

Islamic Education Based on Multiculturalism in Post-Social Conflict Reconciliation

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Abstract

The conceptualization of Islamic education based on multiculturalism is important to implement to resolve and reconcile peace after social conflict. For this reason, this research was carried out to identify and describe important concepts that are the basis of multicultural Islamic education in post-social conflict reconciliation. This research used a descriptive qualitative research paradigm with documentation and field research models in the community and Islamic educational institutions in Sigi Regency, Central Sulawesi. Data collection techniques use documentation, interviews, and observation. The reduced and classified data were then studied and conceptualized based on an in-depth study based on the theoretical perspective of Islamic education and multiculturalism. The results of the research are that the conceptualization of Islamic education based on multiculturalism in post-social conflict reconciliation is conceptualized in the form of (1) Islamic education to understand human differences; (2) Islamic education becomes a set of values for social life; (3) Islamic education accommodates local values; and (4) Islamic education becomes the foundation for social reconciliation. This conceptualization confirms that Islamic education based on multiculturalism can be used as an alternative in post-social conflict reconciliation.

Keywords

Conflict; Islamic Education; Multiculturalism; Reconciliation; Social

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1. INTRODUCTION

Indonesia is a country with a multicultural society (Mahfud, 2023). Multiculturalism is also perceived as an important asset in the nation's progress. Still, on the other hand, multiculturalism is also often perceived as a potential to bring about social conflict (Ramdhan, 2022). For this reason, multiculturalism, on the other hand, must be respected. Still, on the other hand, it must also be addressed well so that diversity and differences can be managed to create a harmonious life. Managing multiculturalism is, of course, the responsibility of society and the government. This means that the government and society must realize that multiculturalism, in community life, must be addressed in a system and good governance in national and state life (Hakim, 2021). The aim is for the government and society to unite in the same movement in maintaining cooperation in harmonious social and state



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life.

This system and management of diversity is manifested in the government's governance space in distributing the spirit of multiculturalism, one of which is education. Education is a national space organized by the government to make the nation's life more intelligent (Yaqin, 2021). The government is also present to improve the quality of society through education. The aim is to make the nation's life more intelligent to create an advanced and prosperous society, and education is a fundamental basis for achieving progress and prosperity. For this reason, education provided by the government must also be based on social values and norms that are firmly held by society, so that education can unite the diversity and differences that naturally exist in society's values (Mustafida, 2021).

One of the social values and norms that is firmly held by society, which is the basis of multiculturalism, is Islam. Islam in this context has two important positions; (1) Islam as the religion most widely adhered to by Indonesian society means that Islam has become a system of values that regulates much of society's life, including the values in the life of a multicultural society; and (2) Islamic teachings also explicitly regulate an attitude of respect for difference and diversity with a multicultural spirit (Humaidi & Adaweyah, 2021). Here, it means that Islam, as the basis of religion in society, the conceptualization of multiculturalism, is often used as a guide and guidance in social life, which can be positioned as an important value system to be developed in social life (Aly, 2020). The aim is to make multiculturalism a potential force to build a harmonious life.

One of them is developing the conceptualization of multiculturalism carried out by governance in the education system. Education that is organized by the state or government and is the responsibility of the state must be able to instill and internalize the spirit of multiculturalism in students and society (Maryam & Husna, 2020). This concept of multiculturalism can be adopted and adapted from the Islamic multiculturalism value system, which has become the belief system most widely believed in by society; in its content, it is in harmony with the diversity of society, and has been proven to be able to maintain good relationships with diverse communities (Bahri et al., 2024). This is where the important role of education in internalizing the Islamic-based multiculturalism value system can become an idea that needs to be conceptualized to be taught in educational spaces.

From here, education becomes an important social space that can be used to internalize multiculturalism (Suryana & Rusdiana, 2023). Islamic principles and concepts guide internalization. Islam is used as a source of values and attitudes in building a view of multiculturalism. Islam is used as a guideline that regulates and shapes the knowledge and attitudes of a multicultural society. Islam was then used as the basis of multicultural values and systems. Islamic education is also used as a vehicle for conveying multiculturalism. In this way, Islamic education will play an important role in building knowledge and attitudes of multiculturalism in society (Rosada et al., 2023).

This is where, with the conceptualization of Islam in education as an effort to build the spirit of multiculturalism, it means that Islamic education will be developed to overcome the post-conflict potential in the diversity of a multicultural society that occurs in Sigi Regency, Central Sulawesi. Research related to case studies of the success of Islamic education developed by schools to overcome social conflict issues due to the diversity of the community has been carried out, namely, education developed in Sigi Regency, Central Sulawesi (Interview with Muhammad Irwan Lapatta, 2022). To become a post-social conflict resolution model in the people of Sigi Regency, Palu, Central Sulawesi, which can be used as a model. The potential for conflict in a multicultural society is often a classic reason that triggers social conflict (Khairil, 2023; Marzuki, 2008). It is not surprising that the diversity of society in Sigi Regency, Central Sulawesi, requires serious handling from all parties (Nawawi, 2012). One of them is the multicultural education system that he developed.

Education is expected to play a role in developing the condition of society through reconciling beliefs in diversity as an alternative way of resolving conflict (Adam, 2012) Through education based on Islamic beliefs. This occurs because the problem of conflict in diversity is formed due to the absence

of a common will in their social relations, seen from the absence of common social demands that are shared (Wolf, 2016). Islam positions this common will in shared beliefs in an attitude of mutual respect for differences (Interview with Nurdin Datunsolang, 2022). For this reason, Islamic education implemented in learning activities is used as a solution in overcoming problems and diversity that have the potential to lead to social conflict, such as what occurred in Sigi Regency.

Various research studies regarding conflict resolution efforts have been carried out (Ilyas, 2014). Revealed that one of the typologies of conflict in Sigi Regency is riots and fights between villages. Resolving conflicts must be done in different ways, including through education that can explore community beliefs, including local wisdom (Nawawi, 2012). Explains that local wisdom can build awareness in local communities to maintain togetherness and kinship. Local wisdom, which stems from community beliefs, is its main strength, one of which is beliefs based on the religion adhered to by the community, including Islam. These two studies emphasize that local wisdom based on community beliefs, including Islam, can foster togetherness.

Revealed that the conflict in Sigi Regency also occurred in homogeneity, for example, between Muslims (Marzuki, 2008). This happens because society still lacks an understanding of Islam. For this reason, education in schools plays an important role in building awareness and knowledge of Islam based on multiculturalism (Khairil, 2023). Explains that conflict resolution can be carried out through an instructional approach through education, namely efforts to value religious pluralism (Islam) through dialogical discussions in education.

The conflict resolution approach can be carried out through local wisdom conveyed in social activity and educational spaces (Adam, 2012). Government regulations to revitalize local wisdom, one of which is through educational institutions, play an important role in building a multicultural society (Leswati, 2018) (Suyatno, 2016) (Jati, 2013). Explains that religion (Islam) can be used to resolve conflict.

With the research above, the problem of conflict due to diversity in Sigi Regency can be overcome with two main concepts: multicultural education based on Islam and local wisdom. This means that Islamic education oriented towards harmony with society can be used to resolve conflicts. For this reason, this research will answer what kind of conceptualization of Islamic education can be explored for conflict resolution with a case study on implementing Islamic education in Sigi Regency.

2. METHODS

This type of research is descriptive qualitative research with documentation and field approach methods. A document or text approach is used to examine documents in the form of books and articles in reconstructing Islamic education, multiculturalism, and conflict resolution. Meanwhile, field research was carried out to understand events or cases of conflict resolution that the education system had carried out in Sigi Regency (Hadi, 2021). For this reason, the data collection techniques used are documentation in books and articles, interviews with community leaders, and observations of community and educational activities in Sigi Regency.

From here, this research was carried out comprehensively and holistically in analyzing data using data reduction techniques, data classification, and data verification. Verification was carried out by conceptualizing Islamic education, multiculturalism, and conflict resolution in Sigi Regency through case studies that had been carried out (Moleong, 2023). This research was carried out by examining: (1) the data collected was descriptive in text and field documents, to understand the resolution of social conflicts that occur in society through multicultural Islamic education (Muhadjir, 2020). From this, it can be identified that this research also includes ex post facto research (Mulyana, 2022) Because the conflict incident has passed, it can happen again (Creswell, 2022).

Based on data collection through in-depth interviews, participant observation, and documentation techniques (Mulyadi, 2011), documents are determined based on Islamic, multicultural, and social conflict resolution material. Informants were carried out using a purposive sampling technique, based on the relevance and depth of information and themes that emerged in the field (Sugiyono, 2022). Data analysis uses descriptive-critical analysis. Descriptive analysis reveals the meaning of qualitative field data (Moleong, 2023). Meanwhile, critical analysis is also used because this research uses the perspective of Islamic education and multiculturalism to examine the conceptualization of Islamic education, multiculturalism, and social conflict, with examples of cases of resolving social conflicts in Sigi Regency. The data analysis stages carried out include: first, data identification by creating a data corpus, second, data reduction by tabulating the reduced data from various types of existing error categories, third, displaying the data and making relevant coding, fourth, concluding the results of the data analysis that has been identified.

3. FINDINGS AND DISCUSSIONS

The conceptualization of Islamic education based on multiculturalism is an important concept implemented in education to reconcile post-social conflict in Sigi Regency, Central Sulawesi. Here, multicultural-based Islamic education is used as a set of knowledge and values internalized in education to promote harmonious relationships after the conflict. For this reason, the concept of Islamic education practically seeks to restore the meaning of harmony in a positive way so that people can understand the importance of respect and appreciation for differences as important social capital in a conducive social life (Naim & Sauqi., 2021).

Here, it means that Islamic education based on multiculturalism is used as a means of maintaining harmony. The process occurs in an educational environment with objectification of students, so students must be able to respond to differences rationally and positively. Social change that is oriented towards mutual respect and appreciation will also be formed (Wolf, 2016). So that social change in a harmonious society can always be well maintained because knowledge and awareness within the framework of multiculturalism can guide and guide society in behaving in everyday life.

This shows that the education system perceives Islamic education based on multiculturalism as a way to continue building peace, a conducive situation, and provide collective awareness to work together (Raya, 2016). At this point, multicultural-based Islamic education is a medium for reconciliation after social conflict in Sigi Regency. For this reason, it is necessary to explain the flow and mechanism of multicultural-based Islamic education, which is used as a system of knowledge and values in education in schools to maintain harmony in life in the educational world after the conflict in Sigi Regency. The study's basis is Islamic education's perspective, which has a humanitarian spirit, wanting to create a peaceful and mutually respectful social life. On this basis, Islamic education can be important in maintaining good social relations after peace. Islamic education is a shared understanding that emphasizes togetherness, brotherhood, and cooperation to achieve a safe and peaceful social life (Humaidi & Adaweyah, 2021) to create strong social relations and integration (Mustafida, 2021). In this case, the multicultural-based conceptualization of Islamic education developed in education is guided by the following conceptual paradigm.

Islamic Education: Understanding Human Differences

From the perspective of Islamic education, differences in social reality must be addressed wisely and rationally (Dalimunthe, 2022). This means that diversity in people's lives is fitrah or natural. Islam emphasizes respect and respect for differences in social dynamics. Here, Islamic education has a strategic role in anticipating differences as potential conflicts through understanding the values of multiculturalism, with the main foundation being a humanitarian attitude that must be maintained and respected together (Aly, 2020). Islamic education does not deny the existence of differences in a society.

As social creatures, humans have unique characteristics and are different from one another (Ulya & Anshori, 2016).

Uniqueness gives rise to differences, which are then united by mutual respect and appreciation through reconciliation. Reconciliation (based on the spirit of multiculturalism) enables society to rebuild social interaction between fellow citizens. Reconciliation is not only in social and religious relations (Interview with Muhammad Irwan Lapatta, 2022). From here, one of the religiously oriented education systems is Islamic education. Islamic education is an important alternative in overcoming the problems of diversity and differences, which can become a space for conflict to arise. Islamic education is an important means of post-conflict reconciliation in society, which needs to be conceptualized.

This conceptualization of reconciliation is rooted in the differences that occur in social dynamics, forming different beliefs and views in a natural society (Raya, 2016). For this reason, Islamic education views the importance of humanity in the same belief to realize a harmonious life and relationships. Differences are a necessity that God wants on this earth. Islamic education in the Qur'an recognizes differences and encourages humans to respond wisely. Islamic education is built on differences and teaches its people to respond to all differences peacefully, not with conflict, namely, building a life based on a spirit of togetherness and mutual respect (Harisah, 2021). Islamic education understands the reality of differences as a mercy and blessing. Differences become a source of conflict only for those who do not take them from the reality of life, which cannot possibly exist without diversity (Bhaidhowy, 2020).

From here, Islamic education can be used as a basis for multiculturalism in efforts to reconcile post-social conflict as a solution to maintain a harmonious life in the world of education in Sigi Regency. Islamic education also aligns with the vision of human life, which desires peace, even though humans are socially created with all their differences and diversity (Hanafi et al., 2018). The Qur'an emphasizes that creating humans with all the existing differences was not in vain or accidental. Still, there is a noble wisdom that Allah deliberately prepared for humans who think and can take from Abraham (lessons from these differences (Tafsir, 2020). For this reason, Islamic education can also be used as a means of post-conflict reconciliation to create a peaceful life. This kind of understanding and awareness impacts improving social relations in society, which will positively impact making life safer and more conducive.

Islamic Education: Maintaining Harmonization of Social Relations

As explained previously, Islamic education is based on understanding human and social differences, so this knowledge and awareness can be an important capital in post-social conflict reconciliation. This is what is then done in the world of education. The provision of education based on Islamic education is used to build awareness and attitudes of multiculturalism to stop and close down potential social conflicts that originate from social differences. One of them, awareness of differences, can solve potential hostility caused by societal differences. This is based on an Islamic educational perspective, which views that Islam has an important role in respecting differences to maintain better social relations (Assegaf, 2020).

In the concept of society, as expressed by community leaders, it is clear that social interaction does not always run smoothly and normally in a pluralistic society. Some things sometimes cause friction and differences, but not to the point of conflict. Differences over diverse interests can be resolved through intense communication between community members, one of which is in the scope of education (Interview with Nurdin Datunsolang, 2022). One of the means is communication between people of different religions, which is carried out in an educational context. Here, Islamic education views diversity and religious differences as natural things that must be upheld; it is a spirit of mutual respect and respect between people of different religions.

For this reason, the role of Islamic education in maintaining harmonious social relations begins with a fundamental understanding of human existence as different individuals. This difference is what

makes people's social behavior different. With these differences in aspects of human existence, in the context of social interactions, the attitude of respect and appreciation, which is the basis of Islamic teachings, will effectively stop potential social conflicts in social life. Islamic education conceptually has an important role in maintaining social relations because Islam views and places mutual respect and respect as an important foundation in religious life.

Therefore, Islamic education can be a foundation for reconciliation as a path to peace that must refer to the concepts balance sheet, namely a balanced treatment pattern. This means that humans are substantively different individuals, but still have the potential to be advised or educated well. A good education based on multiculturalism will provide knowledge and attitudes to respect each other's differences. Islamic education can be the main basis for reconciliation after social conflicts in society through the education system in Sigi Regency. It is through this multicultural awareness that treatment between individuals is expressed in a balanced manner. A balance that will provide space for forgiveness between individuals. Understanding and peace are achieved in social harmonization because all parties involved in conflict can communicate well again, thereby creating increasingly harmonious social relations between them, both in personal and social relations (Ibrahim, 2018).

In this regard, the concept of Islamic education places the process of forgiveness as a process of transformation from not wanting to respect and appreciate to an attitude of mutual respect to make peace. In the Qur'an, many verses explain the virtue of people giving forgiveness, and there is not even a verse about the command to apologize. History clearly illustrates that forgiveness as a medium of peace is a basic value and principle that is always maintained and upheld in the teachings of Islamic education (Ramadian, 2024). The success of Islamic education in building a harmonious life can be seen from society's social interaction patterns, which tend to be harmonious.

The spirit of living in harmony after conflict or unrest is always echoed in all areas of life, including education. The aim is to build closer and more intimate relationships among community members. This is the general framework of the local culture of multiculturalism, which becomes a reference for behavior starting from home, family, school, and society. The multicultural values inherent in the lifestyle of brothers, such as inclusivity, togetherness, mutual assistance (*gotong-royong*) and so on, are elements that bind the unique Sigi community because they are justified in customary law and the community's way of life as a local wisdom (multicultural) which becomes a reference for behavior that can be internalized through education (Interview with Ajuddin, 2022). This fact aligns with the concept of Islamic education, which places an attitude of respect and appreciation for local culture that has existed and been passed down from generation to generation. This means that Islam considers local culture and wisdom wealth that must be protected and used to ensure good relations between individuals and society.

It is not surprising that Islamic education regulates social relations that are increasingly harmonious because they are carried out directly and face-to-face in the educational space. The educational space also becomes a means of fostering collaboration between individuals. This is important in establishing good attitudes and harmony, such as cooperation and working together to solve problems. Individuals will also actively participate in every social activity. Community social activities are then carried out together, such as social service activities, clean Fridays, religious studies, etc. People interact with each other and respect each other. Community social relations are getting better and more intensive, and the spirit of brotherhood and togetherness is maintained so that they live in harmony and work together. In the reality of social relations in society like this, it contains the meaning of an attitude of unity in diversity (diversity) and distinctiveness (uniqueness), this attitude encourages them to interact and accept each other's differences (Sari & Najicha., 2022).

Here, Islamic values and teachings implemented in education will be able to change individual knowledge and awareness in viewing differences and diversity. Individuals will position other people who are different not only in terms of respect and appreciation, but also position them in justice. This

principle of justice positions relationships between individuals through synergistic relational relationships. From a synergistic relationship between individuals and society, a harmonious relationship will be created between society. Communities live in relational relationships that support each other and cooperate (Jati, 2013).

The conceptualization of Islamic education means that the potential for social conflict due to differences can be overcome, according to solutions based on Islamic values that underlie multiculturalism (Wolf, 2016). Conceptualizing Islamic education is also important to build reconciliation after social conflict. In reconciliation based on the spirit of multiculturalism, individuals will place all individuals and society in the same position, rights, and obligations, so that no personal or group interests will give rise to conflicts of interest. From here, Islamic education will be able to become an important basis in building harmonious individual and societal relationships.

Islamic Education: Building Localities for Harmony

Not only is it humanely and socially oriented, but Islamic education is also friendly to local culture. Islam perceives locality as a treasure and social wealth that must be guarded and preserved. Whether its form is sustainable, but also its spirit in building a better social life. For this reason, Islam emphasizes the importance of using and empowering localities compatible with Islamic values to build a harmonious social order. From here, Islamic education certainly develops the concept of locality in the harmony of community life.

In this context, one of the important approaches used in reconciliation is locality in the education framework. This approach is also very good and can be accepted by the community, making it easy to reach a peaceful agreement (Interview with Adi Zulfikar, 2022). This approach is based on locality, oriented towards harmonious community relations. Here, Islam positions a life of harmony between humans as one of the important goals in religious life or practice in Islam. To build this harmonious life, human relations in the context of locality must be well maintained so that plurality can be united within the framework of the spirit of multiculturalism.

This confirms that, from the perspective of Islamic education, social reconciliation means efforts to strengthen the values of peace originating from Islam, which can empower local traditions and community beliefs to become the basis for mutual respect and appreciation between communities. This aligns with the concept of Islamic education as a movement, an effort to reorganize Islamic values such as mutual trust (trust), honesty, wisdom, kinship, kinship, social acceptance, and cooperation as the main basis for individuals to behave in everyday life. Building reconciliation with local culture means synergizing the peace authority in Islamic teachings with the local wisdom values of the community. From here, the values of local wisdom in Islamic education bind the social relations of society (Nata, 2020). To create a conducive and peaceful atmosphere in society.

From the perspective of Islamic education, local values are used as a means of improving relations between individuals and society, and improving post-conflict community life (Bintari & Musyarapah, 2023). This can be seen from society's increasingly conducive, safe, and peaceful atmosphere. Islamic and local education can build community attitudes and behavior to respect and empathize with each other in understanding, accepting differences, and working together. The community will also be able to interact and communicate well in building togetherness, brotherhood, and unity (Widiatmaka, 2022). In the conception of Islamic education, the development of local values in people's lives will be able to place individual interests above common interests, creating harmony in life.

The basis of locality (multiculturalism) makes reconciliation in society capable of rebuilding social interaction between fellow citizens, including in education. Reconciliation is not only in social relations, but also religious relations between religious communities (Interview with Nurdin Datunsolang, 2022). Here, Islam regulates harmonious relations between religious believers in social life. It is not surprising that in the context of Islamic education, it also emphasizes the values of mutual respect and respect for

the differences of religious communities. In this context, because religious life cannot be separated from locality, relations between religious communities must also be tied to local community values.

A locality-oriented Islamic education approach will create a peaceful situation for the people of Sigi Regency. This happens because Islamic education: (1) can create local values as a basis for mutual respect and respect for differences between individuals and society; And (2) Local values in cooperation and cooperation can bind differences and diversity. This can happen because the value of locality in the frame of Islamic education essentially places the position of humans as social creatures who have different interests, and with these differences, humans need each other (Ramdhan, 2022). So that an attitude of mutual assistance and cooperation is established. This means that the value of locality in Islamic education is positioned as social capital that can be used to anticipate conflict in society. The social structure, consisting of a framework of values and norms that exist in society, is created in such a way as to maintain balance so that domination and subordination do not occur. This is where Islamic education positions locality as the main capital in building a harmonious community life.

Islamic Education in Social Reconciliation

The conceptualization of Islamic education has placed a harmonious life within a humanitarian, social, and local cultural framework. These three bases have become internationalized concepts in education. From here, the conceptualization of Islamic education with a multiculturalism basis can become a system of knowledge and awareness that regulates the attitudes and behavior of individuals and society in a harmonious relationship. Relationships based on mutual respect and appreciation between individuals and members of society. From here, Islamic education based on multiculturalism became a form of reconciliation after the social conflict in Sigi Regency. Through social reconciliation (in the context of education), people can understand and accept that conflict is a social reality that they must respond to wisely. Conflict is no longer an excuse to commit acts of violence that hurt togetherness and unity. Conflict is a reality in social communities (Interview with Muhammad Irwan Lapatta, 2022).

Through awareness and knowledge of multiculturalism in Islamic education, relations between communities will be well established, and communities will avoid each other's potential that could trigger conflict again. Through Islamic education, reconciliation finds space to plan the future in the context of a harmonious life. The community is starting to forget the past, full of anger, fear, hatred, and violence, towards a new chapter of life that respects and supports each other in creating a safe, peaceful, and united village.

For this reason, Islamic education based on multiculturalism will be able to build reconciliation with social integration mechanisms by accommodating differences. This happens because society is integrated based on mutual agreement between community members, which is built on Islamic values that accommodate human, social, and local values, in the form of mutual agreements that have the power to overcome community differences that can trigger conflict. Potential personal and group conflicts can be identified through: (1) that society is a community consisting of various interconnected elements; (2) that the relationship is mutually influencing and is reciprocal; (3) Even though social integration has not been achieved completely, fundamentally the social system is always changing; And (4) Even though social friction occurs, at a certain level the situation can be resolved (Mahfud, 2023). This identification then forms the basic basis for harmonization based on the values and concepts of Islamic education based on multiculturalism.

Islamic education is also used as a basis for post-conflict reconciliation by coordinating social life units by providing Islamic guidelines or rules regarding how society acts and behaves. These Islamic values then act as a force in making peace and agreeing as the first step in the new relationship created after the conflict. Islamic education becomes a medium for resolving conflicts through awareness of attitudes towards respecting and appreciating differences. For this reason, post-social conflict reconciliation in Sigi Regency greatly emphasizes educational participation. Islam can be an important value system to be taught in an educational context.

This is because the role of education is very strong in the reconciliation process. The success of reconciliation after social conflict was carried out based on the conceptualization of Islamic education. It can be seen that during the reconciliation process, educational activities are used as an important means of building awareness. From here, the reconciliation carried out by the government relies on education, one of which is Islamic education based on multiculturalism. As a result, success in conceptualizing multicultural-based Islamic education can provide positive results in efforts to create a harmonious social life.

Islamic education can also be a means of post-conflict reconciliation in Sigi Regency. Islamic education has also strengthened social cohesion between communities, which unites and maintains harmonious relationships in post-conflict communities. Reconciliation on social grounds has created harmonious social relations, including in the educational sphere (Interview with Riadin, 2022). For this reason, the conceptualization of Islamic education is an important alternative in building harmonious relationships in religious life between communities. From here, the conceptualization of Islamic education can be seen as an important basis for reconciliation that can overcome potential horizontal conflicts (Assegaf, 2020). The conceptualization of Islamic education can be a glue for all elements of society in living a social life together. By its vision, Islamic education plays a role in stopping potential conflicts in diversity and differences in society. Islamic education also became the basis of society's social capital (social capital) to realize peace and social integration.

In Islamic education, the eyes are opened to dialogue between individuals and society to find solutions. This is the beginning of the willingness to create balance for peace so that people can live side by side dynamically and harmoniously. This condition can be achieved because the direction of reconciliation is not just about ending conflict, but can also dynamize community life full of civility and courtesy based on Islamic education. Islamic education will also impact increasing people's insight and understanding regarding respecting differences in human, social, and local dimensions within the framework of Islamic education. Islamic Education can be used as an alternative conflict resolution that can make people aware of the meaning of togetherness.

4. CONCLUSION

Islamic education can be used as an important source and foundation in building education based on multiculturalism. Education that is oriented towards efforts to overcome problems caused by differences in people's lives. From here, Islamic education based on multiculturalism is used as a system and values in building a society that respects each other's differences. This can be seen in post-social conflict reconciliation efforts that occurred in Sigi Regency, which were able to utilize Islamic education as a basis for values in post-conflict reconciliation by developing four important concepts: First, Islamic education understands human differences, which leads to respect for humanity, which is the basis for building multiculturalism. *Second*, Islamic education is used as a basis and guideline for values in maintaining harmonious social relations through mutual respect and respect for social differences. *Third*, Islamic education accommodates local values as values that accommodate cultural differences, so there is an attitude of harmony in cultural diversity. *Fourth*, Islamic education is the foundation for post-conflict social reconciliation. Through these four concepts of Islamic education, Islamic education can place multiculturalism as a foundation in building mutual respect and appreciation in the lives of diverse communities.

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