ISLAMIC EDUCATION AS A SOCIAL INSTITUTION IN SOCIAL CHARACTER FORMATION AND INCLUSIVE HUMAN DEVELOPMENT: A LITERATURE REVIEW

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Abstract

Inclusive human development emphasizes not only economic capacity or individual skills, but also the quality of social relations, inclusive attitudes, and the ability to live together in diversity. Amidst rising intolerance, identity conflicts, and weakening social solidarity, Islamic education has strategic potential as a social institution that shapes social character based on the values of justice, empathy, tolerance, ukhuwah (brotherhood), deliberation, and social responsibility. This study aims to synthesize academic literature related to the role of Islamic education in shaping social character and its contribution to inclusive human development. The method used is a Systematic Literature Review (SLR) with descriptive-qualitative analysis of 12 recent studies in the 2016–2026 period from reputable national and international journals and research reports. The results show that Islamic education is capable of internalizing moral and social values through curriculum, social interaction, and institutional culture, as well as developing social capabilities such as empathy, cooperation, and appreciation for diversity. However, the application of social values is often limited to passive tolerance and normative approaches, so that active involvement in social justice is not yet optimal. These findings emphasize the need to reposition Islamic education from merely shaping individual piety to building an inclusive, civilized collective social character oriented towards substantive social solidarity, while also providing conceptual guidance for the development of Islamic education policies and practices.

Keywords: *Islamic Education, Inclusive Human Development, Social Character.*

Abstrak

Pembangunan manusia inklusif tidak hanya menekankan kapasitas ekonomi atau keterampilan individual, tetapi juga kualitas relasi sosial, sikap inklusif, dan

kemampuan hidup berdampingan dalam keberagaman. Di tengah meningkatnya intoleransi, konflik identitas, dan melemahnya solidaritas sosial, pendidikan Islam memiliki potensi strategis sebagai institusi sosial yang membentuk karakter sosial berbasis nilai keadilan, empati, toleransi, ukhuwah, musyawarah, dan tanggung jawab sosial. Penelitian ini bertujuan mensintesis literatur akademik terkait peran pendidikan Islam dalam pembentukan karakter sosial dan kontribusinya terhadap pembangunan manusia inklusif. Metode yang digunakan adalah Systematic Literature Review (SLR) dengan analisis deskriptif-kualitatif terhadap 12 penelitian terkini dalam rentang tahun 2016–2026 dari jurnal nasional, internasional, dan laporan penelitian bereputasi. Hasil penelitian menunjukkan bahwa pendidikan Islam mampu menginternalisasi nilai moral dan sosial melalui kurikulum, interaksi sosial, dan kultur institusi, serta mengembangkan social capabilities seperti empati, kerja sama, dan penghargaan terhadap keberagaman. Namun, penerapan nilai sosial masih sering terbatas pada toleransi pasif dan pendekatan normatif, sehingga keterlibatan aktif dalam keadilan sosial belum optimal. Temuan ini menegaskan perlunya reposisi pendidikan Islam dari sekadar pembentukan kesalehan individual menuju pembangunan karakter sosial kolektif yang inklusif, berkeadaban, dan berorientasi pada solidaritas sosial substantif, sekaligus memberikan arahan konseptual bagi pengembangan kebijakan dan praktik pendidikan Islam.

Kata Kunci: Pendidikan Islam, Pembangunan Manusia Inklusif, Karakter Sosial.

A. Introduction

Human development in the contemporary global era is no longer understood solely as an increase in economic capacity and individual skills, but also as a process of forming quality social relationships, inclusive attitudes, and the ability to live side by side in diversity (Akour & Alenezi, 2022; Mulyono, 2025). The rise of identity-based social conflicts, intolerance, and the weakening of social solidarity in various levels of society indicate serious problems in the formation of citizens' social character (Febriansyah et al., 2024; Setiawan & Handayani, 2025). This phenomenon confirms that human development requires a strong foundation of social values and ethics, not just material or cognitive achievements.

In the context of Indonesia's plurality and multiculturalism, education plays a role as a strategic social institution that transmits values, shapes collective consciousness, and reproduces a civilized social order (Anjani et al., 2025). Islamic education, as an integral part of the national education system, normatively and historically embodies social values such as justice, ukhuwah (brotherhood), musyawarah (deliberation), social responsibility, and concern for others (Ananda et al., 2025; Sulaeman et al., 2025). However, various studies show that the practice of Islamic education is still often reduced to normative-dogmatic teaching that emphasizes ritual and individual moral aspects, while its social function as an institution that shapes social character and community cohesion has not been studied comprehensively and systematically (Minan et al., 2025; Pangeran et al., 2025).

In sociological terms, education not only serves as a means of transferring knowledge, but also as a mechanism for socializing values, internalizing norms, and shaping the social consciousness of students (Firmansyah et al., 2025; Putra et al.,

2024). Islamic education has a unique position because it combines theological and social dimensions in a single framework of teachings (Rawanita & Walidin, 2025; Utama et al., 2025). Therefore, Islamic education has great potential to contribute to the formation of a social character oriented towards solidarity, inclusiveness, and justice as the foundation for inclusive human development. However, the literature discussing this role is still scattered, fragmented, and has not been systematically synthesized.

Previous studies have examined Islamic education in relation to the character and moral development of students (Daryanto & Ernawati, 2024; Jamil, 2024; Khasanah, 2023; Rusiani et al., 2024). These studies generally affirm the effectiveness of Islamic education in instilling religious values and personal moral awareness, but they are still limited to individual and normative dimensions. Other studies link Islamic education to multiculturalism, tolerance, and religious moderation, emphasizing the importance of Islamic education in building inclusive attitudes (Arikarani et al., 2024; Ikhwan et al., 2023; Suryadi, 2022). However, most of these studies focus more on pedagogical aspects or curriculum policy, without analyzing Islamic education as a social institution that shapes social character through the process of value socialization.

Meanwhile, studies on inclusive human development have been developed more in the disciplines of development economics and general social sciences, with an emphasis on welfare, social participation, and equal access (Agustin, 2020; Maryam & Irwan, 2022). The integrative relationship between Islamic education, social character building, and inclusive human development has rarely been studied comprehensively, especially through a literature synthesis approach that can systematically map patterns, trends, and key findings.

Based on an initial review of the literature, this study identifies a conceptual gap in the form of a lack of systematic studies that integrate Islamic education as a social institution, social character building, and inclusive human development into a single sociological analytical framework. The novelty of this study lies in its attempt to present a comprehensive synthesis of previous research results through a Systematic Literature Review (SLR) approach, thereby shifting the focus of the study from individual character to social character as an indicator of the success of Islamic education in supporting inclusive and civilized human development.

Using a literature review approach and SLR method, this study aims to systematically review and synthesize relevant academic literature on the role of Islamic education as a social institution in shaping social character and inclusive human development. Specifically, this study aims to: (1) identify the social values developed in Islamic education; (2) analyze the mechanisms of value socialization in Islamic education as a social institution; and (3) formulate the contribution of Islamic education to the formation of inclusive attitudes, social solidarity, and humanitarian awareness based on the findings of previous studies.

This study is expected to provide theoretical and practical contributions. Theoretically, this study enriches the study of Islamic education sociology through a synthesis of literature that integrates the concepts of Islamic education as a social institution, social character, and inclusive human development. Practically, the results of this study can serve as a conceptual reference for educators, managers of Islamic educational institutions, and policy makers in formulating Islamic education policies and models that are oriented towards the formation of an inclusive,

tolerant, and civilized social character.

B. Research Method

This study uses a literature review approach with the Systematic Literature Review (SLR) method. The SLR method was chosen because it allows researchers to systematically, transparently, and replicably search, sort, and analyze literature to gain a comprehensive understanding of Islamic education as a social institution, particularly in its role in shaping social character and its contribution to inclusive human development from a sociological perspective. Unlike narrative literature studies, SLR emphasizes structured procedures in identifying, evaluating, analyzing, and synthesizing relevant academic findings, thereby producing conclusions that are stronger methodologically and argumentatively. (Cabrera & Cabrera, 2023).

The data sources in this study were derived from various academic documents relevant to the focus of the study, including: Scientific articles published in reputable national and international journals, particularly those indexed by Scopus, Web of Science (WoS), Google Scholar, and SINTA, with topics on Islamic education, social character, character education, sociology of education, and inclusive human development; Textbooks and scientific works of reference in the fields of Islamic education, educational sociology, and human development studies that discuss theories, concepts, and analytical frameworks regarding education as a social institution and the formation of social character; Research reports and academic documents from educational and research institutions that examine the role of education in building values of inclusiveness, social solidarity, justice, and social cohesion.

Data collection was carried out systematically and structurally through several main stages in accordance with SLR procedures. First, source identification, which involved searching academic literature through predetermined databases using relevant keywords, such as Islamic education, social character, inclusive human development, sociology of education, and character formation, as well as a combination of Boolean operators (AND, OR). Second, literature selection, by applying inclusion and exclusion criteria, including the relevance of the theme to the research focus, the academic credibility of the source, the publication time frame of the last ten years, and the theoretical contribution to the study of Islamic education as a social institution. Third, analysis and synthesis of literature, namely grouping selected studies based on main themes, theoretical perspectives, research contexts, and findings related to the mechanisms of value socialization, social character formation, and the contribution of Islamic education to social inclusiveness. Fourth, interpretation of findings, by comparing and integrating the results of previous studies to identify patterns, trends, and gaps in studies that have not been widely explored in the literature.

Data analysis in this study was conducted using a descriptive-qualitative approach with content analysis techniques. Each piece of literature was analyzed in depth to identify key concepts, theoretical frameworks, and main findings related to Islamic education as a social institution, social character building, and inclusive human development. The results of the analysis were then synthesized conceptually to build a comprehensive understanding of how Islamic education functions as a social institution that plays a transformative role in shaping inclusive attitudes, social solidarity, and humanitarian awareness.

C. Results and Discussion

Results

The literature search was conducted in reputable academic databases such as Scopus, Web of Science, Google Scholar, as well as national journals and research reports indexed by SINTA. The search period focused on publications within the last 10 (ten) years (2016–2026) to ensure that the literature used was current and relevant to the latest developments in research on Islamic education, social character building, and its contribution to inclusive human development from a sociological perspective. Based on this description, the research data is presented in the table below.

Table 1. Summary of Systematic Literature Review Results on Islamic Education, Social Character, and Inclusiveness

No.	Research Title (Year)	Research Focus	Findings	Source/Link
1	Pendidikan Sosial Berbasis Islam: Pendekatan Terpadu dalam Membangun Karakter dan Persatuan Masyarakat (2025)	Islamic-based social education, community character	Islamic social education strategies are important for shaping a united character in facing contemporary challenges	https://jer.or.id/index.php/jer/article/view/2177
2	Pendidikan Inklusif Sebagai Wujud Ajaran Islam dalam Membentuk Karakter dan Keberagaman di Kelas (2025)	Inclusive values in Islamic education	The integration of Islamic values in inclusive education strengthens empathy, tolerance, and an attitude of respect for diversity	https://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/qosim/article/view/936
3	Aktualisasi Pendidikan Karakter Dalam Pendidikan Islam Inklusif (2025)	Inclusive character education based on Islamic values	Inclusive education produces students whose characters consistently manifest moral and social values in their lives	https://pusdikra-publishing.com/index.php/josr/article/view/2717
4	Peran Pendidikan Islam dalam Membentuk Karakter, Multikultural dan Sosial yang Harmonis (2025)	Islamic education, multicultural and social character	Islamic education is capable of instilling tolerance, appreciation of diversity, and an attitude of peaceful coexistence	https://jurnal.stikes-ibnusina.ac.id/index.php/IHSANIKA/article/view/2549
5	Konsep dan Implementasi Pendidikan Islam Inklusif Multikultural (2025)	Inclusive-multicultural Islamic education	The values of tolerance, humanism, empathy, and openness are effectively formed through inclusive-multicultural Islamic	https://jurnal.mediaakademik.com/index.php/jma/article/view/3323

			education	
6	Inklusi Sosial dan Pendidikan Multikultural dalam Pendidikan Islam (2023)	Islamic education, social inclusion	Multicultural Islamic education is rich in human values and harmonious living in a pluralistic society	https://jurnal.stik-kendal.ac.id/index.php/istifkar/article/view/76
7	Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies (2025)	Islamic education and social character in the digital age	Islamic education effectively enhances religiosity and social character in the face of modern social change	https://journal.staihubbulwathan.id/index.php/alishlah/article/view/6579
8	Social Interaction and Character Education in Islamic Schools (2025)	Social interaction and Islamic character education	Inclusive social interaction in Islamic schools empowers the formation of positive moral and behavioral character	https://journal.iain-manado.ac.id/index.php/JII/article/view/3518
9	The Role of Islamic Religious Education in the Establishment of Social Character (2022)	Islamic Religious Education and character building	Islamic education is important in fostering individual social character in accordance with the teachings of the Prophet Muhammad SAW	https://jisma.org/index.php/jisma/article/view/9
10	Nilai-Nilai Karakter Inklusif Pendidikan Multikultural Dalam Perspektif Al-Qur'an (2025)	Multicultural education and inclusive character	Inclusive values are important in the PAI curriculum to shape a culture of mutual respect in society	https://jpion.org/index.php/jpi/article/view/708
11	Inklusi dalam Pendidikan Islam: Membangun Komunitas Belajar yang Ramah dan Menghargai Perbedaan (2025)	Inclusive Islamic education, learning community Islamic	The concept of Islamic inclusiveness helps build school communities that respect social differences	https://journal.nabest.id/index.php/annajah/article/view/494
12	Psikologi Pendidikan Islam Sebagai Basis Pendidikan Inklusif: Telaah Konseptual (2025)	Educational Psychology & inclusivity	Inclusive education requires the integration of moral, social, and spiritual values for social character building	https://journal.iaisambas.ac.id/index.php/CBJIS/article/view/4215

Source: Compiled data from various sources.

Based on the data presented above, it can be identified that thematically, the literature analyzed can be grouped into several main focuses, namely inclusive Islamic education, multicultural education, and character education based on social interaction. Studies examining inclusive Islamic education emphasize the importance of integrating the values of empathy, tolerance, humanism, and openness as part of educational practice. These values are seen not only as

normative teachings, but as social competencies that are formed through learning experiences, relationships between students, and the culture of educational institutions. In this context, Islamic education is positioned as a space for the socialization of values that contribute to the formation of an inclusive social character.

However, the results of this SLR also reveal that most studies still focus on the normative and pedagogical aspects of Islamic education, while analyses that explicitly examine Islamic education as a social institution within the framework of inclusive human development are still relatively limited. Thus, these findings emphasize the need for a more in-depth conceptual synthesis to connect Islamic education, social character formation, and inclusive human development within a comprehensive sociological analytical framework. This is where this research becomes relevant, namely by expanding the horizon of study from individual character building to social character as an indicator of the success of Islamic education in supporting inclusive and civilized human development.

Discussion

1. Social Values in Islamic Education

The SLR results confirm that Islamic education inherently contains a set of social values oriented towards social character building, such as justice *(al-'adl),* ukhuwah, empathy, tolerance, deliberation, and social responsibility. Theologically, these values have strong legitimacy because they originate from the teachings of the Qur'an and Sunnah, and historically have become the foundation of Muslim social praxis (Bukari, 2025; Noviyana et al., 2022; Pangeran et al., 2025). From an educational sociology perspective, these values function as a moral framework that shapes the orientation of individuals' social actions in community life (Virdi et al., 2023).

Furthermore, Islamic education can be understood as a social institution that not only transfers religious knowledge but also plays a role in shaping the social character of students through the process of value socialization (Makalao et al., 2025). This perspective is in line with Talcott Parsons' functionalism theory, which views education as a mechanism of social integration that instills values and norms so that individuals can adapt to the demands of society (Maunah, 2016). Several studies, for example on inclusive and multicultural Islamic education, show that the application of values such as empathy, tolerance, and humanism is not only normative but also shapes social competencies that enable students to interact harmoniously in a context of diversity (Ekasari et al., 2025; Firdaus & Suwendi, 2025). Thus, Islamic education can play a dual role, internalizing moral and religious values while building collective social capacity.

In addition, the findings of the analyzed data show a problematic trend, namely the dominance of a normative-doctrinal approach in interpreting the social values of Islamic education (Minan et al., 2025; Putra et al., 2024). In this context, the values of justice, tolerance, and social concern are often taught as ideal and abstract moral concepts, without being critically linked to the reality of social inequality, identity conflicts, and social exclusion that exist in society. As a result, social values in Islamic education risk remaining at the symbolic and rhetorical level, rather than as a transformative force capable of changing social relations.

From a critical sociological perspective, this condition shows a gap between normative ideals and social practice. Islamic education tends to be successful in shaping personal piety, but has not been fully successful in articulating Islamic social values as a basis for public ethics and social praxis (Ali, 2020; Firmansyah, 2024). Therefore, this emphasizes the importance of repositioning the social values of Islamic education from mere "moral teachings" to "social capital" that has the power to transform inclusive human development.

2. The Mechanism of Value Socialization in Islamic Education as a Social Institution

An analysis of the mechanism of value socialization shows that Islamic education operates through the curriculum, social interaction, and institutional culture as arenas for social character building (Suprayitno & Moefad, 2024). However, the results of the SLR also reveal the ambiguity of the role of Islamic education: on the one hand, it has the potential to be an agent of social emancipation, but on the other hand, it still functions as a mechanism for conservative value reproduction (Anam, 2023; Nazira et al., 2025).

At the curriculum level, Islamic education contains a lot of material that is rich in social values, but its implementation is still predominantly cognitive and evaluative. Values such as empathy, tolerance, and inclusivity are often reduced to learning achievement indicators rather than social competencies internalized through real experiences (Saihu, 2020). This indicates that the process of value socialization has not yet fully moved from knowing values to living values.

At the level of social interaction, SLR results show that social character is more effectively formed through egalitarian, dialogical, and inclusive social relations in educational environments (Awalia & Sari, 2025). However, many Islamic educational institutions still maintain hierarchical and authoritarian pedagogical relations, limiting the space for critical and reflective social learning. From Pierre Bourdieu's perspective, this condition has the potential to reproduce passive and conformist habitus, rather than forming reflective and empowered social agents (Fatmawati & Sholikin, 2020).

In this regard, Islamic education as a social institution can shape the habitus of students—that is, the internal structure of dispositions that guide behavior, attitudes, and ways of interacting—in line with the social values embraced by society. For example, Islamic education that emphasizes deliberation, justice, and social concern enables students to develop social capital, which supports cohesion and solidarity in their communities. This also shows how Islamic education is not merely a cognitive process, but a collective socialization arena that shapes social awareness, inclusive attitudes, and cooperative behavior.

3. Islamic Education and the Formation of Inclusive Attitudes, Social Solidarity, and Humanitarian Awareness

SLR results show that Islamic education contributes significantly to building inclusive and tolerant attitudes, especially through inclusive and multicultural educational practices (Ramadhani et al., 2025; Sapirin, 2025). However, a critical analysis of the literature reveals that the inclusiveness that is built is often at the level of passive tolerance, which is an attitude of accepting differences without active involvement in fighting for social justice and equality. This shows that Islamic

education, despite emphasizing social harmony, still faces challenges in internalizing substantive inclusive values in the social lives of students.

Literature studies link social character formation to symbolic interactionism theory (George Herbert Mead), in which social identity and awareness are formed through meaningful social interaction (Firmansyah et al., 2024). In the context of Islamic schools, interactions between students and with teachers are not merely about transferring knowledge, but also about reinforcing social norms, building social identity, and internalizing inclusive values (Pohan et al., 2024). The values of tolerance, empathy, and appreciation for diversity are reinforced through collaborative practices, discussions, and value reflection, so that social character is formed from daily social experiences, not just from normative or dogmatic teaching (Iswandi et al., 2026).

Although most studies emphasize the importance of valuing diversity, few highlight the formation of social solidarity towards vulnerable and marginalized groups. From an inclusive human development perspective, inclusiveness does not only mean peaceful coexistence, but also equal participation and active social solidarity (Nurdianti et al., 2019). Islamic education has great potential to develop solidarity based on Islamic values, such as ta'awun (mutual assistance) and maslahah 'ammah (public interest), but this potential has not been fully actualized in educational practice. The dominant emphasis on social harmony without active advocacy risks depoliticizing social values, so Islamic education needs to shift its paradigm from symbolic tolerance to substantive social solidarity, namely critical awareness to engage in building an inclusive and civilized society (Firdaus & Suwendi, 2025).

The synthesis of SLR findings confirms that Islamic education occupies a strategic position in inclusive human development, especially in shaping the social dimensions of humanity that are often overlooked in economically oriented development approaches. Islamic education contributes to the development of social capabilities, such as empathy, cooperation, and coexistence in diversity, which are important prerequisites for sustainable human development. However, this contribution is still potential and has not been fully realized, as empirical literature integrating Islamic education, social character, and inclusive human development is still limited.

Thus, this study emphasizes that the indicators of success in Islamic education need to be expanded from mere individual piety to social capacity and contribution to inclusive human development. Islamic education oriented towards social character is not only theologically relevant but also sociologically strategic, particularly in the context of the sociology of education, to address the challenges of social fragmentation, intolerance, and humanitarian crises in the contemporary global era.

D. Conclusion

Islamic education plays a strategic role in shaping social character and supporting inclusive human development. Thematically, literature shows that Islamic education integrates social values such as justice, empathy, tolerance, ukhuwah (brotherhood), deliberation, and social responsibility, which are not only normative but also shape social competence through interaction, collaboration, and institutional culture. Islamic education contributes to the development of social

capabilities, including the ability to empathize, cooperate, appreciate diversity, and live together harmoniously, which are important prerequisites for inclusive and civilized human development. However, critical studies also reveal that the application of social values in Islamic education practices is often limited to passive tolerance, a dominant normative approach, and a lack of social advocacy for vulnerable groups, so that the potential for social transformation has not been fully realized.

The implications of this research are theoretical and practical. Theoretically, the findings emphasize the need to expand the framework of Islamic education sociology from a focus on individual piety to the formation of collective social capacity as an indicator of educational success. Islamic education must be viewed as a social institution capable of internalizing moral and spiritual values while forming reflective and inclusive social agents. Practically, the results of this study provide direction for educators, institution managers, and policy makers to develop an Islamic education model that emphasizes social experience, meaningful interaction, and inclusive education that builds substantive social solidarity, alignment with marginalized groups, and active awareness to be involved in fighting for justice and community welfare.

As suggestions and recommendations, further research needs to expand empirical studies that integrate Islamic education, social character building, and inclusive human development, taking into account the dynamics of social structures, inequalities, and cultural differences among students. In addition, Islamic education should be directed towards the development of living values, where moral and social values are not only understood cognitively but also actualized through real practices in daily social interactions, thereby producing an inclusive and fair social character that is capable of responding to the challenges of the times.

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