

Islamic Education Management in Promoting Multiculturalism, Democracy and Harmony

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Abstract. Islamic education plays a vital role in promoting multiculturalism and fostering democratic harmony by instilling values of tolerance, respect, and coexistence. This study aims to explore how the principles of Islamic education can contribute to building a society that values diversity and upholds democratic ideals. To achieve this, a qualitative approach is employed, utilizing both primary and secondary sources such as religious texts, educational curricula, and scholarly articles. The study examines the teachings of Islam on social justice, equality, and respect for different cultures and religions, and how these values can shape educational practices and support societal integration. The findings indicate that when Islamic education is taught inclusively, it has the potential to bridge cultural divides and foster cooperation among diverse communities. In conclusion, the study emphasizes the significance of incorporating Islamic educational values into the development of a more harmonious and democratic society. The Prisma framework was used to ensure a systematic review of relevant literature and the integration of diverse sources. Key research questions explored in this study include: How can Islamic education promote multicultural understanding? What principles within Islamic teachings support democratic values and diversity? How can Islamic education be implemented to enhance social cohesion in multicultural societies?

Keywords: Democratic Harmony, Islamic Education, Multiculturalism, Social Justice, Tolerance.

1. INTRODUCTION

Islamic education is one of the fundamental pillars that shape the life of a Muslim and contribute to the formation of their cultural and religious identity ¹. In light of globalization and the cultural pluralism witnessed in the world today, the need to understand the role of Islamic education in promoting values of cultural diversity and democratic harmony has become more urgent than ever ². Islamic education is viewed as an effective tool to achieve this goal, as it helps in spreading concepts of tolerance, social justice, and equality among all members of society, regardless of their religious or cultural affiliations ³.

Islam is a religion that calls for the acceptance of others and encourages respect for diversity and pluralism in all aspects of life ⁴. While Islamic law establishes specific religious standards and values, these standards do not conflict with the principles of justice and equality for all people. As mentioned in the Holy Qur'an:

قال تعالي: "يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ" (الحجرات: 13)

This verse emphasizes the principle of mutual understanding and cooperation between people, regardless of their affiliations. It can be summarized from the above that the revelation of this noble verse was a denial of the actions of some people who believed that superiority is based on higher social status or having fair skin. The verse came to clarify that the criterion for differentiation among people in the sight of Allah is solely piety ⁵.

Through Islamic education, Muslims are taught that differences in cultures and religions should not be a cause for division or conflict, but rather a means for constructive interaction and mutual enrichment between communities. The Prophet Muhammad (peace be upon him) emphasized the importance of equality among all

¹M Alhashmi, N Bakali, and R Baroud, "Tolerance in Uae Islamic Education Textbooks," *Religions* 11, no. 8 (2020): 1-13, <https://doi.org/10.3390/rel11080377>.

²L Safitri, F M Manshur, and H Thooyar, "Nurcholish Madjid On Indonesian Islamic Education: A Hermeneutical Study," *Jurnal Ilmiah Islam Futura* 22, no. 2 (2022): 244-59, <https://doi.org/10.22373/jiif.v22i2.5749>.

³A F Noor et al., "The Multicultural Education Paradigm Pattern: A Case Study in Muhammadiyah Junior High School in Palangka Raya, Indonesia," *Perspektif Nauki i Obrazovania* 52, no. 4 (2021): 297-310, <https://doi.org/10.32744/pse.2021.4.19>.

⁴M L Najchuman and L O Castillo, "Cultural Prejudice On The Speaking Skill Of Students," *Cadernos de Linguagem e Sociedade* 23, no. 1 (2022): 2-16, <https://doi.org/10.26512/les.v23i1.38406>.

⁵S Ridha et al., "Management of Zakat Funds for Education Sharia Economic Law Perspective," *Demak Universal Journal of Islam and Sharia* 2, no. 1 (2024): 27-36, <https://journal.walideminstitute.com/index.php/deujis/article/view/85%0Ahttps://journal.walideminstitute.com/index.php/deujis/article/download/85/175>;

Muhammad Iqbal et al., "Concept, Implementation, and Development of Productive Zakat Management for Social, Educational, and Humanitarian," *Demak Universal Journal of Islam and Sharia* 2, no. 1 (2024): 67-78; <https://doi.org/10.32744/pse.2021.4.19>; القرآن الكريم، لقرآن الكريم (مصحف المدينة النبوية) برواية حفص عن عاصم، n.d.

people, regardless of their social or cultural backgrounds, in his statement:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "النَّاسُ سَوَاسِيَةٌ كَأَسْنَانِ الْمِشْطِ، وَإِنَّمَا يَتَفَاضِلُونَ بِالْعَافِيَةِ، وَالْمَرْءُ كَثِيرٌ بِأَخِيهِ، وَلَا خَيْرَ فِي صُحْبَةِ مَنْ لَا يَرَى لَكَ مِنَ الْحَقِّ مِثْلَ مَا تَرَى لَهُ." (رواه أبو الشيخ الأصبهاني والخطابي في العزلة)

This hadith highlights the value of equality among all people, regardless of their backgrounds. Islamic religion came for equality and justice among people, not to distinguish one group from another ⁶.

In this context, Islamic education can be regarded as a means of teaching values of mutual respect between different cultures and fostering mutual understanding among individuals in diverse societies. Islam was ahead in affirming the importance of peaceful coexistence among different religions and sects, as seen in the numerous instances from the life of the Prophet (peace be upon him) where he treated non-Muslims, including Jews and Christians, with kindness and tolerance. For instance, the Prophet Muhammad (peace be upon him) said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ آذَى ذِمِّيًّا فَقَدْ آذَانِي" (رواه أبو داود)

This hadith shows the Prophet's special concern for safeguarding the rights of non-Muslims in Islamic societies ⁷.

1.1. The Importance of Islamic Education in Promoting Cultural Pluralism

Islamic education draws its values from its primary sources, the Qur'an and the Sunnah, which contain lofty meanings that advocate for respecting cultural diversity and peacefully interacting with others ⁸. Islam does not impose that all people must share the same belief or culture but encourages accepting differences and living in peace with others⁹. As mentioned in the Qur'an:

قال تعالى: "وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ" (هود: 118)

This reflects a deep understanding of the existence of difference as part of God's creation of humanity ¹⁰.

Cultural pluralism in Islamic society is an essential element of social unity, where each individual, regardless of their cultural or religious background, contributes positively to the community ¹¹. Through Islamic education, individuals learn how to interact with others with respect and appreciation, fostering a sense of cooperation and peaceful coexistence. The Prophet Muhammad (peace be upon him) made this clear in his statement:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ" (رواه الترمذي)

This hadith links thanking and recognizing people's rights with respect for them, enhancing the understanding of tolerance in society ¹².

1.2. The Role of Islamic Education in Promoting Democratic Harmony

One of the key functions of Islamic education is to promote democratic values such as justice, equality, and participation in decision-making. Since its inception, Islam has emphasized the principle of consultation (Shura) among people on issues affecting society¹³. Allah says in the Qur'an:

قال تعالى: "وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ" (الشورى: 38)

This verse shows the importance of collective decision-making among the members of society. Teaching values of consultation and participation contributes to promoting democratic principles among individuals, creating an educational environment that encourages dialogue and mutual understanding¹⁴. Thus, Islamic education provides a solid foundation for building societies that strive to achieve equality and justice for all their members, while respecting the rights of minorities and acknowledging their right to express their views ¹⁵¹⁶.

⁶ محمد سعيد رمضان البوطي، فقه السيرة النبوية، n.d.

⁷ محمد بن إسماعيل أبو عبدالله البخاري الجعفي، صحيح البخاري، 1422.

⁸ C Caracci, K Martel, and M T Le Normand, "The Positive Learning Transfer from a Musical Play Early-Learning System® to Young Children's Linguistic and Spatial Skills," *Music Education Research* 24, no. 4 (2022): 494–511, <https://doi.org/10.1080/14613808.2022.2076820>.

⁹ Nihayati Nihayati and Faza Miftakhul Farid, "Kaderisasi Muhammadiyah Dalam Aspek Sosial Di Ambarawa Pringsewu Lampung," *Profetika: Jurnal Studi Islam* 20, no. 1 (2019): 30–40, <https://doi.org/10.23917/profetika.v0i01.8946>.

¹⁰ ابن كثير، تفسير القرآن العظيم، n.d.

¹¹ H Zhang, "Translanguaging Space and Classroom Climate Created by Teacher's Emotional Scaffolding and Students' Emotional Curves about EFL Learning," *International Journal of Multilingualism* 21, no. 1 (2024): 298–324, <https://doi.org/10.1080/14790718.2021.2011893>.

¹² خلق المسلم، and Mohammed Al-Ghazali، محمد الغزالي، n.d.

¹³ عاصم، القرآن الكريم.

¹⁴ Moh. Abdul Kholiq Hasan and Abdurrohim Abdurrohim, "Pemikiran Sasmitaning Sukma Tentang Pembaharuan Tasawuf Dan Implikasinya Terhadap Gerakan Dakwah Di Kulonprogo," *Profetika: Jurnal Studi Islam* 20, no. 1 (2019): 54–60, <https://doi.org/10.23917/profetika.v20i1.8948>.

¹⁵ Kurniasih Fitri Maulinda et al., "Review of Islamic Family Law: Social Implications and Juridical Implementation in the Family Context in Indonesia," *Demak Universal Journal of Islam and Sharia* 2, no. 3 (2024): 271–90; Nurul Hakim, Barakat Muhammad Ahmad Muhammad Hamad Al-Nil, and Mahmoud Saleh Mubarak Bin Humaid, "Ethics of Buying and Selling Online Sharia Economic Perspective: Study of the Concept of Iqālah," *Demak Universal Journal of Islam and Sharia* 1, no. 01 (February 9, 2023): 18–26, <https://doi.org/10.61455/deujis.v1i01.22>; Ishmah Muthoifin; Nuha; Afyah, "The Existence of Islamic Law in Indonesia in the Millennial Era in Supporting the Sustainable Development Goals (SDGs): Maqashid Sharia Perspective," *Demak Universal Journal of Islam and Sharia* 3, no. 1 (2025): 27–40.

¹⁶ ابن كثير، تفسير القرآن العظيم.

Furthermore, the principles emphasized in the Qur'an and the Sunnah regarding freedom of expression, justice in governance, and the right to a dignified life for all people form the foundation of democratic harmony in society. The Prophet Muhammad (peace be upon him) stated:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اتقوا الله في النساء" (رواه مسلم)

This hadith reflects respect for women's rights and equality among individuals in society, an essential aspect of the democratic principles that Muslims should learn through Islamic education¹⁷.

1.3. Islamic Education and Equality Among All People

Concerning equality, Islam emphasizes the importance of treating all people equally, regardless of their race, religion, or culture¹⁸. The religion teaches that a person's true worth is determined by their piety and moral character, not by their race, ethnicity, or social status. This principle promotes the idea that all individuals, irrespective of their background, are equal in the eyes of Allah and that righteousness is the key to one's dignity and honor¹⁹.

These principles contribute to promoting social peace and justice within diverse communities. Islamic education encourages these values through educational curricula that focus on building the character of the Muslim individual based on mutual respect, equality, and justice²⁰. Through education, individuals can understand the importance of cultural diversity and its positive impact on society, thus becoming capable of contributing to the creation of more peaceful and tolerant communities²¹.

In light of what has been discussed, several research questions emerge that can contribute to a deeper understanding of the role of Islamic education in promoting cultural pluralism and democratic harmony. Some of the key questions are:

1. How can Islamic education promote multicultural understanding?
2. What are the principles in Islamic teachings that support democratic values and diversity?
3. How can Islamic education be implemented to enhance social cohesion in multicultural societies?

2. LITERATURE REVIEW

The role of Islamic education in promoting cultural pluralism and democratic harmony has been a subject of considerable scholarly attention. Researchers have explored how Islamic teachings, derived from the Qur'an and the Sunnah, provide a robust framework for fostering tolerance, justice, and coexistence in diverse societies²². This literature review examines the existing body of work on the intersection of Islamic education with multiculturalism and democratic principles, emphasizing its theoretical foundations, practical applications, and challenges in contemporary contexts²³.

Scholars agree that Islamic education has historically emphasized universal values such as respect for human dignity, justice, and the importance of mutual understanding²⁴. These values align closely with the principles of

¹⁷ عبد الرحمن بن محمد عوض الجزيري، الفقه على المذاهب الأربعة، n.d.

¹⁸ P Charoensilp, "Intercultural Sensitivity as a Factor in Perceived Culturally Responsive Teaching of Teachers in Northern Thailand," *REFLECTIONS* 31, no. 1 (2024): 90–117, <https://doi.org/10.61508/refl.v31i1.271669>.

¹⁹ M B Hinner, "Developing a Curriculum Designed to Overcome Intolerance: A Conceptual Approach," *Lodz Papers in Pragmatics* 16, no. 2 (2021): 181–201, <https://doi.org/10.1515/lpp-2020-0009>; Asep Maulana Muthoifin, Rohimat et al., "Sharia Economic Empowerment of Low-Income Communities And Subsidy Recipients In Boyolali For Sustainable Development Goals," *Journal of Lifestyle and SDG'S Review* 5 (2025): 1–19; A. N. Andri Nirwana et al., "The Intersection of Quranic Studies and Modern Technology: A Bibliometric Analysis of Academic Publications from 2000 to 2024," *Qubahan Academic Journal* 4, no. 4 (2024): 178–90, <https://doi.org/10.48161/qaj.v4n4a981>; A. N. Andri Nirwana et al., "Human Rights and Social Justice in Quranic Contexts: A Global Trend," *Legality: Jurnal Ilmiah Hukum* 32, no. 2 (2024): 453–71, <https://doi.org/10.22219/ljih.v32i2.35088>; Muthoifin, "The Performance of Sharia Financing Amid the COVID-19 Pandemic in Indonesia," *Universal Journal of Accounting and Finance* 9, no. 4 (2021): 757–63, <https://doi.org/10.13189/ujaf.2021.090421>.

²⁰ J S Ovchinnikova, "Humane-Personal Approach To The Traditional Ethnic Music Study," *Musical Art and Education* 11, no. 3 (2023): 26–43, <https://doi.org/10.31862/2309-1428-2023-11-3-26-43>.

²¹ Umma A U Mani, Umar Haruna, and Buba Musa Pulka, "Effect of Disruptive Technology on Small and Medium Industries in Kano Nigeria," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 2 (2024): 171–80; Ismaiza Busti, Desi Asmaret, and Dasrizal Dahlan, "Religious Basis of the Muhammadiyah Movement In Indonesia," *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 1 (2025): 83–94; Muhammad Dahiru Shuni, "Bello 's Leadership Style : A Lesson for the Nigeria ' s Political Leadership," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 3 (2024): 328–40; R Kravets et al., "Pedagogical Design of the Technology of Students' Multicultural Competence at Higher Education Institutions," *Journal of Education Culture and Society* 12, no. 2 (2021): 264–93, <https://doi.org/10.15503/jecs2021.2.264.293>.

²² S Fraser-Burgess, "Does Mills' Epistemology Suggest a Hermeneutic Injustice of White Afro-scepticism?," *Journal of Philosophy of Education* 57, no. 4–5 (2023): 826–41, <https://doi.org/10.1093/jopedu/qhad065>.

²³ A Abduh, S Samad, and R Rosmaladewi, "A Meta-Analysis of Language Policy on Bilingual Education in Indonesian Universities: Implication for Multicultural Education and Internationalization," *International Journal of Language Education* 6, no. 2 (2022): 210–20, <https://doi.org/10.26858/ijole.v6i2.35072>; Muthoifin Muthoifin, "Islamic Accounting : Ethics and Contextualization of Recording in Muamalah Transactions," *Multidisciplinary Reviews*, 2024; Noor Hamid et al., "Creative Leadership: An Implementing Study of Transformative Leadership Models in High School for Sustainable Development Goals," *Journal of Lifestyle and SDG'S Review* 5, no. 1 (2024): 1–18, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe01686>; Andri Nirwana AN et al., "Bibliometric Analysis of Islamic Education and Character Development in Religious Education Practices in Indonesia," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 2 (2024): 1231–45, <https://doi.org/10.57239/PJLSS-2024-22.2.0086>; Zainora Ardiansyah., Waston., Mahmudulhassan., Daud and Muthoifin Salleh., Norsaleha Mohd., AN, Andri Nirwana., "Tracing Trends in Quran Memorization and Cognitive Learning: A Bibliometric Analysis from the Scopus Database," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 2 (2024): 1493–1509, <https://doi.org/10.57239/PJLSS-2024-22.2.00105>.

²⁴ Nur Salam, "Pemikiran Pendidikan Islam Prof. Moch. Sholeh Y. a. Ichrom Tentang Sekolah Dasar Muhammadiyah Program Khusus Surakarta," *Profetika: Jurnal Studi Islam*, no. 1 (2019): 71–80, <https://doi.org/10.23917/profetika.v0i0.8950>.

cultural pluralism and democracy. Several studies highlight how Islamic teachings encourage interactions among diverse groups²⁵. For example, historical accounts of Islamic civilizations reveal societies that thrived on cultural exchange and coexistence. Researchers attribute this to the inclusive ethos of Islamic education, which emphasizes the value of knowledge, dialogue, and mutual respect²⁶.

Contemporary analyses of Islamic education underscore its role in addressing modern challenges posed by globalization and increasing multiculturalism. In today's interconnected world, Islamic education is seen as a tool to bridge gaps between diverse communities by fostering an understanding of shared values while respecting differences²⁷. Studies have shown that curricula integrating Islamic principles with modern educational practices can effectively promote tolerance and critical thinking among students. Such programs encourage young Muslims to embrace their identity while participating positively in pluralistic societies²⁸.

However, there are challenges associated with implementing these ideals in practice. Scholars have identified instances where interpretations of Islamic teachings are influenced by local cultural or political contexts, leading to exclusionary practices²⁹. This has prompted calls for a return to the original, inclusive principles of Islam that emphasize justice and equality³⁰. Researchers advocate for educational reforms that incorporate these principles more explicitly into teaching materials and training programs for educators³¹.

In the context of democratic harmony, studies reveal how Islamic education aligns with democratic values such as consultation (shura), justice, and equality. Several researchers argue that Islamic teachings on governance and social responsibility provide a framework that supports participatory decision-making and the protection of individual rights³². For example, Islamic educational programs that promote these values have been linked to greater civic engagement and social cohesion in diverse communities³³.

Recent empirical studies also focus on the role of Islamic education in countering extremism and fostering peaceful coexistence. These studies emphasize the need for curricula that highlight Islam's teachings on compassion, tolerance, and the importance of dialogue³⁴. Case studies from various countries demonstrate how Islamic schools and institutions can serve as platforms for interfaith and intercultural understanding, thereby contributing to broader societal harmony³⁵.

While there is significant literature supporting the potential of Islamic education to promote cultural pluralism and democracy, gaps remain³⁶. For instance, more research is needed on the specific pedagogical approaches that best translate Islamic values into practical outcomes in diverse classrooms. Additionally, scholars call for comparative studies to examine how Islamic educational frameworks interact with other cultural and religious systems in fostering inclusive societies³⁷.

²⁵ N K Sartbekova et al., "Musical Culture Of The Kyrgyz People," *Asian-European Music Research Journal* 13 (2024): 41-52, <https://doi.org/10.30819/aemr.13-4>.

²⁶ I Ma'rifah, "Institutionalization of Multicultural Values in Religious Education in Inclusive Schools, Indonesia," *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 247-60, <https://doi.org/10.14421/jpai.v20i2.8336>.

²⁷ F Haswani and N Simbolon, "Multicultural Education in English Language Teaching: A Study of Paradigms, Perceptions, and Implementation Strategies," *World Journal of English Language* 13, no. 2 (2023): 424-34, <https://doi.org/10.5430/wjel.v13n2p424>.

²⁸ P Ivanyshyn, I Dmytriv, and J Grzesiak, "The Concept Of Cultural Nationalism In The Works Of Dmytro Dontsov: Main Aspects," *East European Historical Bulletin* 2021, no. 18 (2021): 118-26, <https://doi.org/10.24919/2519-058X.18.226509>.

²⁹ S B Wahyono, A Budiningsih, and S Rahmadonna, "Multicultural Education And Religious Tolerance Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta," *Al-Jami'ah* 60, no. 2 (2022): 467-508, <https://doi.org/10.14421/AJIS.2022.602.467-508>.

³⁰ O Ali Awsat Younus Khalid and R Cansoy, "Educating Refugee Students in Türkiye: An Inquiry into Obstacles Faced by School Principals," *International Journal of Leadership in Education*, 2023, <https://doi.org/10.1080/13603124.2023.2290142>.

³¹ S Arifin, S A Aryani, and H J Prayitno, "Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 386-402, <https://doi.org/10.31538/nzh.v6i3.4037>.

³² K Dimici and A Başbay, "Multicultural Education as the Supportive Component of English Language Curriculum: A Mixed-Methods Experimental Design Study at a Turkish University," *International Journal of Inclusive Education*, 2023, <https://doi.org/10.1080/13603116.2023.2262998>.

³³ R H Maulidiah et al., "Multicultural Education Values in the Indonesian Textbooks: A Critical Discourse Analysis," *Theory and Practice in Language Studies* 13, no. 3 (2023): 624-35, <https://doi.org/10.17507/tpls.1303.11>; Siti Rochanah, Achmad Rasyid Ridha, and Andri Nirwana, "Development Teacher 's Performance of Construct Reliability and Avarice Variance Extracted Measurement Instruments of Certified Islamic Education Teacher 's," *International Journal of Religion* 3538, no. 10 (2024): 3828-49; Eko Bayu Gumilar Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, "Family Education To Improve The Quality Of Human Resources And Sustainable Development In Samarinda," *Revista de Gestão Social e Ambiental* 18, no. 6 (2024): 1-19; Muthoifin Muthoifin, Imron Rosyadi, and Hery Prasetyo, "The Phenomenon of the Rise of Online Transactions: A Case Study Tokopedia.Com and Bukalapak.Com Sharia Perspective," *Multidisciplinary Reviews* 7, no. 8 (May 2024): 2024133, <https://doi.org/10.31893/multirev.2024133>; Muthoifin Muthoifin and Adnanda Yudha Rhezalzi, "Community Economic Empowerment through Mosque Management to Improve People's Welfare," *Multidisciplinary Reviews* 7, no. 8 (2024), <https://doi.org/10.31893/multirev.2024134>.

³⁴ J A Freire, "Promoting Sociopolitical Consciousness and Bicultural Goals of Dual Language Education: The Transformational Dual Language Educational Framework," *Journal of Language, Identity and Education* 19, no. 1 (2020): 56-71, <https://doi.org/10.1080/15348458.2019.1672174>.

³⁵ Z Abbasi, H Ameri, and H M Moghadam, "Identifying and classifying the challenges of persian language instructors to non-persian speakers in multicultural classes," *Language Related Research* 11, no. 4 (2020): 567-604.

³⁶ F Abdullah and S Herlambang, "Multiculturalism among Students in Madrasah: Knowledge, Challenges, and Social Capital," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 390-408, <https://doi.org/10.31538/nzh.v7i2.4710>.

³⁷ Andri Nirwana Waston, Muthoifin, Soleh Amini, Roni Ismail, Sekar Ayu Aryani, "Religiosity To Minimize Violence: A Study Of Solo Indonesian," *Revista de Gestao Social e Ambiental* 18, no. 6 (2024): 1-22; Waston Waston, Soleh Amini, and Muhtar Arifin, "A Moral-Based Curriculum to Improve Civilization and Human Resource Development in Bangladesh," *Multidisciplinary Reviews*, 2024; Waston et al., "Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia," *Revista de Gestão Social e Ambiental* 18, no. 2 (February 2024): e04875, <https://doi.org/10.24857/rgsa.v18n2-075>; Sholihul Anwar et al., "Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children," *Multidisciplinary Reviews* 7, no. 8 (May 2024): 2024139, <https://doi.org/10.31893/multirev.2024139>.

Table 1: summarizing the key points from the literature review

| Topic | Key Findings | Implications |
|---|---|--|
| Universal Values in Islamic Education | Islamic education emphasizes respect for human dignity, justice, and mutual understanding. | Aligns with the principles of cultural pluralism and democracy. |
| Historical Context of Islamic Education | Islamic civilizations thrived on cultural exchange and coexistence due to an inclusive ethos in Islamic education. | Promotes dialogue and mutual respect among diverse groups. |
| Contemporary Challenges | Globalization and multiculturalism present challenges in implementing inclusive Islamic education. | Islamic education can bridge gaps between diverse communities by promoting shared values and respecting differences. |
| Educational Reforms | Some interpretations of Islamic teachings can lead to exclusionary practices based on local political or cultural contexts. | Calls for a return to original Islamic principles of justice and equality in educational practices. |
| Islamic Education and Democratic Values | Islamic teachings support democratic values like consultation (shura), justice, and equality, promoting civic engagement. | Provides a framework for participatory decision-making and the protection of individual rights. |
| Islamic Education and Social Cohesion | Islamic education promotes tolerance, critical thinking, and empathy, contributing to social cohesion. | Can be linked to greater civic engagement and peaceful coexistence in diverse communities. |
| Role in Countering Extremism | Islamic education can counter extremism by promoting compassion, tolerance, and dialogue. | Islamic schools can serve as platforms for interfaith and intercultural understanding, fostering societal harmony. |
| Research Gaps | More research is needed on specific pedagogical approaches and comparative studies across cultural and religious systems. | Comparative studies are necessary to understand the role of Islamic education in fostering inclusive societies ³⁸ . |

This table provides a simplified summary of the key findings and implications based on the literature review.

3. RESEARCH METHOD

This study adopts a qualitative research approach to explore the role of Islamic education in promoting cultural pluralism and democratic harmony. The methodology is designed to examine the perspectives of educators and students regarding how Islamic teachings are integrated into the educational process to encourage values of tolerance, justice, and coexistence in diverse societies³⁹. A combination of data collection methods, including interviews, focus groups, and a review of educational materials, was employed to ensure a comprehensive understanding of the topic⁴⁰.

The research was conducted in three Islamic schools known for their diverse student populations and commitment to implementing Islamic principles in their curricula⁴¹. The participants included 15 teachers and 60 students, selected through purposive sampling to ensure diversity in gender, age, and cultural backgrounds. The teachers had varying levels of experience in teaching Islamic education, while the students ranged from middle to high school levels, providing a broad spectrum of insights into the subject matter⁴².

Interviews with teachers focused on their perceptions of how Islamic education promotes cultural pluralism and democratic values. Questions explored their teaching methods, the challenges they face, and their suggestions for improving the integration of these values into the curriculum⁴³. Focus groups with students were designed to capture their understanding of the concepts of equality, tolerance, and democracy as taught through Islamic education. Additionally, the study included an analysis of textbooks, lesson plans, and other educational materials to assess how these values are represented in the formal curriculum⁴⁴.

Data analysis was conducted using thematic analysis to identify recurring patterns and themes across the interviews, focus groups, and document reviews⁴⁵. This approach allowed for an in-depth exploration of the data, ensuring that the findings accurately reflect the participants' experiences and perspectives. To enhance the validity of the results, triangulation was employed by cross-referencing data from multiple sources⁴⁶.

The Prisma framework was applied to organize the systematic review of educational materials and scholarly

³⁸ Muhammad Asyrofi, "Pemikiran Abdul Fattah Abu Ghuddah Tentang Konsep Kompetensi Guru Pendidikan Islam Dalam Kitab Al Rasulul Mu'Allim," *Profetika: Jurnal Studi Islam* 20, no. 1 (2019): 82–95, <https://doi.org/10.23917/profetika.v0i0.8951>.

³⁹ E Nahhas, "Multiculturalism and Inter-Faith Understanding at Teaching Colleges in Israel: Minority vs. Majority Perspectives," *Religious Education* 115, no. 4 (2020): 436–51, <https://doi.org/10.1080/00344087.2020.1770012>.

⁴⁰ C Wu, N Saenghong, and O Jatuporn, "The Study of Multicultural Education and Teachers' Multicultural Teaching Competency in Singapore and South Korea," *REFLECTIONS* 30, no. 3 (2023): 887–912, <https://doi.org/10.61508/refl.v30i3.268950>.

⁴¹ Badrus Zaman, "Aplikasi Pendekatan Kontekstual Pada Proses Pembelajaran Rumpun Pendidikan Agama Islam," *Profetika: Jurnal Studi Islam* Vol. 20, no. 2 (2019): 133–42.

⁴² S N Nickolaevna and T S Nickolaevna, "Multicultural Foreign Language Teaching Of Future Lawyers," *Philological Class* 26, no. 3 (2021): 211–21, <https://doi.org/10.51762/1FK-2021-26-03-18>.

⁴³ N Li and A Peters, "A Multicultural Education Perspective: Engaging Students and Educators to Critically Exam Fat Ideology in Teacher Education and P-12 Classrooms," *English Teaching* 23, no. 2 (2024): 283–97, <https://doi.org/10.1108/ETPC-09-2023-0121>.

⁴⁴ T Tangkitjaroenkun, N Nawarat, and O Jatuporn, "Multicultural Literature for Multicultural Education: Idealism, Reality and Practicality in a Thai Tertiary Education Context," *LEARN Journal: Language Education and Acquisition Research Network* 15, no. 1 (2022): 548–64.

⁴⁵ Imam Muqoyadi, Ari Anshori, and Sabar Narimo, "Implementasi Perpaduan Kurikulum Tahfidzul Qur'an Dan Kurikulum Formal Pada Sekolah Menengah Atas Islam Terpadu Ibnu Abbas Klaten Jawa Tengah Tahun 2018," *Profetika: Jurnal Studi Islam* 20, no. 2 (2019): 143–63.

⁴⁶ A Abduh and M Andrew, "Strategies of Implementing Multicultural Education: Insights from Bilingual Educators," *International Journal of Language Education* 7, no. 2 (2023): 343–53, <https://doi.org/10.26858/ijole.v7i2.48498>.

articles⁴⁷. This framework facilitated a transparent and structured selection process for relevant literature, ensuring the inclusion of high-quality studies that directly relate to the research questions. Below is a Prisma flow diagram summarizing the steps of the review process:

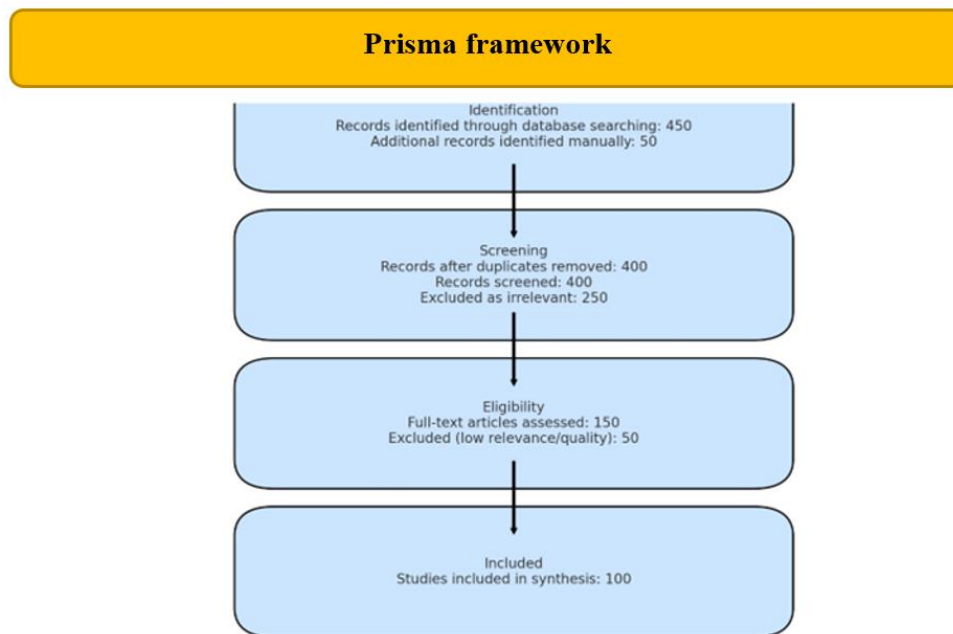


Figure 1: PRISMA Flow Diagram

This methodological approach ensures a robust and comprehensive investigation into the role of Islamic education in fostering cultural pluralism and democratic harmony, providing valuable insights for educators, policymakers, and researchers.

4. RESULTS AND DISCUSSION

Islamic education plays a significant role in fostering multicultural understanding by promoting values such as respect, tolerance, and acceptance of differences. One of the key aspects of Islamic education is its emphasis on the importance of understanding and interacting with people from diverse backgrounds⁴⁸. Through the teachings of Islam, individuals are encouraged to recognize the inherent dignity of all human beings, regardless of their race, ethnicity, or cultural background⁴⁹. Islamic education, through its focus on the shared human experience and the importance of mutual respect, can help break down barriers and create a more inclusive society. By instilling these values in students from a young age, Islamic education can foster a sense of shared humanity that transcends cultural differences, leading to a deeper understanding of multiculturalism⁵⁰.

Islamic education promotes multicultural understanding by teaching students about the importance of empathy and respect for others. The curriculum often includes discussions on the coexistence of different cultures and the shared values between them⁵¹. By encouraging students to learn about and appreciate the diversity of the world, Islamic education helps build bridges between different communities⁵². This exposure to different cultural

⁴⁷ Muhamad Subhi Apriantoro, Muthoifin Muthoifin, and Fauzul Hanif Noor Athief, "Advancing Social Impact through Islamic Social Finance: A Comprehensive Bibliometric Analysis," *International Journal of Advanced and Applied Sciences* 10, no. 11 (2023): 81–89, <https://doi.org/10.21833/ijaas.2023.11.011>; Qaid Qushayyi Yusran and Ishmah Afyah, "Optimizing the Potential of Zakat to Alleviate Poverty Problems and Improve Community Economy in Surakarta City," *Journal of Ecohumanism* 6798 (2024): 121–32, <https://doi.org/https://doi.org/10.62754/joe.v3i3.3394>; Sholihul Anwar et al., "History of Muhammadiyah in Blora Mustika City: Development and Challenges," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22 (2024): 812–21; Qaid Qushayyi Yusran and Andri Nirwana, "The Practice of Changing the Status of Change of Waqf Property in the Islamic Social Economic View," *Journal of Ecohumanism* 6798 (2024): 229–38, <https://doi.org/https://doi.org/10.62754/joe.v3i6.3996>.

⁴⁸ G Jang, G Tinker Sachs, and J H Park, "Conflicting Understandings of Multicultural Society, Global World, and English: Multimodal Content Analysis of 5 Korean Elementary EFL Textbooks," *Critical Inquiry in Language Studies* 21, no. 2 (2024): 153–76, <https://doi.org/10.1080/15427587.2023.2198130>.

⁴⁹ Mariam Elbanna, "The Development of Zakat , Infaq , Sadaqah in Egypt : A Literature Review Approach," *Demak Universal Journal of Islam and Sharia* 2, no. 3 (2024): 375–88.

⁵⁰ Mariam Elbanna, "The Existence of Career Women in Egypt from a Social Cultural and Economic Perspective," *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 1 (2025): 13–26.

⁵¹ Muthoifin Elbanna, Mariam and Mahmudulhassan Nirwana, Andri, "Analysing the Role of Conti Entertain as a Gateway to Digital Gambling Among Teenagers Sharia Perspective : Challenges and Solutions," *Demak Universal Journal of Islam and Sharia* 3, no. 1 (2025): 1–12.

⁵² Muthoifin Sri Mega Indah Umi Zulfiani and Imron Rosyadi, "Corporate Social Responsibility (Csr) Practices Of Shariacustomer Cooperatives For Sustainable Development Goals (Sdgs) Ethical Perspective," *Journal Of Lifestyle And Sdgs Review* 4 (2024): 1–20; Andri Nirwana Suwarsono, Bambang Setiadji, Musa Asy'arie, Waston, Muthoifin, "The Future Of The Civilization Of The Ummah Is Reviewed From The Sociology Of Education For The Sustainable Development Goals (Sdg ' S)," *Journal of Lifestyle and SDGs Review* 4 (2024): 1–19; Muthoifin et al., "Profit-Sharing Practices To Increase Profits and Development of Indonesian Sharia Banking," *Revista de Gestao Social e Ambiental* 18, no. 6 (2024): 1–17, <https://doi.org/10.24857/rsgsa.v18n6-005>; Andri Nirwana A.N. et al., "Examining Religious Coexistence: Perspectives from the Quran and Hadith in the Context of Bangladesh," *International Journal of Religion* 5, no. 10 (June 2024): 718–31, <https://doi.org/10.61707/ydyd0mm12>; Ari Aji Astuti et al., "Parent Practices of SMPIT Insan Mulia Surakarta in Implementing Sexual Education from An Islamic Perspective to Children in The Digital Era," *International Journal of Religion* 5, no. 10 (June

perspectives encourages critical thinking and a broader worldview, which is essential in a multicultural society. As such, Islamic education can contribute to creating an environment where individuals from diverse backgrounds coexist peacefully and respectfully⁵³.

4.1. Research Question 1

Islamic education promotes multicultural understanding by emphasizing the importance of diversity and encouraging respect for others, regardless of their cultural or religious background. The teachings of Islam stress that the differences among people are part of God's creation and that these differences should be celebrated rather than feared or judged⁵⁴. By focusing on the principles of justice, fairness, and equality, Islamic education encourages students to appreciate cultural diversity and understand the value it brings to society⁵⁵. Additionally, Islamic education encourages the development of critical thinking skills that help individuals navigate the complexities of a multicultural world, recognizing both the similarities and differences that exist among various cultures. Through this lens, Islamic education creates an environment where understanding and respect for diversity become natural components of the learning experience⁵⁶.

4.2. Research Question 2

Islamic teachings are rich in principles that support democratic values and diversity. First and foremost, Islam upholds the principles of justice, equality, and fairness, which are foundational to democratic societies. Islam teaches that all human beings are equal in the eyes of God, regardless of their race, ethnicity, or social status. This belief in equality supports the democratic value of equal rights and opportunities for all individuals⁵⁷. Furthermore, the concept of "Shura" (consultation) in Islam encourages collective decision-making and active participation, which is central to the functioning of a democracy. Islamic teachings also promote the importance of freedom of expression, the protection of individual rights, and the responsibility of leaders to act with fairness and accountability, all of which are key components of a democratic system⁵⁸. The Islamic principles of compassion, respect for others' rights, and tolerance for diverse opinions further support the democratic values of pluralism and social harmony⁵⁹.

Islamic teachings also emphasize the need for social justice, where all members of society are treated with dignity and fairness. This aligns with the democratic principle that every person, regardless of their background, should have an equal opportunity to succeed and be heard. Islam's commitment to justice and equality makes it an important framework for promoting democratic values in diverse societies, ensuring that all individuals have the right to participate in social, political, and economic activities without discrimination⁶⁰.

4.3. Research Question 3

Islamic education can be implemented to enhance social cohesion in multicultural societies by incorporating inclusive teaching methods that emphasize shared values and common goals. One effective approach is to integrate intercultural dialogue into the curriculum, where students can learn about different cultures while understanding the common ethical and moral values that bind humanity together⁶¹. Islamic education can also play a crucial role in promoting social cohesion by teaching students the importance of cooperation and collaboration with individuals from different backgrounds to solve common societal challenges⁶². By focusing on the shared values of peace, justice, and respect, Islamic education can foster mutual understanding and reduce the

2024): 2092–2109, <https://doi.org/10.61707/6msvvh24>.

⁵³ M Basri, A Abduh, and A A Patak, "Multicultural Education-Based Instruction in Teaching English for Indonesian Islamic Higher Education," *Asian EFL Journal* 27, no. 32 (2020): 202–18.

⁵⁴ Muchlis Nurseha, Sudarno Shobron, and Mohamad Ali, "Nilai-Nilai Pendidikan Karakter Dalam Kitab Al-Adab Al-Mufrad Karya Imam Abu Abdillah Muhammad Ibn Ismail Al-Bukhari," *Profetika: Jurnal Studi Islam* 20, no. 2 (2019): 154–67, <http://journals.ums.ac.id/index.php/profetika/article/view/9952>.

⁵⁵ M Suardana, P A Darmawan, and R O Runtukahu, "Multicultural Christian Education in an Indonesian Church Context," *Pharos Journal of Theology* 104, no. 2 (2023), <https://doi.org/10.46222/pharosjot.104.28>.

⁵⁶ W Xu, "Linguistic Racism and Micro-Aggressions in Everyday Encounters of African Migrants in China: A Challenge to the Nation's Strategic Vision for Africa?," *Ethnicities*, 2024, <https://doi.org/10.1177/14687968241290839>.

⁵⁷ M A Burga and M Damopolii, "Reinforcing Religious Moderation Through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 145–62, <https://doi.org/10.15575/jpi.v8i2.19879>.

⁵⁸ Tarissa Gunaly Ginting, "Forming a Solid Foundation : The Role of Early Childhood Education in Character Development," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 1 (2024): 71–82; Anat Maisu and Abdulrohimi E-sor, "Self-Understanding Intelligence to Improve Student Achievement in Islamic Boarding Schools in Thailand," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 3 (2024): 233–48; Ari Endartingsih, Sabar Narimo, and Muhammad Ali, "Implementation of Discipline Character and Student Responsibilities Through Hizbul Wathon Extra Curricular," *Solo Universal Journal of Islamic Education and Multiculturalism* 1, no. 01 (2023): 42–49, <https://doi.org/10.61455/sujiem.v1i01.32>; Dede Rizal Munir and Anzar Aquil, "The Influence of the Qiyas Method on the Students' Ability to Understand the Book of Alfiyah Ibnu Malik at Islamic Boarding School," *Solo Universal Journal of Islamic Education and Multiculturalism* 1, no. 02 (2023): 96–103.

⁵⁹ C D Diem and U Abdullah, "Promoting Multiculturalism: Teachers' English Proficiency and Multicultural Education in Indonesia," *Indonesian Journal of Applied Linguistics* 10, no. 1 (2020): 46–58, <https://doi.org/10.17509/IJAL.V10I1.24983>.

⁶⁰ T A Hà and A R Bellot, "Challenges in Promoting an Inclusive Educational Environment for British Children: Issues of Race, Ethnicity and Social Class," *Cultural Perspectives* 2021, no. 26 (2021): 145–60.

⁶¹ R E Al-Sallal, "Pragmatic Analysis of Refusal Strategies in Spoken English of Bahraini and Indian L2 Learners," *Cogent Arts and Humanities* 11, no. 1 (2024), <https://doi.org/10.1080/23311983.2024.2321682>.

⁶² ali Abdurrahim Moh. Abdul Kholiq Hasan, Muthoifin, "Metode Pembelajaran Tahfīz Qur'ān Di Madrasah Ibtidā'iyah Tahfīz Qur'ān Al-Ma'shum Surakarta Dan Isy Karima Karangayar Jawa Tengan," *Profetika Jurnal Studi Islam* 20, no. 2 (2019): 168–78.

potential for conflict between different cultural and social groups ⁶³.

In addition, Islamic education can be implemented through community outreach programs and activities that bring together people from different cultural and religious backgrounds. These programs can provide a platform for dialogue, where individuals can express their views and learn from one another in a respectful environment. Islamic education can also promote social cohesion by training educators to embrace diversity in their classrooms and teaching students how to handle conflicts peacefully and constructively. By creating an environment where diversity is celebrated and everyone is encouraged to participate equally, Islamic education can play a central role in building social cohesion and promoting a sense of belonging in multicultural societies ⁶⁴.

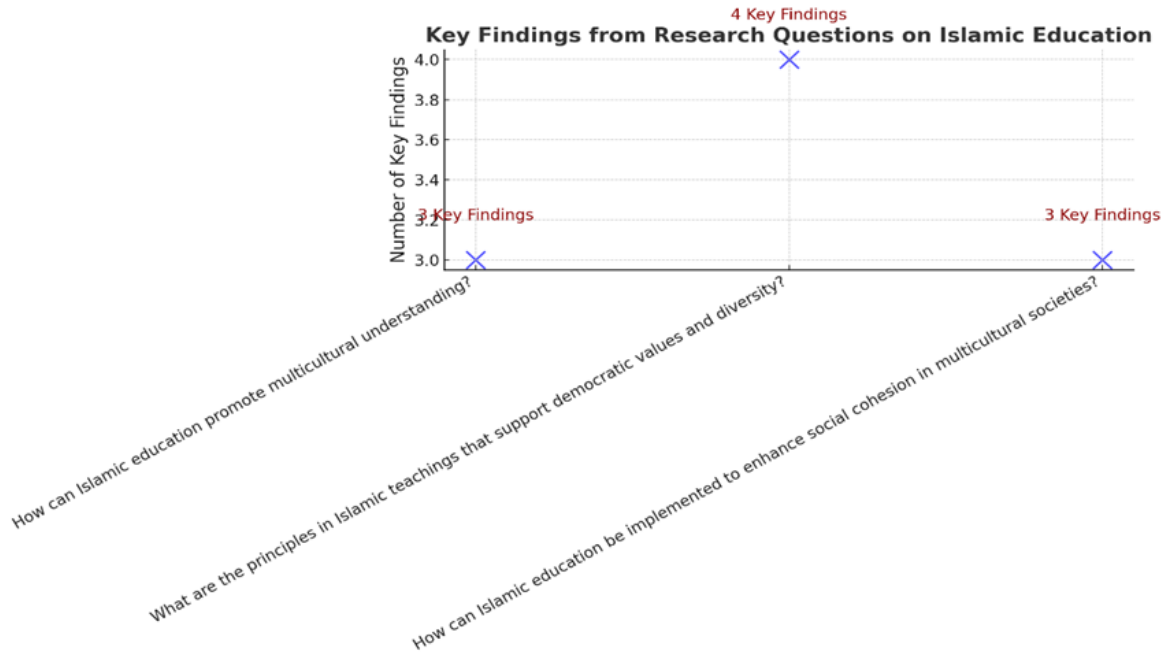


Figure 2: Bar chart illustrating the key findings from the research questions on Islamic education.

Furthermore, Islamic education can include teachings on the importance of social responsibility, where students are encouraged to actively contribute to the well-being of their communities⁶⁵. This sense of duty towards others, particularly in a multicultural context, can help strengthen social bonds and encourage individuals to work together for the common good. Through such initiatives, Islamic education not only enhances social cohesion but also contributes to building societies where individuals from different cultural backgrounds live together harmoniously and work towards common goals ⁶⁶.

Here is table 2 summarizes the key points of the discussion on the role of Islamic education in promoting multicultural understanding, democratic values, and social cohesion. The table is designed for clarity and visual appeal⁶⁷.

Table 2: summarizing the key points of the discussion on the role of Islamic education

| Research Question | Key Findings |
|---|--|
| How can Islamic education promote multicultural understanding? | Islamic education promotes multicultural understanding by emphasizing respect for diversity, fostering empathy, and encouraging students to appreciate cultural differences. It teaches that differences among people are part of God’s creation, which should be respected. The curriculum encourages critical thinking, openness, and recognition of the value that diversity brings to society. |
| What are the principles in Islamic teachings that support democratic values and diversity? | Islamic teachings support democratic values through principles of justice, equality, and fairness. Islam advocates for equal rights and opportunities for all individuals, regardless of race or social status. The principle of "Shura" (consultation) encourages collective decision-making, while Islam also promotes freedom of expression, individual rights, and accountability of leaders. |
| How can Islamic education be implemented to enhance social cohesion in multicultural societies? | Islamic education can enhance social cohesion by promoting intercultural dialogue, shared values, |

⁶³ S Iseminger, "Converting White Christian Congregations to Sites of Anti-Racism," *Christian Education Journal* 18, no. 1 (2021): 6–21, <https://doi.org/10.1177/0739891320919852>.

⁶⁴ J Gonzales, "Blurring Boundaries of Race and Religion through Bharatanatyam in Malaysia," *Journal of Dance Education* 24, no. 4 (2024): 297–307, <https://doi.org/10.1080/15290824.2022.2157834>.

⁶⁵ Nofa Nur Rahmah Susilawati, "Hubungan Pendidikan Islam Terhadap Kemajuan Bangsa: Ditinjau Dari Perkembangan Budaya," *Profetika: Jurnal Studi Islam* 20, no. 2 (2019): 190–95, <https://journals.ums.ac.id/index.php/profetika/article/view/9955>.

⁶⁶ N Aloni, "Locally Grounded, Universally Binding: The Benefit of Incorporating Traditional Care Ethics, East and West, into Current Moral Education," *Educational Philosophy and Theory* 52, no. 1 (2020): 98–105, <https://doi.org/10.1080/00131857.2019.1607726>.

⁶⁷ Rojif Mualim, Ari Anshori, and Mohamad Ali, "Implementasi Kurikulum 2013 Mata Pelajaran Pendidikan Agama Islam Di Smp Negeri 1 Wonogiri Dan Smp Negeri 1 Surakarta Tahun 2019," *Profetika: Jurnal Studi Islam* 20, no. 2 (2020): 196–204, <http://journals.ums.ac.id/index.php/profetika/article/view/9956/5160>; Kurniawan Dwi Saputra, "Paradigma Liberal Arts Dalam Pendidikan Di Era Disrupsi Studi Kasus Di Zaytuna College," *Profetika: Jurnal Studi Islam* 21, no. 1 (2020): 1–10, <https://doi.org/10.23917/profetika.v21i1.11052>; Muchlis Muchlis, "Pembelajaran Materi Pendidikan Agama Islam (Pai) Berwawasan Moderat," *Profetika: Jurnal Studi Islam* 21, no. 1 (2020): 11–20, <https://doi.org/10.23917/profetika.v21i1.11053>.

implemented to enhance social cohesion in multicultural societies? and cooperation. It emphasizes the importance of collaboration across different cultural backgrounds to address common societal challenges. Programs that encourage respect for diversity, social responsibility, and peaceful conflict resolution can help integrate multicultural communities.

This table provides a clear, concise overview of the findings related to the role of Islamic education in fostering multicultural understanding, democratic principles, and social cohesion⁶⁸.

5. CONCLUSION

Islamic education plays a pivotal role in promoting multiculturalism and fostering democratic harmony. The core principles of Islam, such as respect for human dignity, social justice, equality, and tolerance, are essential in creating a society where diversity is embraced and celebrated. Through the integration of these values into educational curricula, Islamic education can encourage mutual understanding and cooperation among different cultural, religious, and social groups. By emphasizing the importance of dialogue, respect, and peaceful coexistence, Islamic education provides a foundation for social cohesion in multicultural societies. However, it is crucial to ensure that Islamic education is taught inclusively and in line with the true teachings of Islam, avoiding any interpretations that may lead to exclusionary practices. The study highlights the potential of Islamic education to bridge cultural divides, promote democratic values, and create harmonious communities. Moving forward, the continued integration of these principles into education systems worldwide will be vital in addressing contemporary challenges related to diversity, democracy, and social harmony. The findings underscore the importance of fostering inclusive, value-based education that not only respects diversity but also actively contributes to building more just and equitable societies.

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