

	Solo Universal Journal of Islamic Education and Multiculturalism E-ISSN: 2988-3520 Vol.3, No.03, 2025, pp. 489-504 DOI: https://doi.org/10.61455/sujie.v3i03.642	
Received July 03, 2025	Revised November 27, 2025	Accepted December 30, 2025

Community-Based Multicultural Education: Local Wisdom and Islamic Principles for Sustainable Urban Harmony

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Abstract

Objective: As a tangible effort to promote peace and support Sustainable Development Goal 16 (SDG 16), this community engagement project aims to foster sustainable social harmony and cross-cultural understanding within the multicultural society of Solo (Surakarta), Indonesia. **Theoretical framework:** The initiative is grounded in a framework of cultural integration and social cohesion, which posits that blending local wisdom with Islamic principles provides a robust foundation for inclusive urban living. **Literature review:** Prior scholarship highlights that urban multicultural settings often face social friction; however, integrating faith-based ethics and indigenous cultural values effectively bridges intergroup divides and enhances respectful interfaith communication. **Method:** The program employs a participatory approach, actively involving local government, community institutions, and diverse ethnic and religious groups. Key interventions included intercultural discussion workshops, cultural awareness training, and public peace advocacy campaigns designed to promote inclusive dialogue. **Results:** The results demonstrate that participants experienced significant increases in cultural awareness, intergroup appreciation, and active social participation. Furthermore, the initiative effectively lowered social tensions, fostered deep-rooted tolerance, and encouraged broader community engagement in SDG-aligned local development processes. **Implications:** This project illustrates how community-driven educational models can inform municipal policymaking, providing actionable strategies for urban administrators to enhance peacebuilding and build resilient, harmonious cities. **Novelty:** The uniqueness of this work lies in its integrative, participatory strategy that synergizes Islamic principles and local wisdom into a reproducible practical model for managing urban multiculturalism and fostering peaceful cohabitation.

Keywords: multicultural education, local wisdom, islamic principles, sustainable urban harmony, sdg 16

INTRODUCTION

Rapid urbanization in contemporary Indonesia has transformed major metropolitan spaces into complex centers of cultural, religious, and socio-economic diversity. While this heterogeneity offers immense potential for civic dynamic development, it concurrently creates latent vulnerabilities toward intergroup polarization, social friction, and ideological

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misalignment. Cities located in Central Java often serve as primary micro-sociological models where traditional communal structures undergo rapid restructuring due to modern urban expansion. Managing these pluralistic dynamics requires innovative community-based strategies that go beyond formal legal governance, directly engaging grassroots populations in active peacebuilding efforts. Addressing urban multiculturalism is therefore no longer merely a localized administrative challenge, but a fundamental imperative for national stability and sustainable development across developing urban landscapes [1]–[5].

Despite extensive literature addressing urban multiculturalism, conflict resolution, and civic engagement, significant analytical gaps persist within current academic discourse. Existing studies predominantly concentrate on top-down municipal policies, state-driven legal frameworks, or generalized public education campaigns. However, empirical research remains remarkably sparse concerning how faith-based values and indigenous local wisdom can be systematically synthesized into an operational educational framework at the neighborhood level. Most scholarship treats religious ethics and local cultural heritage as distinct, parallel entities rather than synergistic tools for urban social cohesion. Furthermore, there is a distinct lack of actionable models demonstrating how grassroots community members—particularly household heads and local institution representatives—can actively internalize and practice these combined frameworks to prevent radicalization and mitigate social disparities [6].

The significance of this investigation lies in its capacity to bridge these critical theoretical and empirical voids through a structured, participatory intervention. By evaluating the integration of Islamic principles alongside local cultural paradigms within a specific urban housing community, this study demonstrates a practical mechanism for cultivating sustainable social harmony. Understanding how inclusive dialogue workshops, joint socio-economic initiatives, and tolerance education shape public perceptions provides invaluable insights for urban planners, sociologists, and policymakers seeking reproducible strategies to reinforce social cohesion. With an emphasis on accomplishing the Sustainable Development Goals (SDGs), especially SDG 16, which prioritises peace, justice, and strong institutions, this service project seeks to unite and promote harmony within Solo's multicultural population. Solo, a city renowned for its vast religious and cultural diversity, offers special chances as well as difficulties for encouraging amicable cross-cultural communication and cooperation. Through the use of educational and interactive methods, this project aims to improve community collaboration, lessen social tensions, and increase understanding of equality—all of which will contribute to inclusive and lasting peace. In line with the global sustainable development goals, it is intended that Solo would act as a model for other cities, showing how variety may be welcomed to promote equality and harmony [7]–[10].

Social life is enhanced by Solo's diversity, which includes a range of nationalities, religions, and cultural backgrounds. However, it can also result in conflict if improperly managed. Stereotypes, historical tensions, and misunderstandings can all turn into arguments, especially when there is a lack of mutual understanding and communication. Thus, ensuring social stability depends on preserving peace and harmony. Events that have occurred in Solo in recent years demonstrate the possibility of conflict resulting from cultural and religious differences. This emphasises the necessity of concerted and aggressive measures to promote peace. Although community leaders and local government have made significant progress, more has to be done given the changing socioeconomic dynamics [11]–[14].

Through dialogue sessions, cooperative activities, and educational initiatives, this initiative aims to foster community harmony. The initiative aims to foster tolerance and understanding by establishing welcoming environments for dialogue and collaboration. It is believed that by making these efforts, Solo will become a model city for fostering peace and managing diversity. Social discord is a major problem in Indonesia, particularly in regions

like Central Java where disputes over ethnicity, religion, and ideology have emerged. Deep-rooted tensions in the nation are evident in the recent history of hostilities, such as those between the Dayak and Madurese in Sampit or between Muslims and Christians in Maluku. Though not as pervasive, comparable tensions in Solo emphasise the necessity of preventing conflict and promoting reconciliation. Conflict and disharmony are prevalent in various regions of Indonesia. If left unaddressed, they can escalate and threaten national unity. As an academic community, it is crucial to approach these challenges with wisdom and competence, ensuring that minor issues do not lead to divisiveness that undermines Indonesia's pluralistic society [\[15\]–\[21\]](#).

Lack of comprehension, emotional regulation, and respect for variety are frequently the underlying reasons for many disputes. The problem is made worse by the emergence of extremist ideologies and group egoism. Stressing the value of harmony and collaboration is crucial in addressing these problems, especially for varied groups like the people of Griya Salaam in Guwokajen Village, Surakarta. The goal of this service project is to promote harmony among the residents of Griya Salaam New Housing, a community composed of people from all occupations and backgrounds. The program, which is informed by Islamic teachings and Pancasila ideals, aims to foster peace and cooperation at the local level by emphasising family heads as important community leaders [\[22\]–\[31\]](#).

This project aims to foster mutual understanding, tolerance, and collaboration between communities. The program seeks to foster an atmosphere of respect and cooperation between participants by using an inclusive and participatory approach. The program's effect on attitudes and perceptions about diversity will be measured through ongoing evaluation. In the end, Solo hopes to set an example for other communities by showing how a comprehensive and sustainable strategy can successfully manage diversity and advance peace.

LITERATURE REVIEW

Multicultural education in urban settings serves as a critical mechanism for fostering social cohesion and managing diversity within pluralistic societies. Academic discussions on urban sociology consistently highlight that rapid urbanization accelerates interactions among heterogeneous populations with distinct religious, ethnic, and socio-economic backgrounds. While diversity enriches the social and cultural fabric of cities, it simultaneously introduces complex challenges related to prejudice, historical grievances, and intergroup friction. Theoretical approaches to multiculturalism emphasize that passive tolerance is insufficient for long-term stability; instead, active engagement through structured educational interventions is required to build meaningful cross-cultural understanding and sustainable social harmony [\[32\], \[33\]](#).

A key dimension of contemporary multicultural scholarship focuses on the integration of local wisdom and indigenous cultural values into peacebuilding frameworks. Indigenous knowledge systems often contain time-tested principles of conflict resolution, cooperation, and neighborly solidarity that resonate deeply with local communities. Integrating these traditional values into community education creates an organic foundation for social harmony, making peacebuilding efforts culturally relevant and locally owned. Rather than relying solely on abstract global concepts of diversity, grounding multicultural initiatives in local heritage ensures that community members internalize tolerance as an extension of their shared identity and historical memory. Parallel to indigenous wisdom, the role of religious ethics in promoting social justice and harmonious cohabitation has received growing academic attention. In predominantly faith-based societies, religious principles provide compelling moral imperatives for empathy, fairness, and peaceful coexistence. Islamic ethics, in particular, emphasize human dignity, mutual respect, and social justice as core tenets of community life. Scholarly literature indicates that faith-based values, when framed inclusively, serve as powerful tools for counteracting radical ideologies and group egoism.

By emphasizing shared ethical obligations toward social stability, religious frameworks reinforce civic responsibility and provide moral legitimacy to grassroots peacebuilding programs [34]–[41].

Furthermore, participatory community engagement strategies are widely recognized as essential for sustainable urban development and social integration. Literature on participatory action research emphasizes that effective interventions require the active involvement of local stakeholders, including municipal authorities, community leaders, and grassroots institutions. Establishing open dialogue spaces enables residents to address underlying social tensions, dismantle stereotypes, and collaborate on shared initiatives. Economic empowerment programs and inclusive educational workshops further mitigate the structural inequalities that often fuel intergroup resentment. By combining dialogue, education, and socio-economic support, community-driven models empower residents to become active agents of peace rather than passive recipients of external policy. Despite these theoretical developments, a noticeable disconnect remains between conceptual frameworks of multiculturalism and their practical application within specific urban neighborhoods. Existing literature frequently addresses religious ethics, local wisdom, and participatory governance as separate domains. Synergizing these elements into an integrated, practical educational model remains an ongoing area of exploration, underscoring the necessity of examining community-based initiatives that operationalize these interconnected concepts for urban harmony [42]–[45].

Table 1. Overview of Literature Review

Domain	Role in Urban Harmony
Multicultural Education	Promotes active cross-cultural understanding and manages urban diversity.
Local Wisdom & Ethics	Grounds peacebuilding in indigenous values and inclusive religious morality.
Community Participation	Drives grassroots dialogue, reduces inequality, and empowers local residents.
Research Gap	Requires a unified, practical model combining local wisdom, ethics, and community participation.

Table 1 presents a comprehensive synthesis of the literature review on multicultural education and peacebuilding in urban areas. This summary categorizes four main domains: multicultural education, local wisdom alongside religious ethics, active community participation, and existing research gaps. Each domain outlines a strategic role in managing heterogeneity, mitigating intergroup friction, and strengthening social cohesion. Through the integration of traditional values, inclusive moral principles, and grassroots dialogue, this table emphasizes that passive tolerance is no longer sufficient. Furthermore, Table 1 highlights the importance of an integrated practical model to bridge the gap between theoretical conceptual frameworks and real-world implementation to achieve sustainable urban social harmony.

METHODOLOGY

In order to evaluate the success of community service initiatives meant to promote intercultural harmony in Solo, this study used a qualitative research methodology. The Griya Salaam Housing community was the main focus of the project, which combined case study and participatory action research techniques.

Data Collection Methods

Interviews: To learn more about the difficulties the community faces and their experiences with the solutions put in place, in-depth interviews were conducted with heads of households, community leaders, and local government representatives. 1). Focus Groups: To promote candid communication and learn about various community groups' viewpoints on social

peace, intercultural understanding, and the program's effects, focus groups were conducted. 2). Observations: To evaluate shifts in behaviour and social dynamics, researchers watched community interactions, gatherings, and discussions. 3). Surveys: To gauge shifts in perceptions of economic equality, tolerance, and intercultural understanding, surveys were given out before and after the program [42]–[45].

Data Analysis

Thematic analysis was used to examine the information gathered from surveys, focus groups, and interviews. This required finding recurrent themes about conflict resolution, intercultural understanding, and the effects of empowerment and education initiatives. To identify the main elements that contributed to the program's success, the data were coded and categorised. Throughout the entire research procedure, ethical considerations were taken into account. Prior to data collection, participants' agreement was obtained after they were properly informed of the study's objectives. All participants were guaranteed confidentiality and anonymity, and the study complied with ethical standards for carrying out research in multicultural groups.

Research Location

The following section presents a visual representation of the research location, providing an overview of Surakarta (Solo) as the geographical and sociocultural setting of this study. The photographs illustrate several representative locations, public spaces, cultural landmarks, educational environments, religious sites, and community activities that characterize the city's multicultural landscape. These visual materials complement the descriptive analysis by demonstrating the diversity of social, cultural, religious, and educational interactions occurring within the urban context. Collectively, the images provide contextual evidence of Surakarta's dynamic environment, where cultural heritage, religious plurality, inclusive education, community participation, and contemporary urban activities coexist and contribute to the development of sustainable urban harmony.



Figure 1. Research Location: Surakarta (Solo)

This study was conducted in Surakarta, commonly known as Solo, a city in Central Java, Indonesia, that provides a relevant urban context for examining multiculturalism, religious diversity, social interaction, and urban harmony. Surakarta functions as an important administrative and cultural center in Central Java, where historical traditions, contemporary urban development, education, religion, and community activities intersect. Its distinctive social landscape makes the city a meaningful setting for investigating how local wisdom,

multicultural education, ethical values, and community participation contribute to the development of harmonious urban life [\[46\]](#), [\[47\]](#).

Surakarta is characterized by a multicultural population with diverse ethnic, religious, cultural, and social backgrounds. Islam is the majority religion, while Christianity, Catholicism, Hinduism, Buddhism, and other belief traditions are also represented within the urban community. This religious plurality is reflected in everyday social interactions, educational institutions, community organizations, cultural activities, and public spaces. The coexistence of different religious and cultural communities provides an important empirical context for understanding how differences can be managed through dialogue, mutual respect, and inclusive social practices.

The city is also notable for its rich local wisdom, particularly Javanese cultural traditions that emphasize harmony, social responsibility, respect, mutual cooperation, and peaceful coexistence. These values interact with contemporary religious and civic ethics, creating opportunities for developing culturally grounded approaches to peacebuilding and social inclusion. At the same time, Surakarta hosts diverse agendas and events, including cultural celebrations, religious activities, educational programs, artistic performances, community initiatives, and public gatherings. Such activities create regular spaces for interaction among residents from different backgrounds [\[46\]](#), [\[47\]](#).

In addition, Surakarta has a significant educational ecosystem involving schools, Islamic educational institutions, universities, and community-based learning organizations. Its educational environment provides opportunities for promoting inclusive education, intercultural understanding, and social participation. Therefore, Surakarta was purposively selected as the research location because its multicultural, multireligious, educational, and civic characteristics provide a comprehensive setting for examining the integration of local wisdom, ethical values, multicultural education, and community participation in strengthening sustainable urban harmony.

RESULTS AND DISCUSSION

The results of the community service program designed to promote intercultural harmony in Solo are shown in this section, with particular attention paid to the problems identified, the remedies offered, and the results seen in the target community.

Challenges Faced by the Community

The Griya Salaam Housing community in Guwokajen, Sawit, Surakarta, faces several challenges related to multicultural harmony. These challenges were identified during the initial stage of the program through interviews, surveys, and community observations.

1. **Lack of Intercultural Understanding:** Many inhabitants were ignorant about the cultures, traditions, and beliefs of their neighbors. Misunderstandings, unfavorable preconceptions, and sporadic conflicts between various community groups resulted from this ignorance. Although the community's variety was a strength, it sometimes caused conflict because of a lack of cultural sensitivity [\[46\]](#), [\[47\]](#).
2. **Limited Dialogue Spaces:** Residents had little opportunity to converse with individuals from diverse cultural, religious, and racial backgrounds. The possibility of fostering understanding between people was limited in the absence of forums for fruitful dialogue [\[48\]](#), [\[49\]](#).
3. **Social and Economic Inequality:** Economic disparities between different groups exacerbated social tensions. Some groups felt marginalized or disadvantaged due to unequal access to resources, leading to feelings of resentment and social injustice [\[50\]](#), [\[51\]](#).

4. External Influences and Radicalism: The influx of external ideologies, including radical perspectives, posed a significant challenge to the community's cohesion. There was a noticeable gap in the community's ability to effectively counter these harmful influences, particularly among the younger population [52].
5. Lack of Tolerance Education: The community lacked formal and informal educational programs that addressed the importance of tolerance, mutual respect, and peaceful coexistence in a multicultural society [53].
6. Unresolved Historical Conflicts: Lingering issues from past conflicts between different groups continued to affect trust and cooperation. Some community members carried the weight of past grievances, which hampered their ability to engage fully in the program [54].
7. Limited Resources: Financial and human resource limitations impacted the scale and sustainability of the program. Despite these constraints, the community service program managed to create a significant positive impact [55].

Solutions and Interventions Implemented

To address the challenges identified, several interventions were introduced. These solutions aimed at increasing intercultural understanding, reducing prejudice, and promoting social harmony.

1. Intercultural Education: Workshops and seminars were conducted to enhance understanding of different cultures, customs, and beliefs within the community. These sessions aimed to reduce misconceptions and foster an appreciation of diversity. The workshops were well-received, and participants reported a significant improvement in their understanding of other cultural practices [56].
2. Dialogue Spaces: The establishment of regular community dialogue forums gave locals a forum to express their issues, share their experiences, and work together to find answers. These forums were crucial in enhancing interpersonal interactions and assisting in the dismantling of barriers between groups [57].
3. Economic Empowerment: Initiatives to lessen economic disparity were launched. These included assistance for small businesses, employment creation, and skill development. The program aimed to minimise tensions associated with financial inequality and bridge economic differences by providing equal opportunities for all citizens [58].
4. Anti-Radicalism Campaigns: To counteract the influence of radical ideologies, the program launched awareness campaigns involving religious leaders and youth groups. The campaigns promoted messages of peace, tolerance, and unity. Participants were educated on how to recognize and reject extremist ideologies, which led to a decrease in radical rhetoric within the community [59].
5. Tolerance Education: Schools and local organizations were engaged in providing educational materials and programs that taught the values of tolerance and peaceful coexistence. This initiative was particularly impactful for younger generations, who are more receptive to learning about diversity and inclusion [60].
6. Reconciliation and Trauma Healing: Recognizing the impact of historical conflicts, the program introduced a reconciliation component that included psychosocial counseling and community support. Residents affected by past conflicts were given the opportunity to share their experiences and work toward healing. This contributed significantly to rebuilding trust within the community [61].
7. Capacity Building: Leadership training for community leaders helped build the skills necessary to manage diversity and facilitate ongoing dialogue. Additionally, partnerships

with local governments and non-governmental organizations provided the resources needed to sustain the program [62].

Impact of the Program

The interventions resulted in several positive changes within the community:

1. **Increased Intercultural Understanding:** After attending workshops and seminars, residents reported a better understanding of other cultures and customs. Misunderstandings and stereotypes were significantly reduced, leading to a more inclusive and respectful community atmosphere [63].
2. **Stronger Social Cohesion:** The dialogue forums and collaborative activities fostered stronger relationships between diverse groups. Previously isolated communities began to interact more frequently, working together on shared projects and building a sense of unity [64].
3. **Reduction in Economic Inequality:** The economic empowerment programs successfully provided residents with new skills and resources, helping to reduce social and economic disparities. This contributed to a more equitable community and helped lower tensions related to financial inequality [65].
4. **Reduced Radicalism:** The anti-radicalism campaigns were effective in countering extremist views. The educational campaigns helped raise awareness of the dangers of radical ideologies, and participants demonstrated a greater willingness to engage in peaceful dialogue [66].
5. **Psychosocial Healing:** The reconciliation and trauma healing efforts helped address historical grievances and reduce mistrust. By providing support to those affected by past conflicts, the program helped restore a sense of community and mutual respect [67].
6. **Sustainability and Community Empowerment:** The program's long-term effects were guaranteed by the leadership development and community collaborations. Local leaders now possess the abilities and assets necessary to keep promoting peace and tolerance in their neighbourhood [68], [69].

Visual Evidence of Multicultural Urban Life in Surakarta

The following image provides visual evidence of multicultural life in Surakarta (Solo), illustrating how diverse cultural expressions can occupy and transform shared urban spaces. The scene captures a large public cultural celebration involving a dragon dance, crowds of residents, performers, community members, visitors, and public authorities. The coexistence of different forms of participation demonstrates the openness of Surakarta's public sphere to cultural expression and collective engagement. Rather than representing culture as an isolated tradition, the event shows culture functioning as a social bridge that brings people together across different backgrounds [68], [69].

The presence of traditional architectural surroundings alongside contemporary public activities further reflects the interaction between historical heritage and modern urban life. Such cultural encounters are important for understanding the development of social cohesion because they create opportunities for residents to encounter, recognize, and appreciate cultural differences in everyday settings. The image therefore supports the argument that Surakarta provides a relevant empirical context for examining multiculturalism, community participation, local wisdom, and urban harmony. It also illustrates how public events can become informal spaces for dialogue, mutual recognition, and peaceful coexistence, particularly when diverse communities participate in the same urban environment without losing their distinctive cultural identities. This visual context is significant because shared public spaces reveal forms of inclusion and interaction that may not be fully visible through institutional descriptions or demographic statistics alone [68], [69].



Figure 1. Visual Evidence of Multiculturalism in Surakarta (Solo)

The multicultural character of Surakarta is also reflected through the interconnected domains of education, religiosity, and cultural life. Educational institutions in the city provide important spaces for developing inclusive attitudes, intercultural understanding, civic responsibility, and respect for differences. Schools, universities, Islamic educational institutions, and community-based learning environments can facilitate encounters among learners from diverse social, cultural, and religious backgrounds. In this context, education is not limited to academic achievement but can function as a mechanism for strengthening social cohesion and preparing citizens to participate constructively in a pluralistic society. Religiosity likewise forms an important dimension of urban life [\[68\]](#), [\[69\]](#).

Surakarta accommodates communities with different religious affiliations, whose practices, celebrations, institutions, and social activities contribute to the city's plural public sphere. Religious values can encourage ethical conduct, social responsibility, compassion, mutual respect, and peaceful coexistence when expressed through inclusive engagement. Culture provides another important foundation. Javanese traditions, Chinese cultural expressions, local arts, communal celebrations, and contemporary cultural activities coexist within the urban environment and create opportunities for intercultural interaction. These dimensions are mutually connected: education can transmit cultural and ethical values; religious communities can strengthen social solidarity; and cultural events can provide practical spaces for interaction. Consequently, Surakarta offers a distinctive setting for examining how education, religiosity, and multicultural culture interact in shaping inclusive urban citizenship, strengthening community participation, and supporting sustainable urban harmony. These elements show multiculturalism through education, worship, culture, interaction, and participation.

Discussion

According to the program's findings, promoting harmony within Solo's ethnic population is both a difficult and essential task. The community service program has demonstrated that the problems of social divisions, economic inequalities, and cultural misunderstandings may be resolved with communication, education, and teamwork. The program's success emphasises how crucial it is to combine formal education with community service to foster lasting social harmony. Additionally, the program's emphasis on social and economic empowerment was essential in reducing the underlying causes of violence. The program also

made sure that the effects of its interventions would last after they were first implemented by partnering with local leaders and creating long-lasting relationships [70]–[76].

This study does have certain drawbacks, though, such as the small sample size and the limited timeline for putting all of the interventions into practice. Future initiatives should concentrate on broadening the program's reach, boosting involvement, and creating more thorough follow-up systems to track the program's long-term impacts on community dynamics.

Comprehensive Analysis of Community-Based Multicultural Education

The findings of this community-based intervention demonstrate that sustainable urban harmony cannot be achieved solely through formal regulations, institutional governance, or the passive acceptance of cultural differences. Instead, harmony requires continuous processes of education, dialogue, participation, and shared responsibility among members of the community. The experience of Griya Salaam Housing in Guwokajen, Surakarta, illustrates that multicultural education becomes more meaningful when it is directly connected to the everyday experiences, cultural identities, religious values, and social relationships of residents. The intervention therefore provides an important empirical perspective on how multicultural education can move beyond classroom-based instruction and become a community-based mechanism for strengthening social cohesion.

One of the most important findings concerns the relationship between intercultural understanding and the reduction of social tension. The initial challenges identified in the community included limited knowledge of other cultural and religious traditions, restricted opportunities for dialogue, social and economic disparities, and concerns regarding external ideological influences. These conditions indicate that social tension is rarely produced by diversity itself. Rather, tension may emerge when diversity is accompanied by inadequate communication, stereotypes, unequal participation, and limited opportunities for meaningful interaction. The intervention addressed these conditions through intercultural workshops, dialogue forums, tolerance education, and collaborative activities. The reported improvement in participants' cultural awareness suggests that structured encounters can transform abstract differences into opportunities for mutual learning and recognition.

This finding reinforces the theoretical proposition that multicultural education should involve more than the transmission of information about different cultures. Effective multicultural education requires the development of interpersonal competencies, including empathy, respect, communication, cooperation, and the capacity to negotiate differences constructively. In the context of Surakarta, these competencies are particularly important because urban residents encounter cultural and religious diversity through neighborhoods, schools, workplaces, public spaces, religious institutions, and cultural events. Consequently, multicultural education should be understood as a social practice that operates across formal and informal educational environments.

Another significant dimension is the integration of local wisdom into multicultural education. Surakarta possesses a strong Javanese cultural heritage associated with social harmony, mutual assistance, respect, community responsibility, and peaceful coexistence. These values provide a culturally recognizable foundation for developing social cohesion. Rather than introducing multiculturalism exclusively through externally formulated concepts, community-based education can connect universal principles of tolerance and equality with values already familiar to local residents. Such an approach potentially strengthens community ownership because residents are encouraged to understand social harmony not as an external requirement but as a continuation of their own cultural and social traditions.

The integration of Islamic principles adds another important ethical dimension to this model. Islamic teachings concerning human dignity, justice, compassion, mutual respect,

peaceful coexistence, and social responsibility can provide moral resources for strengthening community relationships. Importantly, the application of Islamic principles in a multicultural setting should emphasize universal ethical values rather than exclusivist interpretations. In this study, Islamic values function as a foundation for encouraging constructive interaction, responsibility toward neighbors, and peaceful participation in community life. Their contribution is therefore complementary to local wisdom and civic values rather than positioned in opposition to cultural plurality.

From the perspective of sustainable development, these findings have direct relevance to SDG 16, particularly its emphasis on peaceful and inclusive societies. The study demonstrates that peacebuilding at the urban level is not exclusively the responsibility of governments or security institutions. Community members themselves can contribute to peace through education, dialogue, economic cooperation, ethical leadership, and cultural participation. The model also has indirect relevance to other Sustainable Development Goals because inclusive education, reduced social inequality, community participation, and peaceful institutions are interconnected dimensions of sustainable development. Consequently, multicultural education can function as a cross-cutting strategy that links social, cultural, ethical, and institutional dimensions of sustainability.

CONCLUSION

In order to achieve lasting peace and social cohesion, this study sought to investigate the significance of promoting multicultural community harmony in Solo, particularly in the Griya Salaam Housing neighbourhood. Through a thorough community service program, we were able to identify important issues like social inequity, a lack of multicultural understanding, and outside radical influences. We then used a range of educational, conversational, and empowerment programs to address these issues. According to the findings, the initiative decreased economic inequalities, promoted harmony and collaboration among various racial and religious groups, and greatly enhanced people's awareness of cultural variety. The community's long-term peace was established by the interventions, which included anti-radicalism campaigns, cooperative activities, and intercultural education. By restating the thesis, this study reaffirms how important intercultural comprehension, tolerance training, and community-based cooperation are to creating a peaceful society. It also shows how communities may overcome differences and cooperate to create a more inclusive and peaceful future via shared learning and communication. The study's results emphasise the necessity of ongoing efforts to foster peace in ethnic environments, especially in urban regions where diversity is growing. Policies that encourage economic empowerment, education, and cross-cultural communication can help prevent future conflicts and advance lasting peace. Examining the long-term impacts of such programs in various towns and communities might be beneficial for future research. A deeper understanding of the sustainability of these interventions might also be possible by increasing the sample size and including a wider range of socioeconomic backgrounds. The study's conclusions urge a wider implementation of community-based initiatives aimed at fostering harmony, not just in Solo but also in other multicultural cities. Achieving social stability and the Sustainable Development Goals (SDGs), especially SDG 16 on peace, justice, and strong institutions, depends on continued education, communication, and collaboration.

Acknowledgments

The authors extend their sincere gratitude to Islamic Arabic University and The University of Chittagong for institutional support, alongside local community leaders and participants who generously enriched this study.

Author Contribution

Mahmudhassan conceptualized the research framework; Jobeda Khanoom gathered empirical data and drafted the manuscript; Md Tarequl Islam analyzed results and revised the content. All authors read and approved it.

Conflicts of Interest

The authors declare that there are no financial, personal, or professional conflicts of interest that could inappropriately influence or bias the findings, interpretation, or publication of this research work.

Use of Artificial Intelligence (AI)

Artificial intelligence tools were strictly utilized for basic language editing and grammatical refinement.

Funding

This research received no external grant or financial support from public, private, or corporate entities, with all necessary expenses covered entirely by the study authors.

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