AVOIDING SOCIAL DISCORD VIA ISLAMIC RELIGIOUS EDUCATION ROOTED IN MULTICULTURALISM ISLAMIC RELIGIOUS EDUCATION

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Keywords:	Abstract
multicultural education; preventing; social conflict; teacher strategy	This study examines the methods used by Islamic Religious Education teachers to instill multicultural values aimed at preventing social conflict among students at SMA Negeri 1 Sigi. Johan Galtung's conflict resolution theory and Albert Bandura's social learning theory act as essential analytical frameworks to comprehend social conflict dynamics and the strategic role of IRE teachers. The study employs a qualitative case study method, gathering data via observation, interviews, and documentation. Data analysis employs the interactive model proposed by Miles and Huberman, with validity assured via triangulation of sources, theories, and methods. The results indicate that Islamic education based on multicultural principles and local knowledge can act as an effective tool not only for avoiding social discord but also for promoting a culture of harmony in a diverse society. This includes thoughtful discussions, incorporating religious values into social settings, fostering a fair educational atmosphere, engaging in interfaith and intercultural initiatives to improve positive interactions among groups, collaborative artistic endeavors that convert conflict into collective creativity, role-playing exercises that prepare individuals for peaceful reactions through practice, enhancing critical thinking and empathy, and demonstrating tolerance along with conflict resolution techniques. Educators engage not just in resolving conflicts (peace-making) but also in promoting a lasting culture of tolerance (peace-building) and ensuring order via inclusive regulations (peace-keeping), serving as role models and supporting inclusive settings (reciprocal determinism). This study provides a model for merging Pancasila values with Islamic education on a national scale and supplies a structure for teaching methods that harmonize religious.

INTRODUCTION

Islamic education is vital for fostering a harmonious multicultural society by embedding values like tolerance, harmony, democracy, unity, compassion, and justice via the education of subjects such as *'aqīdah akhlāq*, fiqh, and Islamic history (Takunas et al., 2024). Educators bear a significant duty to modify teaching materials and develop inclusive classroom settings that address the cultural and religious backgrounds of their pupils (Umar, 2024). Islamic education, rooted in values that highlight respect for diversity, lays the groundwork for promoting tolerance, valuing cultural variety, and enhancing social harmony, as evidenced in the post-conflict scenario of Sigi Regency (Markarma, Djubaedi, Ap, Yusuf, & S, 2025).

Numerous villages participating in the Sigi conflict consist of Binangga and Padende, Binangga and Beka, Rindau and Tulo, Tatura and Marawola, along with Nunu and Tawanjuka. Indeed, there were also conflicts between different hamlets within the same village, as observed in Pombewe Village (Adam, Saude, Malkan, & Rustina, 2020). At its core, the dispute in Sigi Regency is influenced by four primary elements. Initially, the custom of battles between villages was handed down through generations to maintain community pride and identity, strengthened by heroic tales shared with the youth. Secondly, a feeling of group superiority that drives inhabitants to create coalitions and protect their neighborhoods from outside dangers. Third, the regular intake of alcohol, which frequently incites disorder. Fourth, the absence of adequate guidance and mentorship for young people, both in families and through youth organizations (Tressa, 2014).

A demographic mapping focused on cultural identity shows that Sigi's population is diverse, comprising ethnic groups like Kaili, Bugis, and Javanese. Regarding religious affiliation, the population comprises 62.17% Muslims, 36.90% Protestants, 0.84% Catholics, 0.06% Hindus, and 0.04% Buddhists, with a total population of around 224,000 (Darwis, Sasterio, & Samad, 2021). Culturally, Sigi's community primarily consists of the Kaili ethnic group, which maintains several types of local wisdom, such as Nosampesuvu, meaning the enhancement of harmony and family ties; Mosipahami Patuju, representing a form of solidarity, openness to interfaith, cultural, linguistic, and racial diversity, along with respect for newcomers within a fraternal bond (Misnah, Supriatna, & Malla, 2021).

This suggests that the social complexity in Sigi Regency is shaped not just by religious and ethnic variety, but also by the ongoing historical, social, and cultural dynamics that interact within the community's life. In this context, the possibility of conflict can easily emerge if not counteracted by equitable and comprehensive resolution systems. Consequently, an approach grounded in local wisdom is essential for alleviating social tensions. An example of local wisdom is the Molibu tradition, a traditional deliberation forum that the Kaili community has utilized for many years as a method of peaceful and collective conflict resolution (Muhamad, Abdulah, Ariani, & Afdal, 2025).

In Sigi Regency, the reconciliation of social conflict, rooted in restorative justice and guided by cultural leaders, is conducted via both structural and cultural methods. The top-down structural method is enhanced by cultural reconciliation arising from community consciousness (Markarma, Latif, & Adam, 2022). From an educational standpoint, restorative justice contributes to the development of students' character by promoting tolerance to maintain unity and cohesion (Dasopang, Nasution, & Lubis, 2023).

Efforts to restore peace in response to conflict can be achieved through multicultural education, which promotes tolerance among various cultural groups through curriculum changes, training for educators, and community involvement (Mariyono, 2024). In Indonesia, multicultural education necessitates a comprehensive approach, starting with curriculum changes that include values like respect for diverse faiths and beliefs, referred to as brotherhood (*ukhuwah*) and tolerance (*al-tasāmuḥ*). It also entails aiding in the establishment of a serene atmosphere where individuals can practice their faith freely, characterized as a principle of democracy (*al-ḥurriyyah*) and equality (*al-sawiyah*). Moreover, it fosters appreciation, respect, and tolerance for various faiths, while opposing bias stemming from religion, ethnicity, or other distinctions. All of these demonstrate the principles of an inclusive educational system in classroom teaching (Raihani, 2023). Additionally, in implementing multicultural principles in the curriculum and instruction, James A. Banks suggests various methods, such as the contributive, additive, transformative, and social action methods (Sah & Fuad, 2024).

Consistent with the previous statement, Zaenurrahman, via his research, argues that multicultural principles are based on a philosophy that promotes diversity and

fairness in educational services. These values lead to principles like humanism, tolerance, and democracy, which are fostered through an inclusive educational setting, active participation from teachers, and supportive initiatives (Alam, 2023).

Educators are crucial in weaving multicultural values into different subjects to enhance students' comprehension of diversity (Huda, Maftuh, & William, 2023).). In the realm of social conflict, variations in ethnicity, culture, and religion frequently present considerable obstacles in society. Multicultural education is vital in addressing these conflicts by promoting tolerance and collaboration through an inclusive curriculum and intercultural communication (Hadi, Suprapto, Djuita, & Muhtar, 2024).

Regarding social conflict in the Sigi area of Central Sulawesi, there exists a distinctive element that offers a considerable chance for educators and the subject of Islamic Religious Education. The social tensions in this region involve groups that have identical ethnic and religious identities. Nonetheless, routine activities and yearly events promote spiritual togetherness, community connections, and tranquility (Ikram & Khadiq, 2024). At SMAN 1 Sigi, in addition to providing worship facilities that accommodate various religious beliefs and incorporating multicultural content into the curriculum, teachers have also established an arts studio called *Bengkel Seni Tomanuru* to teach local wisdom values such as the traditions of *Molibu*, *Nosampesuvu*, and *Mosipahami Pasituju*.

While numerous studies have underscored the significance of multicultural education and the role of educators in promoting tolerance in diverse societies, research specifically focused on the execution of multicultural Islamic Religious Education in averting social conflict within schools, especially in conflict-sensitive regions like Sigi Regency, is still scarce. Additionally, although SMAN 1 Sigi has shown commendable efforts like offering interfaith worship spaces and incorporating local values via its arts studio, limited research has systematically investigated how Islamic Religious Education at the institution specifically aids in fostering students' tolerant character and reducing potential social conflicts. Consequently, it is essential to investigate more deeply the learning tactics used, the difficulties encountered by educators, and their effects on relationships among students within the framework of community diversity and social interactions.

METHODS

This study employs a qualitative approach using a case study design to gain an in-depth understanding of multicultural-based Islamic religious education as a means of preventing social conflict at SMAN 1 Sigi. The research site was selected based on several considerations, particularly its social and geographical context, as SMAN 1 Sigi is situated within a region marked by a history of social conflict and ethnic diversity. Moreover, the school has demonstrated concrete initiatives in integrating multicultural values into its educational activities. These include the provision of interfaith worship facilities, the incorporation of multicultural content in classroom instruction, and the establishment of an arts workshop that teaches local wisdom values through cultural traditions such as *Molibu*, *Nosampesuvu*, and *Mosipahami Pasituju*.

Data were gathered by directly watching classroom behavior, teacher-student interactions that demonstrated respect for diversity, the use of instructional media that fostered inclusive values, and the participation of the larger school community in creating a multicultural environment. Additionally, in-depth interviews were done with 11 important informants, such as the headmaster, the vice principals for curriculum and student affairs, two supervisors of the school's art workshop, the guidance and counseling instructor, four IRE instructors, and two student council advisors. In addition to official school records, activity reports and archives, visual documentation, school statistical data, and other supporting materials like meeting minutes, pertinent academic publications, brochures, and pamphlets pertaining to the school's multicultural initiatives, documentation analysis was also done.

The Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing or verification, was used to analyze the data (Miles, Huberman, & Saldaña, 2020). By identifying multicultural themes and connecting informant insights to Galtung's conflict resolution principles, data were condensed. To guarantee consistency and relevance, findings were presented through emerging field patterns and confirmed using source, method, and theory triangulation. Using triangulation of sources, methods, and theories, a data validation procedure was put in place (Sylvester Donkoh & John Mensah, 2023). Triangulation mixes several approaches to study a phenomena from various angles in order to achieve a more complete and trustworthy understanding (Norman K. Denkin, 2007). This investigation used source triangulation by including several informants from various origins inside

the school environment. To apply methodological triangulation, we used document analysis, in-depth interviews, and non-participant observation. Theoretical triangulation involved analyzing current literature and using both conflict resolution theory and social learning theory to fully interpret and validate the results.

RESULT AND DISCUSSION

Social Conflict at SMA Negeri 1 Sigi

SMA Negeri 1 Sigi serves as a vivid reflection of cultural diversity, inhabited by students from various ethnic backgrounds such as Kaili, Javanese, Bugis, and other migrant communities. Amidst the dynamic social interactions, differing backgrounds, and the pressures of the educational environment, social conflict emerges as an inevitable phenomenon. Nevertheless, according to the Vice Principal for Student Affairs, the conflicts occurring within the school are generally considered to be minor in nature (Standar, 2025). These conflicts are typically triggered by seemingly trivial matters, such as differences of opinion, negative external influences, or jokes laced with stereotypes related to accents and daily habits, which can provoke interpersonal tension.

Johan Galtung classifies violence into three primary types: direct violence, structural violence, and cultural violence. Direct violence takes place when an individual purposefully and openly inflicts harm on another person. Structural violence originates from inequalities ingrained in social systems, resulting in the unfair allocation of resources and power. Cultural violence serves to legitimize or rationalize other types of violence via deceptive symbols, beliefs, or ideological frameworks(Ragandang, 2024a).

The three forms of violence described by Galtung have the potential to manifest themselves in pupils' everyday interactions in a multicultural school environment like SMA Negeri 1 Sigi. Verbal statements that include stereotypes or ridicule of particular cultural identities might be considered forms of symbolic or cultural violence, even if physical assault is uncommon. Additionally, structural violence can result from unfair treatment or access due to a school's social organization that is insensitive to cultural diversity.

Direct violence in SMA Negeri 1 Sigi is evident in apparent interpersonal conflicts, such as arguments over seating or personal property, the use of insulting nicknames, and disagreements caused by misunderstandings or stereotypical jokes

(Sabri, 2025). When students feel belittled or when their rights to personal space or belongings are violated, these actions are both physical and verbal expressions of tension that cause direct harm to others (Nurhaerana, 2025).

In factors contributing to conflict, like academic rivalry and impressions of inequitable distribution of group work, structural violence is manifest. A type of covert injustice is fostered by an educational system that places a strong emphasis on fierce competition and practices that are seen as unfair in job delegation (Irnawati, 2025). This kind of structural violence restricts possibilities for some students, who may feel that their ideas or contributions are undervalued, resulting in annoyance or structural academic pressure that fosters conflict (Lasmana & Sripokangkul, 2024).

Stereotypical jokes about accents and everyday behaviors, as well as a propensity for exclusivity, are examples of cultural violence. Both direct and structural types of violence are legitimized and reinforced by cultural norms, values, and assumptions, such as ethnic stereotypes, values that promote homogeneity, and the notion that some accents are odd or humorous. The development of conflict is nurtured by a culture that has not completely eradicated prejudice or exclusivity (Irnawati, 2025).

In the event of potential disagreements, SMA Negeri 1 Sigi does not stand idly by. Rather, by internalizing multicultural ideals such as humanism, inclusiveness, tolerance, democracy, collaboration, and fraternity, the school actively creates conflict prevention and resolution strategies. Through a multicultural-oriented teaching method, these values are concretely integrated into the everyday practice of Islamic Religious Education rather than just being normative discourse (Mashuri et al., 2024a). As The basic tenet of this strategy, as one of the teachers at the school put it, is to promote respect for diversity and equal rights for all children, irrespective of their racial, religious, or socioeconomic backgrounds (Supardin, 2025).

The integration of multicultural principles into the curriculum, which promotes a multicultural perspective, is reinforced by its implementation (Mashuri, Pettalongi, Nurdin, Paozia, & Yusran, 2022). One of the teachers of Islamic Religious Education (IRE) (Sabri, 2025), said that diversity should be seen as a learning environment filled with human values rather than a source of conflict. This viewpoint is based on the words of Allah in Surah Al-Hujurat, verse 13, which stresses the necessity of mutual comprehension between nations and tribes. Additionally, the instructor emphasized the

indigenous knowledge of the Sigi community, especially the ancient figure of Tomanuru, who is revered as a representation of feminine wisdom in instruction harmony. These local values are subsequently reconciled with Islamic ideals of justice (*al-'adālah*) and fraternity (*ukhuwah*).

The notion of self-efficacy, where environment, personality, and behavior are interconnected and have a mutual impact on individual conduct, also affects social conflict (Bandura, 1977) The diverse and energetic atmosphere at SMA Negeri 1 Sigi provides both a source of friction and a venue for social learning (Irnawati, 2025). Ethnic origin and family values influence how students see and react to conflicts, which might be caused by variations in communication styles and rivalry among students. In addition, student actions are both influenced by and have an impact on their surroundings and social confidence, regardless of whether they are conflict-inducing, such as teasing or dominance, or collaborative (Sapati, 2025). In this context, the school plays a crucial role in shaping students' positive beliefs to engage with diversity constructively.

According to Bandura, conflict-related aggression does not solely arise from individual impulses, but is shaped through the interaction between environmental, personal, and behavioral factors (Bandura & Ribes-Iñesta, 1976). At SMA Negeri 1 Sigi, forms of conflict often emerge covertly such as through stereotypical jokes or dominant behavior which are frequently overlooked as acts of aggression due to varying social labels among students. To address these potential conflicts, the school fosters a collaborative environment that strengthens students' self-efficacy by integrating multicultural values into both the curriculum and school activities.

The implementation of these values does not remain at the theoretical level but is actualized through programs such as the *Bengkel Seni Tomanuru* (BST). In this activity, students not only learn about the concept of diversity but also engage directly in cross-cultural and interfaith collaboration within an educational and participatory environment (Ermayanti, 2025). In this way, SMA Negeri 1 Sigi transforms diversity into a dynamic learning space and serves as a social laboratory that cultivates mutual understanding, respect for differences, and the construction of social harmony.

To comprehensively understand the social conflict at SMA Negeri 1 Sigi, the researcher presents the following summary table of the findings on social conflict dynamics:

No	Analytical Category	Triad of Violence	Self-Efficacy	Case Study at SMAN 1
1	Direct Violence	Observable physical/verbal conflicts causing immediate harm	- A multicultural interaction environment may trigger social friction - Behaviors such as mocking, dominance, or verbal aggression may arise. - A lack of awareness regarding the impact of one's speech contributes to conflict.	- Disputes over seating or shared facilities. - Use of discriminatory nicknames based on ethnicity, religion, or race (e.g., "the dark one"). - Stereotypical jokes targeting accents or cultural habits.
2	Structural Violence	Systemic inequalities in resource distribution	- An environment shaped by non-inclusive school policies. - Competitive behavior in academic settings. - Individual frustration resulting from perceived inequalities.	- Perceived unfairness in group task distribution. - Grade competition that triggers stress. - Initial lack of multi-faith worship facilities.
3	Cultural Violence	Norms/values justifying other violence forms	- Deep-rooted ethnic or religious stereotypes - Joking behavior with underlying bias - Students' personal prejudices	- Ethnic stereotypes (e.g., "Sulawesi people are harsh"). - Exclusivity within homogeneous groups. - Family values that lack tolerance

Table 1: Dynamics of Social Conflict at SMA Negeri 1 Sigi
Source: Primary Data at SMAN 1 Sigi, 2025.

This table analyzes conflict at SMA Negeri 1 Sigi through three dimensions. Direct violence was manifested in overt conflicts such as disputes over facilities or the use of discriminatory nicknames (e.g., *"the dark one"*). From Bandura's perspective, these are triggered by a multicultural environment prone to friction and by behaviors such as verbal teasing or dominance. Structural violence was reflected in systemic injustices, including unequal group task distribution and excessive academic competition. According to Bandura's framework, contributing factors include environmental elements (e.g., school policies), competitive behavior, and personal frustration resulting from inequality. Cultural violence emerged through norms that legitimize prejudice, such as ethnic stereotypes (e.g., *"Sulawesi people are harsh"*) or exclusivity within homogeneous groups. This form of violence is shaped by personal attitudes, stereotypical humor, and a cultural environment that internalizes bias.

Strategies of IRE Teachers in Preventing Social Conflict

Using Johan Galtung's theory of peace, which divides conflict resolution strategies into three models: peace-making, peace-keeping, and peace-building, one can examine the tactics that IRE teachers utilize to avoid social conflict. Each model prioritizes a different aspect of peace: peace-making prioritizes mediation and discussion as ways to end active conflicts; peace-keeping focuses on maintaining order and preventing direct violence; while peace-building focuses on changing underlying structural and cultural conditions in order to eradicate the underlying causes of conflict in a sustainable manner. (Galtung, 1975). The relationship among these three approaches can be illustrated in the following figure:
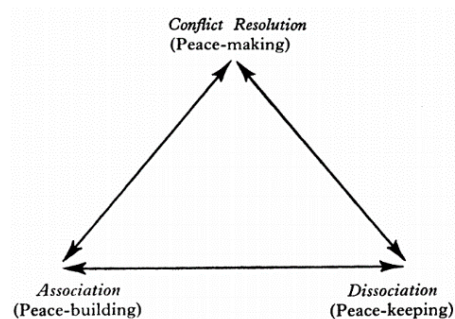

Figure 1: Conflict Resolution and the Quest for Peace, data is adopted from the article titled "Conflict Theory and the Palestine Problem" in the *Journal of Palestine Studies*, Volume 2, 1972 - Issue 1, p. 49.

The first step in peace-making is to create a calm atmosphere as soon as a conflict starts to surface, before it gets worse. The most efficient method of achieving peace at this point is via a negotiation process between groups with conflicting interests (Ragandang, 2024). Through a variety of techniques, including reflective discussion—where teachers use dialogical methods to address interpersonal conflicts among students, such as conflicts resulting from jokes about religious practices—the IRE teaching approach is implemented in the peace-making method at SMAN 1 Sigi. In these cases, instructors urge pupils to consider the meaning of verse 13 of Surah al-Ḥujurāt, which highlights the significance of pluralism and the value of rahmatan lil 'ālamīn as a basis for mutual respect. Furthermore, teachers employ methods to incorporate sacred texts into social settings by linking Qur'anic verses, such as Surah al-Mā'idah verse 8, which emphasizes the importance of honesty, to students' everyday problems, such as disputes over shared school resources or cheating.

The next step after a peace pact has been achieved is to put its clauses into effect in order to maintain a peaceful environment. This stage is known as peacekeeping. The

term refers to a set of protective actions in which all parties intentionally recognize their adherence to the agreement and take deliberate steps to maintain it, thereby acting as a preventative and reactive measure against the development of future conflicts (Galtung, 1996).

The provision of fair amenities and legislation, such as guaranteeing access to religious sites for all religious groups and enforcing classroom standards that forbid behavior that degrades the beliefs of others, is a tangible manifestation of peacekeeping. Additionally, extracurricular activities like "Kemah Temu Organisasi" and "One Bench, Different Faiths" help students interact directly with diversity and develop mutual respect, thereby enhancing intercultural and interfaith encounters. These actions are based on the local cultural ideals of mosipahami pasituju (mutual understanding and agreement), representing nosampesuvu (we are all brothers and sisters), and nosarara nosabatutu (we are all kin and united).

Peace-building is an essential and necessary step in the conflict resolution process after the peacekeeping phase. This stage, which involves addressing underlying root causes, rebuilding communication channels between parties, and restoring physical and social infrastructure destroyed by conflict, is inherently long-term, according to Johan Galtung. Bartolucci uses a similar framework to highlight that post-conflict reconstruction must be comprehensive, including the restoration of social order, the rehabilitation of ruined infrastructure, and the treatment of psychological trauma in the impacted communities. Peace-building not only eliminates violence but also lays the groundwork for the actualization of a strong and sustainable positive peace by substituting shared understanding for contradictory presumptions and strengthening integrative components(Bartolucci, 2024).

The various long-term educational programs intended to promote a culture of tolerance and social cohesion demonstrate the practice of peace-building at SMAN 1 Sigi. One such approach is the implementation of an integrative curriculum, where multicultural values are ingrained inside IRE through initiatives such as "Interfaith Exemplary Stories," in which Muslim students showcase inspiring local figures, and "BST Bengkel Seni Tomanuru," an artistic collaboration that combines indigenous cultural symbols with Islamic ideals. Local wisdom and religious values are also blended to foster participatory democracy; for example, the Medina Charter is transformed into a "Class Social Contract" that integrates the Kaili tradition of mosehe (customary

deliberation), the Molibu tradition, and Qur'anic values from Surah Ali 'Imran verse 159. The Class Social Contract is a collaborative effort by pupils of various faiths.

The "Tomanuru Art Performance" initiative at SMAN 1 Sigi shows how the Problem-Based Learning (PBL) method may be used to mediate conflicts between religious values and indigenous cultural practices in a multicultural community. The Tomanuru custom is a component of a religious system that revolves around a wise and righteous woman who was sent to the land of Tadulako to accompany Tomalanggai, the ancestor of the Kaili people. In this setting, Tomanuru represents the dignity of women and provides indigenous knowledge about customary laws and traditions (Syamsuddin Hi. Chalid, M. Djafar DM, & Dahlia Syuaib, 1985).

The learning process started with field research through literature reviews on Kaili customary traditions and Islamic studies, incorporating scriptural evidence (dalil naqli) such as Surah an-Naḥl: 125 and Hadiths that emphasize the importance of wisdom, while simultaneously adhering to local principles such as al-sawiyah (the balance of nature). Students created solutions through this investigation that both maintained the cultural heart of Tomanuru and adhered to Islamic principles, such as the ban on shirk. The transformation of traditional rituals into academically directed art performances, with the goal of maintaining the community's multicultural cultural values, was a major creative breakthrough. By attempting to logically explain the symbolic meanings of the rites, these performances aimed to promote interreligious understanding.

IRE instructors, who are responsible for imparting Islamic values as educators, play a key role in internalizing the tenets of multiculturalism within the learning process, especially in initiatives aimed at preventing and managing social conflict within the environment of SMAN 1 Sigi. Additionally, IRE teachers employ a range of approaches to address possible social disputes between students, emphasizing the importance of pluralism, promoting moral development, and fostering a culture of peace based on religious values and indigenous knowledge.

The integration of multicultural principles into the IRE curriculum is one of the most important strategies. The process of bringing together disparate components in the physical, social, and cultural realms is referred to as this integration (Fajar Riyanto, 2013; Nasution S, 1993). The actualization of multicultural values is, in fact, fostered via a moral reasoning strategy, in which students are confronted with ethical dilemmas that

mirror value-based disputes, ranging from simple to complicated topics. This procedure is organized hierarchically to promote critical analysis, empathy, and decision-making that is based on social norms and religious principles.

IRE teachers at SMA Negeri 1 Sigi implement a case-based learning approach that reflects the realities of diversity and moral conflict. Structured discussions are conducted in heterogeneous groups across religious and ethnic lines, guided by reflective questions that connect students' moral choices to Islamic teachings, such as Surah Al-Mā'idah verse 8 and prophetic traditions emphasizing honesty and justice. This approach aligns with James A. Banks' contributions model, as elaborated by Mashuri, which highlights the importance of integrating multicultural content into instructional materials to shape students' attitudes (Mashuri et al., 2024b) IRE teachers also draw on universal ethical principles such as justice, responsibility, and mutual trust in designing an inclusive curriculum.

Value-based role-playing simulation is the next efficient approach. With this approach, students simulate situations that involve conflicts of values, such as the conflict between religious devotion and state law compliance, and work together to develop solutions that prioritize the values of justice, tolerance, and the common welfare. This paradigm supports Albert Bandura's social learning theory (Albert Bandura, 1971), which highlights the importance of learning through observation, modeling, and positive reinforcement of behavior. Through practices like peaceful discussion, acceptance of variety, and the establishment of interfaith discussion forums like the "Wisely Different," the process embodies fundamental Islamic principles including ukhuwah (brotherhood), sulh (reconciliation), tasāmuḥ (tolerance), 'adālah (justice), and al-ḥurriyyah (freedom).

Additionally, cooperative and conversational learning approaches are used to promote interfaith understanding. Students are taught to think rationally, critically, and inclusively on delicate subjects like extending holiday greetings across religious lines, drawing on Qur'anic guidance from Surah Al-Ḥujurāt:13 and prophetic traditions on compassion. The method of behavior modeling is also used by Islamic Religious Education teachers at SMA Negeri 1 Sigi to act as role models. The "One Table, Different Faiths" curriculum encourages teachers to promote education and establish interfaith study groups in order to foster brotherhood and mutual trust between students.

Multicultural value-based extracurricular activities, such as "Jurnaltik SMANSASI" and "Bengkel Seni Tomanuru," serve as important platforms for expressing cultural richness and deconstructing stereotypes through creative and collaborative media. The term *Tomanuru* itself symbolizes a wise female figure in Kaili mythology, revered as a guardian of harmony (Dewi, 2022). These art projects and cultural activities strengthen student solidarity within the framework of inclusive Islamic values.

Social activities, such as environmental care initiatives, are also integrated as tangible expressions of multicultural values in action. These projects demonstrate that appreciation for diversity can be manifested through collaborative, real-world efforts, not merely within normative discourse. Collectively, these strategies reflect a *peace-building* approach within Galtung's framework, whereby Islamic Religious Education teachers cultivate a long-term culture of peace through pedagogical processes that enhance students' self-efficacy. As articulated in Bandura's theory (Bandura, 1977), environment, personal factors, and behavior interact reciprocally in shaping character. The multicultural ecosystem at SMA Negeri 1 Sigi, supported by all educational stakeholders, plays a significant role in nurturing a generation that is not only tolerant but also actively committed to maintaining social peace.

A framework known as reciprocal determinism is based on Albert Bandura's social learning theory, specifically the notion that moral character and tolerant attitudes are formed via the reciprocal interaction between environment, personal factors, and behavior (Woodcock & and Tournaki, 2023). A multicultural school environment can be seen as essential in promoting good social conduct. This atmosphere, which is fostered by open spaces for discussion, interfaith collaborative initiatives, and an inclusive curriculum, offers good stimulation that encourages prosocial behavior. Additionally, it improves students' personal traits like religious beliefs, inclusive perspectives, and empathy for various identities.

Additionally, IRE educators help students build their self-efficacy, which is their belief in their capacity to handle conflicts calmly. Students are taught to take on the role of conflict resolvers through methods like role-playing simulations, moral reasoning activities, and behavior modeling, in which they are exposed to real-world examples from teachers or community leaders. Students gain confidence in their ability to positively impact their social environment when they are able to actively and

successfully play these roles. Bandura (Bandura, 1977), argues that self-efficacy is essential for sustaining long-term prosocial conduct and is a fundamental component in building a generation that is tolerant, resilient, and proactive in promoting social peace.The relationship between conflict resolution theory, social learning, and the strategies employed by IRE teachers at SMAN 1 Sigi can be illustrated through the following diagram:
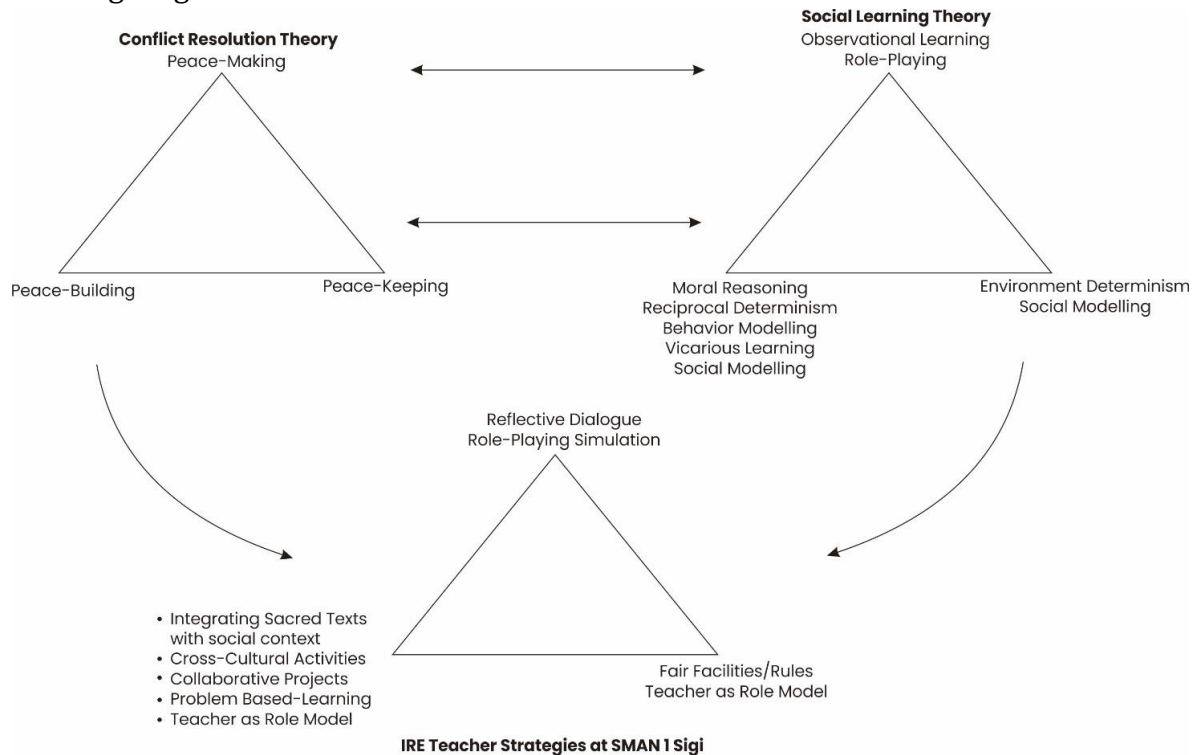

Figure 2: Comparison diagram consist of conflict resolution theory, social learning theory and teacher strategies at SMAN 1 Sigi.

CONCLUSSION

The conflict analysis at SMA Negeri 1 Sigi shows that violence takes three forms: direct violence, which is seen in discriminatory verbal exchanges brought about by multicultural tensions and domineering behavior; structural violence, which is seen in systemic inequalities caused by non-inclusive policies and intense academic competition; and cultural violence, which is rooted in norms and stereotypes that justify prejudice and group exclusivity. Islamic education, which is based on local knowledge and multicultural ideals, is essential in combating these three forms of violence. Teachers utilize a range of methods, such as modeling tolerant and conflict-resolving behavior, fostering empathy and critical thinking, integrating religious values into social settings, establishing a fair classroom atmosphere, engaging in interfaith and

intercultural activities, conducting collaborative art projects, using role-playing simulations to practice peaceful responses, and engaging in reflective dialogue. By using role modeling (social modeling) and the reinforcement of an inclusive environment (reciprocal determinism), teachers serve as agents of peace by stopping conflict, peace-keeping by upholding order through inclusive rules, and peace-building by promoting a long-term culture of tolerance. The results provide a pedagogical plan for incorporating Pancasila values with Islamic educational practices at the national level. The research adds to theoretical and practical frameworks that promote multicultural coexistence and religious identity in the international conversation. Targeted teacher training, structurally inclusive policies, and localized e-learning models are suggested as practical measures for reducing social conflict in schools.

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