



Reframing Islamic Education to Resist Social Prejudice: A Critical Study on Stereotypes, Ethnicity, and Educational Transformation in Indonesia

Murdianto

State Islamic University of Mataram, Indonesia

**Corresponding author email: murdianto@uinmataram.ac.id*

Article History

Manuscript submitted:

15 Agustus 2025

Manuscript revised:

21 September 2025

Accepted for publication:

17 October 2025

Keywords

Islamic Education; Social Prejudice; Ethnic Stereotypes; Multicultural Education; Transformation Of Education.

Abstract

This research is motivated by the still strong social prejudices and ethnic stereotypes in Indonesia's multicultural society. Islamic education has basic values that are relevant to answer these problems, such as justice, ukhuwah, compassion, deliberation, and respect for human dignity. However, these values are often still taught normatively and have not been fully associated with the social reality of students. This research aims to analyze how Islamic education can be reframed as a space of resistance to social prejudices, ethnic stereotypes, and discriminatory social relations. This study uses a qualitative approach with a secondary data-based literature study. Data were obtained from scientific journal articles, academic books, research reports, policy documents, statistical data, and official publications relevant to Islamic education, ethnic stereotypes, multicultural education, religious moderation, and educational transformation. Data are analyzed using qualitative content analysis and thematic analysis to find categories, patterns of meaning, and key themes in the document. The results of the study show that social prejudices and ethnic stereotypes are formed through long social processes, such as inheritance of family narratives, community environment, media, historical experiences, and limited intergroup interaction. In the educational space, prejudice can be present through the teacher's language, learning examples, relationships between students, and school culture. The findings also show that Islamic education can be a space for transformation if Islamic values are linked to social identity theory, intergroup contact, multicultural education, critical pedagogy, and hidden curriculum. This study concludes that Islamic education needs to be directed to be inclusive, critical, and transformative education. The transformation must touch the curriculum, teachers, learning strategies, and school culture so that Islamic education is able to form students who are religious, fair, reflective, and free from social prejudice.

International Journal of Social Sciences and Humanities © 2025.

This is an open access article under the CC BY-NC-ND license

(<https://creativecommons.org/licenses/by-nc-nd/4.0/>)

Contents

Abstract.....	186
1 Introduction.....	187
2 Methods.....	188
3 Results and Discussions.....	188
4 Conclusion.....	190
References.....	191

Introduction

Indonesia is one of the most complex multicultural societies in Southeast Asia. This complexity can be seen from the diversity of ethnicities, religions, languages, local traditions, and social practices that live in the same national space (Widyawati, 2021). This diversity can be social capital for democracy, social cohesion, and the strengthening of national identity. However, diversity can also give birth to problems when intergroup relationships are built through prejudice, labeling, and understanding that simplify the identities of other groups (Hanifah and Subando, 2023). In this context, education has an important position because schools, madrasas, and universities are not only places for the delivery of knowledge, but also spaces for the formation of social perceptions, collective identities, and the way students understand differences.

Although diversity is often placed as an important value in Indonesian social discourse, social prejudice and ethnic stereotypes are still a real problem (Hanifah and Subando, 2023; Stuart and Stuart, 2023). Ethnic stereotypes often work through colloquial language, jokes, peer interactions, learning examples, and common assumptions attached to certain groups. These forms are often considered mild, but they can reinforce social distancing, normalize symbolic exclusion, and influence the way students view themselves and other groups. In the educational space, this problem becomes more serious because students not only learn from the formal curriculum, but also from the social practices that take place in the school culture, the relationship between teachers and students, and interactions between friends.

Islamic education has a strong relevance in this issue because it functions as an arena for the formation of values, moral identity, and social relations. In the Indonesian context, Islamic education plays a role not only in the inheritance of religious knowledge, but also in the formation of ethical reason, civic identity, and students' attitudes towards pluralistic social realities (Male, 2023; Jul, 2025; Islam and Aziz, 2025). The main values in Islam, such as justice, human dignity, fraternity, compassion, deliberation, and moral responsibility, provide a normative basis for building equal relations between groups. However, these values need to be translated into pedagogical practices that are able to touch concrete issues, including social prejudices, ethnic stereotypes, and discriminatory behavior in educational life.

One of the main weaknesses of the Islamic education approach lies in its orientation which is still too normative. Values such as tolerance, brotherhood, and respect for others are often taught as abstract moral principles without being adequately linked to the social problems experienced by students (Fadillah et al, 2026; Zeng and Li, 2023). As a result, learners can understand religious terms about morality, but are not necessarily able to

recognize forms of ethnic ridicule, cultural labeling, social exclusion, or unequal treatment in daily interactions. This condition shows that there is a gap between teaching values and social literacy. Islamic education therefore needs to have an analytical framework that helps learners connect religious values with the social mechanisms that produce prejudices and stereotypes.

This article places Islamic education in an interdisciplinary framework that links the formation of Islamic morality with social theory and the study of critical education. Social Identity Theory explains that individuals build identity through group membership, so that the distinction between one's own group and other groups can develop into bias if not criticized (Verkuyten, 2021; Seaborn, 2025; Brown and Brown, 2000). Contact Hypothesis provides a basis for understanding that intergroup contact can reduce prejudice if it occurs under equal conditions, has common goals, is supported by cooperation, and obtains institutional support (Bond et al. 2023; Visintin et al. 2019). Meanwhile, multicultural education emphasizes the importance of reducing prejudice, pedagogical equality, knowledge construction, and school culture transformation as part of inclusive education (Khabibah et al. 2024; Pilus et al. 2023; Pilus and Wahab 2023).

In addition, critical pedagogy and the concept of hidden curriculum need to be used to read how educational institutions can reproduce social hierarchies indirectly. Critical pedagogy views students not only as recipients of moral teachings, but as reflective subjects who are able to question unequal social relations, symbolic dominance, and forms of exclusion that are considered natural (Budnyk 2023; Katsiampoura 2024). The concept of hidden curriculum helps explain that educational messages are not only present in teaching materials, but also in school routines, teacher language, discipline patterns, relationships between students, and institutional culture (Kärner and Schneider 2024; Al-mujahid and Hussain 2025). This perspective is important because formally taught Islamic values can lose their transformative power if the educational environment continues to allow stereotypes, ethnic jokes, and unequal social treatment.

The research gap in this article lies in the limited studies that integrate Islamic education with prejudice theory, identity formation, intergroup contact, multicultural education, critical pedagogy, and hidden curriculum in one complete analytical framework. Previous studies have placed more emphasis on the issue of character education, religious moderation, tolerance, and multicultural values, while discussions about ethnic stereotypes and prejudices are still dominant in social psychology, communication, and sociology. As a result, there has not been much research that systematically explains how Islamic education can recognize, criticize, and transform ethnic stereotypes in the daily practices of educational institutions, either through teachers, curriculum, interaction between students, school culture, and power relations that work in secret. In fact, prejudice is not just a matter of individual attitudes, but a social process shaped by identity, interaction experiences, institutional structures, and daily educational practices. Based on these gaps, this article aims to formulate an interdisciplinary framework that repositions Islamic education from normative moral discourse to a critical, contextual, and social-reality-based pedagogical project. The novelty of this article lies in the connection of Islamic educational values with Social Identity Theory, Contact Hypothesis, multicultural education, critical pedagogy, and hidden curriculum to explain how prejudice is reproduced and transformed in the

educational space. Thus, Islamic education is not only understood as a means of forming religious identity, but also as an arena for social transformation that builds relationships between groups in a fair, reflective, and inclusive manner in a multicultural Indonesian society.

Conceptually, this study integrates the values of Islamic education with Social Identity Theory, Contact Hypothesis, Multicultural Education Theory, Critical Pedagogy, and the concept of hidden curriculum. Methodologically, this study uses a secondary data-based literature study through qualitative content analysis and thematic analysis. The focus is not on measuring prejudice statistically, but on understanding the pattern of discourse, thematic categories, and the direction of Islamic education transformation in the face of social stereotypes. Practically, this research offers the renewal of Islamic education through contextual curriculum, dialogical pedagogy, multiculturally sensitive teachers, and a discrimination-free school culture.

Based on this framework, this research is directed to answer how Islamic education can be reframed as a space of resistance to social prejudices and ethnic stereotypes; how ethnic stereotypes are formed in educational relations; how Islamic values can be linked to social identity theory, intergroup contact, multicultural education, and critical pedagogy; and how curriculum, teachers, and school culture can shape critical, dialogical, and anti-prejudice Islamic education. The goal is to critically analyze the role of Islamic education in countering social prejudices, ethnic stereotypes, and discrimination, as well as formulate a conceptual model of Islamic education that is inclusive, transformative, and relevant to the diversity of Indonesian society.

Methods

This study uses a critical integrative literature review design with qualitative content analysis and thematic synthesis approaches. This design was chosen because the research not only summarizes the literature, but also critically examines, compares, and synthesizes various studies to build a conceptual understanding of Islamic education as a space of resistance to social prejudices, ethnic stereotypes, and discriminatory social relations in Indonesia. This approach is relevant because the issues studied are at the intersection of Islamic education, multicultural education, religious moderation, ethnicity, social prejudice, and educational transformation.

Data sources are obtained from relevant academic publications and official documents. The search was conducted through Scopus, Google Scholar, DOAJ, Garuda, SINTA, ERIC, and other appropriate academic and institutional repositories. Official documents are traced from government agencies and related institutions, such as the Ministry of Religion, the Ministry of Education, Culture, Research, and Technology, the Central Statistics Agency, and other official institutions that contain data or policies on education, diversity, and religious moderation. The keywords used include English and Indonesian, such as "Islamic education", "multicultural Islamic education", "religious moderation", "social prejudice", "ethnic stereotypes", "ethnicity and education", "critical pedagogy", "hidden curriculum", "educational transformation", "Islamic education", "multicultural education", "religious moderation", "social prejudice", "ethnic stereotypes", "ethnicity in education", "inclusive Islamic education", and "transformation of Islamic education".

Inclusion criteria in this study include articles or documents that discuss Islamic education, multicultural education, social prejudice, ethnic stereotypes, religious moderation, or educational transformation; in the form of academic publications or official documents; preferably published in 2019–2026; and have a clear academic or institutional identity, such as authors, publishers, journals, DOI, ISSN, ISBN, or publishing institutions. Meanwhile, the sources issued are writings that are not relevant to the focus of the research, popular writings without an academic basis, documents without clear authors or publishing institutions, and studies that are not related to education, ethnicity, or social prejudice. The selection procedure is carried out in stages. First, all search results were collected and recorded as many as 3,760 articles. Second, duplicates are removed, and then the title, abstract, keyword, and document summary are filtered for relevance. After this stage, there are 126 article documents left. Third, the document is read in more depth to assess conceptual, empirical, and contextual suitability. Literature that meets the criteria is then determined as the final source of 48 articles.

Table 1
Article and Document Selection Procedure

Selection Stage	Procedure	Quantity
Early identification	Search through Scopus, Google Scholar, DOAJ, Garuda, SINTA, ERIC, and institutional repositories using English and Indonesian keywords	3.760
Elimination of duplication and early screening	Duplicates are removed; Titles, abstracts, keywords, and document summaries are examined for relevance to the research focus	126
Full reading and eligibility assessment	Articles/documents are read to assess conceptual, empirical, and contextual fit with Islamic education, social prejudices, ethnic stereotypes, and educational transformations	48
Final corpus analysis	The final literature is used for qualitative content analysis and thematic synthesis	48

Data were extracted by recording the identity of the source, year, type of publication, focus of the study, theory, method, main findings, and relevance to the study. The analysis is carried out through repeated reading, coding, categorization, and the preparation of the main theme. Validity is maintained through transparency of search strategies, explicit selection criteria, triangulation of sources, recording of the analysis process, and critical reflection so that the synthesis produced is systematic, accountable, and accountable.

Results and Discussions

The results of this study were compiled based on thematic synthesis of literature and secondary documents that discuss Islamic education, multicultural education, religious moderation, social prejudice, ethnic stereotypes, and educational transformation. From the process of reading, coding, categorization, and theme synthesis, six main themes were

obtained that showed that Islamic education has the potential as an anti-prejudice space, but its effectiveness is largely determined by the relationship between values, curriculum, teachers, school culture, and students' social experiences.

The social reproduction of prejudice and ethnic stereotypes

Key findings from the literature suggest that social prejudices and ethnic stereotypes do not emerge as stand-alone individual attitudes, but are formed through social reproductive processes within families, communities, media, histories of intergroup relations, and educational institutions (Bobba et al., 2024); (Zagrean et al., 2022). In the context of education, stereotypes can be present through everyday language, ethnic humor, learning examples, social grouping, and different treatment of students from certain backgrounds (Muktar & Burhan, 2025); (Yasin & Nasution, 2022). The patterns that emerged from the analyzed documents showed that ethnic stereotypes often work subtly and are considered normal in social interactions. Generalizations of a particular group are not always expressed in the form of open discrimination, but can arise through assumptions about a learner's ability, character, discipline, or behavior based on his or her ethnic identity. The meaning of this finding for Islamic education is that religious education is not enough to convey the value of tolerance in general, but needs to help students recognize the mechanism of prejudice formation in educational life. This theme is directly related to the formulation of the problem of how ethnic stereotypes are formed and work in the social relations of education.

Table 2
Thematic Findings from Literature Synthesis

Theme	Codes	Main Pattern	Supporting Literature	Implication for Islamic Education
Social prejudice	Social prejudice, social distancing, labeling, discrimination, intergroup relations	Prejudice is formed through repetitive social processes in the family, community, media, and education	Murdianto (2019); Stuart & Stuart (2023); Mado et al. (2023)	Islamic education needs to help students recognize and criticize prejudices in daily life
Ethnic stereotypes	Ethnic stereotypes, group generalizations, ethnic humor, cultural biases, social identity	Stereotypes are often considered normal, but they can affect teacher-student relationships and relationships between students	Murdianto (2019); Nurrahmi & Putra (2019); Dwiyaniti (2025); Rosmawati & Amalia (2024)	Islamic education needs to distinguish respect for ethnic identity from degrading social labeling

Islamic ethical values	Justice, ukhuwah, compassion, deliberation, human dignity	Islamic values provide an anti-prejudice ethical basis, but are often still taught normatively	Ministry of Religion of the Republic of Indonesia (2019); Sari et al. (2023); Islam (2022); Junaedi (2019)	Islamic values need to be translated into contextual, reflective, and dialogical learning
Multicultural pedagogy	Dialogue, representation of diversity, inclusive learning, social experience	Multicultural education is effective if it does not stop at the recognition of diversity, but enters into the reduction of prejudice	Arikarani et al. (2025); Supriyandi et al. (2024); Edy & Huriah (2022); Raudhah et al. (2024)	Islamic education needs to connect religious teachings with the reality of a multicultural society
Teacher agency	Teacher language, example choice, classroom management, response to differences	Teachers can reinforce or weaken prejudices through daily pedagogical practice	Halim & Maskuri (2021); Huda (2021); Masdul (2023); Maulana & Wardan (2025)	Islamic education teachers need to have multicultural sensitivity and the ability to build critical dialogue
Inclusive school culture	School culture, hidden curriculum, informal rules, social relations, conflict resolution	Inclusive attitudes are shaped not only by formal curriculum, but also by social experiences in schools	Sutrisno (2019); Qosim (2022); Puspitasari et al. (2025); Fuad et al. (2024)	Islamic madrassas and schools need to build a culture that is safe, fair, and anti-discrimination

Anti-prejudice Islamic education model	Integration of Islamic values, inclusive curriculum, critical pedagogy, reflective teachers, school culture	Anti-prejudice Islamic education requires a systemic relationship between values, curriculum, teachers, and school culture	Musyahid & Kolis (2023); Islam (2022); Arikarani et al. (2025); Radino & Mubarok (2025); Fuad et al. (2024)	Articles contribute to formulating a critical, inclusive, and transformative conceptual model of Islamic education
--	---	--	---	--

Islamic ethical values as resources for anti-prejudice education

The literature analyzed shows that Islamic education has a strong ethical source for developing anti-prejudice education. Values such as justice, fraternity, respect for human dignity, compassion, deliberation, and the prohibition of demeaning other groups emerge as relevant normative bases to counter social stereotypes (Basri., 2022; Aderibigbe et al., 2023). However, the patterns seen in the document suggest that these values are often still positioned as general moral teachings, not always translated into critical and contextual pedagogical strategies.

These findings show that there is a gap between the ideal values of Islamic education and educational practices that directly dismantle social prejudices. Islamic education often emphasizes the formation of morals, but has not always linked it to issues of ethnicity, discrimination, power relations, and the social experience of students in a multicultural society (Lindayati & Asy, 2025). The significance of these findings is that Islamic values can be an important source of anti-prejudice education if they are processed into a reflective learning framework, dialogical, and social experience-based. This theme answers the formulation of the problem of how the values of Islamic education can be connected with efforts to build inclusive awareness of students.

Teachers as mediators of inclusive and critical pedagogy

The third finding shows that teachers play a role as the main mediator between Islamic educational values, curriculum materials, and students' social experiences. The literature shows that attitudes, language, choice of examples, how to ask questions, and teachers' responses to differences can reinforce or weaken prejudice in the classroom (Abacioglu et al., 2020). Teachers not only function as material presenters, but also as actors who shape the social climate of learning.

The patterns that emerge from the document suggest that inclusive learning is more likely to occur when teachers are sensitive to the ethnic, cultural, linguistic, and social experiences of students. Conversely, teachers who are insensitive to bias may inadvertently reproduce stereotypes through comments, illustrations, or unequal treatment (Kaufman & Killen, 2022). The significance of these findings for Islamic education is the importance of pedagogical competence that is not only oriented towards mastery of religious material, but also on the ability to manage dialogue, dismantle biases, and build fair class relations. This

theme is related to the formulation of the problem of the role of teachers in transforming Islamic education into critical, dialogical, and anti-prejudice education.

Curriculum and multicultural representation in Islamic education

The results of the synthesis show that the curriculum has an important position in shaping the way students understand diversity. The literature on multicultural education emphasizes that the representation of ethnic, cultural, and social groups in teaching materials can influence the way learners see themselves and other groups (Ataupah & Parhan, 2025). In Islamic education, a curriculum that only displays religious values in the abstract tends to be inadequate to answer the problem of stereotypes and prejudices in pluralistic societies.

The patterns found show that issues of ethnicity, intergroup relations, discrimination, and social justice have not always been explicitly present in Islamic education materials. Diversity is often presented as a social fact, but it has not always been analyzed as an educational issue related to prejudice and inequality in social relations (Gholami & Costantini, 2025). The meaning of this finding is that the Islamic education curriculum needs to be read as a representation space, not just a list of teaching materials. Curriculum can serve as a means of forming multicultural awareness if it contains a fair narrative about diversity, opens up space for dialogue, and avoids reinforcing social labels. This theme is related to the formulation of problems about the role of the curriculum in shaping an anti-prejudice model of Islamic education.

School culture and hidden curriculum in shaping inclusive attitudes

The fifth finding shows that school culture and hidden curriculum have an important influence in shaping students' attitudes towards differences. The documents analyzed show that the value of tolerance taught formally can be weakened if the school environment still allows ethnic ridicule, social grouping, subtle discrimination, or different treatment of certain students. Thus, the formation of inclusive attitudes does not only depend on the subject matter, but also on the social experiences experienced by students at school. The patterns that emerge show that school culture works through written rules, daily habits, teacher-student relationships, relationships between students, school symbols, religious activities, and conflict resolution mechanisms. In the context of Islamic education, a school culture that respects human dignity, accustoms deliberation, and rejects identity-based harassment can reinforce anti-prejudice values. The meaning of these findings is that Islamic education needs to be understood as an ecosystem of values, not just a learning process in the classroom. This theme answers the formulation of the problem of how school culture plays a role in transforming Islamic education into an inclusive and discrimination-free education.

Toward a conceptual model of anti-prejudice Islamic education

The final synthesis shows that anti-prejudice Islamic education can be formulated as a conceptual model that connects Islamic ethical values, multicultural representation in the curriculum, critical pedagogy of teachers, and inclusive school culture. The literature analyzed shows that the four elements cannot work in isolation. Islamic values require pedagogical translation; the curriculum requires reflective teacher practice; and classroom learning requires consistent school culture support. The main pattern that emerges is that Islamic education will be more effective against prejudice if it moves from a normative

orientation to a critical-transformative orientation. This means that Islamic education not only teaches that differences should be respected, but also helps students understand how prejudices are formed, how stereotypes work, and how unfair social relations can be changed through education. The meaning of these findings is that Islamic education can be positioned as a space for the formation of social piety, multicultural awareness, and ethical responsibility towards other groups. This theme answers the formulation of problems about the conceptual model of Islamic education that is relevant to counter social prejudices, respect ethnicity, and strengthen the transformation of education in Indonesia.

Overall, the literature findings suggest that Islamic education has both conceptual and practical potential to be an anti-prejudice space. However, this potential depends on the extent to which Islamic values are translated into a representative curriculum, dialogical pedagogy, reflective teachers, and a school culture that consistently rejects stereotypes and discrimination. Thus, the results of this study place Islamic education not only as a system for the transmission of religious teachings, but as an arena for social transformation that can shape students to be more critical, inclusive, and fair in dealing with ethnic diversity in Indonesia.

Discussion

The findings of this study confirm that the development of Islamic education does not stop enough at the transmission of moral values and normative teachings. The main meaning of the findings for Islamic education is the need for a shift from education that emphasizes only individual piety to an education that also shapes social awareness, multicultural sensitivity, and students' critical ability to face social prejudices. In the context of a pluralistic Indonesian society, Islamic education needs to function as a space for the formation of social ethics that rejects labeling, discrimination, and ethnic-based stereotypes. Social Identity Theory helps explain why ethnic stereotypes can form in educational relationships. This theory suggests that individuals often construct identities through group categories, such as religion, ethnicity, language, or regional origin. These categories can strengthen the sense of internal community (2023), but can also create a boundary between "own group" and "other group" (Scott et al., 2025). In the classroom, these boundaries can arise through ethnic ridicule, grouping of friends, assumptions about the character of certain groups, or different treatment of students. Thus, ethnic stereotypes cannot be understood only as a mistake in personal attitudes, but as the result of a process of social identification that needs to be criticized through education.

The Contact Hypothesis makes it clear that prejudice can be reduced through meaningful intergroup interaction. However, social contact does not automatically result in an inclusive attitude. Contact is only effective if it takes place under equal conditions, is supported by institutional norms, is directed towards cooperation, and has a common goal (Antonio et al., 2021). For Islamic education, this means that dialogue between students from different ethnic and cultural backgrounds needs to be consciously designed in learning. Group discussions, collaborative projects, case studies, and cross-group social activities can be a means to transform knowledge about diversity into a hands-on experience of living together in a fair way. Multicultural Education strengthens the argument that Islamic education must pay attention to representation, justice, and equality in the curriculum and

pedagogy. The Islamic education curriculum is not enough to contain teachings about tolerance, but it needs to present the experiences of pluralistic societies, diverse group narratives, and real issues of prejudice and discrimination (Lindayati & Asy, 2025; Stuart and Stuart 2025). Thus, multicultural education is not placed as an adjunct outside of Islamic education, but rather as a way to actualize Islamic values in a pluralistic social context. Multicultural Islamic education allows students to understand that respect for ethnicity is not just a civic demand, but also part of an ethical-religious responsibility.

Critical Pedagogy provides the foundation for transforming Islamic education from an instructive pattern to a reflective and emancipatory pattern. In this perspective, learners are not positioned as passive recipients of teachings, but as subjects who are able to read social reality critically (Er-rechydy et al., 2025; Hajiriah et al., 2024). Islamic education needs to invite students to ask how prejudices are formed, who is harmed by stereotypes, and how Islamic justice values can be used to reject social relations that degrade certain groups. With this approach, the learning of morals, *ukhuwah*, and justice does not stop at definitions, but moves into critical awareness and social practice. The Hidden Curriculum explains why school culture is an important element in anti-prejudice education. Students learn not only from written materials, but also from teachers' language, interaction patterns, informal rules, school symbols, role divisions, and the way institutions handle conflicts (Christina et al., 2025). If schools teach tolerance, but allow ethnic ridicule or subtle discrimination, then the formal message of the curriculum becomes weak. On the other hand, a school culture that is fair, safe, dialogical, and respects the dignity of each student will strengthen the value of Islamic education in a real way. Therefore, the transformation of Islamic education must touch not only the content of the lessons, but also the social climate of educational institutions.

The conceptual contribution of this article lies in the effort to link the study of Islamic education and multicultural education through an anti-prejudice framework. This article shows that Islamic education can be read not only as a religious teaching system, but as an arena for the formation of an inclusive social identity. In the study of multicultural education, this article emphasizes that Islamic values can be an ethical source to counter social prejudice, as long as these values are consistently translated into curriculum, pedagogy, the role of teachers, and school culture.

Table 3
Conceptual Model of Anti-Prejudice Islamic Education

Model Components	Main Functions	Form of Implementation	Expected Impact
Islamic ethical values	Becoming the moral foundation of anti-prejudice	Linking justice, <i>ukhuwah</i> , compassion, deliberation, and human dignity with concrete social issues	Students understand that rejecting prejudice is part of religious responsibility

Multicultural curriculum	Providing equitable representation of diversity	Include issues of ethnicity, discrimination, intergroup relations, and social justice in the teaching materials	Students are able to see diversity as a social reality that must be appreciated
Critical-dialogical pedagogy	Dismantling biases and stereotypes through reflection	Case discussions, intergroup dialogues, collaborative projects, and reflections on social experiences	Students are able to recognize and reject stereotypes in daily life
Reflective teacher	Become a mediator of social values and experiences	Using inclusive language, equitable learning examples, and differentiation-sensitive classroom management	Classrooms become a safe space to learn about diversity
An inclusive school culture	Reinforcing anti-discrimination values in daily practice	Anti-ethnic ridicule rules, educational conflict resolution, cross-group activities, and habituation of deliberation	Schools become an ecosystem that consistently rejects social prejudice

The synthesis of this discussion resulted in a conceptual model of anti-prejudice Islamic education consisting of five main elements: Islamic ethical values as a moral foundation; multicultural curriculum as a space for diversity representation; critical-dialogical pedagogy as a way of dismantling prejudices; teachers as mediators of values and social experiences; and inclusive school culture as a hidden curriculum that strengthens anti-discrimination attitudes. This model affirms that Islamic education that is relevant to Indonesia's multicultural society is an education that not only strengthens religious identity, but also forms students who are fair, reflective, and able to reject ethnic stereotypes in social life.

Conclusion

This study concludes that Islamic education has a strategic role in combating social prejudices, ethnic stereotypes, and discriminatory social relations in Indonesia. Islamic education is not sufficiently understood as the transmission of normative teachings, but needs to be framed as a space for the formation of critical awareness, respect for ethnic diversity, and social transformation. Theoretically, this article contributes to the study of Islamic education, multicultural education, and anti-prejudice pedagogy by linking the values of justice, *ukhuwah*, compassion, deliberation, and respect for human dignity with the issues of stereotypes, prejudices, intergroup dialogue, and inclusive school culture.

Practically, these findings underscore the need for multiculturally sensitive Islamic education teachers, curricula that include diversity and anti-discrimination issues, and Islamic madrasah and school cultures that reject ethnic stereotypes in daily practice. Policymakers need to ensure that religious moderation and multicultural education are applied in learning, not just in formal documents. The limitation of this study lies in the use

of secondary literature and data so that the model offered has not been empirically tested. Follow-up research needs to be conducted through interviews, classroom observations, case studies of madrassas or Islamic schools, as well as surveys of students' attitudes towards social prejudices and ethnic stereotypes.

References

- Abacioglu, C. S., Zee, M., Hanna, F., Soeterik, I. M., Fischer, A. H., & Volman, M. (2020). Practice what you preach: The moderating role of teacher attitudes on the relationship between prejudice reduction and student engagement. *Teaching and Teacher Education, 90*, 103040. <https://doi.org/10.1016/j.tate.2020.103040>
- Aderibigbe, S. A., Idriz, M., Alzouebi, K., & Alothman, H. (2023). Fostering Tolerance and Respect for Diversity through the. *Religions, 1–16*.
- Al-mujahid, A., & Hussain, H. (2025). Review Journal of Social Psychology & Social Works. *Review Journal of Social Psychology & Social Works, 993*, 993–1002.
- Antonio, G., Bernardo, D., Vezzali, L., Birtel, M. D., Stathi, S., Ferrari, B., Giovannini, D., & Pettigrew, T. F. (2021). The role of optimal conditions and intergroup contact in promoting positive intergroup relations in and out of the workplace : A study with ethnic majority and minority workers. *Group Processes & Intergroup Relations. https://doi.org/10.1177/13684302211010929*
- Arfanaldy, S. R., & Pamuncak, M. B. (2025). The Urgency of Multicultural Education in Building a Civil Society: The Perspective of Islamic Educational Philosophy. *International Journal of Islamic Thought and Humanities, 4(1)*, 117–129.
- Ataupah, W. V., & Parhan, M. (2025). Kurikulum Yang Membumi: Integrasi Nilai-Nilai Kearifan Lokal Dalam Pembelajaran Ips Untuk Mencapai Tujuan Pendidikan Nasional. *MANAJERIAL : Jurnal Inovasi Manajemen Dan Supervisi Pendidikan, 5(4)*, 1133–1143.
- Basri. (2022). The Islamic Education Without Discrimination In The Qur'an Perspective. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir, 7(1)*, 121–135. <https://doi.org/10.32505/at-tibyan.v7i1.4212>
- Bobba, B., Branje, S., & Crocetti, E. (2024). Parents' and classmates' influences on adolescents' ethnic prejudice : A longitudinal multi- - informant study. *EMPI R I C A L A R T I C L E, 1522–1538. https://doi.org/10.1111/cdev.14087*
- Bond, J., Dixon, J., Tredoux, C., & Andreouli, E. (2023). The contact hypothesis and the virtual revolution : Does face-to-face interaction remain central to improving intergroup relations ? *PLoS ONE, 1–27. https://doi.org/10.1371/journal.pone.0292831*
- Brown, R., & Brown, R. (2000). Social Identity Theory : past achievements , current problems and future challenges. *European Journal Of Social Psychology, 634–667*.
- Budnyk, O. (2023). (Un) Critical Pedagogy: Current Priorities and Prospects of Development. *Journal of Vasyl Stefanyk Precarpathian National University, 10(1)*, 7–23. <https://doi.org/10.15330/jpnu.10.1.7-23>
- Christina, S., Litaay, H., Manuputty, F. M. L., & Makaruku, N. D. (2025). Local Culture-Based Education in the Hidden Curriculum : A Strategy for Fostering Tolerance and Peace in Maluku Secondary Schools. *Society, 13(1)*, 192–207. <https://doi.org/10.33019/society.v13i1.777>
- Er-rechdy, A., Benmhamed, M., & Hiba, B. (2025). Promoting Students' Agency through

- Critical Pedagogy : Middle School EFL Teacher Trainees ' Perceptions. *International Journal of English Literature and Social Sciences*, 10(4), 8–19. <https://doi.org/10.22161/ijels>
- Gholami, R., & Costantini, G. (2025). Educating for living diversity : ' Migrant ' identities , belonging and community- - centred pedagogies for social justice. *British Educational Research Journal*, August 2024, 25–48. <https://doi.org/10.1002/berj.4063>
- Hajiriah, T. L., Sri, K., Wardani, K., Ngurah, I. G. A., Sukiastini, K., Nitiasih, P. K., Riastini, P. N., & Sudatha, I. G. W. (2024). Critical Pedagogy and Student Learning Outcomes : A Systematic Literature Review. *Path of Science*, 10(5), 3048–3060. <https://doi.org/10.22178/pos.104-27>
- Hanifah, F., & Subando, J. (2023). Dampak Stereotip pada Alumni Pondok Pesantren Islam Al Mukmin Ngruki terhadap Isu-isu Terorisme. *Pawarta: Journal of Communication and Da'wah*, 1(1), 25–34. <https://doi.org/10.54090/pawarta.145>
- Islam, M. H., & Aziz, A. (2025). Reimagining Islamic Education : Gus Dur ' s Vision For Multiculturalism and Social Harmony in Indonesian Pesantren. *Bahtsuna: Jurnal Pendidikan Islam*, 7(1), 20–27.
- Kärner, T., & Schneider, G. (2024). A Scoping Review on the Hidden Curriculum in Education. *Research in Education Curriculum and Pedagogy: Global Perspectives.*, 1, 1–29.
- Katsiampoura, G. (2024). From Critical Feminist Theory to Critical Feminist Revolutionary Pedagogy. *Advances in Applied Sociology*, 175–185. <https://doi.org/10.4236/aasoci.2024.144012>
- Kaufman, E. M., & Killen, M. (2022). Children ' s Perspectives on Fairness and Inclusivity in the Classroom. *The Spanish Journal OfPsychology*, 1–11. <https://doi.org/10.1017/SJP.2022.24>
- Khabibah, S., Almas, A. F., Irbathy, S. A., & Kolis, N. (2024). Multiculturalism: Its Implementation in Islamic Education. *MUADDIB: Studi Kependidikan Dan Keislaman*, 14.
- Lindayati, E., & Asy, H. (2025). Pendidikan Islam dan Tantangan Multikulturalisme. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(1), 6385–6390.
- Muktar, L., & Burhan, L. I. (2025). Pendekatan Kontekstual Berbasis Nilai untuk Pendidikan Toleransi : Studi Kualitatif pada Sekolah Multikultural. *C E N D E K I A: Jurnal Pendidikan Terintegrasi*, 1(2), 36–53.
- Pertiwi, I. H. (2023). Integration of Social Identities in Interreligious-Group Relations. *Jurnal Psikologi*, 50(3), 219–244. <https://doi.org/10.22146/jpsi.86182>
- Pilus, S. M., Nguyen, N. M., Malim, T., Information, A., & Schools, P. (2023). The Influence of Knowledge Aspects of The Multicultural on The Implementation of Multicultural Education in Elementary Schools. *International Journal of Asian Education*, 4(3), 190–201.
- Pilus, S. M., & Wahab, N. A. (2023). Level of Knowledge of Multicultural Education among Primary National Type School Teachers in Negeri Sembilan. *International Journal of Academic Research in Progressive Education and Development*, 12(4), 112–128. <https://doi.org/10.6007/IJARPED/v12-i4/19560>
- Prasetya, E. N., & Tondok, M. S. (2023). Prasangka Terhadap Etnis Tionghoa : Peran Etnosentrisme dan Orientasi Dominasi Sosial. *JURNAL PSIKOLOGI PERSEPTUAL*, 8(2), 168–188.

- Putra, E. H. (2023). Rencana Strategis Pengembangan Pendidikan Islam. *AL-MARSUS: Jurnal Manajemen Pendidikan Islam*.
- Saufi, R. A. (2025). Civic Education in Contextual Interpretation through Qur'anic Learning in Pesantren and Schools. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4(2), 498–507.
- Scott, C., Bilodeau, A., Gagnon, A., & Turgeon, L. (2025). Minority Affirmations and the Boundaries of the Nation: Evidence From Québec. *Political Studies*. <https://doi.org/10.1177/00323217231223400>
- Seaborn, K. (2025). Social Identity in Human-Agent Interaction: A Primer. *ACM Transactions on Human-Robot Interaction*, 1(1), 1–28. <https://doi.org/10.1145/3760500>
- Verkuyten, M. (2021). Group Identity and Ingroup Bias: The Social Identity Approach. *Human Development*, 311–324. <https://doi.org/10.1159/000519089>
- Visintin, E. P., Green, E. G. T., Falomir-pichastor, J. M., & Berent, J. (2019). Intergroup contact moderates the influence of social norms on prejudice. *Group Processes & Intergroup Relations*. <https://doi.org/10.1177/1368430219839485>
- Widyawati. (2021). Menguatnya Politik Identitas Di Indonesia. *Jurnal Pendidikan PKN*, 66–87.
- Yasin, M., & Nasution, F. R. (2022). Pola Interaksi Sosial Guru Terhadap Murid Kelas XI di SMK Negeri 1 Muara Wahau. *SOSMANIORA (Jurnal Ilmu Sosial Dan Humaniora)*, 1(3), 298–305. <https://doi.org/10.55123/sosmaniora.v1i3.854>
- Zagrean, I., Barni, D., & Russo, C. (2022). The Family Transmission of Ethnic Prejudice : A Systematic Review of Research Articles with Adolescents. *Social Sciences*.
- Zeng, Y., & Li, H. (2023). An Initial Exploration of “ Knowledge ” and Student “ Life ” in the Course of Ideological and Political Theory. *Adult and Higher Education*, 5, 15–19. <https://doi.org/10.23977/aduhe.2023.051603>