
Pluralism in Islamic Law and Its Implications for Contemporary Islamic Education

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Abstract

Objective: To analyze the view of Islamic law on pluralism and examine the strategy for the implementation of pluralism values in the world of Islamic education, especially in shaping the character of students who are tolerant, inclusive, and ready to live in a multicultural society. **Theoretical framework:** Based on the teachings of the Qur'an regarding the recognition of plurality as sunnatullah, the concept of rahmatan lil 'alamin, the principle of ukhuwah insaniyah, and an Islamic educational approach oriented to human values, justice, and freedom of thought. This framework is strengthened by the thoughts of moderate Islamic figures such as M. Quraish Shihab, Harun Nasution, and Nurcholish Madjid. **Literature review:** Reviews the understanding of pluralism in the Qur'an and classical interpretations such as the works of Abdul Wadud Yusuf and Ahmad Al-Shawi, as well as contemporary thinking that explains how pluralism should be understood socio-culturally, not theologically. The literature also highlights the importance of Islamic education as a space for internalizing the value of pluralism through theological, philosophical, juridical, sociological, and psychological foundations. **Methods:** Using a qualitative approach based on library research, with descriptive-analytical analysis techniques on primary sources such as the Qur'an, classical interpretation, and modern Islamic thought literature. The data were analyzed to identify normative understanding and applicative strategies of pluralism values in Islamic education. **Results:** The study found that pluralism is recognized in Islamic law as a social reality that must be respected without equating the theological truths of all religions. Islamic education has an important role in instilling the value of pluralism through an inclusive curriculum, strengthening moderate religious literacy, multicultural teacher training, interfaith dialogue, and creating a peaceful and open academic climate. **Implications:** Pluralistic Islamic education can form a religious, tolerant, and ready generation to live in a multicultural society, as well as strengthen the integration between Islamic teachings and national values. **Novelty:** a new approach that integrates the concept of Islamic pluralism with applicative strategies in education, as well as enriching an inclusive and contextual Islamic education discourse.

Keywords: pluralism, islamic law, islamic education, religious tolerance, educational implementation.

INTRODUCTION

Indonesia is a country known for having a high level of religiosity as well as wide diversity. As a country with the largest Muslim population in the world, the religious life of the Indonesian people is very strong. Based on data from the Ministry of Religion of the Republic of Indonesia in 2024, Indonesia consistently sends the highest number of pilgrims in the world, which is around 229,000 people every year. In addition, the number of houses of worship continues to increase from year to year, and the atmosphere of Ramadan is always filled with various religious activities. This fact reflects that Indonesian people make religion an important part of their daily lives [1].

However, this religiosity coexists with the social reality that Indonesian society is very pluralistic. This diversity includes ethnicity, language, culture, and religion. According to data from the Central Statistics Agency in 2023, Indonesia has more than 1,300 ethnic groups and six official religions recognized by the state. This diversity is an inevitability. Therefore, plurality is a social fact that must be managed wisely in the life of the nation and state [2].

In the context of Islam, the concept of religious pluralism is still a controversial issue. The Indonesian Ulema Council in 2005 officially issued a fatwa stating that the concept of religious pluralism is contrary to the teachings of Islam and should not be followed by Muslims. This creates tension between the principle of diversity as the basis of the state and some exclusive religious understandings [3].

The phenomenon of rejection of pluralism, liberalism, and secularism is not new. This attitude has been rooted in some traditions of Muslim society for centuries. A theological heritage that tends to be literal and conservative has shaped a narrow religious mindset in which reason and rationality are often defeated by a single understanding of sacred texts [4]. Theological paradigms that emphasize power are more dominant than justice, while esoteric religious interpretations are often marginalized by exoteric approaches. This kind of thinking is inherited and reinforced continuously through social media, education, and religious doctrine, thus closing the space for critical dialogue and magnifying the potential for horizontal conflict in society [5].

In the world of Islamic education, there is still a tendency to maintain an exclusive learning system and not give room for differences of views and beliefs. Education should be the main instrument in building a tolerant character and being open to diversity. So far, studies on pluralism have been carried out more from sociological and theological aspects. However, there is still a gap in research that examines the integration between the values of pluralism contained in Islamic law and its practical application in the world of Islamic education. Studies on how Islamic teachings on pluralism can be implemented in the education system, both through curriculum, teaching methods, and learning environments, are still very limited. Therefore, this research is important to examine in depth how Islamic law views pluralism and how these values can be applied in real terms in the Islamic education system in Indonesia. This research is expected to contribute to building an Islamic education system that is inclusive, tolerant, and able to answer the challenges of culturally and religiously diverse people's lives [6].

Research gap, significance, implications, and novelty. In the context of Islamic scholarship, pluralism remains one of the most challenging yet vital subjects, especially when connected with Islamic law and education. Despite the extensive discourse surrounding pluralism in modern theology and philosophy, a critical research gap still exists in systematically linking the Islamic legal foundations of pluralism with its practical application in Islamic education. Previous studies have predominantly focused on sociological or theological interpretations of pluralism, often bypassing the normative basis within Islamic jurisprudence (fiqh) and the potential of Islamic educational institutions as mediums for promoting inclusive, tolerant, and pluralistic values [6].

The research gap becomes more apparent when viewed against the backdrop of religious exclusivism within certain segments of Islamic education. There is a continuing tendency to interpret Islamic teachings in rigid and literalist ways, leading to an educational environment that often discourages diversity of thought and limits exposure to other religious or cultural perspectives. While pluralism has been discussed in light of modern human rights and social philosophy, the integration of pluralistic values directly rooted in Qur'anic teachings and classical Islamic thought remains underdeveloped in educational practice and policy. Consequently, there is a critical need for a framework that both acknowledges Islamic law's stance on pluralism and translates it into educational strategies [7].

This study responds to that gap by providing a comprehensive examination of pluralism from an Islamic legal perspective—based on foundational texts like the Qur'an and Hadith, as well as classical and modern tafsir—and connecting these insights to practical strategies in Islamic education. The significance of this theme is underscored by the socio-religious context of countries like Indonesia, which, despite its diversity and rich Islamic heritage, still faces challenges in fully embracing religious plurality within its educational institutions. The reality of Indonesia's multicultural and multi-faith society necessitates a model of Islamic education that is not only rooted in Islamic law but is also responsive to contemporary social dynamics. The significance of this study lies in its contribution to peacebuilding, interfaith understanding, and the formation of a moderate Islamic identity among younger generations. Education is a strategic platform where values are instilled and identities are shaped. An Islamic education that reflects pluralistic values can help dismantle sectarian tendencies and promote social cohesion. The Qur'an's acknowledgement of diversity (Q.S. Al-Hujurat:13, Q.S. Al-Ma'idah:48) and its call for peaceful coexistence and mutual respect provide strong textual grounds for embedding pluralism in both pedagogy and school culture [7].

The implications of implementing pluralism in Islamic education are extensive. On a pedagogical level, it supports the development of curricula that introduce students to multiple interpretations within Islamic thought, as well as respectful engagement with other faiths and worldviews. Teachers trained in multicultural and peace education can facilitate classrooms that are dialogical, empathetic, and critical. On an institutional level, schools and madrasahs can become models of tolerance, encouraging interfaith dialogues, cultural expressions, and inclusive learning environments. This will not only strengthen the religious understanding of students but also prepare them to navigate and contribute positively to a globalized and plural world. From a policy standpoint, the findings offer a framework for aligning Islamic education with constitutional and societal commitments to diversity and human rights, particularly in democratic Muslim-majority countries. It reinforces the compatibility of Islamic principles with the goals of peaceful coexistence and civic engagement, thereby countering the narrative that Islamic education must remain insular or dogmatic [8].

The novelty of this study is fourfold. First, it redefines pluralism not as an external concept imposed on Islam but as a value inherently rooted in Islamic legal tradition—one that respects diversity while maintaining theological distinctiveness. Second, it offers an integrated educational model that combines theological, philosophical, sociological, juridical, and psychological dimensions of pluralism, as detailed in the five foundational pillars identified in the study. Third, it introduces practical strategies—such as the development of inclusive curricula, moderate religious literacy programs, teacher training in multicultural education, and interfaith dialogue initiatives—which are often missing in theoretical discussions. Lastly, it proposes an applied framework that can be contextualized in various educational settings, making it relevant not only for Indonesia but also for other Muslim communities facing similar challenges. In conclusion, this study fills a critical gap by synthesizing Islamic legal theory and educational practice through the lens of pluralism. It provides a timely and necessary contribution to contemporary Islamic education, advocating for a model that is rooted in tradition, responsive to diversity, and aligned with global values of peace, justice, and sustainable development [8].

LITERATURE REVIEW

Islam and Pluralism: Definition and Initial Understanding

Islam and pluralism are two concepts that are often misunderstood, both conceptually and practically. Islam, as a religion revealed to the Prophet Muhammad PBUH, teaches peace, obedience, and complete surrender to Allah SWT. Historically, Islamic da'wah has been conveyed through a peaceful, persuasive, and loving approach, as illustrated in the letters of the Prophet to the rulers of his time and affirmed in the words of Allah in Q.S. An-Nahl:125 and Q.S. Al-Imran:159. On the other hand, religious pluralism comes from the term "pluralism," which in the context of social philosophy refers to the recognition and appreciation of diversity in society. Anis Malik Thoha distinguishes pluralism as theological, sociological, and philosophical ideas. In this context, religious pluralism recognizes the existence of a diversity of belief systems in society and encourages peaceful dialogue between religious communities [9].

The Qur'an's View on Pluralism

The Qur'an explicitly acknowledges plurality as part of the sunnatullah. In Q.S. Al-Ma'idah:48 and Q.S. Al-Hujurat:13, Allah states that differences in ethnicity, nation, and religion are part of His will, and mankind is encouraged to compete in goodness. Tafsir Al-Mu'minin by Abdul Wadud Yusuf and Hasyiyah Al-Shawi by Ahmad Al-Shawi affirm that diversity is a means of testing and a form of Divine grace to test human faith and piety [10].

However, pluralism from an Islamic perspective does not necessarily equate all religions theologically. The Qur'an still affirms the superiority of monotheism (the oneness of God) and rejects forms of polytheism (Q.S. Ali Imran:85). Thus, the recognition of religious plurality in Islam is socio-cultural, not theological equality. Nevertheless, Islam still prioritizes the principle of tolerance, the prohibition of coercion in religion (Q.S. Al-Baqarah:256), and upholds the values of universal brotherhood [11].

Ukhuwah Islamiyah and the Value of Brotherhood in Islam

The concept of ukhuwah islamiyah, or brotherhood in Islam, is a strong ethical foundation in building a pluralistic society. Quraish Shihab emphasizes that ukhuwah islamiyah not only includes relationships between Muslims but also reflects universal Islamic values, such as care, compassion, and justice. The Qur'an recognizes various types of ukhuwah, ranging from brotherhood in humanity (ukhuwah insaniyah), brotherhood in nationality and nasab (ukhuwah wathaniyah wa al-nasab), to brotherhood in faith (ukhuwah fi din al-Islam). A broader understanding of ukhuwah is important to prevent exclusivism and sectarianism in the lives of religious people, especially in the context of education and character formation of the younger generation [12].

Table 1. Literature Review

Theme / Concept	Main Ideas	Key Points	Implications for Pluralism
Islam and Pluralism: Definition and Initial Understanding	Islam teaches peace, submission to Allah, and da'wah with persuasive approaches. Pluralism is the recognition of diversity in society (theological, sociological, philosophical).	Prophet's letters emphasize a peaceful approach. Qur'an (Q.S. An-Nahl:125; Q.S. Ali Imran:159) promotes wisdom and compassion. Pluralism encourages dialogue among religions.	Islam acknowledges pluralism socially (not theologically), fostering harmony while maintaining monotheism.

The Qur'an's View on Pluralism	Qur'an affirms plurality as part of God's will and encourages competing in goodness.	Q.S. Al-Ma'idah:48, Q.S. Al-Hujurat:13 → differences as divine will. Diversity = test of faith and piety. No compulsion in religion (Q.S. Al-Baqarah:256). Theological exclusivity remains (Q.S. Ali Imran:85).	Islam values tolerance, universal brotherhood, and peaceful coexistence, while maintaining monotheism.
Ukhuwah Islamiyah and Brotherhood	Brotherhood is the ethical foundation for a pluralistic society.	Types of ukhuwah: humanity (insaniyah), nationality/kinship (wathaniyah wa al-nasab), and faith (fi din al-Islam). Reflects justice, compassion, care.	Prevents exclusivism and sectarianism; promotes unity across faiths and communities.
Islamic Education as a Media for Internalizing Pluralism	Education is a tool to instill pluralism and universal moral values.	Aims at forming a tolerant character. Foundations: theological, philosophical, juridical, sociological, psychological. Inclusive curriculum, interfaith dialogue, critical thinking, tolerant academic culture.	Prepares a generation that is religious, tolerant, and capable of living in harmony in a multicultural society.

Islamic Education as a Media for Internalizing Pluralism

Education has a central role in the process of internalizing the values of pluralism in society. From an Islamic perspective, education is not only aimed at educating individuals, but also forms characters that are in line with universal moral and humanitarian principles. Abdullah and Hadari Nawawi emphasized the importance of Islamic education that is open to dialogue and differences, to create a harmonious and tolerant society [13]. Pluralism education in Islam has various foundations, including theological (Islamic teachings themselves), philosophical (existentialism and humanism), juridical (Pancasila and the 1945 Constitution), sociological (demands of social reality), and psychological (diversity of students' potential). In practice, Islamic education needs to offer an inclusive curriculum, avoid a single interpretation of religious history and doctrine, and develop a critical and tolerant academic culture [14].

METHODOLOGY

This research uses a qualitative approach with a type of library research. This method was chosen because it is relevant to the research objectives, which are to explore the normative understanding of pluralism from the perspective of Islamic law and examine how it is implemented in the world of Islamic education [15]. The main focus of this research is the analysis of primary Islamic texts, such as the Qur'an, hadith, and the interpretation of scholars, and is strengthened by relevant secondary literature such as books, scientific journals, fatwa documents, and national education regulations. The data collection technique is carried out through a systematic review of documents and references directly related to the topic, including the results of previous studies, from both theological, educational, and social perspectives. The literature analyzed includes the works of Islamic thinkers such as M. Quraish Shihab, Harun Nasution, and Anis Malik Thoha, as well as normative documents such as the Qur'an and classical interpretation [16].

Data analysis was carried out with a descriptive-analytical approach. This approach aims to describe various Islamic legal views on pluralism, then critically analyze them to find a complete and contextual synthesis of understanding. Furthermore, the results of the analysis are described in the form of conceptual arguments regarding the relevance and application of

pluralist values in the Islamic education system in Indonesia [17]. The validity of the data is strengthened through source triangulation and interpretive approaches while still paying attention to the historical and sociocultural context of each document or text used. With this method, it is hoped that the research will be able to provide a comprehensive understanding of the position of pluralism in Islamic law and its relevance for the development of tolerant, moderate, and inclusive Islamic education [18].

Table 2. Research Methodology

Aspect	Description
Research Approach	Qualitative research using the library research method.
Objective	To explore the normative understanding of pluralism in Islamic law and to examine its implementation in the world of Islamic education.
Primary Data Sources	Islamic canonical texts: Qur'an, Hadith, and interpretations by classical and contemporary scholars.
Secondary Data Sources	Books, scientific journals, fatwa documents, national education policies, and the works of figures such as M. Quraish Shihab, Harun Nasution, and Anis Malik Thoha.
Data Collection Technique	Systematic literature review of theological, educational, and sociocultural sources relevant to pluralism and Islamic education.
Data Analysis Method	Descriptive-analytical approach: describing various Islamic legal views on pluralism and critically analyzing them to build a contextual understanding.
Data Validation	Source triangulation and interpretive method, ensuring alignment with the historical and sociocultural contexts of the texts.
Expected Output	A comprehensive conceptual synthesis of pluralism in Islamic law and its educational relevance to form tolerant, moderate, and inclusive Islamic education.

RESULTS AND DISCUSSION

Islamic Law's View of Pluralism

The results of an in-depth study of the texts of the Qur'an show that the plurality of human beings, both in ethnic, cultural, and religious aspects, is part of the sunnatullah or the law of God's decrees that are permanent and unchangeable. In Q.S. Al-Ma'idah verse 48, Allah affirms that every ummah is given their sharia (rule of law) and manhaj (way of life). This difference is not to be opposed, but as a vehicle to compete in goodness. This verse provides a normative basis that plurality is not an aberration, but a divine reality that must be addressed wisely and productively [19]. This understanding is strengthened by classical mufasir, including Abdul Wadud Yusuf in Tafsir Al-Mu'minin and Ahmad Al-Shawi in Hasyiyah Al-Shawi. Both emphasized that the diversity of mankind, including in the aspects of faith and law, is a form of test from Allah SWT to assess the extent of the obedience and seriousness of the ummah in carrying out His commands. In Q.S. Al-Hujurat verse 13, Allah reaffirms that the creation of human beings in different forms, both in terms of tribes and nations, has a noble purpose, which is for them to know each other (li ta'arafu), not to negate or degrade each other [20].

Although Islam recognizes the existence of plurality in human life, this principle is not interpreted as equating all religions in the theological realm. In Islam, the belief in tauhid is the main non-negotiable foundation. Q.S. Ali Imran verse 85 states emphatically that whoever seeks a religion other than Islam will not be accepted and, in the hereafter, will be among the losers. This verse shows that religious pluralism in the Islamic view does not mean theological relativism, but rather is socio-cultural, namely the recognition of the existence of other religions without having to believe in their theological truth [21]. However, Islam also does not provide room for violence, discrimination, or coercion against adherents of other religions. Rather, the Qur'an commands Muslims to coexist peacefully, as

stated in Q.S. Al-Baqarah verse 256, which states, "There is no compulsion in (accepting) religion." This verse is a strong foundation that in Islam, da'wah must be carried out through a persuasive and dialogical approach, not through the imposition of belief. Furthermore, Q.S. Al-Mumtahanah verse 8 affirms that Allah does not forbid Muslims to do good and be fair to non-Muslims who do not fight them [22].

Thus, it can be concluded that pluralism in Islamic law is two-dimensional. First, as a recognition of the social reality of diversity, which is part of God's will and must not be denied. Second, as a limitation in the aspect of faith, that is, Islam maintains the purity of monotheism as the main pillar of faith. This conception reflects the moderate nature of Islam (wasathiyah), which is open and tolerant in social life, but remains firm in its theological principles. This approach is very important to be applied in the context of a pluralistic and religious Indonesian society, so that it can create harmony between religious communities without sacrificing the principles of their respective beliefs [23].

Implementation of Pluralism Values in the World of Islamic Education

The findings of this study reveal that Islamic education has a very strategic position in the process of internalizing pluralism values in a society that is diverse in religion, culture, and outlook on life. Education not only functions as a medium for knowledge transfer, but also as an arena for the formation of attitudes, values, and character of students to be able to live in a pluralistic and tolerant social order [24]. In the context of Islam, education is an integral process that aims to produce a whole human being (insan kamil), that is, a person who is not only intellectually intelligent but also has emotional, spiritual, and social maturity. Therefore, the application of pluralism values in Islamic education must be based on a strong ideological and systemic framework [25]. Based on the literature review and analysis of the paper, the implementation of the value of pluralism in Islamic education can be built on five main pillars:

Table 3. Foundations for Integrating Pluralism in Islamic Education

Foundation	In-Depth Explanation
Theological	The Qur'an acknowledges differences as part of the Divine will. In Q.S. Jonah: 99, it is stated that if Allah wills, all mankind will surely believe. But in reality, God allows differences of belief to occur. This means that Islamic education must teach that respecting differences is a form of obedience to God's will. Neglect of this principle will make education exclusive and intolerant.
Philosophical	Pluralism education rests on the philosophy of existentialism that values the freedom of individuals in determining the meaning and value of their lives. In Islamic education, teachers play the role of facilitators who guide students to find the truth, not to impose the truth. This is important to build a learning space that is dialogical and open to a diversity of perspectives.
Juridical	The education system in Indonesia is governed by a constitution that guarantees freedom of religion, equality of rights, and non-discrimination (1945 Constitution Articles 28E and 29). Pancasila, as the state ideology, places the values of divinity and humanity in parallel. Therefore, Islamic educational institutions must comply with these constitutional principles by providing non-discriminatory education to students of different religious and cultural backgrounds.
Sociological	Indonesian society is a multicultural society. Islamic education that fails to adapt to this social reality will result in graduates who are rigid, closed, and less prepared to face the complexities of global life. Therefore, Islamic education must be able to become a social agent that forms individuals who are aware of the importance of coexistence, intercultural dialogue, and social responsibility.

Psychological

Students are individuals with different cultural, religious, and psychological potentials. Therefore, the learning process must be inclusive and adapt the approach to the needs of students. Education that imposes homogeneity will suppress the potential of students and increase social conflicts in the long run.

Pluralistic education in Islam not only aims to foster passive tolerance, but more than that, to form students who are proactive in building harmonious social relations. This kind of education needs to be designed to reject the dominance of a single interpretation of history, religion, and cultural values. Instead, students need to be trained to think critically about a single narrative and get used to dialogue with different views [26]. The characteristics of pluralistic Islamic education, according to the results of this study, include several important indicators:

Democratic and upholding equality. Educational institutions must be a safe space for all students, regardless of religious, ethnic, or social class background. All opinions and experiences are treated equally as a source of learning [27].

Oriented towards the values of humanity and peace. Islamic pluralism education places the values of compassion, mutual respect, and non-violence as the main principles. In this case, the principle of rahmatan lil alamin is an ethical foothold that cannot be ignored [28].

Teaching tolerance and empathy. The learning process must be designed so that learners not only know the theory of tolerance but also feel it through practice, cross-cultural experiences, and in-depth and empathetic discussions [29].

Providing space for the expression of cultural and religious diversity. Islamic schools and madrassas must open creative spaces for students to display their respective cultural identities without fear or shame. This can be done through art, literary activities, religious discussions, and community involvement [30]. The implementation of the value of pluralism in Islamic education is not only a moral imperative but also a very important strategy in creating a peaceful, just, and civilized society. Education that values plurality directly supports the ideals of national development and is in line with Islamic principles that uphold peace and social justice.

Strategies for Internalizing Pluralism in Islamic Education

For the values of pluralism not only to stop as a normative discourse in Islamic discourse but to be truly implemented in the praxis of Islamic education, a comprehensive, systematic, and applicable strategy is needed. This strategy must reach aspects of curriculum, pedagogy, school culture, and institutional policies as a whole. The main goal of this strategy is to ensure that learners not only get to know the concept of pluralism as a theory, but also experience, practice, and internalize it in daily life [31]. Here are five key strategies analyzed from the study's results:

Strengthening Moderate Religious Literacy

The first strategy is to increase moderate and contextual religious literacy. In this context, religious literacy is not only the ability to read religious texts, but also the ability to understand, criticize, and interpret Islamic teachings comprehensively and in a plural way of modern life [32]. References such as the works of M. Quraish Shihab, Harun Nasution, Nurcholish Madjid, and other moderate Islamic figures are very important to be used as a teaching resource. Their works bring an inclusive, open, and loving perspective of Islam, in line with the spirit of rahmatan lil 'alamin [33]. This moderate literacy can be developed through the preparation of learning modules, the provision of libraries containing contemporary Islamic literature, and critical literacy training for teachers and students. This effort is important to counter the exclusive and intolerant narratives that often appear in public spaces, including social media [34].

Interfaith and Cultural Dialogue

Interfaith dialogue is a strategic space for students to build a collective awareness of the importance of peaceful coexistence in diversity. This activity can be realized in the form of seminars, panel discussions, student exchange programs, visits between religious institutions, and community forums [35]. The goal of this strategy is to build interfaith understanding that is, interfaith understanding that does not erase one's beliefs, but fosters respect for the beliefs of others. Through this activity, students learn not to judge others by religious labels, but by their human values and contributions to life together [36]. Islamic educational institutions can play an active role as facilitators of dialogue by collaborating with schools from other religions, community organizations, or interfaith institutions such as FKUB (Forum for Religious Harmony). Interfaith activities will provide direct experience to students to live in plurality, not just understand the concept theoretically [37].

Preparation of an Inclusive and Multicultural Curriculum

The curriculum is a strategic instrument in shaping the mindset and character of students. Therefore, the preparation of an inclusive curriculum is very necessary so that pluralism values become an integral part of the learning process. An inclusive curriculum must reflect a diversity of perspectives, both in terms of history, culture, and religious thought. There should be no teaching that directly or indirectly encourages exclusivism, stereotyping, or stigmatization of other groups [38]. In the context of Islamic education, the curriculum should feature stories of Islamic figures who uphold tolerance, such as the Prophet Muhammad SAW, who coexisted with the Jewish and Christian communities in Medina, or companions who appreciated differences of opinion. This kind of curriculum must also be open to learning the history of non-Islamic civilizations that contribute to science and humanity [39].

Teacher Training on Multicultural Education and Tolerance

Teachers are the main agents in the process of internalizing values. Therefore, teachers' pedagogical competence must be expanded to include the ability to manage multicultural classrooms, deliver socially sensitive material, and prevent the emergence of intolerant narratives in the classroom. Teachers must understand that neutrality in education does not mean not being attitudinal, but being able to manage diversity fairly and wisely. Teacher training can be done through workshops, in-service training, or online training on peace education, conflict mediation, and cross-cultural teaching strategies. In addition, it is also important to equip teachers with the ability to self-reflect to recognize personal biases that may be carried over into learning interactions [40].

Cultivate a Peaceful, Open, and Reflective Academic Climate

Islamic educational institutions must create an academic climate conducive to the growth of a culture of peace and dialogue. The school environment must be a safe space to express, discuss, and express opinions, without fear of being ostracized because of differences. A culture of mutual respect, deliberation, and cooperation needs to be instilled in daily life at school. One way that can be done is to form a learning community based on pluralist values. These communities can involve students, teachers, parents, and community leaders in designing and evaluating school programs that encourage active participation and social cohesion. Through these five strategies, the values of pluralism in Islam will be truly implemented in the world of education, not just stop at the level of texts or theories. Islamic education can be the main instrument in preparing a generation that is not only religiously obedient but also tolerant, open-minded, and ready to live in a peaceful and productive multicultural society [41].



Figure 1. Brief Conclusion in the Form of Diagrams/Infographics

Analysis: Pluralism in Islamic Law and Its Implementation in Contemporary Islamic Education

The concept of pluralism occupies a unique position within Islamic legal and educational discourse. While Islamic tradition acknowledges the reality of religious and cultural diversity, its implementation within educational systems—especially in Islamic institutions—remains uneven and often contentious. This study offers a comprehensive analysis of pluralism from both normative and practical perspectives, emphasizing its doctrinal basis in Islamic law and its transformative potential for modern Islamic education. From the outset, the Qur'an provides a clear framework for understanding human diversity as a divinely ordained reality. Verses such as Q.S. Al-Hujurat:13 and Q.S. Al-Ma'idah:48 affirm that ethnic, cultural, and religious differences are part of sunnatullah—God's will—and are meant to inspire mutual understanding and cooperation rather than conflict. This theological foundation positions pluralism as not merely a social or political necessity but a religious imperative rooted in the Islamic worldview [42].

However, the tension between theological exclusivism and social pluralism continues to shape Muslim responses to diversity. While the Qur'an recognizes the existence of different religious paths, it also asserts the supremacy of Islam in matters of salvation, as seen in Q.S. Ali Imran:85. This duality has led some Islamic scholars and institutions to reject pluralism altogether, fearing that it may imply theological relativism. The 2005 fatwa by the Indonesian Ulema Council (MUI), which declared religious pluralism contrary to Islamic teachings, reflects this apprehension. Nevertheless, many contemporary Islamic scholars, such as M. Quraish Shihab, Harun Nasution, and Nurcholish Madjid, argue for a more nuanced interpretation that distinguishes between theological absolutes and sociocultural realities. Their views emphasize that accepting the presence of religious others does not necessitate compromising one's own faith. Instead, it involves recognizing their right to exist, to practice their beliefs, and to contribute meaningfully to society. This inclusive approach is essential in a multi-faith country like Indonesia, where coexistence is not optional but foundational to national unity [43].

In the realm of Islamic education, the implications of these theological positions are profound. The study finds that despite Islam's doctrinal openness to diversity, many Islamic educational institutions maintain exclusive curricula and pedagogical models that discourage

critical thinking and interfaith engagement. Islamic schools and madrasahs often focus on a single interpretation of Islam, marginalizing other schools of thought and ignoring the contributions of non-Muslim civilizations to knowledge and ethics. This exclusivity is not only intellectually limiting but also socially dangerous. It fosters intolerance, reduces students' ability to navigate pluralistic societies, and may even contribute to radicalization. In contrast, an education system that embraces pluralism encourages students to appreciate the richness of Islamic tradition while engaging constructively with difference. Such a system would prioritize values like justice, compassion, empathy, and respect—principles that are deeply embedded in Islamic ethics [43].

The study offers a practical model for integrating pluralism into Islamic education through five foundational pillars: theological, philosophical, juridical, sociological, and psychological. Theologically, it underscores that the Qur'an itself commands respect for difference and prohibits coercion in matters of faith (Q.S. Al-Baqarah:256). Philosophically, it draws on existentialism and humanism to support freedom of thought in education. Juridically, it aligns Islamic education with the Indonesian constitution and Pancasila, which guarantee freedom of religion and equality. Sociologically, it addresses the multicultural reality of Indonesian society, while psychologically, it considers the diverse backgrounds and learning styles of students. Furthermore, the study identifies five key strategies for internalizing pluralistic values in Islamic education: (1) strengthening moderate religious literacy; (2) promoting interfaith and cultural dialogue; (3) designing inclusive and multicultural curricula; (4) training teachers in multicultural and peace education; and (5) cultivating a peaceful, open academic climate [44].

Strengthening moderate religious literacy is foundational. This involves going beyond rote learning of texts to fostering deep understanding, contextual interpretation, and critical reflection. The works of scholars like Quraish Shihab and Nurcholish Madjid offer valuable resources in this regard, presenting Islam as a faith that is inclusive, ethical, and socially responsible. Promoting interfaith dialogue, meanwhile, provides students with opportunities to engage directly with religious others. These interactions not only humanize the "other" but also allow students to affirm their identity through respectful encounters rather than isolation or hostility. Institutions can facilitate such exchanges through collaborative programs with non-Islamic schools or religious communities. Curriculum reform is another essential component. An inclusive curriculum should reflect the plurality within Islam—featuring various madhahib, historical debates, and philosophical perspectives—as well as the contributions of other cultures and religions. It should challenge students to think critically about their beliefs, explore ethical dilemmas, and appreciate universal human values. Teacher training is equally important, as educators are the key agents of transformation. Teachers need to be equipped not only with subject knowledge but also with the pedagogical skills to foster open, respectful, and critical classroom environments. This includes awareness of their own biases and the ability to manage diversity constructively [44].

Finally, cultivating a peaceful and open academic climate ensures that the values of pluralism are lived, not just taught. Schools must be safe spaces where students can express their beliefs, explore differences, and engage in dialogue without fear or judgment. In conclusion, this analysis reveals that pluralism is not alien to Islam but is deeply rooted in its legal and ethical foundations. The challenge lies in operationalizing these values in educational contexts. By adopting the strategies and frameworks outlined in this study, Islamic educational institutions can become powerful agents of tolerance, dialogue, and peace. This approach not only strengthens the internal coherence of Islamic education but also aligns it with broader national and global goals of coexistence, justice, and sustainable development.

CONCLUSION

Religious pluralism in Indonesia is an inevitable necessity, as the nation is built upon a foundation of diverse ethnicities, cultures, languages, and religions. In this context, Islam, as

the majority religion, holds a crucial role in fostering social harmony. Islam not only teaches goodness to its followers but also encourages the creation of peaceful coexistence with all communities. Islamic teachings affirm that differences are part of God's will, as stated in the Qur'an; thus, humanity is urged to compete in doing good rather than imposing beliefs on one another. This perspective shows that pluralism in Islam does not mean theological uniformity or equating religions, but rather recognizing the social existence of other faiths while establishing relationships based on justice, peace, and tolerance. Within the framework of Islamic education, pluralism gains a strategic position to be instilled from an early stage. Islamic education is not only a means of transmitting religious knowledge but also a medium for internalizing the values of humanity, tolerance, and civility. Through an inclusive curriculum, students can be introduced to diversity as a social reality that must be respected. Moderate religious literacy taught in pesantren, madrasahs, and Islamic higher education institutions will allow younger generations to deeply understand their own religion while simultaneously fostering openness toward the presence of other religions. Furthermore, multicultural-oriented teacher training is essential so that educators possess the competence to teach tolerance, dialogue, and fairness within diversity. Interfaith dialogue also needs to be promoted, not merely as an academic discourse but as a concrete practice in building interreligious brotherhood. The creation of an open academic climate, free from exclusivism and intolerance, will further strengthen Islamic education as a vital pillar in shaping a generation capable of living in a multicultural society. With these strategies, Islamic education in Indonesia can play a dual role: on the one hand, preserving the authenticity of Islamic teachings, and on the other, responding to the national challenge of pluralism. The generation shaped by such education will be both religious and tolerant, capable of presenting Islam as rahmatan lil 'alamin—a mercy to all creation. Consequently, Indonesian society will advance toward a harmonious, just, and civilized order where religion functions as a social adhesive rather than a source of conflict. Thus, religious pluralism in Indonesia is not only a reality to be accepted but also a significant opportunity to build the nation's civilization. Inclusive, moderate, and open Islamic education is the key to nurturing a generation that safeguards unity, nurtures harmony, and sustains national life amidst diversity.

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Author Contribution

All authors contributed equally to the conceptualization, literature analysis, writing, and revision of this article. Each author played a significant role in collecting sources, interpreting Islamic legal perspectives, and synthesizing educational implications related to pluralism. The research was a collaborative and interdisciplinary scholarly effort throughout.

Conflicts of Interest

The authors declare no conflicts of interest related to the research, authorship, or publication of this article.

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