



Islamic Legal Pluralism and Contemporary Educational Implementation Based on *Maqasid al-Syariah*

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Abstract

Pluralism has emerged as a strategic issue in multicultural societies and continues to be debated within the discourse of Islamic law and contemporary education. On the one hand, pluralism is perceived as an essential instrument for building peaceful and inclusive social life, while on the other hand, it is often associated with religious relativism. This study aims to analyze the concept of pluralism from the perspective of Islamic law, identify its normative foundations in the Quran, Sunnah, and classical scholarly thought, and reconstruct its implementation model in contemporary education. Employing a qualitative method with normative, philosophical, and conceptual approaches, the research applies Miles and Huberman's data analysis technique, consisting of data reduction, data display, and conclusion drawing or verification. Primary sources include the Quran, hadith, and classical Islamic legal literature, while secondary sources comprise reputable journal articles and academic books published between 2020 and 2026. The findings reveal that pluralism in Islamic law is grounded in the principles of *ta'aruf*, *tasamuh*, *al-'adalah*, *al-musawah*, and *al-ta'awun*, all directed toward achieving social welfare. The *maqasid al-syari'ah* analysis demonstrates the relevance of pluralism to the protection of religion, life, intellect, lineage, and property. The study offers the novelty of an Islamic Legal Pluralism-Based Education model, integrating Islamic legal principles, *maqasid al-syari'ah*, and multicultural education into a systematic conceptual framework to foster inclusive, moderate, and responsive Islamic education in the plural society of the twenty-first century.

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INTRODUCTION

Indonesia is one of the world's most religiously, culturally, and ethnically diverse countries, where hundreds of ethnic groups, local languages, traditions, and religious communities coexist within a single national framework. This diversity constitutes not only a defining characteristic of Indonesian society but also a strategic asset for strengthening national unity and social cohesion.

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However, the accelerating processes of globalization and digital transformation have significantly intensified interactions among individuals from diverse religious and cultural backgrounds. While these developments create broader opportunities for intercultural communication and collaboration, they also facilitate the rapid dissemination of intolerance, identity-based polarization, religious extremism, and exclusive ideological narratives through digital platforms. Consequently, diversity has become both an opportunity and a challenge that requires comprehensive educational and legal approaches capable of fostering peaceful coexistence within increasingly plural societies. In this context, pluralism should not merely be understood as the factual existence of diversity but also as a normative framework for promoting justice, mutual respect, and inclusive social relations.

Within contemporary academic discourse, pluralism has developed into a multidisciplinary concept discussed extensively in philosophy, sociology, political science, religious studies, and education. Rather than referring solely to the existence of differences, pluralism emphasizes active engagement in recognizing, respecting, and constructively managing diversity within society. Such an understanding highlights that peaceful coexistence cannot be achieved simply by acknowledging differences but requires the cultivation of dialogue, equality, mutual respect, and shared responsibility among individuals and communities with different identities (Hasan & Juhannis, 2024). In educational settings, these principles have become the philosophical foundation of multicultural education, which seeks to develop learners who possess intercultural competence, democratic values, and the capacity to participate constructively in culturally and religiously diverse societies (Wahyuni et al., 2024). Accordingly, pluralistic education is increasingly regarded as an essential strategy for preparing future generations to respond to the social complexities of the twenty-first century.

Despite its growing acceptance within educational discourse, pluralism remains one of the most debated concepts in Islamic legal scholarship. Some scholars perceive pluralism as closely associated with religious relativism, arguing that it may weaken the exclusivity of theological truth. Conversely, other scholars distinguish pluralism from relativism by interpreting it as a socio-ethical framework that enables peaceful coexistence among followers of different religions without requiring them to abandon their respective religious convictions (Gule, 2025; Husain, 2025). This debate demonstrates the importance of distinguishing between plurality as a sociological reality, pluralism as a social and educational paradigm, and relativism as an epistemological position. Such conceptual clarification is necessary to avoid misunderstandings regarding the relationship between Islamic law and pluralistic social life while simultaneously providing a stronger theoretical basis for the development of Islamic education in diverse societies.

From the perspective of Islamic law, human diversity constitutes part of the divine order (*sunnatullah*) rather than a deviation from religious principles. The Quran explicitly states that humanity was created into different nations and tribes so that people may know and cooperate with one another (*ta'aruf*) (Q.S. al-Hujurat [49]: 13). Likewise, the principle that "there is no compulsion in religion" (Q.S. al-Baqarah [2]: 256) and the recognition of freedom of belief (Q.S. Yunus [10]: 99) indicate that Islam acknowledges diversity as an inherent aspect of social life. These normative principles were historically institutionalized through the Charter of Medina, which recognized different religious communities as members of a shared political society possessing equal rights and collective responsibilities. Therefore, pluralism in the

perspective of Islamic law should not be interpreted as the equalization of all religions, but rather as the recognition of human dignity, social justice, public welfare, and harmonious coexistence within the ethical framework of Islam.

Recent studies indicate a growing scholarly interest in examining pluralism within the context of Islamic education, particularly in response to increasing social diversity and contemporary educational challenges. Existing research has consistently emphasized the importance of integrating pluralistic values into educational systems to promote tolerance, social cohesion, and democratic citizenship. [Walad et al \(2024\)](#) reports that Indonesia's national curriculum has increasingly incorporated themes of pluralism and religious moderation, reflecting the government's commitment to strengthening inclusive education. Nevertheless, the study also reveals that the implementation of these values remains constrained by structural limitations, insufficient pedagogical innovation, and the continued dominance of confessional approaches to Islamic Religious Education, which provide limited opportunities for meaningful interreligious dialogue.

Similarly, [Fauzi & Anwar \(2025\)](#) argue that Islamic education possesses considerable potential to foster inclusive societies through multicultural educational practices that encourage respect for diversity while maintaining students' religious identities. However, their findings suggest that this potential has not yet been fully realized because classroom instruction frequently relies on exclusive and teacher-centered approaches that limit critical dialogue and intercultural interaction. Supporting these findings, [Nabilla \(2025\)](#) demonstrate that the integration of pluralistic values into Islamic Religious Education contributes significantly to the development of students' tolerance, empathy, and openness toward religious and cultural diversity. These findings collectively indicate that pluralism should not be regarded as a threat to Islamic identity but rather as an educational resource for strengthening harmonious social relations within multicultural societies.

The growing attention to pluralism is also reflected in recent educational policy reforms. [Shodikin et al \(2025\)](#) observe that religious education in Indonesia has gradually shifted from a predominantly dominative instructional paradigm toward a model of confessional pluralism that emphasizes dialogue, mutual respect, and recognition of diversity. This transformation demonstrates an increasing awareness that contemporary religious education should equip students not only with theological knowledge but also with the social competencies required to live peacefully in plural societies. Consequently, recent scholarship has increasingly positioned pluralistic education as a strategic response to the social consequences of globalization, digital communication, and the intensification of identity-based conflicts.

Although previous studies have substantially enriched scholarly discussions on pluralism, multicultural education, and religious moderation, several important limitations remain. Existing research has predominantly concentrated on pedagogical implementation, curriculum development, and educational policy, while comparatively limited attention has been devoted to examining the normative foundations of pluralism from the perspective of Islamic law ([Hanif, 2022](#); [Helim & Suradilaga, 2022](#); [Moniem, 2021](#)). Moreover, current studies generally treat Islamic legal principles, multicultural education, and religious moderation as separate areas of inquiry rather than integrating them into a unified conceptual framework. As a result, the relationship between Islamic legal principles, *maqasid al-shariah*, and contemporary pluralistic education has not yet been systematically conceptualized, leaving an important gap in the existing literature.

Addressing this research gap is particularly important given the increasingly complex challenges faced by contemporary societies. The rapid expansion of digital communication, the intensification of identity politics, and the growing incidence of religious intolerance require educational approaches that not only strengthen religious commitment but also cultivate respect for diversity and social responsibility. In this regard, Islamic law provides a comprehensive ethical framework based on the principles of justice (*al-adalah*), equality (*al-musawah*), tolerance (*tasamuh*), public welfare (*maslahah*), and the protection of human dignity. These principles demonstrate that Islamic law possesses substantial normative resources for promoting peaceful coexistence within plural societies without compromising the theological foundations of Islam.

Building upon these normative principles, this study proposes that pluralistic education should be understood not merely as a pedagogical strategy but also as a legal and ethical framework derived from Islamic legal thought. Unlike previous studies that have primarily examined pluralism from pedagogical, sociological, or policy-oriented perspectives, this research reconstructs pluralism through the integration of Quranic teachings, Sunnah, classical Islamic legal scholarship, and *maqasid al-shariah* (Engkizar et al., 2026; Saidi et al., 2025). The principal novelty of this study therefore lies in the development of the concept of Islamic Legal Pluralism-Based Education, which positions Islamic law as the normative foundation for fostering inclusive, dialogical, and socially responsible educational practices in contemporary plural societies.

The proposed framework is expected to contribute to both theory and practice. Theoretically, this study enriches the discourse of Islamic legal scholarship by offering a more comprehensive understanding of pluralism based on *maqasid al-shariah* and universal human values. It also contributes to the advancement of contemporary Islamic educational theory by integrating Islamic legal principles with multicultural education and pluralistic educational philosophy into a coherent conceptual framework (Mardiana et al., 2026; Mustafa et al., 2026). Practically, the findings are expected to provide valuable references for policymakers, curriculum developers, educational institutions, and educators in designing educational policies, curricula, and learning strategies that are inclusive, responsive to religious and cultural diversity, and firmly grounded in the ethical principles of Islamic law.

Based on these considerations, this study aims to examine the concept of pluralism from the perspective of Islamic law, analyze its normative foundations in the Quran, Sunnah, and classical Islamic scholarship, and develop a conceptual framework of Islamic Legal Pluralism-Based Education for contemporary educational contexts. By integrating Islamic legal values with contemporary educational discourse, this study seeks to provide a new theoretical perspective that contributes to the development of Islamic education capable of responding to the opportunities and challenges of increasingly diverse and interconnected societies.

METHODS

This study employed a qualitative method with normative, philosophical, and conceptual approaches. The normative approach was used to examine the foundations of pluralism based on the Quran, hadith, and classical Islamic legal scholarship. The philosophical approach was applied to explore the underlying values of justice (*al-adalah*), tolerance (*tasamuh*), equality (*al-musawah*), and public welfare (*maslahah*) within Islamic legal thought. Meanwhile, the conceptual

approach was employed to synthesize these principles into a conceptual framework for understanding the implementation of pluralism in contemporary Islamic education (Fajri, 2022; Wright et al., 2016).

The study utilized both primary and secondary data sources. Primary data consisted of the Quran, authentic hadith, and classical Islamic legal literature relevant to pluralism, social relations, and the objectives of Islamic law, including *Al-Ahkam al-Sultaniyyah* by Al-Mawardi, *Al-Muwafaqat* by Al-Shatibi, *Al-Mustasfa* by Al-Ghazali, and *I'lam al-Muwaqqi'in* by Ibn Qayyim al-Jawziyyah. Secondary data comprised peer-reviewed national and international journal articles, academic books, and educational policy documents published between 2020 and 2026 that discuss pluralism, Islamic law, multicultural education, religious moderation, and contemporary Islamic education. Sources were selected purposively based on their academic relevance, publication quality, credibility, and contribution to the research objectives.

Data were collected through documentary study and systematic literature review. Relevant literature was identified through searches in Scopus, Web of Science, DOAJ, and Google Scholar using keywords related to pluralism, Islamic law, *maqasid al-shariah*, multicultural education, religious moderation, and Islamic education. The identified sources were screened according to their relevance to the research objectives, publication quality, and conceptual contribution. Subsequently, relevant information, including legal arguments, theoretical concepts, and empirical findings, was extracted and organized into thematic categories for further analysis.

Data analysis followed the interactive model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing or verification. During the data reduction stage, content analysis was conducted to identify legal principles, concepts, and educational values contained in the primary and secondary sources. The selected data were then organized through thematic analysis into major themes, including the concept of pluralism in Islamic law, its normative foundations in the Quran and Sunnah, classical and contemporary scholarly perspectives, multicultural education, religious moderation, and the implementation of pluralistic education in contemporary contexts. Finally, the findings were interpreted using the *maqasid al-shariah* framework to evaluate how pluralistic values contribute to the realization of the fundamental objectives of Islamic law, namely the protection of religion, life, intellect, lineage, and property, within the context of contemporary Islamic education (Auda, 2021).

To enhance the trustworthiness of the findings, source triangulation was employed by comparing evidence derived from the Quran, hadith, classical Islamic legal texts, and contemporary academic literature. In addition, comparative analysis was undertaken to examine convergences and divergences among classical jurists, contemporary Muslim scholars, and recent empirical studies. This procedure strengthened the credibility and consistency of the conceptual framework developed in this study while minimizing interpretive bias (Anidar et al., 2026; Engkizar et al., 2025; Engkizar et al., 2026).

RESULT AND DISCUSSION

Mapping the Literature on Pluralism in Islamic Law and Contemporary Education

The literature review indicates that research on pluralism in Islamic education has developed considerably during the 2020–2026 period. Overall, three major research trends can be identified in the recent literature.

The first trend positions pluralism within the framework of multicultural education. Studies in this area primarily focus on promoting tolerance, appreciation of diversity, and the development of students' character in multicultural societies. [Wahyuni et al \(2024\)](#) argue that multicultural education, from the perspective of the philosophy of Islamic education, aims to foster awareness of diversity through the principles of justice, equality, and respect for human dignity. Their findings suggest that multicultural values are firmly grounded in Islamic teachings.

The second trend examines the relationship between pluralism and religious moderation. Within this perspective, pluralism is viewed as an important instrument for strengthening social harmony and preventing the spread of intolerance in educational settings. [Wahid \(2024\)](#) found that religious moderation is closely associated with the successful implementation of multicultural education, as both emphasize tolerance, dialogue, and inclusiveness as essential educational values.

The third trend integrates pluralism with Islamic education. [Fauzi & Anwar \(2025\)](#) argue that Islamic education has significant potential to foster an inclusive society through the implementation of multicultural educational practices that promote respect for religious, cultural, and ethnic diversity. However, their study also indicates that exclusive interpretations of religious teachings remain a major challenge to the development of pluralistic education.

Despite these advances, most previous studies have primarily focused on the pedagogical dimensions of pluralism and have paid limited attention to its normative foundations within Islamic law and *maqasid al-shariah*. This gap provides the primary rationale for the present study, which seeks to examine pluralism through the perspective of Islamic law while exploring its implications for contemporary Islamic education.

Concept of Pluralism from the Perspective of Islamic Law

The analysis of the Quran, Sunnah, classical Islamic legal literature, and contemporary scholarly works indicates that pluralism is not a foreign concept within the Islamic legal tradition. Rather, it constitutes an integral part of the normative framework of Islamic law, which recognizes human diversity as part of God's divine will (*sunnatullah*). This principle is explicitly affirmed in Q.S. al-Hujurat [49]:13, which states that humanity was created into different nations and tribes to encourage mutual recognition (*ta'aruf*). The findings demonstrate that pluralism in Islamic law is not founded upon the equalization of religious doctrines but upon ethical principles that regulate social interaction, promote justice, and preserve harmonious coexistence within diverse communities. Through the analysis conducted in this study, five interrelated principles were identified as the normative foundations of pluralism in Islamic law, namely *ta'aruf*, *tasamuh*, *al-adalah*, *al-musawah*, and *al-ta'awun*.

The first principle, *ta'aruf* (mutual recognition), emphasizes that diversity should be understood as an opportunity to establish constructive social relationships rather than as a source of conflict or discrimination. The analysis reveals that this principle encourages individuals and communities to engage in dialogue, develop mutual understanding, and strengthen social solidarity despite differences in religion, ethnicity, or culture ([Firmansyah & Suryana, 2022](#); [Wulan, 2023](#)). Within the context of education, *ta'aruf* provides a normative foundation for learning environments that promote intercultural communication,

collaborative learning, and respect for diversity as essential components of responsible citizenship.

The second principle, *tasamub* (tolerance), reflects the Islamic legal commitment to respecting differences without compromising one's own religious beliefs. The findings indicate that tolerance in Islamic law should not be interpreted as theological relativism but rather as an ethical obligation to uphold peaceful coexistence while maintaining religious integrity. From an educational perspective, *tasamub* encourages learners to appreciate religious and cultural diversity through dialogue, empathy, and mutual respect, thereby fostering inclusive educational environments capable of preventing prejudice and social exclusion (Santoso et al., 2020).

The third principle, *al-adalah* (justice), emerged as one of the central objectives of Islamic law in regulating social relationships. The analysis demonstrates that justice requires equal legal and social treatment for all members of society regardless of religious affiliation, ethnicity, or social background. Consequently, educational institutions are expected to ensure equal opportunities for participation, eliminate discriminatory practices, and cultivate fairness as a fundamental value within the learning process. This principle reinforces the role of education in promoting social justice while strengthening public trust and social cohesion (Aminullah & Iqbal, 2024; Ismail, 2016).

Closely related to justice is the principle of *al-musawah* (equality), which affirms the equal dignity of all human beings as creations of God. The findings suggest that differences in identity should never become the basis for exclusion, marginalization, or unequal treatment. Instead, equality should guide educational policies and practices that guarantee equal access to learning opportunities and encourage students to recognize diversity as a shared human reality. Accordingly, *al-musawah* serves as an important normative basis for inclusive education that respects human dignity without erasing religious identity (Kesuma, 2017).

The fifth principle, *al-ta'awun* (cooperation), emphasizes collective responsibility in promoting goodness and public welfare. The analysis indicates that cooperation across religious, cultural, and social boundaries is strongly encouraged within Islamic law as long as it contributes to the common good (*maslahah*). In educational settings, this principle supports collaborative learning, community engagement, and the development of social responsibility among students. Such cooperation not only strengthens interpersonal relationships but also contributes to the creation of peaceful and resilient plural societies (Faizal, 2017; Sany, 2019).

Overall, the findings demonstrate that pluralism in Islamic law is constructed upon interconnected ethical principles that collectively promote mutual recognition, tolerance, justice, equality, and cooperation. These principles provide a normative framework for managing diversity while safeguarding religious commitment and human dignity. Furthermore, the analysis indicates that these values are closely aligned with the objectives of *maqasid al-shariah*, particularly the protection of religion, life, intellect, and social welfare. Consequently, pluralism should be understood not as a form of religious relativism but as a normative and ethical framework that supports peaceful coexistence and provides the conceptual foundation for the development of Islamic Legal Pluralism-Based Education in contemporary educational contexts.

Analysis of Pluralism through the *Maqasid al-shariah* Framework

To further examine the normative legitimacy of pluralism within Islamic law, the findings were interpreted using the framework of *maqasid al-shariah*. This analytical framework demonstrates that the ethical principles underpinning pluralism are closely aligned with the fundamental objectives of Islamic law. Rather than functioning solely as a social or educational concept, pluralism emerges as an important mechanism for realizing public welfare (*maslahah*) and preserving social harmony in accordance with the broader purposes of the Shariah.

The analysis indicates that the principle of *hifz al-din* (the protection of religion) is reflected in the recognition of every individual's right to practice and preserve religious beliefs without coercion. Islamic legal sources emphasize that faith cannot be established through compulsion but should develop through personal conviction and mutual respect. Consequently, pluralism supports the protection of religion by creating social conditions that enable religious communities to practice their beliefs peacefully while maintaining constructive relationships with others. Within educational settings, this principle encourages learning environments that strengthen students' religious commitment while simultaneously cultivating respect for religious diversity.

The findings further demonstrate that pluralism contributes significantly to the realization of *hifz al-nafs* (the protection of life). Social conflicts arising from intolerance, discrimination, and religious hostility frequently threaten individual safety and social stability (Aziz et al., 2024; Salman, 2025). By promoting dialogue, peaceful conflict resolution, and mutual understanding, pluralistic education helps reduce the potential for violence and strengthens a culture of peace. From the perspective of Islamic law, protecting human life extends beyond physical security to include the creation of social conditions that foster dignity, mutual trust, and harmonious coexistence among diverse communities.

The analysis also reveals a close relationship between pluralism and *hifz al-aql* (the protection of intellect). The Quran consistently encourages reflection, critical thinking, and the pursuit of knowledge as essential elements of human development. In this regard, pluralistic education provides opportunities for learners to engage with diverse perspectives through dialogue, critical inquiry, and collaborative learning. Such educational practices contribute to intellectual development while reducing prejudice and encouraging rational understanding of religious and cultural differences. Therefore, pluralism serves not only as a social value but also as an educational approach that supports one of the central objectives of Islamic law.

Similarly, the principles of pluralism reinforce *hifz al-nasl* (the protection of lineage) by contributing to the development of stable and harmonious communities capable of supporting future generations. Societies characterized by mutual respect and social cohesion are more likely to provide secure environments for children and young people to develop ethically, intellectually, and socially (Al Mustaqim, 2023; Baharuddin et al., 2015). Through inclusive educational practices, pluralism strengthens social resilience and helps transmit values of tolerance and peaceful coexistence across generations.

The findings further indicate that pluralism contributes to the realization of *hifz al-mal* (the protection of property). Identity-based conflicts frequently

result in economic disruption, destruction of public facilities, and reduced social welfare (Tohari et al., 2022). By fostering cooperation (*ta'awun*), justice (*al-adalah*), and mutual trust among different social groups, pluralism helps create stable social conditions that support sustainable economic development and collective prosperity. From this perspective, the protection of property should be understood not only as safeguarding individual wealth but also as maintaining the broader social stability necessary for economic well-being.

Overall, the analysis demonstrates that the principles of pluralism are strongly aligned with the five essential objectives of *maqasid al-shariah*. Rather than representing a concept external to Islamic legal thought, pluralism functions as a normative framework that supports the protection of religion, life, intellect, lineage, and property while promoting public welfare and social harmony. These findings reinforce the argument that pluralism possesses a strong normative foundation within Islamic law and provide further justification for developing the proposed framework of Islamic Legal Pluralism-Based Education as an integrative model for addressing the educational challenges of contemporary plural societies.

Implementation of Pluralism in Contemporary Education

The synthesis of the analyzed literature indicates that the implementation of pluralism in contemporary Islamic education can be conceptualized through three interconnected dimensions: curriculum, teaching and learning practices, and institutional culture. These dimensions collectively translate the normative principles of Islamic law into educational practices that foster inclusive, dialogical, and socially responsible learning environments. The findings suggest that effective implementation of pluralistic education requires a comprehensive approach in which curriculum design, classroom pedagogy, and institutional policies reinforce one another to cultivate respect for diversity while maintaining Islamic ethical values.

At the curricular level, the analysis demonstrates that pluralistic values can be integrated through learning materials addressing religious moderation, multicultural education, citizenship education, character education, and Islamic ethics. Rather than functioning as separate instructional topics, these themes should be embedded across the curriculum to encourage students to understand diversity as an integral component of social life. Consistent with this perspective, Nurhartanto et al (2025) found that integrating pluralistic and multicultural approaches into Islamic Religious Education significantly improves students' inclusiveness, intercultural awareness, and ability to engage constructively with individuals from different religious and cultural backgrounds. These findings indicate that curriculum development plays a strategic role in transforming Islamic legal values into meaningful educational experiences.

The findings further reveal that classroom implementation represents the most direct mechanism for internalizing pluralistic values. Educational approaches such as dialogical learning, collaborative learning, problem-based learning, and project-based learning provide opportunities for students to engage with diverse perspectives through active participation, critical discussion, and collective problem-solving. Such pedagogical strategies encourage empathy, mutual respect, and intercultural communication while strengthening students' capacity to resolve differences peacefully. From the perspective of Islamic education, these learning approaches reflect the principles of *ta'aruf*, *tasamuh*, and

ta'awun, thereby demonstrating how Islamic legal values can be operationalized within contemporary pedagogical practice.

At the institutional level, the analysis highlights the importance of establishing an educational culture that consistently promotes inclusion, equality, and respect for diversity. Institutional commitment may be reflected through anti-discrimination policies, equal educational opportunities, inclusive school governance, and programs that encourage interaction among students from different social, cultural, and religious backgrounds. Supporting this finding, (Umar et al., 2024) demonstrate that multicultural education implemented in Islamic boarding schools contributes significantly to the development of tolerance through shared living experiences, moral education, and the cultivation of mutual respect. Similarly, Husain (2025) report that multicultural approaches in Islamic Religious Education positively influence students' understanding of pluralism while improving their learning outcomes within culturally diverse educational settings.

Overall, the findings indicate that the successful implementation of pluralism in contemporary education depends on the integration of Islamic legal values across curriculum development, pedagogical practice, and institutional culture. These three dimensions should not be understood as independent components but as complementary elements that collectively create educational environments capable of nurturing justice, tolerance, equality, cooperation, and social responsibility (Ghani, 2024; Hanif, 2022; Shodikin et al., 2025). This integrated implementation framework provides the practical foundation for the proposed concept of Islamic Legal Pluralism-Based Education, demonstrating how the normative principles of Islamic law can be translated into educational practices that respond effectively to the challenges of increasingly plural and interconnected societies.

The findings suggest that the principles of Islamic law, *maqasid al-shariah*, and contemporary multicultural education can be integrated into a conceptual framework referred to as Islamic Legal Pluralism Based Education. This framework illustrates how Islamic legal values may serve as a normative foundation for developing educational practices that promote respect for diversity while maintaining Islamic ethical principles.

The proposed framework consists of three interconnected dimensions. The first is the foundational dimension, which is derived from the Quran and Sunnah, the objectives of *maqasid al-shariah*, and the core values of justice (*al-adalah*), equality (*al-musawah*), tolerance (*tasamuh*), cooperation (*ta'awun*), and public welfare (*maslahah*). These principles provide the ethical basis for understanding pluralism within the perspective of Islamic law.

The second is the implementation dimension, which includes the integration of pluralistic values into curriculum development, dialogical and collaborative learning, inclusive school culture, and educational activities that strengthen religious moderation. These elements are intended to create learning environments that encourage mutual respect, critical thinking, and constructive interaction among students from diverse backgrounds.

The third is the educational outcomes dimension, which includes the development of students' tolerance, inclusive competencies, social responsibility, and capacity to live peacefully in plural societies. The analysis suggests that these outcomes may be achieved without diminishing students'

religious identity, but rather by strengthening their understanding of Islamic values alongside respect for diversity.

Compared with previous studies that mainly discuss pluralism from pedagogical or multicultural perspectives (Fauzi & Anwar, 2025; Nurhartanto et al., 2025), this study provides an integrated conceptual perspective by relating pluralistic education to the normative principles of Islamic law and *maqasid al-shariah*. This framework may serve as a reference for future discussions on the development of inclusive Islamic education in contemporary plural societies.

CONCLUSION

This study suggests that pluralism is firmly grounded within the normative framework of Islamic law, as reflected in the Quran, Sunnah, and classical Islamic legal scholarship. The analysis indicates that the principles of *ta'aruf* (mutual recognition), *tasamuh* (tolerance), *al-adalah* (justice), *al-musawah* (equality), and *al-ta'awun* (cooperation) provide an ethical foundation for managing religious and cultural diversity without implying religious relativism. Interpreted through the perspective of *maqasid al-shariah*, these principles are closely aligned with the objectives of protecting religion, life, intellect, lineage, and property, thereby supporting the realization of public welfare (*maslahah*) in plural societies. The findings further suggest that these values may be translated into contemporary educational practice through curriculum integration, dialogical and collaborative learning, and the development of inclusive institutional cultures. Based on this synthesis, the study formulates a conceptual framework referred to as Islamic Legal Pluralism Based Education, which integrates Islamic legal principles, *maqasid al-shariah*, and contemporary educational perspectives into a coherent framework. This framework may contribute to future discussions on the development of inclusive Islamic education and may serve as a reference for further empirical research examining its implementation in diverse educational contexts.

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