individuals share collective values (Durkheim, 2014). However, in contrast to Durkheim who emphasized social consensus, the Islamic approach through *wasathiyyah* provides an ethical-transcendental dimension that strengthens the internal motivation of the individual in maintaining social harmony.

Thus, the value of religious tolerance and moderation is not only normative, but has practical implications in the formation of inclusive social attitudes. This synthesis suggests that the integration between Islamic normative approaches and modern social theory can produce a model of religiosity that is not only conceptually moderate, but also operational in social practice.

3. Brotherhood of Humanity (*Ukhuwah Insaniyah*)

Brotherhood of humanity (*Ukhuwah Insaniyah*) is a universal value in Islamic teachings that affirms the ontological equality of all human beings as God's created creatures (Mahmud, 2025). This concept is not only ethical, but also theological, because it is rooted in the view that all human beings come from the same source and have equal dignity before God. Thus, *Ukhuwah Insaniyah* It is an important foundation in building inclusive, fair, and common benefit-oriented social relations. However, in social practice, this concept often undergoes a reduction in meaning to *Internal Ukhuwah* (fellow Muslims), thus losing its universal dimension. This reduction not only has an impact on the limited scope of social solidarity, but also has the potential to give birth to exclusivism that is contrary to the basic spirit of Islamic teachings. In this case, there is a gap between the normative ideals of Islamic teachings and the reality of religious praxis in society.

The Qur'an affirms that humans were created to know each other (*li ta'arafu*) (QS. Al-Hujurat: 13), which shows that cross-identity interaction is part of God's design. This verse contains the message that diversity must be managed through dialogue, not conflict. From the perspective of Islamic education, this value is the foundation for the formation of empathy, respect for differences, and social solidarity that transcends the boundaries of group identity. Azyumardi Azra emphasized that Indonesia's moderate and inclusive Islamic character is the result of the historical interaction between Islamic teachings and plural social realities (Azra, 2020).

Sociologically, the concept of *ukhuwah insaniyah* has similarities with the idea of social solidarity put forward by Émile Durkheim, who emphasizes the importance of collective consciousness in maintaining social cohesion (Durkheim, 2014). However, there is a fundamental difference: if solidarity in Durkheim's perspective rests on a secular social consensus, then *ukhuwah insaniyah* in Islam has a transcendental dimension that provides a stronger moral foundation for the individual. This theological dimension not only encourages social obedience, but also builds ethical awareness that comes from religious beliefs. However, the normative approach to *ukhuwah insaniyah* in Islamic education is often not accompanied by a concrete pedagogical strategy. The value of brotherhood is often taught as an abstract concept without a social experience that allows learners to live it in real life. As a result, there is a gap between knowledge of values and social practices.

Therefore, a transformative educational approach is needed, which not only transmits the concept of *ukhuwah*, but also creates learning experiences that encourage cross-identity interactions, intercultural dialogue, and engagement in inclusive social activities. Thus, *ukhuwah insaniyah* does not stop as a normative idealism, but becomes a social practice that lives in students. In summary, *ukhuwah insaniyah* is a concept that has great potential in building social harmony, but its

effectiveness depends heavily on the ability of Islamic education to transform it from a theological value to a concrete and reflective social experience.

4. Justice ('*adl*') and Balance (*tawazun*)

The value of justice ('*adl*') and balance (*Tawazun*) is a fundamental principle in Islamic teachings that has far-reaching implications in social life. Justice in Islam is not only understood as formal equality, but as the proportionate placement of things in accordance with rights and obligations (Almubarak, 2018). Meanwhile, balance reflects a moderate attitude that avoids extremes in various aspects of life, including in social relations (Rohman, 2021). However, in the Islamic educational setting, the concept of justice has often not been critically elaborated in the face of the realities of modern structural inequality, such as economic injustice, social discrimination, and the marginalization of certain groups. An overly normative approach tends to ignore the structural dimension of injustice, so it is less able to respond to social problems comprehensively.

The Qur'an emphasizes the importance of justice even towards different parties (QS. Al-Maidah: 8), which shows that justice in Islam is universal and non-discriminatory. Syed Muhammad Naquib al-Attas emphasized that justice is closely related to the concept of *adab*, which is the ability to place something appropriately in the order of life (Al-Attas, 1999). Thus, justice in Islam is not only legal, but also moral and epistemological. When compared to Western theories of justice, such as those oriented towards social contracts or the distribution of resources, the concept of justice in Islam has a more integral scope because it combines spiritual, moral, and social dimensions. Nevertheless, the Western approach has advantages in the aspect of operationalizing the concept of justice through the legal system and public policy, which is often not optimally developed in Islamic education.

Therefore, Islamic education needs to develop an approach to justice that is not only normative, but also critical and contextual. This can be done by integrating social analysis in learning, so that learners not only understand the concept of justice, but are also able to identify and respond to injustices in real life. In synthesis, justice and social balance in Islam have great potential as the foundation of social harmony, but it requires pedagogical reconstruction in order to be able to respond to the challenges of structural inequality in modern society.

The Role of Islamic Education in the Context of Diversity

1. As a Means of Internalizing Multicultural Values

Islamic education plays a strategic role as a strategic means in internalizing multicultural values that enable students to understand, accept, and appreciate diversity as a social reality that is inseparable from human life (Agustin et al., 2026). The internalization of values in this context is not only related to the cognitive aspect in the form of understanding the concept of diversity, but also involves the affective and practical dimensions, namely the formation of attitudes, empathy, and the ability to interact constructively in a pluralistic society. Thus, the internalization of multicultural values in Islamic education is a holistic process that integrates knowledge, attitudes, and actions in a single unit of character formation.

However, the concept of multiculturalism that develops in the Western tradition often departs from the paradigm of cultural relativism that places all values as equals without a clear normative hierarchy (Parekh, 2002). This approach, while having the advantage of encouraging appreciation of differences, has the potential to blur the line between universal values and particular values. In the Islamic educational order, this requires a critical reinterpretation so that multicultural values do not conflict with the theological principles that are the foundation of Islamic teachings.

The theory of multicultural education developed by James A. Banks emphasizes the importance of recognizing diversity as part of a democratic educational process. Banks underlined that education must be able to accommodate the various cultural backgrounds of students and develop an attitude of mutual respect (Banks, 2010). In this regard, Islamic education has epistemological advantages because it not only emphasizes tolerance as a social norm, but also associates it with a spiritual dimension that strengthens the moral commitment of the individual. Values such as *tasamuh*, *ukhuwah insaniyah*, and *'adl* are not only taught as social concepts, but as part of religious worship and responsibility.

However, in educational practice, the internalization of multicultural values is often still symbolic and ceremonial. The value of diversity is often reduced to institutional slogans or incidental activities without being followed by fundamental changes in school culture. The curriculum may include the value of tolerance, but learning practices are still dominated by a monological approach and homogenization of perspectives. This shows that there is a gap between normative policy and empirical implementation.

In addition, the internalization of multicultural values also faces structural challenges, such as curriculum bias, limited teacher competence, and a social environment that does not support inclusive practices. Without systematic pedagogical intervention, these values are difficult to internalize deeply in students. In summary, Islamic education needs to develop an integrative and transformative model of internalizing multicultural values, that is, a model that not only combines normative (revelation) and theoretical (multiculturalism) approaches, but also emphasizes real social experiences through cross-cultural interactions, inter-identity dialogue, and collaborative practices. With this approach, multicultural values are not only understood, but lived in the social life of students.

2. The Role of Islamic Teachers and Educational Institutions

Teachers as role models (*Uswah Hasanah*) has a central position in transforming the values of social harmony in Islamic education. The role of teachers is not limited to the delivery of teaching materials, but includes character formation through example, interaction, and management of the learning process (Agustin et al., 2024). In the order of diversity, teachers function as value mediators that connect Islamic normative teachings with plural social realities. However, in practice, not all teachers have adequate pedagogical capacity, multicultural insight, and social sensitivity. Some teachers are still trapped in textual and normative approaches that are less contextual, making it difficult to integrate diversity values in learning. This shows that there is a gap between the ideality of the teacher's role as an agent of social change and the reality of the competencies available in the field.

In addition to individual factors, educational institutions also have a structural role in shaping an inclusive culture. Schools, madrasas, and pesantren are social spaces where values are practiced and internalized through daily interactions (Muzedi & Zaironi, 2026). However, many educational institutions still apply hierarchical, authoritative, and less dialogical structures. This condition can hinder the development of the critical and inclusive culture needed in a multicultural society.

Furthermore, institutional cultures that are insensitive to diversity have the potential to reproduce exclusivism and social stereotypes. For example, the lack of dialogue space between differences or the dominance of one particular religious perspective can limit students' learning experience in understanding plurality. In summary, it is necessary to strengthen teacher capacity through training based on religious moderation, critical pedagogy, and multicultural education. In addition, institutional reform is also important to create an inclusive, dialogical, and participatory school culture. Thus, Islamic education can function effectively as an agent of social transformation that affirms harmony in diversity.

3. Contextual and Inclusive Islamic Religious Education Learning

Contextual and inclusive Islamic Religious Education learning is key in bridging the gap between normative teachings and social reality. The contextual approach emphasizes that Islamic teachings must be understood in relation to the social, cultural, and historical situations of students, so that they are not abstract and detached from real life (Pasaribu & Harun, 2026). However, in practice, the learning of Islamic Religious Education is still dominated by lecture methods and textual approaches that emphasize memorization and literal understanding of the text. This approach tends to ignore the critical and reflective dimensions, so that students are less able to relate religious teachings to contemporary social issues, such as diversity, conflict, and social justice.

An inclusive approach in Islamic Religious Education requires a space for dialogue, openness to different interpretations, and respect for diverse perspectives (Larassati, 2020). However, in many cases, religious learning is still monological and normative, so it does not provide space for students to think critically and reflectively. In addition, the limitations of innovative learning methods are also an obstacle in internalizing inclusive values. Learning that does not involve hands-on experience, such as cross-group discussions or social projects, tends to be less effective in shaping social attitudes.

In summary, Islamic Religious Education learning needs to be developed towards a dialogical, reflective, and social experience-based approach. Methods such as case studies, project-based learning, and cross-cultural dialogue can be alternatives to increase the effectiveness of value internalization. Thus, Islamic Religious Education is not only a means of transferring religious knowledge, but also a medium for forming inclusive social awareness.

4. Islamic Education in the Prevention of Social Conflict

Islamic education has a strategic role in preventing social conflict through the formation of a moderate, inclusive, and peace-oriented religious understanding (Alsi, 2025). Identity-based social conflicts are often triggered by misunderstandings, prejudices, and narrow and exclusive interpretations of religious teachings. In this regard, education is an important instrument for building collective consciousness that supports social harmony. However, the effectiveness of Islamic education in preventing conflict depends heavily on the quality of learning provided. If religious education is delivered dogmatically and exclusively, then it has the potential to become a means of reproducing conflict. This shows that education is not a neutral entity, but can function as a tool of social integration or disintegration.

According to Émile Durkheim, weak social integration can trigger conflicts in society (Durkheim, 2014). In this perspective, education serves as a mechanism for socializing values that strengthen social cohesion. However, Durkheim's secular approach has limitations in explaining the moral motivations of individuals in depth. In this regard, Islam offers a more comprehensive approach by integrating the moral, spiritual, and social dimensions in a single value framework. Islamic education, which is oriented towards the values of tolerance, religious moderation, the value of human brotherhood, the value of justice, and balance, can be a fortress against radicalism and extremism. However, this requires a pedagogical approach that is not only normative, but also critical and contextual.

In the final synthesis, Islamic education must transform from a normative approach to a transformative-contextual approach. This transformation includes the integration of theological values and social analysis, the strengthening of critical pedagogy, and the development of learning experiences that encourage dialogue and collaboration. Thus, Islamic education can function effectively as an instrument for conflict prevention and the development of social harmony in a multicultural society.

PENUTUP

Based on the results and discussion, this study found that social harmony in the perspective of Islamic education is not only interpreted as a condition without conflict, but as an integration of spiritual, moral, and social values that form the collective consciousness of society. In contrast to the Western sociological approach such as that put forward by Émile Durkheim which emphasizes social cohesion based on structural consensus, Islamic education offers a more comprehensive approach by integrating the transcendental dimension as a source of individual moral motivation. The findings of the study show that Islamic education has an intrinsic orientation towards the formation of social harmony through the goal of forming *kāmil* people who balance spiritual, intellectual, and social aspects. However, there is a gap between normative ideals and educational practices, where concepts such as *rahmatan lil 'alamin*, religious moderation, and Islamic social values often stop at the level of discourse without being followed by contextual and transformative pedagogical implementation.

Furthermore, this study identifies that the main values of Islamic education tolerance, religious moderation, humanitarian brotherhood, and justice and balance have strong relevance in supporting social harmony, but face challenges in the aspect of operationalization. The dominant normative approach has not been fully balanced with a critical analysis of social realities such as structural inequality, power relations, and the dynamics of identity conflicts. As a result, the internalization of values often does not reach the level of praxis in the social life of students. In the order of diversity, this study also found that the role of Islamic education as an agent of social transformation is highly determined by three main factors, namely: (1) an integrative multicultural value internalization model, (2) teacher capacity and inclusive institutional culture, and (3) a contextual, dialogical, and social experience-based approach to Islamic Religious Education. However, in practice, these three aspects still face various limitations, such as the dominance of textual learning methods, the weak dialogical culture in educational institutions, and the gap in teachers' competencies in managing diversity.

In addition, this study confirms that Islamic education has strategic potential in the prevention of social conflicts, but its effectiveness is highly dependent on the educational paradigm used. Education that is dogmatic and exclusive has the potential to reproduce conflict, while transformative and contextual education is able to build critical awareness, social empathy, and commitment to peace. This research makes theoretical and conceptual contributions in the form of: first, an integrative synthesis between Western social theory and Islamic educational perspectives, which shows that social harmony requires a blend of structural approaches and spiritual dimensions. Second, Criticism of the dominance of normative approaches in Islamic education, while offering a shift towards a transformative-contextual approach. Third, the conceptual model of Islamic education is based on social harmony, which emphasizes the integration between theological values, social analysis, and pedagogical practice. Thus, it can be concluded that Islamic education has a strategic role in affirming social harmony in the midst of diversity, but its effectiveness depends heavily on the ability to transform normative values into educational practices that are contextual, critical, and oriented to real social experiences. This transformation is the key so that Islamic education does not only function as a transmission of teachings, but as a social force capable of building an inclusive, just, and peaceful society.

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