

STEREOTYPES AND PREJUDICES IN A PLURALISTIC SOCIETY: PERSPECTIVES OF ISLAMIC EDUCATION IN BUILDING AN INCLUSIVE AND TOLERANT LEARNING ENVIRONMENT IN INDONESIA

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Abstract : *This research aims to analyze the phenomenon of stereotypes and prejudices in pluralistic societies and examine the role of Islamic education in building an inclusive and tolerant learning environment in Indonesia. The approach used is qualitative with a descriptive-analytical design through participatory observation, in-depth interviews, and documentation studies in Islamic educational institutions in Lombok. The research subjects include Islamic Religious Education teachers, school principals, and students from diverse backgrounds who were selected purposively. The results of the study show that stereotypes and prejudices still appear in students' social interactions, influenced by internal and external factors such as family environment, media, and limitations of cross-group interaction. Islamic education has a strategic role in reducing prejudice through the internalization of the values of *tasamuh*, *'adl*, and *ukhuwah insaniyah*, which are implemented through dialogical learning, contextual curriculum, and inclusive school culture. In addition, the role of teachers as agents of social change and school leadership support are key factor in the successful implementation of inclusive education. This research emphasizes that Islamic education not only functions as a transmission of religious values but also as an instrument of social transformation in building harmony in a multicultural society.*

Keywords : *Stereotypes, Inclusivity, Tolerance, Pluralistic Society*

INTRODUCTION

Social, cultural, and religious diversity is the main characteristic of a contemporary global society that presents opportunities as well as challenges in building a harmonious life. Globalization has accelerated human mobility, cultural exchange, and cross-identity interactions, thereby expanding the space for encounters between different groups (Alfeir, 2020). However, the intensity of these interactions is not always accompanied by an increase in mutual understanding and respect (Goldberg & Sliman, 2025). In many cases, differences become a source of social tension when not managed wisely (Kuswana, 2024). The phenomenon of identity-based conflict in various parts of the world suggests that diversity that is not balanced with inclusive consciousness has the potential to trigger social disintegration (Goldberg & Sliman, 2025).

In the national context, Indonesia is known as one of the countries with the highest level of diversity in the world, both in terms of ethnicity, religion, language, and culture (Nugroho, 2024). This diversity is both a wealth and a challenge that must be managed constructively (Aruman et al., 2024). Although the motto *Bhinneka Tunggal Ika* has long been the philosophical basis of national life, social reality shows that stereotypes and prejudices between groups still occur frequently (Maisaroh et al., 2025). This phenomenon not only appears in the public space but also penetrates

into the educational environment as a miniature society (Satria & Budrianto, 2025). This condition confirms that plurality does not automatically produce harmony, but rather requires a systematic effort to build an inclusive collective consciousness (Khabibah et al., 2024).

Conceptually, stereotypes are cognitive constructs in the form of simplified generalizations of a particular group, which often do not reflect empirical reality (Goldberg & Sliman, 2025). Meanwhile, prejudice is a negative affective attitude that develops as a consequence of internalized stereotypes (Alfeir, 2020). From the perspective of social psychology, these two phenomena are closely related to the emergence of discriminatory behaviors that can undermine social cohesion (Goldberg & Sliman, 2025). Stereotypes and prejudices are not only formed through direct experience but also through the process of socialization, media influence, and cultural narratives that are inherited from generation to generation (Kuswana, 2024).

The educational environment has a strategic position in the process of forming as well as reproducing stereotypes and prejudices among the younger generation (Sudigdo et al., 2020). Schools and educational institutions are not only places for knowledge transfer, but also spaces for intense social interaction between individuals from diverse backgrounds (Satria & Budrianto, 2025). These interactions are often influenced by initial perceptions that are not necessarily accurate, so they have the potential to give birth to misunderstandings and conflicts (Arikarani et al., 2025). When stereotypes and prejudices are not managed properly, the learning environment can become exclusive and not conducive to student development (Hutagaol et al., 2025). Therefore, education has a fundamental role in shaping individual mindsets, attitudes, and behaviors towards diversity.

In this context, Islamic education has a strategic position in instilling the values of tolerance and inclusivity (Ulfa et al., 2022). Islamic education is not only oriented to the cognitive aspect, but also to the formation of students' character and morality (Febriani, 2022). The concept of *rahmatan lil 'alamin* affirms that Islam brings the value of compassion for all mankind without discrimination (Zulpandri et al., 2025). The values of *tasamuh* (tolerance), *'adl* (justice), and *ukhuwah insaniyah* (brotherhood of humanity) are the normative foundations that are very relevant in building a harmonious society (Aruman et al., 2024). If these values are effectively internalized in the learning process, then Islamic education has great potential to reduce stereotypes and prejudices (Fahmi et al., 2025).

Nevertheless, the implementation of these values in educational practice still faces various challenges (Khabibah et al., 2024). One of the main problems is the learning approach that is still normative and not fully contextual with the social realities faced by students (Arikarani et al., 2025). The Islamic education curriculum in some cases has not optimally accommodated the issues of diversity and multiculturalism (Ulfa et al., 2022). In addition, teachers as the main actors in the education process often do not have adequate competencies (Hutagaol et al., 2025).

The development of digital technology further complicates these dynamics (Kuswana, 2024). Social media is not only a means of communication, but also a space for the production and reproduction of discourse that can reinforce stereotypes and prejudices (Goldberg & Sliman, 2025). Unverified information, hate speech, and polarization of opinions often deepen the gap between differences between groups (Kuswana, 2024). This condition shows that there is a gap between the ideal value of Islamic education and the reality of practice in the field.

One alternative solution that can be offered is the development of an Islamic education model based on inclusivity and religious moderation (Danil et al., 2025). This approach emphasizes the importance of dialogue, empathy, and cross-cultural interaction in the learning process (Muzayanah et al., 2025). Dialogical learning allows learners to understand different perspectives critically and openly (Goldberg & Sliman, 2025). The integration of multicultural values in the curriculum is also an important step (Mashabi et al., 2025). In addition, strengthening the role of teachers as agents of social change is key (Satria & Budrianto, 2025).

Various previous studies have shown that value-based education has a significant contribution in forming attitudes of tolerance and reducing social conflict (Fahmi et al., 2025 & Maisaroh et al., 2025). Studies on multicultural education emphasize the importance of recognizing differences as part of the learning process (Khabibah et al., 2024). In the context of

Islamic education, a number of studies have examined the role of religious moderation in building social harmony (Hutagaol et al., 2025).

However, most of the research still focuses on normative aspects and has not explored much of the implementation of these values in a more concrete context (Ulfa et al., 2022). In addition, studies on stereotypes and prejudices from the perspective of Islamic education are still relatively limited (Febriani, 2022).

Based on this, there are research gaps that need to be filled through an interdisciplinary approach that integrates the concepts of stereotypes and prejudices with the perspective of Islamic education. This research positions itself as an effort to fill this gap by examining how Islamic educational values can be implemented contextually in reducing social prejudice. State-of-the-art research lies in the integration of the study of social psychology and Islamic education in the framework of developing an inclusive learning environment. The novelty of this research lies in the development of a conceptual framework for Islamic education that is not only normative, but also applicable and responsive to the reality of a pluralistic society.

The purpose of this study is to analyze the phenomenon of stereotypes and prejudices in pluralistic societies, as well as to examine the role of Islamic education in building an inclusive and tolerant learning environment. In addition, this research aims to formulate educational strategies that can be used to reduce social prejudice in the educational environment. The urgency of this research is increasing in line with the complexity of diversity challenges in the era of globalization. Islamic education is expected to function not only as a means of transmitting religious values but also as an instrument of social transformation that is able to create a harmonious, just, and inclusive society in Indonesia.

METHODS

This research adopts a qualitative design with a descriptive-analytical approach to deeply understand the phenomenon of stereotypes and prejudices in pluralistic societies, as well as the role of Islamic education in building an inclusive and tolerant learning environment. This approach was chosen because of its ability to comprehensively explore meaning, values, and social practices in formal and non-formal Islamic educational institutions in Lombok, representing a multicultural society. The research lasted for six months, including planning, data collection, analysis, and reports.

The population included all Islamic education actors, while subjects were selected for purposive sampling: PAI teachers, school principals/pesantren leaders, and students from diverse backgrounds. This selection emphasizes their role as key actors in shaping social attitudes and interactions.

The research procedure consists of three systematic stages. The preparatory stage involves the study of the literature for the conceptual framework of Islamic stereotypes, prejudices, and education. The implementation phase focuses on data collection via participatory observation, in-depth interviews, and documentation (curriculum, policies, learning activities). The instruments include semi-structured interview guidelines, observation sheets, and documentation formats. Validity is maintained through triangulation of sources and methods.

The analysis stage uses Miles and Huberman's interactive model: data reduction (selection of relevant data), data presentation (systematic descriptive narrative), and conclusion drawing (pattern interpretation). This analysis reveals the relationship between stereotypes-prejudices and Islamic educational practices for inclusivity.

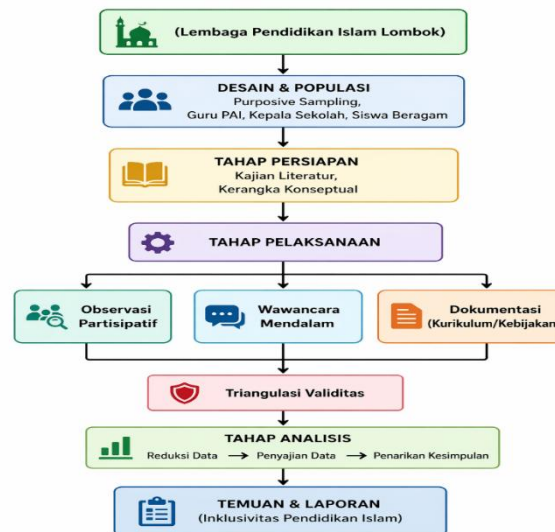


Figure 1. Research Flow Diagram

RESULTS AND DISCUSSION

Dynamics of Stereotypes and Prejudices in the Islamic Education Environment

The dynamics of stereotypes and prejudices in the Islamic education environment are still quite complex and layered phenomena, especially in educational institutions in Lombok. Based on the findings of participatory observation, social interaction between students does not take place in an inclusive manner, even though it is in an educational environment that normatively teaches the values of tolerance and brotherhood. In practice, students tend to form social groups based on common identities, such as ethnic background, regional language, and socioeconomic status. This pattern suggests that stereotypes are not only present as cognitive constructs, but are also manifested in everyday social behavior.

Furthermore, the results of in-depth interviews with Islamic Religious Education (PAI) teachers revealed that prejudice often appears in a veiled and unconscious form. For example, the use of certain labels against groups of students who are considered different, both in the context of culture and personal character, indicates a generalization that is not entirely objective. Teachers also acknowledge that most students bring social constructions from family and community environments into the classroom, thus reinforcing pre-formed stereotypes. This indicates that the educational environment is not completely sterile from external influences, but rather becomes a space for the reproduction of existing social values.

In terms of documentation, the analysis of the curriculum and learning tools shows that the material on tolerance and diversity has indeed been formally listed. However, the approach used tends to be normative and not fully contextual with the social reality of students. The learning material emphasizes more on conceptual aspects without providing space for critical reflection on students' real experiences in dealing with differences. As a result, the internalization of these values has not been running optimally, so it is not able to significantly change the mindset and attitude of students towards other groups.

This phenomenon can be explained through the perspective of social psychology theory which states that stereotypes are formed through a process of social categorization, in which individuals naturally group others based on certain characteristics. This process is reinforced by social experiences, media, and everyday interactions that shape collective perceptions of certain groups. In the context of education, uncritical stereotypes will develop into deeper prejudices, which then affect the patterns of social interaction in the school environment.

Interestingly, the study also found that the intensity of stereotypes and prejudices varied depending on the level of interaction between groups. Learners who had a broader experience of interaction with different groups tended to have lower levels of prejudice compared to those whose interactions were limited. This suggests that the lack of cross-group interaction is one of the main factors that reinforce stereotypes. Therefore, the educational environment has a strategic role in creating an inclusive and constructive interaction space.

In addition, the role of teachers is also an important factor in this dynamic. Teachers who do not have a critical awareness of stereotypes and prejudices tend to indirectly reinforce existing biases through attitudes, language, and learning methods used. On the other hand, teachers who have an inclusive perspective are able to be agents of change by creating an open classroom atmosphere and respecting differences. This shows that teachers' pedagogic capacity and social awareness are very decisive in forming an inclusive learning environment.

Overall, the dynamics of stereotypes and prejudices in the Islamic educational environment are inseparable from the broader social context. The school environment is not only a place of knowledge transfer, but also a complex arena of social interaction, where social values are negotiated and reproduced. Therefore, efforts to reduce stereotypes and prejudices must be carried out systematically and sustainably, involving all components of education, ranging from curriculum, teachers, to school culture.

Table 1. Findings of Stereotype and Prejudice Dynamics in the Islamic Education Environment

Yes	Aspects of the Findings	Observation Results	Interview Results	Analysis
1	Social Interaction Patterns	Students tend to group based on certain identities	Students feel more comfortable with the same group	Showing the existence of social identity-based stereotypes
2	Forms of Prejudice	Limited interaction between different groups	The existence of negative labels against certain groups	Prejudice appears in a veiled form
3	Environmental Impact	Social values from outside the school are carried into the classroom	The teacher acknowledges the influence of family and media	Stereotypes are reinforced by external factors
4	Curriculum	Tolerance material is normative	Teachers have difficulty relating to students' realities	The curriculum is not yet contextual
5	The Role of the Teacher	Learning methods are still conventional	Teachers do not all understand the inclusive approach	There is a need to improve the quality of teachers
6	Cross-Group Interaction	Lack of collaborative activities	Students rarely discuss with different groups	Lack of interaction reinforces prejudice

Table 1 above shows that stereotypes and prejudices in the Islamic education environment are multidimensional phenomena that are influenced by various factors, both internal and external. These findings confirm the importance of a more inclusive and contextual approach to education in addressing these problems. Internally, factors such as student interaction patterns, learning methods, and pedagogic capacity of teachers have a significant contribution to shaping social dynamics in the school environment. Meanwhile, external factors such as family background, media influence, and social construction of society also reinforce the formation of stereotypes that then develop into prejudices.

Furthermore, this complexity suggests that efforts to reduce stereotypes cannot be done through a single approach, but rather require a comprehensive and sustainable strategy. Islamic education, as a value system as well as a social practice, has a great opportunity to become an instrument of transformation in reducing prejudice if it is able to integrate normative values with the contextual reality of students. This means that the learning process must move from simply conveying concepts to forming reflective and participatory social experiences.

Additionally, it is important to emphasize that attitude change does not happen instantly, but rather through a gradual and consistent process. Therefore, educational interventions must be

designed systematically, including strengthening the curriculum, improving teacher competence, and creating an inclusive school culture. Thus, the educational environment is not only a space for reproducing stereotypes, but also a space for social transformation that is able to build critical awareness, empathy, and appreciation for diversity in a pluralistic society.

The Role of Islamic Education in Reducing Social Prejudice

Islamic education has a strategic role in reducing social prejudice through the internalization of inclusive and humanist Islamic values in educational institutions in Lombok. Based on the findings of participatory observation, the learning process that integrates the values of *tasamuh* (tolerance), *'adl* (justice), and *ukhuwah insaniyah* (brotherhood of humanity) is able to create a more open classroom atmosphere and respect differences. Interaction between students becomes more fluid when teachers actively encourage dialogue and cross-group cooperation, thereby reducing the social distance previously formed due to stereotypes.

An in-depth interview with Islamic Religious Education (PAI) teachers revealed that a value-based learning approach is the main key in changing students' mindsets. Teachers who consistently relate teaching materials to everyday social realities are able to help students understand the importance of respecting diversity. For example, in the discussion of morality, teachers not only explain concepts theoretically, but also provide concrete examples of tolerance in daily life. This approach has proven to be effective in building students' reflective awareness of their own behavior.

In addition, the results of interviews with students show that dialogical learning methods have a significant impact on changes in social attitudes. Group discussions involving students from different backgrounds allow for a constructive exchange of perspectives. Students admitted to understanding the differences better after engaging in open discussions facilitated by teachers. This shows that direct interaction is an important factor in reducing prejudice, in line with the *contact hypothesis* theory in social psychology which states that interactions between groups can reduce stereotypes if they take place under equal and cooperative conditions.

In terms of documentation, this study found that several educational institutions have begun to integrate the concept of religious moderation into their curriculum and extracurricular activities. Programs such as cross-cultural discussions, joint social activities, and strengthening national values are part of the institutional strategy in building inclusive attitudes. However, the implementation of the program is still uneven and highly dependent on the commitment of each institution and educator. This shows that although conceptually Islamic education has a strong foundation in building tolerance, its implementation still requires systematic strengthening.

The role of teachers as agents of social change is one of the most dominant factors in reducing prejudice. Teachers who have a deep understanding of the values of inclusivity tend to be able to create a safe and open learning environment for all students. They not only deliver material, but also become role models in being fair and respecting differences. Conversely, teachers who lack sensitivity to diversity issues tend to maintain conventional learning patterns that are less supportive of inclusive interactions.

Furthermore, the study also found that effective Islamic education in reducing prejudice depends not only on the learning process in the classroom, but also on the school culture as a whole. A school environment that encourages collaboration, respects diversity, and provides space for student identity expression has been proven to strengthen the values of tolerance. Extracurricular activities, such as cross-class group work and community-based social activities, are important means of building positive interpersonal relationships.

Theoretically, these findings corroborate that value-based education has a significant role in shaping individual social attitudes. Islamic education, with its universal values, can be an effective instrument in overcoming social prejudice if implemented in a contextual and participatory manner. Thus, Islamic education not only functions as a transmission of religious knowledge, but also as a means of social transformation that is able to build a more inclusive society.

Table 2. Findings on the Role of Islamic Education in Reducing Social Prejudice

Yes	Aspects of the Findings	Observation Results	Interview Results	Analysis

1	Integration of Islamic Values	Learning contains the values of tolerance and fairness	Teachers emphasize the importance of respecting differences	Islamic values are effective as the basis for inclusivity
2	Learning Methods	Cross-background group discussions are actively running	Students feel better about the differences	Dialogical learning reduces prejudice
3	The Role of the Teacher	Teachers become facilitators of social interaction	Teachers are aware of the importance of religious moderation	Teachers as agents of social change
4	Curriculum	There is material on religious moderation	Implementation is not even	The need to strengthen the contextual curriculum
5	Social Interaction	There has been an increase in cooperation between students	Students are more open to other groups	Direct interaction lowers stereotypes
6	School Culture	Inclusive activities begin to be implemented	Students find the environment more comfortable	School culture supports tolerance

Table 2 above shows that Islamic education has a significant role in reducing social prejudice through various approaches, both in learning and in school culture. These findings confirm that efforts to build an inclusive learning environment require integration between values, methods, and practices of education as a whole. Basic values such as *tasamuh* (tolerance), *'adl* (justice), and *ukhuwah insaniyah* are not enough to be taught as normative concepts, but must be realized in real and contextual learning practices.

Furthermore, the effectiveness of Islamic education in reducing prejudice is greatly influenced by the pedagogic approach used by teachers. Dialogical, participatory, and experiential-based learning methods have been proven to be able to encourage students to understand differences more openly. In this context, teachers not only play the role of delivering material, but also as facilitators who create an inclusive and safe interaction space for all students. This role is crucial in forming an attitude of empathy and appreciation for diversity.

In addition, a school culture that supports inclusivity is also a determining factor for success. A school environment that provides space for cross-group interaction, both through academic and non-academic activities, will strengthen the internalization of tolerance values. This shows that the reduction of prejudice does not only occur within the classroom, but also through broader social experiences in the school environment.

Thus, Islamic education has great potential as an instrument of social transformation in a pluralistic society. However, this potential can only be realized if there is a synergy between the curriculum, teacher competence, and school culture that consistently prioritizes the values of inclusivity and tolerance.

Inclusive Islamic Education Implementation Strategy

The implementation of inclusive Islamic education in educational institutions in Lombok requires an integrated strategy between aspects of curriculum, pedagogy, and school culture. Based on participatory observation, the most effective strategy in building an inclusive learning environment is the use of dialogical learning methods that involve active interaction between students from diverse backgrounds. In practice, teachers who implement heterogeneous group discussions and problem-based learning are able to encourage students to exchange views and understand different perspectives. This approach not only increases student engagement in learning, but also reduces the social distance that arises from stereotypes.

Interviews with Islamic Religious Education (PAI) teachers revealed that inclusive learning strategies require adequate pedagogic readiness. Teachers need to have the ability to manage diverse classroom dynamics and create a safe and open dialogue space. Some teachers stated that training related to multicultural education and religious moderation was very helpful in improving their competence in managing diversity in the classroom. However, there are still teachers who rely on conventional lecture methods, so that interaction between students is limited and does not support the formation of inclusive attitudes.

In terms of curriculum, the analysis of the documentation shows that the integration of the values of inclusivity and religious moderation is still not carried out systematically. Although there is material related to tolerance, the presentation is still general and has not been directly related to the social experience of students. Therefore, it is necessary to develop a more contextual curriculum by including diversity issues as part of learning. A curriculum that is responsive to social realities will help students understand the importance of tolerance in daily life.

In addition, this study found that school culture plays an important role in supporting the implementation of inclusive Islamic education. Schools that actively develop diversity-based programs, such as cross-group collaborative activities, thematic discussions, and social activities, show a more positive level of interaction between students. Extracurricular activities are also an effective means of building harmonious interpersonal relationships. In an environment like this, students not only learn about tolerance theoretically, but also experience it firsthand in school life.

The role of school leadership is also an important factor in the successful implementation of inclusive education strategies. School principals or leaders of institutions with an inclusive vision tend to encourage policies that support diversity, such as the preparation of school programs that are oriented towards the values of religious moderation. This structural support is critical to ensure that the implementation of inclusive education does not only depend on individual teacher initiatives, but becomes part of the education system as a whole.

Furthermore, the results of the study show that the strategy for implementing inclusive Islamic education must be holistic and sustainable. An approach that focuses only on one aspect, such as curriculum or learning methods, will not be enough to produce significant change. On the contrary, integration between various components of education will create a learning environment that is more conducive to the development of inclusive attitudes. This is in line with a transformative approach to education that emphasizes change not only at the individual level, but also at the social system as a whole.

Overall, the strategy for the implementation of inclusive Islamic education includes the use of dialogical learning methods, the development of contextual curriculum, the strengthening of school culture, and the support of visionary leadership. By implementing this strategy consistently, Islamic educational institutions can play a more optimal role in building an inclusive and tolerant learning environment.

Table 3. Findings of Inclusive Islamic Education Implementation Strategy

Yes	Strategy Aspects	Observation Results	Interview Results	Analysis
1	Learning Methods	Heterogeneous group discussions increase interaction	Students are more active and open	Dialogical learning is effective in building inclusivity
2	Teacher Competence	Some teachers still use the lecture method	Teachers need inclusivity training	The Need for Increased Pedagogical Capacity
3	Curriculum	Tolerance material is still common	Teachers have difficulty relating to reality	The curriculum is not yet contextual
4	School Culture	Collaborative activities increase interaction	Students feel more comfortable	School culture supports inclusivity
5	Leadership	Principals encourage inclusive programs	Teachers feel supported	Leadership plays a strategic role
6	Systems Approach	Implementation is not yet fully integrated	There is a need for synergy between the components of education	A more effective holistic approach

Table 3 above shows that the implementation of inclusive Islamic education requires a comprehensive and integrated strategy. Each component of education has an important role in creating an inclusive learning environment, so good coordination between teachers, curriculum, and school policies is needed. Without strong synergy, efforts to build inclusivity tend to run partially and do not have a significant impact on changing students' attitudes.

Furthermore, an effective implementation strategy must start from strengthening a curriculum that is contextual and responsive to the reality of diversity. The curriculum not only serves as an academic guideline, but also as an instrument of values that shapes students'

perceptions of differences. Therefore, the integration of the values of religious moderation and multiculturalism needs to be systematically designed in every learning material. This will help students understand diversity as a reality that must be appreciated, not avoided.

On the other hand, teacher competence is a key factor in the successful implementation of inclusive education. Teachers need to have adaptive pedagogic skills, including in managing heterogeneous classrooms and facilitating constructive dialogue. Continuous training related to inclusive education and religious moderation is an urgent need for teachers to be able to carry out their roles optimally. Without adequate competency support, the values of inclusivity contained in the curriculum are difficult to implement effectively.

In addition, school policies also have a strategic role in creating an inclusive education ecosystem. Visionary leadership will encourage the birth of innovative programs that support cross-group interaction and strengthen a culture of tolerance. Thus, the implementation of inclusive Islamic education does not depend only on individuals, but becomes part of a structured and sustainable education system.

CONCLUSION

Based on the overall results of the research in the document, it can be concluded that stereotypes and prejudices are still a real and complex phenomenon in a pluralistic society, including in the educational environment in Indonesia. Diversity, which should be a social force, has the potential to cause tension if it is not balanced with inclusive awareness and an adequate understanding of differences. In the context of education, stereotypes and prejudices are not only formed from individual experiences but are also influenced by external factors such as the social environment, family, and the media.

This research confirms that Islamic education has a strategic role as an instrument of social transformation in reducing prejudice and building an inclusive learning environment. Basic values such as *tasamuh*, *'adl*, and *ukhuwah insaniyah* have proven to be relevant in forming a tolerant attitude and respecting diversity. However, the implementation of these values still faces challenges, especially in the pedagogic aspects, curriculum, and readiness of human resources.

Furthermore, the strategy for implementing inclusive Islamic education must be carried out in a comprehensive and integrated manner, including strengthening the contextual curriculum, improving teacher competence, and creating a school culture that supports cross-group interaction. A dialogical and participatory learning approach has been shown to be effective in reducing prejudice through students' hands-on experience and social reflection.

Thus, this study confirms that Islamic education not only functions as a medium of transmission of religious values but also as a means of building social cohesion in a multicultural society. Therefore, a continuous commitment from all education stakeholders is needed to develop an inclusive Islamic education model that is inclusive, adaptive, and responsive to the dynamics of diversity in the global era.

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