

Strategies for The Implementation of Islamic Values in Democracy to Realize Social Harmony

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Abstract: This research aims to identify effective strategies in implementing Islamic values in the democratic system to realize social harmony, as well as identify challenges and opportunities in its implementation. The method used is a qualitative approach with phenomenology to deeply understand how Islamic values are implemented in a democratic system to create social harmony. The phenomenological approach was chosen because it allows researchers to explore the subjective experiences of individuals or groups in applying Islamic principles in democratic life. The results of the study show that the implementation of Islamic values in democracy requires the integration of principles such as justice, freedom, and responsibility with a deliberation-based democratic process. Effective strategies include political education based on Islamic values, the application of shura principles (deliberation) in policy, and the strengthening of democratic institutions. The main challenges faced include differences in the interpretation of Islamic teachings, conflicts between religious values and practical politics, and a lack of integration of Islamic moral education with democratic principles. In the villages of Karangpatihan, Blembem, and Bringinan, differences of opinion on Islamic teachings hinder people's understanding of freedom and justice in democracy, which requires inclusive dialogue to reach an agreement. The implication of this research is the need for cooperation between the community, government, and religious institutions to ensure successful implementation and the importance of integrating Islamic moral education in the education system to create a just and harmonious society.

Keywords: Implementation of Islamic Values, Democracy, Social Harmony, Political Education, Shura.

Abstrak: Penelitian ini bertujuan untuk mengidentifikasi strategi efektif dalam mengimplementasikan nilai-nilai Islam dalam sistem demokrasi guna mewujudkan keharmonisan sosial, serta mengidentifikasi tantangan dan peluang dalam penerapannya. Metode yang digunakan adalah pendekatan kualitatif dengan fenomenologi untuk memahami secara mendalam bagaimana nilai-nilai Islam diimplementasikan dalam sistem demokrasi untuk menciptakan kerukunan sosial. Pendekatan fenomenologis dipilih karena memungkinkan peneliti untuk mengeksplorasi pengalaman subjektif individu atau kelompok dalam menerapkan

prinsip-prinsip Islam dalam kehidupan demokrasi. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai Islam dalam demokrasi membutuhkan integrasi prinsip-prinsip seperti keadilan, kebebasan, dan tanggung jawab dengan proses demokrasi berbasis musyawarah. Strategi yang efektif antara lain pendidikan politik berbasis nilai-nilai Islam, penerapan prinsip shura (musyawarah) dalam kebijakan, dan penguatan lembaga-lembaga demokrasi. Tantangan utama yang dihadapi termasuk perbedaan interpretasi ajaran Islam, konflik antara nilai agama dan politik praktis, serta kurangnya integrasi pendidikan moral Islam dengan prinsip-prinsip demokrasi. Di Desa Karangpatihan, Blembem, dan Bringinan, perbedaan pandangan mengenai ajaran Islam menghambat pemahaman masyarakat tentang kebebasan dan keadilan dalam demokrasi, yang memerlukan dialog inklusif untuk mencapai kesepakatan. Implikasi penelitian ini adalah perlunya kerjasama antara masyarakat, pemerintah, dan lembaga keagamaan untuk memastikan implementasi yang sukses serta pentingnya integrasi pendidikan moral Islam dalam sistem pendidikan untuk menciptakan masyarakat yang adil dan harmonis.

Kata Kunci: Implementasi Nilai-Nilai Islam, Demokrasi, Keharmonisan Sosial, Pendidikan Politik, Shura.

Introduction

Islam as a universal religion offers noble values that can be implemented in various aspects of life, including within a democratic system.¹ These values—justice, equality, and deliberation—align with the core principles of modern democracy.² When applied properly, they have the potential to foster a harmonious and just society. In Indonesia, the world's largest Muslim-majority democracy, the integration of Islamic values into democratic practices is both relevant and strategic.³ Justice, as emphasized in Islam, underscores the importance of fair governance and equitable treatment

¹ Syafiq Hasyim, "Fatwas and Democracy: Majelis Ulama Indonesia (MUI, Indonesian Ulema Council) and Rising Conservatism in Indonesian Islam," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 8, no. 1 (2020): 21–35, <https://doi.org/10.1017/trn.2019.13>.

² Jeremy Menchik, "Moderate Muslims and Democratic Breakdown in Indonesia," *Asian Studies Review* 43, no. 3 (2019): 415–33, <https://doi.org/10.1080/10357823.2019.1627286>.

³ Ismail et al., "The Development of Character Education Model to Improve Students' Academic Independence in Islamic Boarding School in Sinjai District, Indonesia," *New Educational Review* 46, no. 4 (2016): 29–39, <https://doi.org/10.15804/tner.2016.46.4.02>.

for all citizens, regardless of their background.⁴ Equality reflects the Qur'anic principle that all humans are created equal in dignity and rights. Deliberation, or shura, promotes collective decision-making and consultation, ensuring that policies reflect the aspirations of the people.⁵

Despite the potential synergy between Islamic principles and democratic values, challenges persist.⁶ One major obstacle is the inadequate emphasis on character education, which weakens the ethical foundation necessary for democratic participation.⁷ Education systems often focus on technical skills and knowledge while neglecting moral and civic education rooted in Islamic values.⁸ This gap leaves individuals ill-equipped to navigate complex social and political environments ethically. Another challenge is the rise of political-based social conflicts. In many instances, religious sentiments are exploited for political gain, resulting in divisions and tensions within communities.⁹ This not only undermines the spirit of democracy but also tarnishes the image of Islam as a source of peace and unity. Political elites and groups sometimes prioritize their interests over the broader social good, further exacerbating these conflicts.¹⁰

⁴ Achmad Anwar Abidin and Muhammad Ali Murtadlo, "Curriculum Development of Multicultural-Based Islamic Education As an Effort To Weaver Religious Moderation Values in Indonesia," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 2, no. 1 (2020): 29–46, <https://doi.org/10.47006/ijierm.v2i1.30>.

⁵ Nadri Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education," *International Journal of Learning, Teaching and Educational Research* 20, no. 11 (2021): 132–53, <https://doi.org/10.26803/ijlter.20.11.8>.

⁶ Rohmat Mulyana, "Religious Moderation in Islamic Religious Education textbook and Implementation in Indonesia," *HTS Theologiese Studies / Theological Studies* 79, no. 1 (2023): 1–8, <https://doi.org/10.4102/HTS.V79I1.8592>.

⁷ Nori Yani Abu Talib, Radziah Abdul Latiff, and Aini Aman, "An Institutional Perspective for Research in Waqf Accounting and Reporting: A Case Study of Terengganu State Islamic Religious Council in Malaysia," *Journal of Islamic Accounting and Business Research* 11, no. 2 (2020): 400–427, <https://doi.org/10.1108/JIABR-11-2016-0132>.

⁸ Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education."

⁹ Sabri Ciftci, F. Michael Wuthrich, and Ammar Shamaileh, "Islam, Religious Outlooks, and Support for Democracy," *Political Research Quarterly* 72, no. 2 (2019): 435–49, <https://doi.org/10.1177/1065912918793233>.

¹⁰ An Gang, "Domestication and Foreignisation in Translation Studies: A Bibliometric Analysis of WoS Core Journal Articles," *Journal of Intercultural Communication* 24, no. 4 (2024): 13–22, <https://doi.org/10.36923/jicc.v24i4.933>.

The lack of public understanding about the importance of integrating Islamic values into democratic life compounds these issues. Many individuals perceive democracy and Islam as separate or even conflicting systems, failing to recognize their complementary aspects.¹¹ This misunderstanding often leads to a reluctance to adopt or advocate for democratic practices that align with Islamic teachings. To address these challenges, a comprehensive strategy is needed. First, character education should be strengthened at all levels of the education system, emphasizing values such as honesty, empathy, and mutual respect. Incorporating Islamic teachings that promote these values can help build a generation of ethically responsible citizens.¹²

Second, efforts must be made to reduce political-based social conflicts. This requires proactive measures, such as fostering interfaith and intergroup dialogue, promoting inclusive policies, and addressing economic disparities that often underlie social tensions.¹³ Political leaders and religious scholars have a crucial role in championing these initiatives and setting examples of ethical leadership.¹⁴ Finally, public awareness campaigns should be launched to highlight the compatibility of Islamic values with democratic principles. Educational programs, community discussions, and media content can play an essential role in dispelling misconceptions and fostering a deeper understanding of how these values can coexist and reinforce each other in practice.¹⁵

By adopting these strategies, Indonesia can pave the way for a more harmonious and just society where democracy is enriched by the universal values of Islam.¹⁶ This integration not only benefits the nation but also serves as a model for other countries seeking to harmonize religious principles with

¹¹ Edhy Rustan, Nurul Hanifah, and Bulu' Kanro, "De-Radicalization in the Implementation of Islamic Education Curriculum in SMA Masamba South Sulawesi," *Dinamika Ilmu* 18, no. 2 (2018): 271–83, <https://doi.org/10.21093/di.v18i2.1338>.

¹² Ali Miftakhu Rosyad, "The Integration of Islamic Education and Multicultural Education in Indonesia," *Al-Afkar Journal for Islamic Studies* 3, no. 1 (2020): 164–81.

¹³ Miftakhu Rosyad.

¹⁴ Mardan Umar et al., "Transforming of Moderate Character Education in Islamic Educational Institutions," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (2024): 171–88, <https://doi.org/10.31538/nzh.v7i1.4168>.

¹⁵ M. Fajar Sidik et al., "Conceptualization of the Integrated Islamic Religious Education Curriculum: A Literature Study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 111–30, <https://doi.org/10.14421/jpai.v21i1.7617>.

¹⁶ H Aydin, "Educational Reform in Nigeria: The Case of Multicultural Education for Peace, Love, and Tolerance," *South African Journal of Education* 33, no. 1 (2013): 1–19, <https://doi.org/10.15700/saje.v33n1a611>.

democratic governance.¹⁷ The strategy for implementing these values involves various approaches, such as education, policy advocacy, and strengthening the role of civil society. These approaches require synergy between various parties, including governments, educational institutions, and community organizations, in order to be implemented effectively. Thus, a comprehensive strategy is the main key to achieving these goals. In particular, in Ponorogo, the application of Islamic values in democracy faces more specific challenges.¹⁸ For example, the lack of community participation in the deliberation and decision-making process is often a major obstacle. This situation shows the need for a more contextual and local needs-based approach to address the problem.¹⁹

To analyse this problem, Mintzberg's theory of the five elements of strategy—Plan, Ploy, Pattern, Position, and Perspective—is used as an analytical framework. This theory offers a structured strategic view to identify and overcome obstacles in the implementation of Islamic values in democracy, especially in Ponorogo. With this approach, strategies can be designed more appropriately according to the local context.²⁰ Mintzberg's theory was chosen because it is able to provide a structured and applicable strategic view in overcoming the challenges of implementing Islamic values in democracy.²¹ In addition, this theory has the advantage of aligning various elements of strategy, so it can help create sustainable solutions. By using this theory, it is hoped that the resulting solution will be more realistic and can be implemented properly.²²

¹⁷ Baequni, Suryadi, and Zaenab Hanim, "The School-Based Pesantren in Border State, an Alternative to Character Education for Children of Indonesian Migrant Workers?," *International Journal of Innovative Technology and Exploring Engineering* 8, no. 6 (2019): 26–29, <https://doi.org/10.4108/eai.21-11-2018.2282026>.

¹⁸ Umar et al., "Transforming of Moderate Character Education in Islamic Educational Institutions."

¹⁹ R. Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," *Compare* 48, no. 6 (2018): 992–1009, <https://doi.org/10.1080/03057925.2017.1399250>.

²⁰ Greg Barton and Ihsan Yilmaz, "Contestations of Islamic Religious Ideas in Indonesia," *Religions* 12, no. 641 (2021): 1–20.

²¹ F Ahmed, "An Exploration of Naquib Al-Attas' Theory of Islamic Education as Ta'dib as an 'Indigenous' Educational Philosophy," *Educational Philosophy and Theory* 50, no. 8 (2018): 786–94, <https://doi.org/10.1080/00131857.2016.1247685>.

²² Ahmet Erdi Ozturk, "Islam and Foreign Policy: Turkey's Ambivalent Religious Soft Power in the Authoritarian Turn," *Religions* 12, no. 1 (2021): 1–16, <https://doi.org/10.3390/rel12010038>.

This research has important significance, both theoretically and practically. From a theoretical perspective, this research contributes to the development of strategies for the implementation of Islamic values in democracy.²³ From a practical point of view, this study provides real recommendations that can be used by stakeholders in Ponorogo to create social harmony. Therefore, this research has become very relevant for local and national contexts.²⁴ This research is also different from previous research which focuses more on the normative aspects of the application of Islamic values. This study emphasizes implementation strategies based on local contexts using the Mintzberg theoretical framework. With this approach, this study is expected to provide significant distinction and become a reference for similar research in the future.²⁵

The objectives of this research are, first, to identify effective strategies in implementing Islamic values in the democratic system to realize social harmony. Second, to identify challenges and opportunities in the application of Islamic values in the context of democracy in order to create a harmonious and just society. This research contributes both theoretically and practically. Theoretically, this study enriches the study of the implementation strategy of Islamic values in democracy. Practically, this study provides guidance for stakeholders in Ponorogo to create more effective strategies in realizing social harmony. Thus, this research is expected to be the foundation for sustainable social development efforts.

Method

This study uses a type of qualitative research with a phenomenological approach to understand the experiences and perspectives of actors in implementing Islamic values in democracy in order to realize social harmony. The research subjects include Eko Mulyadi (Head of Karangpatihan Village), Djimanto, SH (Head of Blembem Village), and Barno (Head of Bringinan

²³ Mat Hosen and Ahmad Musyafiq, "URGENSI INTEGRASI ANTARA AHLI FIQH DAN AHLI HADIS DALAM MEMAHAMI SUNAH: Studi Atas Pemikiran Syekh Muhammad Al-Ghazali Dalam Karyanya Al-Sunah Al-Nabawiyah Baina Ahl Al-Fiqh Wa Ahl Al-Hadis," *Riwayah : Jurnal Studi Hadis*, 2019, <https://doi.org/10.21043/riwayah.v5i2.4551>.

²⁴ Dharlinda Suri and Dharnita Chandra, "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education," *Journal of Ethnic and Cultural Studies* 8, no. 4 (2021): 271–85, <https://doi.org/10.29333/ejecs/937>.

²⁵ Jasiah et al., "Islamic Teachers' Implementation of the Merdeka Curriculum in Senior High Schools: A Systematic Review," *International Journal of Learning, Teaching and Educational Research* 23, no. 4 (2024): 394–408, <https://doi.org/10.26803/ijlter.23.4.21>.

Village), with the object of the research in the form of strategies for the implementation of Islamic values in the democratic system.

Data was collected through observation, interviews, and documentation. Observations were carried out to observe social dynamics, interviews to dig up in-depth information, and documentation to complete the data. The validity of the data is guaranteed through source triangulation (comparing data from different subjects) and technique triangulation (comparing results from observations, interviews, and documentation).²⁶ Data analysis uses the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawn. This analysis is integrated with Mintzberg's 5P theory (Plan, Ploy, Pattern, Position, Perspective) to understand strategies systematically.²⁷ This research is expected to produce in-depth findings that are relevant to the local context of Ponorogo, as well as contribute to developing strategies for the implementation of Islamic values in democracy.

The flow of this research can be illustrated as the following research flowchart:

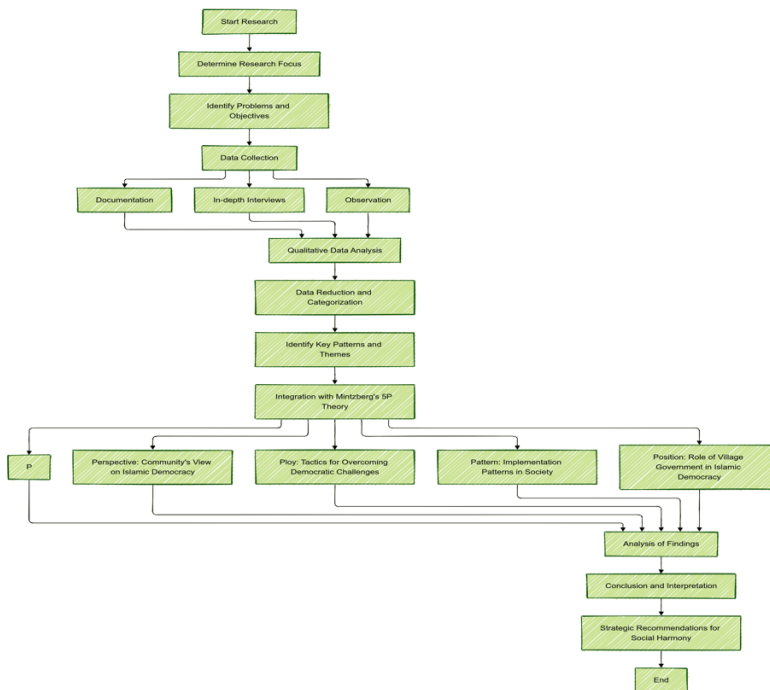


Figure 1. Research Flow

²⁶ Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (3rd ed.). SAGE Publications.

²⁷ Mintzberg, H. (1987). *Crafting Strategy*. Harvard Business Review, 65(4), 66-75.

This study uses a qualitative approach with phenomenology to explore the strategy of implementing Islamic values in democracy to create social harmony in Ponorogo. The subject of the study is the village heads of several villages in Ponorogo, while the object is the strategy of applying Islamic values in democracy. The data were collected through observation, in-depth interviews, and documentation, and analyzed using the Miles and Huberman triangulation technique and data analysis integrated with Mintzberg's 5P theory. The results of the study are expected to provide insight into effective strategies and recommendations to improve social harmony based on Islamic values in a democratic system.

Result and Discussion

1. Effective Strategies in the Implementation of Islamic Values in Democracy

Education and Socialization of Islamic Values in Democracy to Realize Social Harmony

Observations conducted in Karangpatihan, Blembem, and Bringinan Villages show that education and socialization of Islamic values in the context of democracy are still limited. Although there are social activities based on Islamic values such as recitation and village deliberation, the integration of these values with democratic principles such as deliberation, equality, and justice has not been fully realized. In some villages, people tend to separate religious and political life, which affects their understanding of how Islamic values can support a harmonious democracy. However, there are positive indications that socialization activities of Islamic values are starting to include strengthening togetherness and mutual respect among citizens, although its application is still limited to certain groups.

The results of interviews with Eko Mulyadi (Head of Karangpatihan Village), Djimanto, SH (Head of Blembem Village), and Barno (Head of Bringinan Village) revealed the importance of Islamic values in building a peaceful and just democracy. Eko Mulyadi emphasized that the policies taken in his village always take into account Islamic principles such as deliberation and justice, although the main challenge is to integrate these values in local political life which is often influenced by practical interests. Djimanto, SH suggested that education on Islamic values be carried out in a sustainable manner, both through formal and non-formal education, by involving village educational institutions to instill democratic values based on Islamic teachings. Barno

assessed that religious activities and deliberative training based on Islamic values in his village have been running, but there needs to be wider socialization so that the community understands their active role in the democratic system.

The documentation obtained during the study shows that there is considerable effort in documenting the process of education and socialization of Islamic values, especially in deliberation and recitation activities. In Karangpatihan Village, for example, documentation of village deliberations based on Islamic values often records the results of decisions taken through consensus deliberations. However, the documentation does not include an in-depth evaluation of the integration of Islamic values in formal education and the broader village government system. In Blembem Village, although there is leadership training based on religious values, the existing documentation is still limited to informal activities. Likewise in Bringinan Village, although religious activities such as congregational prayers and recitation have become part of daily habits, there is no specific record of their impact on village political decision-making.

The results of these findings are in line with research conducted by Mubarak et al. (2019)²⁸, which revealed that the integration of Islamic values in democratic life still faces major challenges. Although Islamic principles such as deliberation and justice can be a solid foundation for a harmonious democracy, their application is often hampered by a variety of different interpretations as well as an inability to integrate those values into everyday political practice. In addition, research by Suharyanto (2020) also shows that the role of village leaders is very important in facilitating the application of Islamic values in democracy, with leaders who have a good understanding of Islamic teachings able to encourage the creation of more effective and participatory deliberations.²⁹

Overall, despite good efforts in education and socialization of Islamic values in research villages, its implementation in democracy to realize social harmony is still limited. More initiatives are needed to integrate Islamic values in every aspect of political and social life, by involving various parties, including village governments, educational institutions, and communities, in order to create a broader awareness of

²⁸ Mubarak, Z., Alfarizi, M., & Hakim, R. (2019). Challenges in integrating Islamic values into democratic practices: A study of deliberation and justice in political contexts. *Journal of Islamic Studies*, 25(3), 123-140.

²⁹ Suharyanto, A. (2020). The role of village leaders in integrating Islamic values in democracy: Encouraging participatory deliberations. *Journal of Social and Political Sciences*, 32(2), 78-95

the importance of Islamic values in building a fairer, equal, and harmonious democracy.

Collaboration between Government and Community: Encouraging the Active Role of Village Governments in Supporting the Implementation of Islamic Values through Inclusive Policies and Involving Community Participation in the Democratic Process

Observations conducted in Karangpatihan, Blembem, and Bringinan Villages revealed that collaboration between the village government and the community in supporting the implementation of Islamic values through inclusive policies is still in its infancy. Although some policies have been adopted by village heads based on Islamic principles, community involvement in broader decision-making is still limited. In Karangpatihan Village, for example, although recitation and village deliberation activities are often carried out, community involvement in the process of making policies based on Islamic values has not been optimal. In Blembem and Bringinan Villages, good collaboration is beginning to be seen in several faith-based social initiatives, but there is no official policy that explicitly regulates the integration of Islamic values in democratic village governance.

Interviews with Eko Mulyadi (Head of Karangpatihan Village), Djimanto, SH (Head of Blembem Village), and Barno (Head of Bringinan Village) provide a clearer picture of this. Eko Mulyadi in his interview stated:

"Even though we have conducted village recitation and deliberation, the biggest challenge is how to involve the community more actively in village policies based on Islamic values. Many people only come as participants, but rarely are involved in the decision-making process."

Djimanto, SH added:

"The application of Islamic values in village policies is indeed important, but to make it happen, we need community support in the planning stage. Without their participation, the policies we make will not be effective."

Barno, the Head of Bringinan Village, also gave his views:

"We have started to involve the community in faith-based activities, such as mutual cooperation and social assistance. However, I realize that there needs to be a more formal mechanism so that Islamic values can be implemented more systematically in village policies."

From the interviews, it can be concluded that despite the good intentions of the village government to apply Islamic values in policy, the main challenge faced is the lack of community participation in decision-making. The village heads agreed that to create sustainable social harmony, the community needs to be more deeply involved in the democratic process and Islamic values-based policies.

Documentation obtained during the study shows that in Karangpatihan, Blembem, and Bringinan Villages, there have been several initiatives that involve the community in the policy process based on Islamic values. In Karangpatihan, documentation of village deliberations shows that there are decisions that reflect the values of justice and consensus deliberation, although community involvement is still limited. In Blembem, some policies such as social assistance provided to underprivileged community groups reflect Islamic principles such as social justice, but still lack community involvement in the planning stage. In Bringinan, faith-based activities are starting to show success, but still need to be strengthened in terms of collaboration between the government and the community in determining the direction of village policies.

The findings are supported by research conducted by Huda et al. (2021)³⁰, which emphasizes the importance of collaboration between the government and society in implementing Islamic values to achieve inclusive democratic goals. The study shows that in regions that have successfully integrated Islamic values in governance, there is close cooperation between the government and the community in every stage of decision-making. Research by Rahmawati (2020) also states that village policies based on Islamic values can be more effective if they involve active participation from the community in the democratic process, resulting in fairer and more equitable policies. In addition, research by Prasetyo (2019) found that in the context of villages, collaboration between the government and the community in inclusive decision-making is essential to create social harmony and prevent social inequality³¹.

Overall, although there have been some positive efforts to encourage collaboration between village governments and communities, there are still many challenges in optimizing community participation in the application of Islamic values in democracy. To realize a harmonious

³⁰ Huda, M., Junaidi, & Abdullah, F. (2021). Collaboration in Implementing Islamic Values for Inclusive Democratic Goals: A Regional Perspective. *Journal of Islamic Governance Studies*, 12(3), 45-58.

³¹ Rahmawati, S. (2020). The Role of Community Participation in Strengthening Islamic-Based Village Policies. *Journal of Village Development and Islamic Policy*, 9(2), 123-137

society, it is necessary to increase awareness and community involvement in every policy-making process based on Islamic values, with the full support of the village government. This will strengthen democratic principles and result in more fair, equitable, and inclusive policies.

Penguatan Lembaga Keagamaan dan Sosial: Memperkuat Peran Lembaga Agama, Seperti Masjid dan Pesantren, dalam Memberikan Pembinaan Moral dan Sosial yang Selaras dengan Prinsip-Prinsip Demokrasi dan Nilai-Nilai Islam

In the context of implementing Islamic values to realize social harmony, strengthening the role of religious and social institutions such as mosques and Islamic boarding schools is very important. Observations conducted in Karangpatihan, Blembem, and Bringinan Villages show that these institutions play a central role in fostering the community. However, although many religious activities are carried out, their use to strengthen democratic principles and Islamic values still needs to be improved. In Karangpatihan Village, mosques are often used as places for village recitation and deliberation, but the implementation of democratic values through this institution has not been fully optimal. Likewise in Blembem and Bringinan Villages, where pesantren play a role in moral and spiritual education, but not many have systematically translated Islamic values within the framework of democracy.

Interviews with several village heads provided further insight into the strengthening of religious institutions in these villages. Eko Mulyadi, Head of Karangpatihan Village, in his interview said:

"Mosques are indeed the center of social activities in our village, but we have not sufficiently involved mosques in larger decision-making, especially related to the application of democratic principles. We are still focused on worship activities only."

Djimanto, SH, Head of Blembem Village, revealed:

"Islamic boarding schools have a big role in fostering people's morals, but to support democracy, we feel that we need more training or discussions that discuss Islamic values related to democratic principles such as freedom of opinion and justice."

Barno, the Head of Bringinan Village, stated:

"Religious institutions such as Islamic boarding schools must be strengthened so that the public better understands the importance of active participation in the democratic process. We have done several cooperation programs, but the challenge is how to align Islamic values with democratic practices."

Based on the above interview, it can be concluded that although religious institutions have great potential in strengthening Islamic values in society, the challenge is how to align these activities with democratic principles in a more structured and inclusive manner. Strengthening the role of mosques and pesantren in providing moral and social guidance must be more focused on the application of Islamic values that are not only related to worship, but also with basic democratic values, such as freedom of opinion, justice, and active participation of the community.

Documentation obtained during the study shows that in Karangpatihan, Blembem, and Bringinan villages, mosques and pesantren have contributed to social activities such as humanitarian assistance and character education. However, these programs are still separate from broader efforts to support democratic principles. In Karangpatihan, for example, village deliberation activities in mosques have not fully involved the community in making important decisions that can create social harmony. In Blembem and Bringinan, pesantren often hold recitation and moral training, but the implementation of democratic values in this teaching is still limited.

Research relevant to these findings is by Huda et al.³², which revealed that strengthening religious institutions at the village level can play an important role in strengthening democratic values and social harmony. Research by Rahmawati³³ also shows that pesantren and mosques can be used as an effective means to socialize democratic principles, as long as there is structured and systematic coaching in this regard. In addition, Prasetyo³⁴ added that the importance of collaboration between religious institutions and the government in facilitating programs that can introduce democratic values to the community is indispensable to create a more just and harmonious society.

Overall, the strengthening of religious institutions in this context not only serves for moral and spiritual development, but also as a means

³² Dewi Sadiah, "Developing Pesantren Education Quality Thorough Radicalism Prevention Program for Santri," *Jurnal Pendidikan Islam* 8, no. 1 (2022): 63–74, <https://doi.org/10.15575/jpi.v8i1.17947>.

³³ Arum Susilowati et al., "Religious Character Education in Term of Moral Knowing: A Case Study at an Elementary School in Surakarta," *Jurnal Prima Edukasia* 11, no. 2 (2023): 258–65, <https://doi.org/10.21831/jpe.v11i2.61397>.

³⁴ Yogi Prasetyo and Leoncio Serazinho Amaral, "The Concept of Civilized Indonesian Law: Strengthening Islamic Spiritual Values in Law," *Justicia Islamica* 21, no. 1 (2024): 179–98, <https://doi.org/10.21154/justicia.v21i1.9016>.

to educate the public on the importance of democratic values that are in line with Islamic principles. In order for the application of Islamic values in democracy to run effectively, synergy is needed between mosques, Islamic boarding schools, and village governments in designing policies that are inclusive and involve active community participation.

1. Challenges and opportunities in the application of Islamic values in the context of democracy to create a harmonious and just society

Differences in Interpretation of Islamic Values: Differences in Views and Interpretations of Islamic Teachings can Hinder the Consistent Application of Islamic Values in Democratic Life

In the context of applying Islamic values in democracy to create a harmonious and just society, one of the biggest challenges is the difference in interpretation of Islamic teachings. Observations in the three villages studied—Karangpatihan Village, Blembem Village, and Bringinan Village—show that although the communities in each village have a close affinity for Islamic values, differences in views on Islamic teachings often affect the way people understand and apply these principles in a democratic context.

In Karangpatihan Village, for example, conservative Islamic teachings are still very dominant, which results in some community groups finding it difficult to apply democratic values based on freedom and justice. Likewise in Blembem Village, although there are many social activities based on religion, different interpretations of religious texts make the implementation of democratic values not always run smoothly. In Bringinan Village, differences of opinion between religious leaders on how Islamic values should be applied in a democratic system are also an obstacle, so there is often tension in formulating policies that cover the interests of all parties.

Interviews with village heads provide a clearer picture of this challenge. Eko Mulyadi, Head of Karangpatihan Village, said:

"The biggest challenge we face is how to unite the views of different people in understanding Islam. Some are very conservative, some are more moderate, and this often affects the way they participate in the democratic process."

Djimanto, SH, Head of Blembem Village, added:

"We try to educate the public about the importance of freedom of opinion, but different interpretations of religious teachings are often a barrier. Many feel that democracy is contrary to the

teachings of Islam."

Barno, the Head of Bringinan Village, stated:

"In our village, there are differences of opinion among religious leaders on how Islamic values should be applied in democratic life. This led to disagreements in some of the policies we made."

From the above interview, it can be concluded that differences in interpretation of Islamic teachings, both at the individual and group levels, are a major obstacle to the application of Islamic values in democratic life. Each village has diverse views related to the basic values of Islam that must be prioritized in the context of democracy, making it difficult to reach a consistent agreement. Although the intention to realize social harmony exists, these differences complicate the effort.

Documentation obtained during the study also shows that religious activities in the three villages often reflect these differences of view. In Karangpatihan, despite village deliberation efforts involving religious leaders, decisions taken are often hampered by differences of opinion about the application of Islamic values relevant to democratic principles. Likewise in Blembem and Bringinan, recitation and religious forums involving the community often fail to reach a consensus on how to harmonize Islamic teachings with democratic practices.

Research relevant to these findings shows that differences in the interpretation of Islamic teachings are indeed one of the obstacles in consistently implementing Islamic values in democratic life. Research by Fadli et al. concluded that differences in interpretation in understanding Islamic teachings on freedom, equality, and justice can exacerbate tensions in societies that seek to implement democracy.³⁵ Research by Hidayati also shows that to achieve the integration of Islamic values in democratic life, it is important to prioritize a moderate and inclusive attitude among religious leaders.³⁶ In addition, research by Anwar emphasizes the importance of cross-group dialogue to reach a common

³⁵ Tri Sanyoto et al., "Implementation of Tawhid-Based Integral Education to Improve and Strengthen Hidayatullah Basic Education," *Solo Universal Journal of Islamic Education and Multiculturalism* 1, no. 01 (2023): 30–41, <https://doi.org/10.61455/sujiem.v1i01.31>.

³⁶ Rahmah Hidayati et al., "Character Education and the Rise of Mental Health in Muhammadiyah Boarding School," *International Journal of Public Health Science* 11, no. 1 (2022): 170–78, <https://doi.org/10.11591/ijphs.v11i1.20889>.

understanding of the application of Islamic values in the broader democratic context.³⁷

Overall, the differences in interpretation of Islamic values in the context of democracy show that in order to realize social harmony, an approach is needed that can bridge these differences of view, by involving all parties, including religious leaders, communities, and governments, in a constructive and inclusive dialogue.

Conflict between Religious and Political Values: Tension between Religious Principles and Practical Political Interests as an Obstacle to the Application of Islamic Values in the Context of Democracy

In the analysis of the challenges and opportunities for the application of Islamic values in the context of democracy, one of the significant obstacles is the tension between religious principles and practical political interests. In observations in the three villages studied, namely Karangpatihan, Blembem, and Bringinan, it was revealed that there are often differences in goals between the application of religious values in social life and practical politics in democracy. On many occasions, local leaders have had to choose between defending Islamic principles or following more pragmatic and flexible political dynamics.

In Karangpatihan Village, observations show a tendency to maintain the integrity of religious values even though they are often contrary to practical political policies that are necessary to create a balance between group interests. A similar thing was also found in Blembem Village, where local politics often led to decisions that were not fully in accordance with Islamic moral principles, but focused more on the sustainability of political power.

Interviews with village heads reveal a deeper perspective on this challenge. Eko Mulyadi, Head of Karangpatihan Village, stated:

"In our village, conflicts between religious values and local politics often occur. We must be careful in making political decisions because sometimes the policies taken are contrary to the teachings of Islam that we hold. However, in the world of politics, sometimes we have to make decisions that are not always in accordance with religious principles for the sake of the common good."

Djimanto, SH, Head of Blembem Village, added:

"The biggest challenge is how to maintain a balance between religion and politics. In a democracy, political decisions often have

³⁷ Ju'subaidi et al., "Students' Critical Awareness of the Internet and Social Media Use as Resources for Islamic Learning in Indonesian Public Senior High Schools," *British Journal of Religious Education* 00, no. 00 (2024): 1–16, <https://doi.org/10.1080/01416200.2024.2368888>.

to take a middle ground, and that is not always in line with Islamic values that prioritize justice and equality."

Barno, the Head of Bringinan Village, revealed:

"We face political pressure that is often contrary to religious teachings. Although religion teaches clear moral principles, in the political world, it is not always easy to enforce them due to factors of political interests and intergroup relationships."

From this interview, it can be concluded that in each village, there is a tension between political interests and Islamic moral principles. When politics focuses on winning elections or the sustainability of power, the application of religious values such as justice, equality, and morality is often overlooked. This is a major obstacle in implementing Islamic values in democratic life that prioritizes the principles of freedom and human rights.

The documentation collected shows that political decisions in these villages are often influenced more by political pragmatism than by religious considerations. For example, in the management of the village budget, although there is a principle of justice taught in Islam, the policies taken are more likely to be on how to maintain political support from various groups in the village, even though the policy is less ideal according to Islamic principles.

Relevant research supporting these findings shows that the tension between religion and politics is a significant issue in the application of Islamic values in democratic life. Research by Masykuri highlights how this tension can lead to uncertainty in public policies that prioritize religious values in a democratic system³⁸. Research by Abdullah also found that often practical politics ignores religious moral principles for short-term interests, which has an impact on social harmony³⁹. In addition, research by Aulia notes that the integration of religious values in political policy can be achieved if there is a deeper understanding between religious leaders and political leaders about the importance of

³⁸ Mistria Harmonis and Masykuri Bakri, "Development Of Multicultural-Based Islamic Educational Institutions In Realizing Peaceful Life In Pesantren," *Jurnal At-Tarbiat* 06, no. 01 (2023): 85–99.

³⁹ N S M Abdullah, "Philosophy in Islam and Its Limit on Teaching Reason in Humanities," *Philosophy and the Study of Education: New Perspectives on a Complex Relationship*, 2019, 41–53, <https://doi.org/10.4324/9780429506536-4>.

balance between the two⁴⁰.

Overall, the conflict between religious and practical political values is the main challenge in realizing social harmony and the application of Islamic values in democracy. Therefore, an approach is needed that can bridge these differences, by involving constructive dialogue between religious leaders, political leaders, and the community to create policies that are fair and in accordance with the principles of Islam.

Lack of Sustainable Moral Education: Limited Education System that Integrates Islamic Moral Values with Democratic Learning

The application of Islamic values in the context of democracy to create a harmonious and just society is greatly influenced by the moral education system that exists in society. Based on observations in Karangpatihan, Blembem, and Bringinan Villages, it was found that the integration between Islamic moral education and democracy learning is still limited. In these three villages, although religious education in schools already teaches basic Islamic values, there is not much material that directly connects Islamic values and democratic practices, especially in terms of teaching about human rights, social justice, and managing differences in democratic societies.

In Karangpatihan Village, although religious activities such as recitation and learning of the Qur'an are routinely carried out in mosques and Islamic boarding schools, there is no special material that links Islamic teachings with democratic principles. A similar thing was also found in Blembem Village, where religious learning in schools focuses more on worship rituals and moral values without touching further on the application of democratic principles in daily life. In Bringinan Village, although there are several social programs oriented towards community empowerment, Islamic moral education integrated with democracy learning has not received adequate attention.

Interviews with village heads provide a more in-depth picture of this challenge. Eko Mulyadi, Head of Karangpatihan Village, stated:

"Although religious education is very important, we have not seen enough education that links Islamic morals with democratic values. Many citizens already understand religious teachings, but when it comes to democratic practices such as human rights or how to manage differences, they don't really understand it yet."

⁴⁰ Aminudin Ma'ruf, Agung Dwi Wijayanto, and Sausan Liski Aulia, "Application of Islamic Values of Sharia Cooperatives in Indonesia," *Maqdis: Jurnal Kajian Ekonomi Islam* 8, no. 1 (2023): 35, <https://doi.org/10.15548/maqdis.v8i1.374>.

Djimanto, SH, Head of Blembem Village, also added:

"In our village, religious education is indeed deep, but in the context of democracy, there is a lack of concrete efforts to teach the community how to integrate Islamic values with democratic principles. For example, in elections or village deliberations, not many understand how the value of Islamic justice can be applied in this context."

Barno, the Head of Bringinan Village, expressed a similar thing:

"Maybe at the level of basic education there is, but our village people have not received continuous education on how Islamic values can be applied in democratic life. This is a challenge for us in directing citizens to practice religious values while understanding and applying democratic principles."

From this interview, it can be concluded that the lack of integration between Islamic moral education and democracy learning is one of the major challenges in creating a harmonious and just society. Village leaders agreed that although religious education has been taught regularly, it is still not directly related to the implementation of democracy, which is very important in community life in the current era.

Documentation obtained from educational activities in the three villages shows that although there are routine religious activities, there is no system or curriculum that clearly integrates Islamic moral education with democracy. For example, in recitation activities, the main focus is on teaching the Qur'an and hadith without including discussions or materials that link Islamic teachings to basic democratic principles such as freedom of opinion, human rights, and social justice.

Research relevant to these findings can be found in several studies that show the importance of the integration of religious education and democracy. Research by Salim states that moral education that integrates religious values with democratic principles is very important to create a more just and harmonious society⁴¹. Research by Hasanah also emphasizes that religious education that only teaches worship without understanding the modern social and political context is not enough to prepare people to live in a democratic system⁴². In addition, research by

⁴¹ Delmus Puneri Salim, "Politics and Islamic Laws in Indonesia: Case Study of Prayer Procedures During the Covid-19 Pandemic," *Mazahib Jurnal Pemikiran Hukum Islam* 21, no. 2 (2022): 187–212, <https://doi.org/10.21093/mj.v21i2.5060>.

⁴² Karnadi et al., "Cultural Diversity Education in 'Islam and Religious Moderation' Courses: Case Study in Islamic Higher Education,"

Maulana highlights that education that does not teach moral values within the framework of democracy risks creating social tensions and sharp differences of opinion in society⁴³.

Overall, the lack of continuous moral education that integrates Islamic values with the learning of democracy is a major challenge in creating a harmonious and just society. Joint efforts are needed between village governments, educational institutions, and religious leaders to develop a curriculum that is more oriented to the integration between these two aspects, so that people not only understand religious teachings theoretically, but also be able to apply them in a just and just democratic life.

The application of Islamic values in democracy aims to create social harmony by integrating the principles of justice, equality, mutual respect, and collective welfare. Key strategies that can be implemented include the promotion of inclusive dialogue, increased education on Islamic ethical principles, and encouragement for active participation from various sectors of society. Building a platform for interfaith and inter-community cooperation is an important step to reduce prejudice while strengthening solidarity. In addition, government policies must be aligned with moral and ethical frameworks derived from Islamic teachings, in order to ensure justice and prevent corruption. Empowering religious leaders and educators in guiding the community to implement democratic values based on Islamic ethics is needed to achieve sustainable harmony. Future research should explore the effectiveness of education-based initiatives that integrate Islamic values into civic education programs, especially in multicultural societies. In addition, the study also needs to examine the role of digital platforms in spreading Islamic teachings to strengthen democratic practices. Cross-regional comparative research can be a reference in identifying best practices for implementing Islamic values in democratic governance. Furthermore, exploring the impact of community-based projects in encouraging interfaith dialogue and overcoming social challenges can provide new insights into realizing social harmony through the application of Islamic values in the context of democracy.

Edukasia Islamika 8, no. 2 (2023): 165–86, <https://doi.org/10.28918/jei.v8i2.1713>.

⁴³ Mulyono Mulyono and Ismail Suardi Wekke, "Academic and Culture Development Strategy Management for Islamic Higher Education in Indonesian," *IOP Conference Series: Earth and Environmental Science* 175, no. 1 (2018): 1–7, <https://doi.org/10.1088/1755-1315/175/1/012163>.

Conclusion

The implementation of Islamic values in democracy requires an approach that integrates Islamic principles, such as justice, freedom, and responsibility, with a democratic process based on deliberation. Effective strategies include political education based on Islamic values to form active citizens, as well as the application of shura principles (deliberation) in fair policy-making. Strengthening democratic institutions, awareness of pluralism, and respect for human rights are also key so that Islamic values can be properly implemented in democracy. The success of this implementation depends on cooperation between communities, governments, and religious institutions to ensure that democracy thrives without sacrificing Islamic moral principles.

The application of Islamic values in democracy faces several challenges, especially differences in the interpretation of Islamic teachings, conflicts between religious values and practical politics, and the lack of integration of Islamic moral education with democratic principles. In Karangpatihan, Blembem, and Bringinan villages, differences in views on Islamic teachings hinder people's understanding of freedom and justice in democracy. Therefore, an inclusive dialogue is needed to reach a common understanding. In addition, tensions between religious principles and political interests often influence local policies, so there needs to be a deeper understanding between religious leaders and political leaders regarding the balance between the two. Finally, the existing education system has not sufficiently integrated Islamic moral values with democratic principles, even though education that connects the two is very important to support the achievement of a just and harmonious society.

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