



Quo Vadis Islamic Multicultural Education: Reorienting the Paradigm Toward Peaceful Living in an Era of Global Polarization

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Abstract:

The growing polarization caused by identity conflicts, digital misinformation, and social fragmentation has challenged the role of Islamic education in promoting peaceful coexistence. This study aims to reconstruct the paradigm of Islamic multicultural education by proposing a new conceptual orientation toward peaceful living. Employing a qualitative Systematic Literature Review (SLR) based on the PRISMA 2020 framework, this study synthesized recent scholarly publications (2021–2025) on Islamic multicultural education, multiculturalism, peace education, and social cohesion. The findings reveal that contemporary Islamic multicultural education should move beyond tolerance-based approaches toward a transformative paradigm that integrates Islamic values with peace education. This article proposes the Peaceful Living-Oriented Islamic Multicultural Education Framework (PLIME Framework), which positions justice, tolerance, moderation, consultation, balance, brotherhood, and compassion as foundational values implemented through curriculum, dialogical pedagogy, inclusive leadership, institutional culture, and community engagement. The framework contributes theoretically by integrating Islamic education, multicultural education, and peace education into a comprehensive model for fostering ethical consciousness, dialogue, collaboration, social cohesion, and a sustainable culture of peace in increasingly polarized societies.

INTRODUCTION

The increasing global polarization driven by differences in religion, identity, ideology, culture, and the rapid flow of digital information has emerged as a significant challenge to multicultural societies (Mariyono, 2024b). Polarization is no longer confined to the political sphere but has increasingly permeated educational settings, as reflected in the rise of intolerance, hate speech, exclusivism, and the erosion of intergroup dialogue (Aderibigbe et al., 2023). In this context, educational institutions are expected not only to transmit knowledge but also to cultivate learners who are capable of living peacefully within diverse communities (Amin & Astutik, 2025). Islamic education occupies a strategic position in addressing these challenges, as the universal Islamic values of rahmah

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(compassion), 'adl (justice), tasamuh (tolerance), shura (consultation), ukhuwah (brotherhood), and wasathiyyah (moderation) constitute essential foundations for fostering peaceful and inclusive societies (Noe et al., 2025; Syarifah et al., 2025).

In recent years, research on Islamic Multicultural Education has expanded considerably. Numerous studies have demonstrated that Islamic multicultural education plays a significant role in strengthening tolerance, fostering social cohesion, enhancing multicultural literacy, and equipping learners with the ability to engage constructively with individuals from diverse backgrounds (Abdulloh et al., 2025). Furthermore, curricula that integrate multicultural values have been shown to promote an inclusive religious identity while maintaining a strong commitment to Islamic teachings (Anisa' et al., 2025). Accordingly, Islamic multicultural education serves not only as a pedagogical approach but also as a strategic framework for fostering social cohesion within pluralistic societies (Azmira, 2025).

Nevertheless, the majority of existing studies continue to position Islamic Multicultural Education within the domains of instructional practice, religious moderation, or curriculum development (Wijaya & Jannah, 2025). While these perspectives remain important, they do not fully address the emerging challenges posed by increasingly complex social polarization driven by digital disinformation, identity politics, and social fragmentation (Kester et al., 2025). Under these circumstances, Islamic education should no longer be viewed merely as a preventive moral safeguard; rather, it must be reoriented as an active instrument of social transformation that promotes dialogue, reconciliation, and a culture of peace within increasingly polarized societies (Karim et al., 2025).

Against this backdrop, the present study argues that peaceful living should be established as a new orientation for Islamic Multicultural Education. Peaceful living is understood not merely as the absence of conflict (negative peace), but as the capacity of individuals and communities to cultivate just, respectful, inclusive, and collaborative relationships within social life. This orientation shifts the educational paradigm from the mere internalization of tolerance toward the cultivation of a culture of peace that is embedded across the curriculum, institutional culture, educational leadership, and everyday practices. Accordingly, Islamic Multicultural Education functions as a vehicle for social transformation, fostering Islamic values while strengthening the capacity of individuals to live harmoniously within diverse societies (Azmira, 2025; Noe et al., 2025; Syarifah et al., 2025).

A review of recent studies reveals a persistent conceptual gap regarding the future direction of Islamic Multicultural Education. Most existing research has focused on the values of tolerance, religious moderation, or inclusivity in a fragmented manner (Indriyani Ma'rifah & Sibawaihi, 2023), while limited attention has been given to the reorientation of Islamic Multicultural Education as a foundational framework for fostering peaceful living. Meanwhile, the rapidly evolving global social landscape demands a more comprehensive conceptual framework through which Islamic education can respond to the challenges of polarization in a more adaptive, transformative, and peace-oriented manner (Lehner, 2021). It is this conceptual gap that provides the point of departure for the present study.

On this basis, the present study raises the fundamental question, “Quo Vadis Islamic Multicultural Education?” as a critical reflection on the future direction of both the scholarly discourse and educational practice of Islamic education in an era of global polarization. Specifically, this article seeks to reorient the paradigm of Islamic Multicultural Education from an approach centered on managing diversity toward one that explicitly promotes peaceful living as its primary educational orientation. The principal contribution of this study lies in the development of a conceptual framework that integrates the universal values of Islam with multicultural education and peace education, thereby providing a theoretical foundation for advancing Islamic education that is more responsive to the challenges of contemporary society.

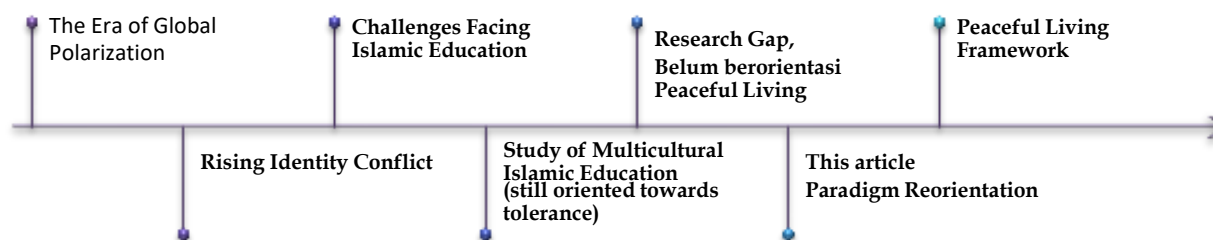


Figure 1. Research Gap and the Conceptual Roadmap of the Study

RESEARCH METHOD

This study employed a qualitative approach using a Systematic Literature Review (SLR) design to reconstruct the paradigm of Islamic Multicultural Education in fostering peaceful living amid an era of global polarization. The SLR approach was selected because it enables a systematic, transparent, and replicable synthesis of existing knowledge, thereby facilitating the development of a more comprehensive conceptual framework than that offered by conventional narrative literature reviews. Beyond mapping the current state of scholarship, this method also allows researchers to identify research gaps, conceptual patterns, and theoretical directions relevant to Islamic multicultural education and peace education (Arystanbek et al., 2025).

Tabel 1. Summary of Previous Studies and Identified Research Gaps

No.	Theme	Research Focus	Key Findings	Research Gap
1	Islamic Multicultural Education	Tolerance	Promotes inclusive learning	Has not yet been oriented toward <i>peaceful living</i> .
2	Peace Education	Conflict resolution	Fosters a culture of peace	Lacks an Islamic perspective.
3	Religious Moderation	Religious moderation	Promotes social harmony	Has not yet developed an integrative framework.

The review process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines, encompassing four sequential stages: identification, screening, eligibility assessment, and the inclusion of eligible studies (Page et al., 2021). The literature was retrieved from Scopus, Web of Science, Dimensions, and Google Scholar, the latter serving as a complementary source to capture both internationally and nationally recognized publications. The search strategy employed Boolean operators (AND, OR) in

combination with the following keywords: Islamic multicultural education, multicultural Islamic education, peace education, peaceful living, religious tolerance, social cohesion, Islamic education, and culture of peace. Only articles published in English or Indonesian between 2021 and 2025 were included to ensure that the review reflected the most recent developments in the field (Purwanto et al., 2023).

The inclusion criteria comprised: (1) peer-reviewed journal articles addressing Islamic multicultural education, peace education, tolerance, social cohesion, or religious moderation; (2) studies discussing conceptual perspectives, practical implementation, or theoretical development; (3) articles available in full-text format; and (4) publications indexed in Scopus, Web of Science, or SINTA to ensure the inclusion of both international and Indonesian scholarly contexts. The exclusion criteria encompassed conference proceedings, editorials, book reviews, non-peer-reviewed publications, and studies lacking direct relevance to the objectives of the present review. Following the screening and selection process, the eligible articles were subjected to in-depth analysis as the primary sources for developing the conceptual synthesis presented in this study (Ramezanzadeh & Rezaei, 2023).

The data were analyzed using thematic analysis, which was conducted through three sequential stages: open coding, axial coding, and selective coding (Snyder, 2019). During the open coding stage, key concepts were identified from each selected study, including Islamic multicultural values, peace education, tolerance, inclusivity, social cohesion, and a culture of peace (Pratama & Asnawi, 2025). Subsequently, axial coding was employed to establish substantive relationships among these concepts by organizing them into coherent thematic categories (Torraco, 2020). Finally, selective coding was undertaken to develop a conceptual synthesis that reorients the paradigm of Islamic Multicultural Education toward fostering peaceful living (Xiao & Watson, 2019). The entire analytical process was conducted through a comparative and interpretative approach, resulting in an integrated conceptual framework that contributes to the advancement of contemporary Islamic education theory (Page et al., 2021).

To enhance the credibility of the study, several methodological strategies were employed, including maintaining an audit trail, ensuring transparency throughout the article selection process, and conducting theoretical triangulation by comparing diverse perspectives on multicultural education, Islamic education, and peace education (Torraco, 2020). The synthesized findings were then critically examined to identify points of convergence, divergence, and the distinctive contributions of each study, thereby facilitating the development of a more comprehensive conceptual framework (Xiao & Watson, 2019). The primary outcome of this review is a reoriented paradigm of Islamic Multicultural Education that positions peaceful living as its central educational orientation in responding to the challenges of global polarization. Furthermore, the study offers a conceptual proposition intended to guide future research and inform the advancement of Islamic educational theory and practice (Nicoson et al., 2024).

FINDINGS AND DISCUSSION

The Shifting Landscape of Islamic Multicultural Education in the Era of Global Polarization

A synthesis of scholarly publications published between 2021 and 2025 indicates that Islamic Multicultural Education is undergoing a paradigmatic transition driven by profound changes in the global social landscape (Saihu et al., 2022). Whereas earlier discussions primarily emphasized the recognition of religious and cultural diversity, recent scholarship reveals that the field is now confronted with far more complex challenges, including escalating social polarization, the rise of identity politics, digital radicalization, the proliferation of disinformation, and the deterioration of intergroup dialogue. These developments not only undermine social cohesion but also reinforce religious exclusivism, with significant implications for educational institutions (Rostandi et al., 2025). In response to these challenges, Islamic education can no longer be confined to its traditional role as a vehicle for transmitting religious knowledge. Instead, it must be repositioned as an instrument of social transformation capable of fostering peaceful living within increasingly pluralistic societies. Supporting this perspective, Azmira (2025) demonstrates that Islamic Multicultural Education curricula integrating dialogical pedagogy, digital literacy, and community-based learning significantly strengthen social cohesion while reducing tendencies toward exclusivism in multicultural communities.

The literature synthesis also reveals a significant shift in the orientation of Islamic Multicultural Education. Earlier studies primarily emphasized the promotion of tolerance, respect for diversity, and religious moderation as the principal objectives of multicultural education. More recent scholarship, however, has increasingly redirected this focus toward fostering a culture of peace, strengthening social cohesion, and cultivating inclusive citizenship (Noe et al., 2025). This shift suggests that the success of Islamic education should no longer be assessed solely by the extent to which it promotes tolerant attitudes among learners, but also by its capacity to nurture just, dialogical, collaborative, and sustainable social relationships within pluralistic societies. In other words, Islamic Multicultural Education is evolving from a paradigm centered on managing diversity toward one that emphasizes building a shared life (living together) as its fundamental educational orientation (OK et al., 2023).

This transformation has been driven by the distinctive nature of contemporary polarization, which differs fundamentally from the social conflicts of previous decades. Today, polarization is shaped not only through direct interpersonal interactions but also through digital media algorithms that generate echo chambers, reinforce prejudice, and diminish opportunities for dialogue across diverse identities. Consequently, learners are confronted not only with diversity within educational settings but also with information ecosystems that frequently construct exclusive, intolerant, and even dehumanizing narratives toward other groups (Aderibigbe et al., 2023). These conditions require Islamic education to cultivate new competencies, including digital literacy, critical thinking, dialogical engagement, and peaceful conflict resolution, as integral components of a multicultural curriculum. Therefore, Islamic education should move beyond the transmission of normative values and instead equip learners with the capacities needed to navigate the complexities of an ever-evolving social

landscape (Mariyono, 2024a).

Nevertheless, the synthesis of existing studies indicates that the majority of research continues to position Islamic Multicultural Education primarily as a pedagogical strategy for promoting tolerance or strengthening religious moderation. Studies that explicitly conceptualize Islamic education as an instrument for fostering peaceful living remain relatively scarce. This gap suggests that the conceptual orientation of Islamic Multicultural Education should be broadened beyond conflict reduction toward the cultivation of a sustainable culture of peace through the transformation of curricula, pedagogical practices, educational leadership, institutional culture, and community engagement (Kester et al., 2025). Accordingly, the central challenge of Islamic education in the era of global polarization is not merely to encourage learners to accept diversity, but to equip them with the capacity to live together in ways that are just, dialogical, and collaborative within increasingly complex societies. These synthesized findings provide the foundation for the paradigm reconstruction discussed in the following section, which proposes a shift in Islamic Multicultural Education toward a peaceful living-oriented paradigm as the ultimate objective of contemporary Islamic education (Lehner, 2021).

Table 2. Contemporary Paradigm Shifts in Islamic Multicultural Education

Aspect	Conventional Paradigm	Contemporary Paradigm
Educational Goal	Tolerance	<i>Peaceful Living</i>
Primary Focus	Recognition of diversity	Social cohesion and a <i>culture of peace</i>
Educational Approach	Classroom-based learning	Whole-institution approach
Core Competencies	Respect for diversity	Dialogue, empathy, and collaboration
Overall Orientation	Conflict prevention	Social transformation

Reconstructing the Paradigm of Islamic Multicultural Education

Table 3. Paradigm Shift in Islamic Multicultural Education

Dimension	Conventional Paradigm	Reoriented Paradigm
Educational Goal	Tolerance	<i>Peaceful Living</i>
Primary Orientation	Value transmission	Social transformation
Educational Focus	Classroom-centered	Educational ecosystem
Pedagogical Approach	Teacher-centered	Dialogical and collaborative learning
Success Indicators	Development of tolerant attitudes	<i>A culture of peace</i> and social cohesion

The literature synthesis indicates that the paradigm of Islamic Multicultural Education requires a more comprehensive reconstruction to address the evolving social realities of an era characterized by global polarization. Traditionally, Islamic multicultural education has been conceptualized primarily as a pedagogical strategy for introducing diversity, fostering tolerance, and reducing prejudice among different social groups. Although this approach remains relevant, it is no longer sufficient to respond to emerging challenges such as social fragmentation, identity polarization, digital radicalization, and the erosion of dialogical spaces within society (Amri et al., 2025). Consequently, paradigm reconstruction should

extend beyond curriculum reform to encompass educational goals, pedagogical approaches, institutional culture, and the overarching orientation of Islamic education. In this regard, Islamic Multicultural Education should be repositioned as a transformative paradigm that integrates universal Islamic values with the pursuit of peaceful, inclusive, and socially just communities (Isroi et al., 2025).

The synthesis of previous studies reveals a paradigmatic shift from teaching about diversity toward educating for peaceful coexistence. This transition reflects a fundamental change in perspective, whereby diversity is no longer regarded merely as an object of understanding but as a social reality that must be navigated through dialogue, collaboration, empathy, and social justice (Ade Hastuty & Hanafie, 2025). From this standpoint, Islamic Multicultural Education extends beyond fostering respect for differences to cultivating the social competencies necessary for individuals to live together productively within pluralistic societies. Such a reconstruction is consistent with contemporary developments in multicultural education theory, which conceptualize educational institutions as agents of social transformation through the promotion of inclusive cultures, participatory leadership, and collaborative learning (Nurhartanto et al., 2025).

The reconstruction of the paradigm also necessitates a fundamental reinterpretation of the core values of Islamic education. Values such as 'adl (justice), tasamuh (tolerance), tawassuth (moderation), tawazun (balance), shura (consultation), and ukhuwah (brotherhood) should no longer be viewed merely as normative principles confined to the cognitive domain, but rather as operational values embedded throughout the entire educational ecosystem (Khoir, 2025). Accordingly, the curriculum should extend beyond presenting content on diversity to providing meaningful learning experiences that foster intercultural dialogue, peaceful conflict resolution, collaborative project-based learning, and participatory decision-making. In this way, Islamic values serve as the foundation for cultivating an institutional culture that promotes respect for human dignity, equality, and social responsibility (Irfan et al., 2025).

Furthermore, the literature synthesis indicates that reconstructing the paradigm of Islamic Multicultural Education requires the adoption of a whole-institution approach. In this perspective, the internalization of multicultural values is not solely the responsibility of Islamic Religious Education teachers but should be reflected throughout institutional leadership, school policies, organizational culture, interactions among members of the school community, and partnerships with the wider society (Al-Razi et al., 2024). This paradigm shifts the focus of education from the attainment of individual competencies toward the development of an educational ecosystem that consistently embodies the values of justice, dialogue, collaboration, and social responsibility. Within this framework, schools and madrasahs are envisioned not merely as places where peace is taught, but as authentic environments in which peace is experienced, practiced, and sustained through everyday educational life (Ahmed & Chowdhury, 2025).

Building upon this synthesis, the present study proposes that the new orientation of Islamic Multicultural Education should extend beyond the promotion of tolerance toward fostering peaceful living as its ultimate educational goal. In this context, peaceful living is understood as a condition in which individuals possess the capacity to cultivate just relationships, embrace

diversity, resolve conflicts through dialogue, collaborate across differences, and contribute actively to social cohesion. Accordingly, the proposed paradigm reconstruction represents not merely a shift in terminology, but a fundamental transformation in educational orientation—from learning to accept differences to learning to live together peacefully. This reconstructed paradigm provides the conceptual foundation for the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework, which is introduced in the following section as the principal theoretical contribution of this study.

Peaceful Living as a New Orientation of Islamic Multicultural Education

The literature synthesis indicates that the concept of peaceful living represents a more comprehensive conceptual development than multicultural education approaches that focus primarily on promoting tolerance. Although tolerance remains an essential prerequisite for sustaining harmonious relations within pluralistic societies, it is insufficient to address the complexities of global polarization characterized by escalating identity-based conflicts, digital disinformation, hate speech, and the erosion of social trust. Recent studies consistently emphasize that education should be oriented toward fostering a culture of peace—a cultural framework that promotes respect for human dignity, dialogue, collaboration, social justice, and the constructive resolution of conflicts. Accordingly, the orientation of Islamic Multicultural Education should evolve beyond cultivating tolerant attitudes toward developing individuals' capacity to live together peacefully (peaceful living) as an integral part of everyday social life (Kester et al., 2025; Noe et al., 2025).

From the perspective of Islamic education, the orientation toward peaceful living is firmly grounded in normative Islamic principles. Core values such as 'adl (justice), tasamuh (tolerance), tawassuth (moderation), tawazun (balance), shura (consultation), ukhuwah (brotherhood), and rahmah (compassion) constitute universal Islamic values that guide individuals in cultivating harmonious relationships with others. The literature synthesis demonstrates that the internalization of these values is most effective when they are not merely taught as curricular content but are embodied through meaningful learning experiences, an inclusive school culture, inclusive leadership, and democratic social interactions. Accordingly, Islamic Multicultural Education contributes not only to the development of learners' religious competencies but also to the cultivation of the social competencies required to become agents of peace within both local and global communities (Aderibigbe et al., 2023; Mariyono et al., 2023).

Furthermore, the literature synthesis reveals that peaceful living is cultivated through a transformative educational process that engages the entire educational ecosystem. This transformation encompasses a curriculum that integrates Islamic multicultural values, dialogical learning that promotes critical thinking and empathy, democratic leadership, an inclusive institutional culture, and partnerships with families and the wider community. Such an approach is consistent with the principles of the whole-institution approach, whereby every component of the educational institution serves as a learning environment for nurturing the values of peace. Consequently, the success of Islamic Multicultural Education should not be evaluated solely on the basis of learners' academic achievement or tolerant attitudes, but also by the extent to which the institution

fosters a culture characterized by justice, collaboration, respect for diversity, and the peaceful resolution of conflicts (Purwanto et al., 2023; Ramezanzadeh & Rezaei, 2023).

Building upon this synthesis, the present study proposes that peaceful living comprises five interrelated dimensions. The first dimension, ethical consciousness, refers to a moral awareness grounded in universal Islamic values, including justice, compassion, and respect for human dignity. The second dimension, dialogical engagement, denotes the capacity to foster open communication, participatory consultation (shura), and appreciation for diverse perspectives. The third dimension, collaborative responsibility, reflects the willingness to collaborate across social, cultural, and religious differences in addressing shared societal challenges. The fourth dimension, social cohesion, represents the development of mutual trust, solidarity, and a shared sense of responsibility among diverse communities. The fifth dimension, peace culture, refers to the cultivation of enduring social practices that embed peace as a collective value in everyday life. Collectively, these five dimensions demonstrate that peaceful living is not merely an outcome of learning about tolerance, but a continuous educational process through which individuals and communities cultivate the knowledge, values, dispositions, and practices necessary for sustaining peaceful coexistence (Lehner, 2021; Noe et al., 2025).

Based on the findings of the literature synthesis, this study proposes the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework as a conceptual reconstruction of Islamic Multicultural Education. The framework positions the universal values of Islam as its normative foundation, which are operationalized through curriculum design, pedagogical practices, educational leadership, institutional culture, and community engagement to foster a sustainable culture of peace. Unlike previous models that primarily emphasize the internalization of tolerance or religious moderation, the PLIME Framework conceptualizes the ultimate purpose of Islamic education as cultivating individuals who are capable of building just, inclusive, collaborative, and socially responsible relationships that promote the common good.

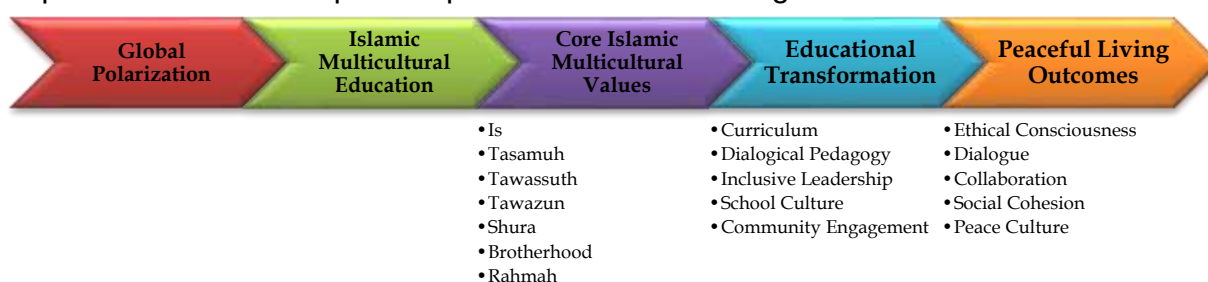


Figure 3. Peaceful Living-Oriented Islamic Multicultural Education Framework (PLIME Framework)

The proposed conceptual framework demonstrates that peaceful living is not an automatic consequence of living in a multicultural society; rather, it is the outcome of an intentional educational process that integrates universal Islamic values with inclusive and transformative educational practices. Accordingly, the principal contribution of this study lies in reorienting the paradigm of Islamic

Multicultural Education from an approach primarily concerned with managing diversity toward one that explicitly positions the cultivation of a culture of peace as the central objective of contemporary Islamic education. The PLIME Framework is expected to provide a conceptual foundation for the development of curricula, pedagogical practices, empirical research, and educational policies that are better equipped to address the challenges of global polarization.

Theoretical Contribution of the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework

The literature synthesis indicates that research on Islamic Multicultural Education over the past five years has been predominantly oriented toward three major themes: the promotion of tolerance, religious moderation, and inclusive education. These orientations have made significant contributions to both the theoretical advancement and practical implementation of Islamic education, particularly by fostering respect for diversity and mitigating tendencies toward religious and social exclusivism. Nevertheless, the majority of existing studies continue to conceptualize multicultural education primarily as a pedagogical approach confined to classroom practices, thereby limiting its potential contribution to broader processes of social transformation (Kruger & Zembylas, 2024). Recent scholarship on peace education further suggests that cultivating a sustainable culture of peace requires an approach that extends beyond the transmission of knowledge to encompass the transformation of institutional cultures, organizational structures, and social relationships as an integrated whole (Noe et al., 2025).

Building upon these findings, this study proposes the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework as a conceptual reconstruction that broadens the scope of Islamic Multicultural Education. Unlike previous models that regard tolerance as the ultimate educational objective, the PLIME Framework conceptualizes tolerance as the starting point for cultivating peaceful living. Within this framework, peaceful living is defined as the capacity of individuals and communities to establish relationships grounded in justice, dialogue, collaboration, and the pursuit of the common good (Kruger & Zembylas, 2025). Consequently, the educational orientation shifts from learning about diversity toward learning to live together peacefully, enabling education not only to foster acceptance of differences but also to empower learners to transform diversity into a source of collaboration and social cohesion. This paradigmatic shift is consistent with the evolution of critical peace education, which positions education as an instrument of social transformation rather than merely a vehicle for the transmission of values (Purwanto et al., 2023).

The first theoretical contribution of the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework lies in its integration of Islamic education, multicultural education, and peace education into a unified conceptual framework. Traditionally, these three fields have evolved along parallel trajectories, each emphasizing distinct priorities. Islamic education has primarily focused on the internalization of religious values, multicultural education has emphasized diversity and inclusivity, while peace education has concentrated on conflict transformation and the cultivation of a culture of peace. The PLIME Framework bridges these perspectives by positioning universal Islamic values—

'adl (justice), tasamuh (tolerance), tawassuth (moderation), tawazun (balance), shura (consultation), ukhuwah (brotherhood), and rahmah (compassion)—as the normative foundation operationalized through curriculum design, dialogical pedagogy, inclusive leadership, institutional culture, and community engagement. This integration provides a more comprehensive framework for explaining how Islamic education can meaningfully contribute to the development of peaceful and cohesive societies (Mashuri et al., 2024).

The second theoretical contribution of the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework lies in redefining the indicators of success for Islamic Multicultural Education. The literature synthesis indicates that previous studies have generally assessed educational outcomes in terms of increased tolerance, religious moderation, or respect for diversity. In contrast, this study proposes a broader evaluative framework comprising five interrelated dimensions: ethical consciousness, dialogical engagement, collaborative responsibility, social cohesion, and peace culture. Together, these dimensions suggest that the success of Islamic education should not be measured solely by changes in individual attitudes, but also by the quality of social relationships and the institutional culture that sustain peaceful coexistence over time. Accordingly, the PLIME Framework shifts the focus of educational evaluation from individual affective outcomes toward broader and more enduring social impacts (Ahmed & Chowdhury, 2025).

The third theoretical contribution of the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework is its reinforcement of the whole-institution approach within Islamic Multicultural Education. The framework asserts that the internalization of Islamic values cannot be confined to Islamic Religious Education courses alone; rather, these values must be embedded throughout the institutional culture by encompassing leadership, curriculum, pedagogy, school governance, relationships among members of the academic community, and partnerships with families and the broader society (Ahmed & Chowdhury, 2025). This perspective expands the scope of Islamic education from a process of classroom instruction to a comprehensive process of institutional transformation that consistently cultivates peaceful and inclusive educational environments. Within this framework, schools, madrasahs, and Islamic boarding schools (*pesantren*) are envisioned not merely as institutions that teach peace, but as social spaces in which peace is continuously practiced and embodied in everyday life (Mashuri et al., 2024).

Building upon this reconstruction, the present study advances three theoretical propositions to guide future research. First, the greater the integration of Islamic multicultural values across the entire educational ecosystem, the stronger the culture of peace cultivated within educational institutions. Second, the implementation of dialogical pedagogy and inclusive leadership mediates the relationship between the internalization of Islamic values and the development of social cohesion. Third, peaceful living represents the long-term outcome of institutional transformation that simultaneously integrates curriculum, organizational culture, and community engagement. These propositions require further empirical validation across diverse educational contexts—including schools, madrasahs, and *pesantren*—to enable the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework to evolve from a conceptual

model into an empirically grounded theory. Accordingly, the principal contribution of this article extends beyond reconstructing the paradigm of Islamic Multicultural Education; it also provides a new theoretical direction for advancing research, educational theory, and professional practice that are better equipped to address the challenges of global polarization.

Table 4. Theoretical Contributions of the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework

Aspect	Previous Studies	PLIME Framework (This Study)
Educational Goal	Tolerance	<i>Peaceful Living</i>
Primary Focus	Multicultural learning	Social transformation
Normative Foundation	Multiculturalism	Islamic values + Multiculturalism + Peace Education
Educational Approach	Classroom-based	<i>Whole-institution approach</i>
Expected Outcomes	Development of tolerant attitudes	Ethical consciousness, dialogical engagement, collaborative responsibility, social cohesion, and a culture of peace
Theoretical Contribution	Pedagogical	Pedagogical, institutional, and theoretical

CONCLUSION

This article demonstrates that Islamic Multicultural Education is confronted with unprecedented challenges in the era of global polarization, characterized by increasing social fragmentation, identity politics, intolerance, and the disruptive influence of digital information ecosystems. The findings of the literature synthesis indicate that the conventional orientation of Islamic Multicultural Education, which has primarily focused on promoting tolerance and religious moderation, is no longer sufficient to address these complex realities. Contemporary social transformations necessitate a paradigmatic reorientation that integrates the universal values of Islam with the principles of multicultural education and peace education, thereby positioning education as an instrument of social transformation dedicated to fostering peaceful living.

Based on this conceptual reconstruction, the present study proposes the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework as its principal theoretical contribution. The framework positions core Islamic values—including 'adl (justice), tasamuh (tolerance), tawassuth (moderation), tawazun (balance), shura (consultation), ukhuwah (brotherhood), and rahmah (compassion)—as the normative foundation that is operationalized through curriculum design, dialogical pedagogy, inclusive leadership, institutional culture, and community engagement. This integrated approach gives rise to five interconnected educational outcomes: ethical consciousness, dialogical engagement, collaborative responsibility, social cohesion, and peace culture. Collectively, these dimensions constitute the foundation of a peaceful living orientation within contemporary Islamic Multicultural Education.

Theoretically, the Peaceful Living-Oriented Islamic Multicultural Education (PLIME) Framework extends the scope of Islamic Multicultural Education from a predominantly pedagogical approach to a broader paradigm of social transformation grounded in a culture of peace. Practically, the framework

provides a valuable reference for the development of curricula, pedagogical practices, school leadership, and educational policies within multicultural contexts. Future research is recommended to empirically examine the PLIME Framework across diverse educational settings, including schools, madrasahs, and pesantren, situated in different social and cultural contexts. Such empirical investigations are essential to further strengthen the conceptual robustness and operational validity of the framework.

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