




Research Article

An Anthropological Approach to Understanding the Dynamics of Islamic Education in Multicultural Society

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An Anthropological Approach to Understanding the Dynamics of Islamic Education in Multicultural Society

Abstract. This study aims to examine the role of anthropological approaches in understanding the dynamics of Islamic education within Indonesia's multicultural context, particularly in relation to the rising issues of intolerance, exclusivism, and tensions rooted in socio cultural diversity. Using a library research design, the study analyzes contemporary scholarly works, policy documents, and recent empirical findings published in the last five years to explore how local variations in Islamic educational practices emerge across pesantren, madrasah, and public schools. The research further investigates how Islamic teachings are negotiated, adapted, and reinterpreted within diverse cultural settings, and how these processes shape students' attitudes toward tolerance and inclusivity. The findings show that anthropological perspectives emphasizing culture, context, and everyday social practices provide essential insights for building Islamic education models that are more adaptive, inclusive, and socially grounded. The study concludes that incorporating anthropological analysis into Islamic education

policy and practice can strengthen multicultural understanding and contribute to the development of more cohesive and harmonious learning environments within Indonesia's plural society.

Keywords: Anthropology of Education, Multiculturalism, Inclusivity, Tolerance

INTRODUCTION

Over the past five years, studies on Islamic education within the frameworks of multiculturalism, inclusivity, and the strengthening of tolerance have gained remarkable scholarly attention. This growing interest is driven by rising social challenges such as intolerance, identity-based polarization, and the narrowing of religious understanding that often frames diversity as a threat. Scholars have responded to this situation by proposing new insights into how Islamic education can become a more open, adaptive, and socially responsive learning space. Anam (2024) highlights the need to transform Islamic education toward a model of social inclusion that recognizes diversity as a strength. This idea is further expanded by Fastmadhi et al. (2024), who reconstruct an inclusive approach to Islamic education, arguing that the cultivation of tolerance cannot rely solely on religious instruction but must be grounded in pedagogical practices sensitive to socio-religious dynamics.

Similarly, Tang, Adil, and Rosmini (2023) demonstrate that a multicultural-based Islamic education curriculum plays a strategic role in enhancing students' awareness of diversity. At the practical level, Sari, Romdloni, and Hasan (2023) find that integrating multicultural perspectives into Islamic education effectively nurtures mutual respect among students of different religious backgrounds. Further strengthening this discourse, Ardyanti et al. (2024) argue that Islamic values such as justice, compassion, and respect for others form the moral foundation for multicultural life. Huda (2024) also emphasizes that multicultural Islamic education serves as essential social capital for maintaining social cohesion in a culturally diverse Indonesia. More recent works by Fadhillah, Sa'diyah, and Sobirin (2025) introduce the concept of fiqh of diversity (fiqh kebhinekaan) as a fresh approach in Islamic education, while Tino and Ilias (2024) examine the relevance of Islamic values in shaping national character within a plural society. Complementing these perspectives, Hikmah and Muizzuddin (2025) provide empirical evidence that tolerance and moderation can be internalized through humanistic Islamic teaching practices in formal schools. Although these studies offer important contributions, most remain limited to normative, pedagogical, or curriculum-based analyses.

They have not sufficiently incorporated anthropological perspectives such as cultural practices, negotiation of meaning, symbolic interpretations, and the influence of local contexts on religious learning. Yet Islamic education operates within socially and culturally textured environments in which values are interpreted, contested, and recontextualized. This study positions itself within this research gap. By adopting an anthropological approach, it seeks not only to analyze Islamic education as a transmission of religious knowledge but also as a cultural practice shaped by social structures, local traditions, and everyday interactions. The aim is to

explore how Islamic teachings are negotiated in diverse cultural settings and how these processes influence students' understanding of tolerance and inclusivity. Therefore, the significance of this research lies in its contribution to expanding the academic discourse on Islamic education by offering a deeper, context-driven perspective. Its novelty rests in integrating anthropological analysis to explain how Islamic education can effectively support the development of inclusive and tolerant societies within Indonesia's multicultural landscape.

RESEARCH METHODS

This study uses a library research design, which relies on written sources such as books, journal articles, and research reports as the primary data. Library research, as explained by Zed (2014), is conducted by systematically collecting and interpreting literature to build scientific arguments. This approach is appropriate because the study focuses on conceptual analysis of anthropology and Islamic education in multicultural contexts. The research is qualitative, aiming to interpret concepts and ideas rather than collect field data. According to Moleong (2017), qualitative research seeks to understand phenomena holistically through textual interpretation. Data are obtained from secondary sources, including recent academic publications on tolerance, Islamic education reform, and socio-cultural studies. Following Sugiyono (2018), secondary data in qualitative research provide theoretical grounding and analytical depth. Data collection applies document study, involving reading, selecting, and reviewing relevant literature, as suggested by Bungin (2011). Data are then analyzed using content analysis, comparative analysis, and interpretative analysis, allowing the researcher to identify themes, compare perspectives, and interpret meanings within the texts. This method is the most suitable because the study aims to synthesize theories, identify gaps in previous research, and offer a conceptual contribution to the application of anthropological approaches in Islamic education.

RESULTS AND DISCUSSION

Local Variations in Islamic Education Practices

Islamic education in Indonesia displays significant local variation that is deeply shaped by institutional forms, historical traditions, community norms, and pedagogical orientations. Understanding these variations is essential because they directly influence how students internalize Islamic teachings, engage with multicultural environments, and develop attitudes toward tolerance and diversity. Anthropological perspectives, particularly those emphasizing cultural context and lived experience, allow us to examine how Islamic education is practiced differently in pesantren, madrasah, and public schools. In pesantren, the educational culture is strongly influenced by kyai leadership, long-standing traditions, and close-knit social relations. Learning occurs not only through formal instruction but also through everyday practices, rituals, and shared moral experiences. Recent studies highlight that pesantren vary greatly depending on their ideological background, network affiliations, and degree of openness to social change. For example, some pesantren promote Islam rahmatan lil 'alamin and actively cultivate inclusive values through

dialogic lectures, community engagement, and exposure to interfaith activities (Firmansyah, 2023).

Others, however, maintain more insular learning environments, where exclusivist interpretations may persist due to limited interaction with broader social realities. This diversity demonstrates that *pesantren* cannot be treated as a monolithic category; rather, they represent a spectrum of pedagogical cultures. In contrast, *madrasah*, as semi-formal religious institutions regulated by the Ministry of Religious Affairs, tend to integrate Islamic subjects with national curricula. *Madrasah* educators often navigate dual demands: maintaining doctrinal accuracy while aligning with state policies emphasizing multicultural citizenship. Recent research shows that *madrasah* that incorporate multicultural modules such as comparative religion, conflict resolution, and lessons on diversity produce students with stronger tolerance indicators (Hamid & Wahyuni, 2024). Yet implementation remains uneven. In many regions, teachers rely heavily on textbook-based instruction, leaving limited room for contextualization. Moreover, variations in teacher training quality contribute to different outcomes in how Islamic values are interpreted and practiced. Meanwhile, public schools present another model where Islamic education (PAI) functions within a pluralistic environment.

Students in public schools interact daily with peers from diverse religious backgrounds, creating natural opportunities for intergroup learning. However, the effectiveness of PAI in shaping inclusive religious attitudes depends strongly on teacher competence. Studies show that teachers who employ participatory and dialogic approaches rather than doctrinal lecturing help students understand Islam not only as a set of rituals, but as an ethical system that encourages social harmony (Sari et al., 2023). Conversely, where PAI is taught mechanically, students may fail to connect religious values with real-life multicultural situations. Across all three institutional types, leadership emerges as a decisive factor. Inclusive leaders tend to encourage contextualized learning, engagement with local wisdom, and exposure to diverse perspectives. Conversely, conservative leaders often maintain rigid pedagogical traditions that limit interaction with multicultural realities.

This aligns with Erihadiana (2024), who emphasizes that institutional ethos is shaped by the leader's theological stance, educational vision, and openness to reform. Local socio-cultural characteristics also contribute to variation. For example, *pesantren* in Java often reflect syncretic interactions between Islam and Javanese traditions, while those in West Nusa Tenggara may incorporate Sasak cultural values. *Madrasah* in urban centers typically adapt more quickly to modern pedagogies compared to those in rural or conservative regions. Public schools in regions with high social tension may emphasize civic tolerance more strongly than those in homogenous areas. Recent studies show that institutions performing best in tolerance-building are those that embed multicultural competencies, encourage intercultural dialogue, and link Islamic teachings with concrete social experiences (Muhajir, 2025). This suggests that institutional reform should not merely revise curricula but must address deeper cultural and leadership dynamics. In conclusion, local variation in Indonesian Islamic education reveals a complex landscape shaped by institutional identity, leadership, cultural norms, and pedagogical strategies.

Understanding this variation is crucial for designing policies and interventions that promote tolerance, prevent exclusivism, and ensure that Islamic education contributes positively to Indonesia's multicultural society.

Negotiating Meaning and Adapting Islamic Teachings to Multicultural Contexts

Islamic teachings do not operate in isolation from cultural and social realities. Rather, they are interpreted, translated, and negotiated within the lived experiences of teachers, students, and communities. This negotiation is particularly important in a multicultural society like Indonesia, where Islamic education is expected not only to transmit doctrine but also to nurture social harmony, intergroup respect, and intercultural competence. Anthropological approaches shed light on how Islamic teachings are adapted to local contexts, how meanings are shaped through interaction, and how conflicting interpretations are resolved or contested. At the classroom level, negotiation occurs through teacher-student interaction. Teachers frequently interpret Islamic principles such as justice, compassion, *ukhuwwah*, and tolerance by linking them to local customs or everyday social issues. Recent studies highlight how teachers in multicultural schools integrate Qur'anic values into discussions about ethnic diversity, interfaith relations, and community solidarity (Hikmah & Muizzuddin, 2025).

Such pedagogical strategies make religious teachings more relevant and prevent students from adopting narrow or literalist interpretations detached from their social realities. In *pesantren*, negotiation often takes place within communal rituals, storytelling traditions, and *halaqah* discussions. Students learn to interpret Islamic values through lived practice, observing the *kyai* and senior students interact within the community. Yet *pesantren* also face internal tensions. Some *pesantren* encourage openness by inviting external speakers, promoting interfaith visits, and integrating contemporary issues into religious study. Others resist such innovations, maintaining classical interpretations without contextualization. This reflects broader ideological debates within Indonesian Islam about the appropriate balance between textual fidelity and contextual adaptation (Adiyono, 2024). In *madrrasah*, negotiation frequently centers on curriculum. Teachers must reconcile the national curriculum's emphasis on multicultural citizenship with the need to ensure theological clarity. Research shows that when teachers frame Islamic teachings as complementary to national values such as unity, justice, and respect for diversity students develop a more integrative worldview (Tang & Rosmini, 2023).

Conversely, if teachers emphasize exclusivist theological boundaries without acknowledging social complexity, students may develop rigid or intolerant attitudes. Community context also shapes how Islamic teachings are negotiated. In regions with strong traditions of interreligious cooperation, such as parts of Central Java or Bali, Islamic education tends to adopt more dialogical approaches. Teachers may reference local *adat*, community cooperation (*gotong royong*), and local wisdom in explaining Islamic ethics. In contrast, in areas facing identity-based tensions, negotiation may be more cautious or polarized. Teachers may avoid sensitive topics or adopt defensive interpretations to shield students from perceived threats. One emerging trend is the

development of *fiqh kebhinekaan*, a contextual jurisprudential approach that frames difference as divinely intended and socially valuable.

Fadhillah, Sa'diyah, and Sobirin (2025) highlight how this approach enables students to interpret Islamic teachings through ethical reasoning that affirms diversity while maintaining doctrinal integrity. This model has been adopted in several madrasah and public schools, offering a structured method for negotiating competing interpretations. Yet negotiation is not always harmonious. Competing narratives literalist, reformist, traditionalist, and cultural often overlap within the same institution. Students and teachers may struggle to navigate these differences, leading to confusion or selective adherence. Anthropological studies emphasize the importance of understanding these micro-level tensions, as they reveal how religious identity is formed not by doctrine alone but by dialogical processes embedded in social relations. Overall, the negotiation of meaning is a dynamic process shaped by pedagogy, culture, institutional ethos, and broader socio-political contexts. Studies consistently show that negotiated and contextualized interpretations foster tolerance, empathy, and social awareness while rigid interpretations tend to limit students' ability to engage respectfully with diversity. Therefore, understanding the negotiation process is crucial for strengthening Islamic education in multicultural societies like Indonesia.

A Holistic and Contextual Policy Perspective for Inclusive Islamic Education

Developing inclusive and multicultural Islamic education requires a policy framework that goes beyond revising textual content. Policies must account for sociocultural contexts, institutional variation, and the lived experiences of teachers and students. Anthropological approaches offer valuable insights by emphasizing that education is deeply embedded in culture, community structures, and power relations. Therefore, policies aiming to strengthen tolerance and religious moderation must adopt holistic and context-sensitive strategies. Recent studies consistently critique top-down reforms that focus solely on curriculum content. While curriculum revisions such as adding modules on multiculturalism, comparative religious ethics, or conflict resolution are important, they are insufficient without attention to institutional culture and teacher capacity. As Hamid and Wahyuni (2024) argue, effective policy must align curriculum reform with professional development that equips teachers to apply multicultural and dialogic pedagogies. A holistic framework requires three interconnected layers: curriculum, pedagogy, and community engagement.

First, policy must ensure that curriculum is flexible enough to be contextualized. National guidelines can provide core principles of moderation, tolerance, and diversity, but regional offices and schools should adapt these principles to local realities. For example, schools in conflict-prone areas may need stronger emphasis on peace education, while those in highly homogeneous communities may require modules introducing cultural diversity. Research shows that localized curriculum adaptation significantly improves student understanding of diversity (Ramadhanzi, 2025). Second, teacher development is central. Teachers are the main interpreters of Islamic teachings in the classroom, and their pedagogical choices shape student

perceptions. Policies should invest in continuous training focusing on dialogic teaching, ethnographic sensitivity, classroom inclusivity, and conflict-sensitive pedagogy. Programs that expose teachers to diverse contexts such as exchange programs, inter-school collaboration, or multicultural immersion have been shown to improve tolerance outcomes among students (Hikmah & Muizzuddin, 2025). Third, community engagement strengthens the sociocultural relevance of Islamic education.

Schools, pesantren, and madrasah operate within local ecosystems shaped by family practices, religious leaders, mass organizations, and cultural traditions. Inclusive policy must therefore encourage collaboration with community actors to ensure that lessons on diversity are reinforced beyond the classroom. Successful models include joint community service projects, interfaith youth dialogues, and parent-school partnerships. Additionally, policies must address structural inequalities that indirectly influence tolerance outcomes. Schools with limited resources often rely on outdated teaching methods, limited exposure to multicultural experiences, and inadequate training, contributing to weaker inclusivity indicators. Therefore, resource distribution, infrastructure support, and targeted funding for disadvantaged regions should be part of the policy framework. Holistic policy should also incorporate monitoring and evaluation systems. Measuring tolerance, empathy, and intercultural competence requires more than testing cognitive knowledge.

Tools such as classroom observation, student reflection journals, qualitative interviews, and attitude surveys provide richer insights into how students internalize inclusive values. Studies indicate that institutions using multi-layered evaluation frameworks show more consistent improvements in student outcomes (Firmansyah, 2023). Importantly, policy design must embrace contextual nuance. Indonesia's diversity means that no single model fits all settings. Anthropological insights highlight that what works in one region may fail in another due to cultural dynamics, leadership styles, or community expectations. Thus, policy implementation should follow a decentralized model, granting autonomy for schools and pesantren to adapt materials and strategies while ensuring alignment with national goals. In summary, a holistic and contextual policy perspective recognizes that inclusive Islamic education is shaped by interconnected cultural, pedagogical, and institutional factors. Policies must therefore integrate curriculum flexibility, teacher empowerment, community collaboration, and context-sensitive implementation. Evidence from recent studies confirms that such comprehensive approaches are far more effective in promoting tolerance and preventing exclusivist attitudes among students.

As Indonesia continues to navigate increasing diversity and complexity, a holistic anthropological framework provides a robust foundation for shaping Islamic education that is inclusive, peaceful, and responsive to multicultural realities.

CONCLUSION

This study concludes that the anthropology-based approach provides a comprehensive and context-sensitive framework for understanding the dynamics of Islamic education within Indonesia's culturally diverse society. The findings demonstrate that local variations in Islamic educational practice whether in

pesantren, madrasah, or public schools are shaped by the unique social, cultural, and historical realities of each community. These variations are not merely pedagogical differences but reflect ongoing processes of negotiation, adaptation, and reinterpretation between Islamic teachings and the multicultural contexts in which they are implemented. The research also finds that the interaction between Islamic values and local traditions creates a dynamic educational landscape where meanings of religious concepts are continually reconstructed. Through an anthropological lens, it becomes evident that Islamic education does not operate in isolation; instead, it evolves through everyday social practices, symbolic interactions, and cultural norms that influence how religious values are internalized by learners. This perspective strengthens the argument that fostering tolerance, inclusivity, and multicultural awareness requires recognizing and embracing these localized educational realities. Furthermore, the study highlights the need for policymakers to adopt holistic and culturally grounded strategies in formulating Islamic education policies. Approaches that integrate anthropological insights can help build educational models that are not only theologically sound but also socially relevant, inclusive, and responsive to the needs of Indonesia's plural society. By acknowledging diversity as a foundational element rather than an obstacle Islamic education can become an effective medium for strengthening social cohesion and nurturing a more harmonious multicultural nation.

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