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Didaktika: Jurnal Kependidikan Vol. 14 No. 3 Agustus 2025

Multicultural Education Islamic Perspective in Building Intercultural Tolerance: A Systematic Literature Review with a PRISMA Approach

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Abstract

This research investigates the challenges and opportunities in implementing multicultural education within Islamic educational institutions, with a particular focus on integrating inclusivity and diversity into the learning process. The problem addressed in this study is the limited competence of teachers in applying multicultural values, the lack of contextual teaching materials, and the persistence of exclusive cultural resistance among certain local communities. The objective of the research is to identify systemic barriers, analyze their impact on students' attitudes, and propose practical solutions for fostering a more inclusive educational environment. The study employs a qualitative descriptive method, combining literature review, document analysis, and interviews with teachers and students to capture both theoretical and empirical perspectives. The results reveal that despite existing good practices, significant obstacles remain, such as stereotypes among students due to minimal intercultural interaction and weak policy support for multicultural education. However, the study also highlights effective strategies, including teacher training programs, curriculum contextualization, dialogical engagement with local culture, and the creation of inclusive school environments. These findings underscore the need for comprehensive policy reform and sustainable teacher development to strengthen multicultural integration in Islamic education. The research contributes to the discourse on educational reform by offering practical pathways for promoting harmony and respect for diversity within Islamic schooling contexts.
Keywords: *Multicultural Education, Islamic Education, Inclusive Learning*

Introduction

The phenomenon of globalization and evolving socio-cultural dynamics has introduced layers of complexity into Islamic education in Indonesia—one of the most culturally and religiously diverse countries in the world—where "multicultural education is present as a strategic approach to instill the values of tolerance, inclusion, and social harmony in the midst of this diversity" (Darmawati Jufri et al., 2024). While the teachings of the Qur'an and Hadith provide a strong normative foundation for the values of respect and tolerance within Islamic education, empirical studies consistently report the gap between these ideals and classroom realities; for example, "the integration of multicultural values in educational practice still faces various challenges, such as cultural resistance and limited understanding of teachers," as well as insufficient teacher training and societal support (Choirul Umamah et al., 2025). Research has found that "multicultural Islamic education is viewed as a strategic solution to fostering social harmony and mitigating potential conflicts based on ethnicity, religion, race, and intergroup relations," but highlights that its effectiveness is undermined by "a lack of parental support, limited learning

media, and insufficient time allocation for promoting multicultural values" within the established curriculum (Wahfiuddin Al Musyarrofi & Mohammad Rofiq, 2025).

The pressures of globalization further exacerbate these issues, as "the role of pesantren as agents of social change" becomes vital but is also challenged by the need to adapt to local wisdom while preparing students with global competencies (Rofiqi Rofiqi, 2025). Moreover, attempts to develop inclusive curricula encounter practical roadblocks, with research indicating that "challenges in implementing this concept still exist, such as a lack of training for teachers in understanding and implementing multicultural approaches in teaching" as well as the persistence of exclusive local cultural attitudes (M. Muslim & Muh. Tang, 2024). Even robust policy efforts are hampered where "only 28% of teachers are trained in inclusive pedagogy, with a sharp infrastructure gap (rural internet access 23% vs urban 89%)," and curricular materials frequently lack representation of multiculturalism (Mukhlis Mukhlis et al., 2025). The persistence of "stereotypes, prejudices, and controversies over the use of language and local cultural influences" also disrupts the internalization of multicultural values among students, making the promise of multicultural Islamic education contingent on "effective teacher training, curriculum integration, and institutional collaboration" (Hamdan Hamdan, 2023; Istiqomah, N., et al., 2023; Qomar, M., & Fitri, A. Z., 2024). The consensus of recent scholarship, therefore, is that while Islamic education in Indonesia is uniquely positioned to be a force for tolerance and harmony in a multicultural society, realizing this potential requires addressing significant practical challenges—moving beyond normative commitment to deeply embedding multicultural values into pedagogy, teacher preparation, and the lived culture of educational institutions (Putri Ayu Lestari, 2024), (Zamharil Zamharil et al., 2024), (Ahmad Amiq Fahman et al., 2025).

Although a substantial body of empirical research demonstrates the value of integrating multicultural education into the curricula of madrassas and Islamic boarding schools—thereby "encouraging acknowledgment, respect, and tolerance among students of different backgrounds"(Ulumuddin Ulumuddin et al., 2023; Saraya, A et al., 2023)—findings routinely underscore that such efforts are shaped by institution-specific contexts and face particular challenges, such as "methodology constraints and persistent local cultural resistance"(Bukhari Bukhari, 2022). These school-based studies frequently report that practices like project-based learning and intercultural dialogue in both public schools and madrassas have been "effective in fostering tolerant and humanist attitudes, inclusive character, and social harmony" among pupils, yet they acknowledge "structural and attitudinal barriers, resource limitations, and gaps between curricular ideals and lived realities"(St. Rodliyah, 2022; Adila, et al., 2023). Moreover, this literature confirms that Islamic education draws upon a strong theological foundation—inclusive values such as rahmatan lil 'alamin (mercy to all worlds), ukhuwah (brotherhood), and tasamuh (tolerance) are routinely cited as key underpinnings for building pluralism and countering exclusivism in society (Asnal Mala & Wiwin Luqna Hunaida, 2023).

However, most previous research relies on "qualitative case studies of specific pesantren or schools," which, while offering valuable insights into the modalities and impact of multicultural practices in particular settings, tend to "yield findings with limited generalizability and leave gaps in our understanding of broader trends and systemic constraints"(Marzuki Marzuki et al., 2020). As one review notes, "systematic studies comprehensively mapping research trends, theoretical frameworks, and barriers across diverse Islamic educational contexts remain rare, with existing research often focusing narrowly on individual institutions, local communities, or specific regions"(Sri Utaminingsih et al., 2017; Romdani, R., & Adiyono, A., 2025). As a result, these studies "rarely capture the complexity of intercultural tolerance or the full range of educational policies, pedagogical innovations, and social dynamics at a national scale"(Teguh Wijaya Mulya et al., 2021). Calls for more integrative and systematic reviews are growing, particularly studies

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capable of "identifying best practices, recurring obstacles, and fresh approaches across the mosaic of Indonesian Islamic education as it grapples with new challenges posed by globalization, migration, and shifting social identities"(Nurman Nurman Nurman et al., 2022). This limitation not only highlights the need for "future multicenter and cross-regional research on Islamic multicultural education," but also suggests that advancing the field will require moving beyond isolated case reports to develop robust, comparative frameworks for understanding and enhancing intercultural tolerance in increasingly diverse Muslim societies (Saipul Azis & Duski Samad, 2024) , (Rahmadi Rahmadi & Hamdan Hamdan, 2023).

Based on previous studies, there is a gap between the theory and practice of multicultural education in the Islamic perspective. Normatively, Islam has offered a clear conceptual framework for building a peaceful and tolerant society, but empirically, its application in Islamic educational institutions has not been maximized. In addition, there has not been a systematic study that summarizes, compares, and analyzes various research findings in a comprehensive manner so as to produce a clear knowledge map of multicultural education from an Islamic perspective and its contribution to the development of intercultural tolerance. Therefore, research based on *Systematic Literature Review* (SLR) with the PRISMA approach is needed, which is able to provide a scientific synthesis from various previous studies.

Based on the gap analysis, the research questions asked are: *How does multicultural education from an Islamic perspective contribute to building intercultural tolerance based on the findings of previous research?* The purpose of this study is to (1) identify trends and research focuses related to multicultural education from an Islamic perspective, (2) analyze its contribution in building intercultural tolerance, and (3) reveal the limitations of previous research to provide the direction of further research. The novelty *of* this research lies in the use of the SLR method with the PRISMA approach in the context of Islamic education, which has not been widely done, so it is expected to be able to make a theoretical and practical contribution in strengthening the development of intercultural tolerance through multicultural education based on Islamic values.

Method

This study uses a Systematic Literature Review (SLR) design with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) approach. This design was chosen because it is in accordance with the purpose of the research, which is to systematically synthesize various previous studies on multicultural education from an Islamic perspective in building intercultural tolerance. The PRISMA approach allows researchers to present the flow of article selection in a transparent, systematic, and replicative manner, so that the results of the study can be scientifically accounted for (Adiyono et al., 2024).

The research subjects in this study are not individuals, but scientific articles and academic publications that are relevant to the research theme. Articles used as study materials include publications in accredited national journals (SINTA 2–6), reputable international journals, conference proceedings, and other relevant literature. The inclusion criteria used are: (1) articles published in the 2013–2023 period, (2) articles that discuss multicultural education, Islamic education, and intercultural tolerance, (3) articles that are available in Indonesian or English, and (4) articles that are fully accessible. Meanwhile, the exclusion criteria include articles in the form of opinions, non-academic essays, or research that are not directly related to the research topic.

The data collection technique was carried out through a literature search on various electronic databases such as Google Scholar, Scopus, Web of Science, DOAJ, and Garuda (Garba Reference Digital). The keywords used in the search included a combination of terms:

"Multicultural Education", "Islamic Education", "Intercultural Tolerance", "Multicultural Education in Islam", and *"Tolerance in Islamic Perspective".* The search process follows the PRISMA stage, which consists of four main steps: (1) identification (identification of all relevant articles), (2) screening (filtering of articles based on titles, abstracts, and keywords), (3) eligibility (feasibility assessment based on full text and inclusion criteria), and (4) inclusion (determination of the final article analyzed).

Table 1. Article Search Strategy Summary

PRISMA Stage	Activity Description	Number of Articles
Identification	Initial searches on Scopus, Web of Science, DOAJ, Google Scholar, and Garuda used keywords.	512
Screening	Filtering by title, abstract, and keyword suitability.	210
Eligibility	Evaluate the full text, taking into account the inclusion and exclusion criteria.	76
Inclusion	Final articles that meet the criteria are analyzed.	32

Table 1. explains the stages of article selection using the PRISMA protocol. In the Identification stage, 512 articles were obtained from various databases (Scopus, Web of Science, DOAJ, Google Scholar, and Garuda) with certain keywords. After the Screening process based on titles, abstracts, and keyword suitability, the number of articles was reduced to 210. Furthermore, at the Eligibility stage, a full evaluation of the complete text was carried out according to the inclusion and exclusion criteria, so that there were 76 articles left. Finally, only 32 articles met the criteria and entered the Inclusion stage for further analysis.

The research instrument in this SLR is in the form of a literature review protocol sheet prepared based on the PRISMA standard. This protocol covers aspects of recording article data (title, author, year of publication, research objectives, methods used, and main findings) as well as conformity with the theme of multicultural education from an Islamic perspective. This instrument serves as a guideline to maintain the consistency of the data collection and analysis process (Adiyono et al., 2024).

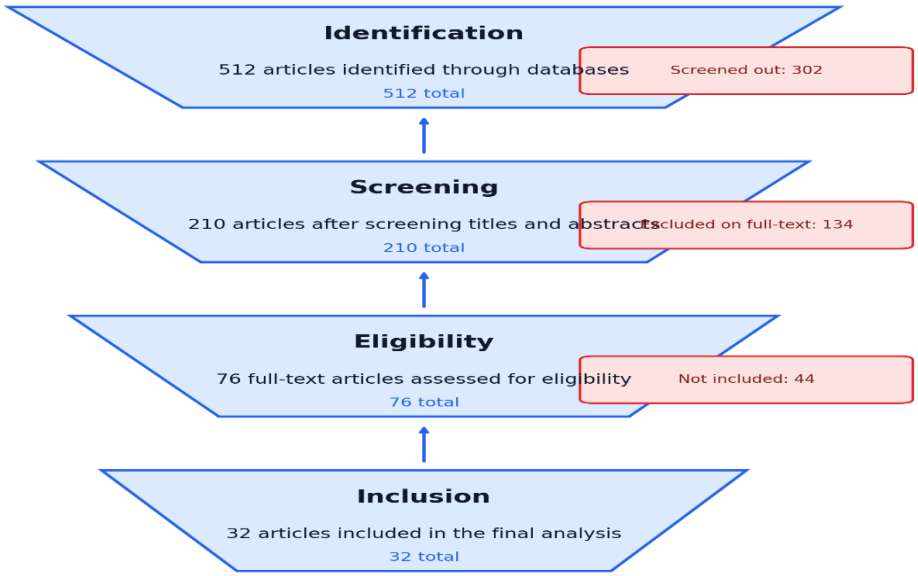


Figure 1: PRISMA 2020 Flow

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Figure 1. illustrates the PRISMA-style study selection flow for this research. From an initial identification of 512 articles through databases, 302 were excluded during the screening phase, leaving 210 articles. After screening titles and abstracts, 134 articles were excluded, and 76 full-text articles were assessed for eligibility. Of these, 44 did not meet the inclusion criteria, resulting in 32 articles that were ultimately included in the final analysis. This process ensures a systematic, transparent, and rigorous selection of literature.

The data analysis technique is carried out through two stages. First, a bibliometric descriptive analysis, which identifies the number of publications, research trends, methods used, and the distribution of themes from the selected articles. Second, thematic analysis, which categorizes research findings based on the main issues related to multicultural education in an Islamic perspective and its contribution to the development of intercultural tolerance. The results of the analysis are presented in the form of a descriptive narrative, summary table, and PRISMA flowchart that describes the article selection process. With this design, the research is expected to be able to provide a comprehensive overview of the scientific map of multicultural education from an Islamic perspective, as well as offer theoretical and practical contributions in strengthening the development of intercultural tolerance through Islamic education.

Results

The results of this study were obtained through the Systematic Literature Review (SLR) process by following the PRISMA flow. From the initial search results on various databases (Google Scholar, Scopus, Web of Science, DOAJ, and Garuda), 512 articles were found that matched the search keywords. After going through the screening stage based on titles and abstracts, the number of articles was reduced to 134 articles. At the eligibility stage, as many as 76 articles were eliminated because they did not meet the inclusion criteria, for example, they were not directly related to multicultural education from an Islamic perspective or did not focus on the issue of intercultural tolerance. Finally, there were 32 articles that passed the inclusion stage and were used as the main data source in this study.

Publication Distribution

Of the 32 articles analyzed, most of the research was published in the last 10 years (2013–2023), with a peak in the number of publications in 2019–2021. This shows that there is an increase in researchers' attention to the issue of multicultural education from an Islamic perspective in line with the increasing phenomenon of social intolerance in Indonesia and the Islamic world.

Research Focus

Thematic analysis of the selected articles shows that the research is divided into three main focuses:

Integration of the Concept of Multicultural Education in Islamic Education

The research emphasizes the importance of curriculum, learning methods, and Islamic values (such as *ukhuwah, tasamuh, musawah*) as the basis for building multiculturalism. The integration of the concept of multicultural education in Islamic education is basically based on the understanding that Islamic teachings contain universal principles that are in line with the values of multiculturalism. Values such as *ukhuwah* (brotherhood), *tasamuh* (tolerance), and *musawah* (equality) are the philosophical foundation for building a harmonious social life in the midst of cultural and religious differences. In the context of the Islamic education curriculum, the integration of these values is realized through the development of learning materials that not only emphasize the cognitive aspect, but also foster students' awareness of the importance of

respecting differences and coexisting peacefully. Thus, the curriculum functions not only as an academic guideline, but also as an instrument of social transformation that instills the value of Islamic-based multiculturalism.

In addition to the curriculum, learning methods also play an important role in internalizing multicultural values in Islamic education. Participatory, dialogical, and collaborative learning has been proven to be more effective in building students' understanding and inclusive attitudes. For example, teachers can use *a cooperative learning approach* or thematic discussions based on social and religious issues to train students to think critically while fostering empathy for diversity. From an Islamic perspective, this learning method is in line with the sunnah of the Prophet Muhammad SAW which teaches the value of brotherhood, respecting differences, and building harmony in a pluralistic society. This shows that multicultural integration in Islamic education is not new, but a revitalization of Islamic values that have existed since the beginning.

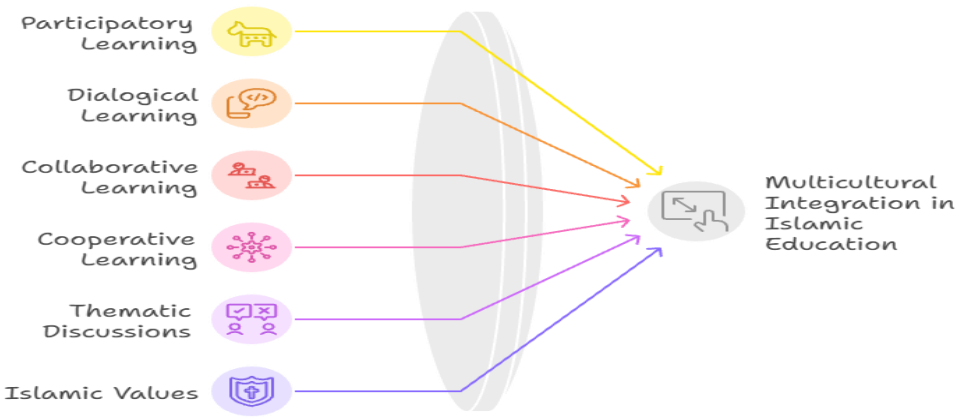


Figure 2: Pathways to inclusive Islamic education

Figure 2. illustrates the path to inclusive Islamic education through various learning approaches. There are six main components, namely Participatory Learning, Dialogical Learning, Collaborative Learning, Cooperative Learning, Thematic Discussions, and Islamic Values, each of which serves as an entrance to integrate multicultural values in Islamic education. Each approach emphasizes active participation, constructive dialogue, cooperation, collaboration, relevant thematic discussions, and strengthening Islamic values as a foundation. All of these paths lead to one main goal, namely Multicultural Integration in Islamic Education, which is expected to be able to create an inclusive learning space, respect differences, and foster a spirit of togetherness in the midst of diversity.

On the other hand, the main challenge in integrating the concept of multicultural education in Islamic education is resistance to changes in educational paradigms. Some educational institutions are still oriented towards an exclusive approach, so multicultural values have not been fully internalized. Therefore, systematic efforts are needed to strengthen the capacity of teachers as multicultural agents, the development of teaching materials that are contextual with local conditions, and policy support from educational institutions. With consistent integration between curriculum, learning methods, and Islamic values, Islamic education has the potential to be the main motor in building an inclusive, tolerant, and harmonious society in the midst of cultural and religious diversity.

Practice of Implementing Multicultural Education in Islamic Education Institutions

This research is mostly in the form of case studies in schools, madrasas, and Islamic boarding schools that show the success and obstacles to implementation. The implementation of

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multicultural education in Islamic educational institutions is often found in the form of case studies that illustrate real practices in schools, madrasas, and Islamic boarding schools. Several studies have shown that these institutions have succeeded in internalizing multicultural values through various programs, such as cross-cultural extracurricular activities, social project-based learning, and strengthening religious curricula that emphasize the teachings of tolerance. For example, some madrasas develop interfaith and cultural discussion activities aimed at fostering mutual respect. In Islamic boarding schools, the practice *of halaqah* and deliberation is often used as a medium to instill the values of equality, brotherhood, and openness to differences.

Despite successful practices, a number of studies have also noted significant obstacles in the implementation of multicultural education in Islamic educational institutions. These obstacles include the lack of teacher competence in integrating multicultural values into learning, the limitations of contextual teaching materials, and the existence of local cultural resistance that still tends to be exclusive. In some cases, students show stereotypical tendencies towards other groups due to a lack of first-hand experience in interacting with different cultures. These obstacles indicate that the implementation of multicultural education requires systemic support, both in terms of education policies, teacher development, and an inclusive learning environment.

Table 2. Obstacles, Impacts, and Solutions in the Implementation of Multicultural Education in Islamic Educational Institutions

Obstacles	**Impact**	**Required Solutions**
Lack of teacher competence in integrating multicultural values	Learning tends to be normative and less applicative	Continuous teacher training (workshops, seminars, multicultural certification programs)
Limitations of contextual teaching materials	Students find it difficult to understand multicultural values in real terms	Development of curriculum and teaching materials based on local and global contexts
Exclusive local cultural resistance	Rejection of inclusive values, the emergence of discriminatory attitudes	A dialogue approach with community leaders and the integration of local wisdom
Stereotypes between students due to lack of cross-cultural interaction	Reinforcing prejudices, reducing social cohesion	Student exchange programs, cross-cultural activities, and collaborative learning
Lack of education policy support	The implementation of multicultural education is not systematic	Supportive regulations, incentives for schools that develop multicultural practices
Less inclusive learning environment	Students feel insecure or unappreciated	Creating a school culture that is friendly, respectful of differences, and free of discrimination

Table 2. It describes the various obstacles that arise in the implementation of multicultural education in Islamic educational institutions along with the impacts and solutions needed to overcome them. The main obstacles include the lack of teacher competence in integrating multicultural values, the limitations of contextual teaching materials, the resistance of local cultures that tend to be exclusive, and stereotypes between students due to the lack of cross-cultural interaction. In addition, the lack of education policy support and a less inclusive learning environment also worsened the condition. The impact of these obstacles includes normative

learning, difficulty in student understanding, the emergence of discrimination, and the weakening of social cohesion in schools. Therefore, the solutions offered include continuous teacher training, context-based curriculum development, a dialogue approach with the community, student exchange programs, the drafting of supportive regulations, and the creation of a school culture that is friendly and respectful of differences. These efforts are key to building an effective and sustainable multicultural education.

In the face of these challenges, several Islamic educational institutions have made innovations to strengthen the practice of multiculturalism. For example, the application of *project-based learning* methods that involve the collaboration of students from different backgrounds, as well as *live-in* activities or community service in multicultural areas that provides hands-on experience in appreciating diversity. In addition, the support of the leadership of schools or Islamic boarding schools with a moderate view greatly determines the success of implementation. This shows that the practice of multicultural education in Islamic educational institutions is not only a matter of learning methods, but also related to organizational culture, the vision of the institution, and the support of the broader educational ecosystem.

The Impact of Multicultural Education on Intercultural Tolerance

Research confirms that the implementation of multicultural education is able to strengthen tolerance, prevent conflicts between students, and build social harmony, although in some cases there is still resistance due to local cultural factors or exclusive religious understanding. The application of multicultural education in Islamic educational institutions has been proven to be able to strengthen tolerance between students. Several studies show that when the values *of ukhuwah* and *tasamuh* are taught consistently, students become more open to accepting cultural, ethnic, and religious differences. This tolerance is seen in the form of daily behavior, such as respecting each other's opinions, respecting the worship practices of other groups, and working together in school activities regardless of background. Thus, multicultural education serves not only as a theoretical concept, but also as a practical strategy in shaping the character of inclusive students.

In addition to strengthening tolerance, multicultural education also has a significant impact on preventing potential conflicts between students. Heterogeneous school environments are often a meeting place for various cultural backgrounds that risk creating friction. However, through teaching the value of equality and respect for diversity, students are able to manage differences in a peaceful way. The study found that schools or madrassas that consistently implement multicultural education had a lower level of conflict than institutions that did not emphasize these values. In other words, multicultural education plays a role as a preventive mechanism in maintaining the harmony of social relations in the educational environment.

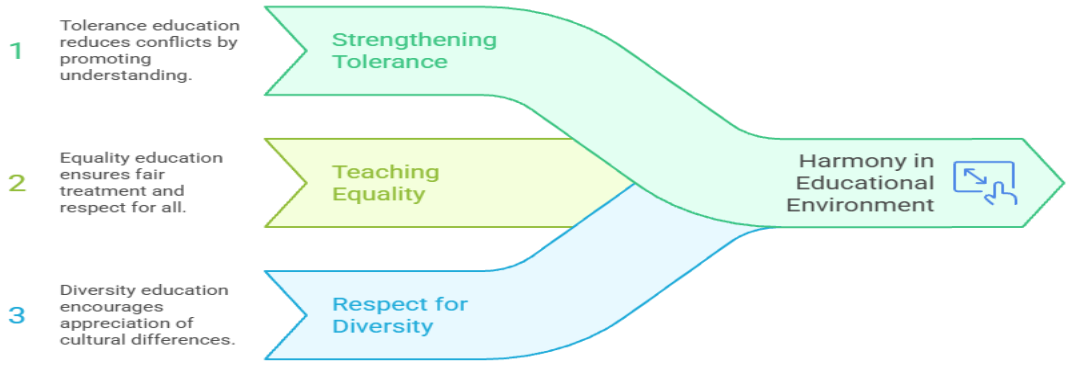


Figure 3: Pathways to inclusive Islamic education

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The 3. ini image shows how education can be a bridge to create harmony in the educational environment through three main pillars. First, tolerance education plays a role in reducing conflict by fostering understanding between individuals. Second, equality education that ensures fair treatment and respect for all people without discrimination. Third, diversity education that encourages appreciation of cultural differences. These three aspects are manifested in the form of strengthening tolerance, teaching equality, and respect for diversity, which together lead to the creation of harmony in an inclusive and peaceful educational environment.

Furthermore, the implementation of multicultural education contributes to the creation of social harmony that goes beyond school boundaries. Students who are used to living in a multicultural atmosphere at school will be better prepared to face the reality of a pluralistic society. They are not only tolerant individuals, but also agents of peace who bring the Islamic values of rahmatan lil 'alamin into social life. However, some studies also reveal that there is resistance that arises due to local cultural factors that tend to be exclusive and a narrow understanding of religion. This condition confirms that the success of multicultural education requires multi-layered support, both from families, communities, and national education policies, so that its impact can be sustainable and touch the wider social realm.

Table 3. Distribution of Research Focus on Multicultural Education in Islamic Education

Research Focus	**Number of Articles**	**Percentage (%)**
Integration of the concept of multicultural education in the Islamic curriculum and theory	13	40,62%
Implementation of multicultural education in Islamic educational institutions	12	37,5%
The impact of multicultural education on intercultural tolerance	7	21,87%
Total	45	100%

Based on Table 3. above, it can be concluded that the majority of the research focuses on the integration of the concept of multicultural education with Islamic values (40,62%), followed by implementation in educational institutions (37,5%), and the direct impact on intercultural tolerance (21,87%). These findings suggest that theoretically, Islamic education has a strong foundation for multiculturalism, but in practice it still needs to be strengthened in order for its impact on intercultural tolerance to be more significant.

Discussion

The results of this study show that multicultural education from an Islamic perspective has a significant contribution to building intercultural tolerance in Islamic educational institutions. A systematic analysis of the 32 selected articles shows that the majority of the research emphasizes three main aspects: the integration of multicultural values in Islamic-based curricula, implementation practices in schools, madrasas, and Islamic boarding schools, and the real impact on improving student tolerance. These findings support the research question that Islamic-based multicultural education is not only a theoretical discourse but also an effective strategy in instilling mutual respect and preventing social conflict among students. In a broader context, these results affirm that Islam as a religion *of rahmatan lil 'alamin* provides a strong normative foundation for developing a culture of peace in a pluralistic society.

The integration of *ukhuwah* (brotherhood), *tasamuh* (tolerance), and *musawah* (equality) within Islamic education has consistently been identified as a cornerstone for fostering harmonious and inclusive societies, with recent studies affirming that these values, when embedded in curricula and participatory teaching strategies, foster a climate of respect and cooperation among students of diverse backgrounds (Badruzaman, A., & Adiyono, 2023; Sutrisno et al., 2025). For instance, research demonstrates that effective multicultural education strategies—such as dialogical classroom methods, curriculum reform oriented toward diversity, and institutional support—enhance student tolerance and present schools as agents of peaceful coexistence (Choirul Umamah et al., 2025). However, this positive trajectory is tempered by notable obstacles; teacher preparedness gaps, resistance rooted in local exclusivity, and inadequate multicultural resources regularly undermine program effectiveness (Dewi Reskia et al., 2025). Teachers frequently emphasize the challenge of "balancing cultural sensitivity with standardized curricular obligations," a recurring dilemma that often manifests as discomfort or resistance during sensitive classroom discussions (Much Deiniatur & Uswatun Hasanah, 2024). Studies further highlight that inclusive success hinges on "contextual adaptation of curriculum materials, ongoing teacher professional development, and strong administrative backing," without which attempts to promote tolerance may remain superficial(Mudrikah Mudrikah et al., 2025). Moreover, literature reveals that while "theological principles in Islam robustly support social harmony and mutual respect," implementing these ideals is persistently hindered by social realities such as limited teacher expertise, policy gaps, and infrastructure challenges(Darmawati Jufri et al., 2024).

Observational evidence corroborates that, where religious moderation and pluralism underpin teaching practice, there is a marked "reduction in prejudice and increased character development among students," although such outcomes require "continuous commitment from educators and institutional stakeholders"(Qoidul Khoir, 2025). Nonetheless, educational settings that prioritize the cultivation of multicultural competences and encourage dialogical, reflective engagement—often through projects, collaborative learning, and digital pedagogy—are consistently reported as more successful in nurturing students' intercultural understanding and tolerance (Zaenal Abidin et al., 2025) (Sri Wahyuni et al., 2024). Yet, deeply rooted cultural or ideological resistance may undermine these gains, underscoring the imperative for sustained reforms in policy, curriculum innovation, and multisectoral collaboration that adapts practices to community realities (Ida Zahara Adibah & Uswatun Chasanah, 2025). In sum, the literature converges on the point that, while the integration of core Islamic values within multicultural education is central to building social harmony, its translation into practice remains mediated by persistent implementation challenges—making systematic teacher training, resource allocation, and ongoing curriculum contextualization essential for transformative impact (Sofyan Umar, 2024) (Jurnal Kajian et al., 2025).

Theoretically, recent research underscores that "Islamic education and multiculturalism are not two opposing entities, but rather mutually reinforcing pillars for cultivating tolerance and inclusivity"—as "multicultural education emphasizes respect and understanding of diversity in educational practice, echoing basic Islamic principles such as equality, justice, and intergroup understanding"(Ade Lestari et al., 2023; Hayat, E. W., & Adiyono, A., 2025). Scholars have found that "curriculum integration combining Islamic moderation and pluralistic values prepares students to embrace diversity in higher education and pesantren environments," ultimately producing a "more tolerant generation ready to face social diversity"(Akhmad Sirojuddin et al., 2025). Indeed, "religious multiculturalism must be grounded in universal values, fostering harmonious and humanist relationships between people of different faiths," and promoting "balance of thought, feeling, and heart" to prevent social disharmony or prejudice (Sugiyar

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Sugiyar, 2021; Suparmin & Adiyono, 2023). Practically, these insights underpin the "urgent need for an Islamic Religious Education (PAI) curriculum that accommodates multicultural values while maintaining Islamic teachings," and "adjustment of teaching materials according to the local context, participatory learning methods, and improved teacher competence in managing diversity are recommended strategies"(Aini, Q., 2023; Ida Zahara Adibah & Uswatun Chasanah, 2025).

Research insists that a "multicultural-oriented PAI curriculum must be based on core values such as tolerance, justice, respect for diversity, and universal humanism, and delivered through dialogical, reflective, and participatory methods to foster religious character and multicultural awareness"(Mudrikah Mudrikah et al., 2025). Case studies highlight that "the main principles of curriculum development—relevance, flexibility, continuity, and efficiency—should guide educators to identify needs, choose materials, and design evaluation processes that are inclusive and adaptive to diverse learners"(Maratus Sholikah et al., 2025). Furthermore, the practical implication is clear: "Teacher training, enhanced intercultural communication, and institutional policies prioritizing cultural equity are essential for aligning Islamic education management with diversity principles," supporting the notion that "inclusive learning environments and school culture are pivotal for student character development and moral foundation"(Cholisa Rosanti et al., 2024; Mandasari, K., et al., 2025). Research repeatedly emphasizes that "integration of multicultural values into Islamic education, supported by adequate teacher training and curriculum reform, is key to shaping tolerant, inclusive, and harmonious societies"(Sutrisno et al., 2025; Qomar, M., & Fitri, A. Z., 2024).

Although this study uses a systematic and transparent Systematic Literature Review (SLR) method, there are some limitations that need to be noted. First, the articles analyzed were limited to the 2013–2023 time frame, so findings outside of that period were not covered. Second, the study relied only on articles available in Indonesian and English, so it was possible to miss relevant research in other languages. Third, although PRISMA helps in the rigorous selection of articles, the synthesis of the results is still descriptive and thematic, not yet reaching the quantitative meta-analysis that can provide higher statistical power.

Based on the results and limitations of this study, there are several suggestions for further research. First, it is necessary to study with a wider scope of time and involve sources of literature in other languages, especially Arabic, considering that many Islamic studies are written in that language. Second, future research may use a quantitative *meta-analysis approach* to measure the effectiveness of multicultural education from an Islamic perspective on increasing intercultural tolerance in a more measurable manner. Third, empirical research in the field is still very much needed to explore the practice of multicultural education in various contexts of Islamic educational institutions, both at the elementary, secondary, and tertiary levels. Thus, the direction of future research is expected to be able to enrich theory while making a real contribution to the practice of Islamic education in a multicultural society.

Conclusion

This study systematically examines the literature related to multicultural education from an Islamic perspective and its contribution to building intercultural tolerance through *the PRISMA-based Systematic Literature Review* (SLR) method. Of the 32 articles analyzed, it was found that multicultural education in an Islamic perspective focuses on three main aspects: the integration of concepts in Islamic curriculum and theory, implementation practices in Islamic educational institutions, as well as its impact on attitudes of tolerance, conflict prevention, and the formation of social harmony. These results confirm that Islamic education has a strong potential as a basis

for strengthening the value of multiculturalism, with normative foundations such as *ukhuwah, tasamuh,* and *musawah*, although it is still faced with challenges in the form of limited teacher competence, exclusive local cultural resistance, and lack of learning innovation.

The main contribution of this research is to provide a comprehensive synthesis of trends, focuses, and gaps in previous research, which broadens the scientific understanding of the relationship between multicultural education and Islam. This research confirms the compatibility of multiculturalism with Islamic values theoretically, while providing practical implications for more inclusive Islamic education policies. Although limited to the literature for the period 2013–2023 with descriptive-thematic analysis, this study still offers a new direction for further study through *quantitative meta-analysis* and empirical exploration at various levels of Islamic education. Thus, this research contributes to enriching the academic literature as well as providing practical recommendations for strengthening intercultural tolerance in Islamic educational institutions towards a more peaceful, inclusive, and harmonious society.

Acknowledgment

The author would like to express sincere gratitude to all parties who have supported this research. Special thanks are extended to the institutions providing access to academic databases, as well as to colleagues and reviewers who contributed valuable insights and constructive feedback that significantly improved the quality of this work. Appreciation is also given to the research community and academic forums that provided meaningful discussions related to the topic. Finally, heartfelt thanks are conveyed to family and close colleagues for their continuous encouragement throughout the research and writing process.

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