

CONFLICT MANAGEMENT BASED ON MULTICULTURAL VALUES IN PREVENTING RADICALISM AT DEA MALELA INTERNATIONAL MODERN ISLAMIC BOARDING SCHOOL

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ABSTRACT

Radicalism within Islamic educational institutions cannot be reduced to a purely doctrinal problem; it is also rooted in unmanaged social conflict dynamics within multicultural educational spaces. This article aims to construct a conceptual model of multicultural value-based conflict management as a strategy for preventing radicalism, applied contextually to Pesantren Modern Internasional (PMI) Dea Malela, Lenangguar, Sumbawa, West Nusa Tenggara, a boarding Islamic institution accommodating students from diverse socio-cultural backgrounds. This study employs an integrative literature review of scholarly works published between 2021 and 2026 on conflict management, multicultural education, and deradicalization in Islamic education. The findings reveal three key patterns: first, unmanaged multicultural conflict tends to escalate into identity segregation and radicalism; second, normative approaches to multicultural education show structural limitations because they tend to remain at a symbolic level; third, conflict management functions as a missing link connecting the internalization of multicultural values with social resilience against radicalism. The resulting theoretical model integrates three mechanisms—early conflict identification, dialogue-based resolution, and the transformation of conflict into social learning—grounded in the values of wasatiyyah, tasamuh, and ukhuwah. This model is relevant for boarding Islamic institutions with multicultural characteristics such as PMI Dea Malela and warrants further empirical testing.

Keywords: Conflict Management; Multicultural Values; Radicalism; Islamic Education; Islamic Boarding School

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INTRODUCTION

Diversity is *sunnatullah* (a divine law) inseparable from human life. Islam views differences in ethnicity, nation, language, and culture not as sources of conflict but as means to build mutual understanding and brotherhood, as affirmed in QS. Al-Hujurat (49):13:

This verse affirms that humanity was created into nations and tribes to know one another (*li ta'ārafū*), while the measure of nobility before Allah is piety, not social identity. The Prophet's saying reinforces this principle:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Meaning: "A (true) Muslim is one from whose tongue and hand other Muslims are safe" (Narrated by Bukhari and Muslim). This *hadith* rejects all forms of violence and directs education toward fostering moderate, tolerant attitudes and resolving differences through dialogue and deliberation, serving as a bulwark against radical ideologies contrary to the principle of *rahmatan lil 'ālamīn* (mercy to the worlds).

Pesantren (Islamic boarding schools) have functioned as centers for transmitting Islamic knowledge while simultaneously cultivating character and social life. Traditions of deliberation (*musyawarah*), brotherhood (*ukhuwah*), and respect for differences have become educational cultures passed down through generations, providing *pesantren* with strong social capital in building peaceful coexistence within pluralistic societies.

Globalization and digital media have opened spaces for the dissemination of transnational ideologies, including radical ideologies targeting young age groups in their identity-formation phase. Consequently, educational institutions, including *pesantren*, now face ideological challenges beyond merely academic ones. In the Indonesian context, ethnic, religious, linguistic, and cultural diversity can become a national strength when managed inclusively. However, it has the potential to become a source of conflict without strengthened tolerance. Education, therefore, holds a strategic position in shaping students' character to view plurality as richness, not a threat.

This urgency is rooted in a strong legal basis. Article 31 of the 1945 Constitution requires the state to develop a national education system that promotes faith, noble character, and intellectual growth. This is detailed in Law No. 20 of 2003 on the National Education System, which aims to shape individuals who are faithful, morally upright, and democratic, capable of thriving in a diverse society. Law No. 18 of 2019 on *Pesantren* acknowledges their role in character building, instilling national values, and preparing students to foster harmony. Additionally, Presidential Regulation No. 7 of 2021 on the National Action Plan for Preventing Extremism highlights that education and promoting moderation are key strategies, making educational institutions vital in strengthening students' ideological resilience.

Based on these philosophical, historical, and juridical foundations, strengthening multicultural education and developing conflict management models becomes a strategic necessity in building institutional resilience against contemporary radicalism.

This research rests on three main theories. *First*, social conflict theory explains that identity diversity has the potential to generate conflict if not managed constructively; Avagimyan et al. (2023) affirm that conflict resolution requires dialogue-based approaches, empathy, and strengthening interpersonal relationships to prevent differences from developing into social polarization. *Second*, multicultural education theory views diversity as a learning resource that must be integrated into the education system, with a paradigm shift from assimilative toward transformative approaches that make diversity a democratic social asset

realized through organizational culture and educational management systems, not merely normatively. *Third*, deradicalization theory positions education as a preventive instrument, not merely repressive. Mukhlis et al. (2026) explain that early internalization of moderation values is far more effective than repressive approaches because it shapes inclusive mindsets before individuals are exposed to radicalism. These three theories complement one another: multicultural education becomes more effective when supported by a conflict management system that constructively manages diversity.

Global radicalism has increased significantly over the past decade, exploiting digital spaces and social institutions, including educational institutions. Hasan and Juhannis (2024) reported that more than thirty percent of radicalization processes occur among young age groups still within formal education systems. Azqueta and Merino (2025) emphasize the importance of tolerance-based curricula in shaping inclusive mindsets. Sahin (2025) explains that radicalism often emerges from individuals' failure to understand differences and manage identity conflicts, while Djameluddin et al. (2024) demonstrate that multicultural education can enhance tolerance and reduce potential social conflict. However, its effectiveness depends on systematic implementation and adequate institutional governance.

The fundamental problem is the suboptimal management of conflict within multicultural environments. Siregar et al. (2026) identified that interpersonal conflicts between individuals from different cultural backgrounds are often not systematically managed, potentially causing social polarization, whereas Chanifah (2026) clarifies that weak conflict management models cause multicultural education to remain at the conceptual level without materializing in institutional practice. *Pesantren* are highly relevant for study because they gather students from various regions with diverse backgrounds. Lestari (2024) explains that the communal life of *pesantren* makes student interactions intensive, making the institution's ability to manage diversity a crucial factor in creating a harmonious environment.

Pesantren Modern Internasional (PMI) Dea Malela in Sumbawa Regency, West Nusa Tenggara, is a boarding institution with multicultural characteristics because it gathers students from various regions. The boarding system causes social interaction to occur twenty-four hours a day, making values of brotherhood (*ukhuwah*), tolerance, moderation, discipline, and cooperation part of daily life. Hanif and Syarifudin (2025) state that institutions with ideological homogeneity but cultural heterogeneity require conflict management approaches that maintain social cohesion without eliminating students' diverse identities.

Nevertheless, the implementation of multicultural values in *pesantren* still occurs informally through role modeling and habituation, not yet integrated into structured conflict management systems, creating a gap between normative values and operational conflict resolution mechanisms.

Previous research has tended to discuss multicultural education, conflict management, and deradicalization separately: Djameluddin et al. (2024) focused on the effectiveness of multicultural education, Sahin (2025) examined deradicalization through Islamic education, while Avagimyan et al. (2023) emphasized conflict resolution without directly linking it to radicalism prevention. Therefore, the novelty of this research lies in constructing a multicultural value-based conflict management model that integrates these three aspects within a single conceptual framework in the context of an international modern *pesantren*, with conflict management as the primary link between internalizing multicultural values and students' social resilience against radicalism.

The research questions of this study include: (1) what are the characteristics of multicultural conflict in boarding Islamic educational institutions; (2) why have normative multicultural education approaches not been effective in preventing radicalism; (3) what is the position of conflict management in bridging multicultural education and radicalism prevention; and (4) what is the formulation of a multicultural value-based conflict management model relevant for application at PMI Dea Malela. Accordingly, this research aims to identify the characteristics of multicultural conflict, analyze the limitations of normative approaches, explain the role of conflict management as a bridge, and formulate a conceptual model of multicultural value-based conflict management as an alternative for developing educational systems in international modern *pasantren*.

METHODS

This article is a conceptual paper developed through an integrative literature review approach. This approach was chosen because the research objective is not to test relationships between variables statistically, but rather to synthesize and integrate findings from various previous studies into a new, more comprehensive conceptual framework (Torraco, 2016). Snyder (2019) affirms that literature review as a research methodology is valid when the study aims to build a conceptual foundation, identify research gaps, and formulate new theoretical propositions that can be tested in subsequent research. Thus, this article does not involve primary data collection through interviews or questionnaires with field respondents, but rather synthesizes secondary data from indexed journal articles discussing conflict management, multicultural education, and deradicalization in Islamic education.

The literature collection procedure was conducted through four stages, adapting the principles of identification, screening, eligibility, and inclusion as recommended in systematic literature review guidelines (Xiao & Watson, 2019). The first stage is identification, searching articles on Google Scholar, DOAJ, Sinta, and ResearchGate databases using keywords "conflict management," "multicultural education," "radicalism," "deradicalization," "religious moderation," and "*pasantren*," in both Indonesian and English. The second stage is screening based on titles and abstracts to select articles relevant to the research theme. The third stage is eligibility assessment by reading the full text of articles that passed screening to ensure conformity with inclusion criteria. The fourth stage is the inclusion of articles actually used as synthesis material.

The inclusion and exclusion criteria used in the literature screening process are presented in Table 1 below.

Table 1.
The inclusion and exclusion criteria used in the literature screening process

Aspect	Inclusion Criteria	Exclusion Criteria
Year of publication	Published within the 2021-2026 range	Published before 2021, except classic conceptual references that remain relevant
Source type	Indexed journal articles, reputable, and/or peer-reviewed	Popular opinion, blogs, or sources without a peer review process
Theme	Conflict management, multicultural education, radicalism/deradicalization in the context of education (especially Islamic education)	Studies outside the educational context not relevant to conflict and diversity themes

Language	Indonesian and English	Languages other than these two
Accessibility	Full text accessible and reviewable	Only abstracts available without full text

Data analysis was conducted through thematic synthesis of literature that passed the selection process. Selected articles were thoroughly read, then coding was performed on recurring key concepts, such as “latent conflict,” “dialogue-based resolution,” “identity exclusivism,” and “moderation values.” These concepts were then grouped into major themes constituting the structure of the Results section: characteristics of multicultural conflict, limitations of normative approaches, the position of conflict management as a missing link, the dynamics of *pesantren* as a multicultural social system, and synthesis of the conceptual model. This thematic synthesis process refers to the logic of thematic analysis commonly used in qualitative and conceptual studies (Braun & Clarke, 2006), adapted for the context of library data.

To provide contextual relevance, the conceptual model resulting from literature synthesis was projected onto the institutional characteristics of Pesantren Modern Internasional (PMI) Dea Malela, Lenangguar, Sumbawa, West Nusa Tenggara, as a contextual unit of analysis. The institutional characteristics used as the contextualization basis include the general characteristics of international modern boarding *pesantren*, namely educational systems integrating Islamic curricula with global perspectives, intensive student interaction patterns within the twenty-four-hour boarding system, and student composition from various regions with non-uniform socio-cultural backgrounds. It is important to emphasize that this contextualization is conceptual and descriptive, based on the general institutional characteristics of boarding *pesantren*, not derived from primary data collection (interviews, observation, or questionnaires) with the PMI Dea Malela community. Thus, the propositions generated in this article have the status of theoretical models requiring further empirical testing, for example, through qualitative case studies or mixed-methods approaches with Structural Equation Modeling (SEM) or path analysis in subsequent research.

The validity of the synthesis was maintained through source triangulation, comparing findings from various authors on the same theme to ensure argument consistency before being drawn into general propositions. When differences in views among sources were found, these differences were explicitly presented in the Results and Discussion sections so readers could assess the strength of each argument. The main methodological limitation of this approach is its conceptual nature, which cannot measure the model's effectiveness empirically-quantitatively; this limitation is explicitly acknowledged and followed up with recommendations for further research at the end of the article.

RESULT

Theoretical Foundation: Social Construction, Identity, and Conflict Transformation

Literature synthesis shows that conflict and radicalism in Islamic educational institutions cannot be separated from social construction processes that shape individual and group identities in multicultural societies. Social construction theory posits that social reality, including conflict and radicalism, results from social interactions continuously produced and reproduced through education, culture, and power structures (Siregar et al., 2026; Hasan & Juhannis, 2024). In the context of Islamic education, exclusive religious identity construction

can develop when the internalization process is not balanced with inclusive and dialogical perspectives. Sahin (2025) affirms that radicalism often emerges not merely because of religious doctrine, but because of how individuals construct religious meaning within specific social contexts, making education a strategic arena for shaping students' perspectives on differences.

Social identity theory complements the social construction framework by explaining how individuals categorize themselves into certain groups and build boundaries between "ingroup" and "outgroup." In boarding Islamic educational environments, strong religious identity can be a source of solidarity but also potentially triggers exclusivism if not balanced with multicultural understanding (Khadavi et al., 2025; Rosanti et al., 2025). Hasan and Juhannis (2024) show that radicalism often originates from rigid identity construction that is not open to differences, while Mukhlis et al. (2026) add that strengthening religious moderation can reduce such exclusivist tendencies. In the context of institutions like PMI Dea Malela, which gathers students from various regions, this understanding is important because regional identities or friendship groups that naturally form in boarding houses have the potential to lead to exclusivism if the institution does not consciously build cross-group interaction spaces.

Literature synthesis also shows the relevance of conflict transformation theory, which emphasizes that conflict not only needs to be resolved but also transformed into positive energy to build more inclusive social relationships. This approach places dialogue, empathy, and social justice as main principles in multicultural education (Abror & Wahrudin, 2025; Adzibah et al., 2025). Djamaluddin et al. (2024) show that Islamic education based on multicultural values can transform conflict into learning processes that strengthen tolerance, while Ali et al. (2021) affirm that interreligious literacy can reduce prejudice and prevent radicalism. These three theoretical frameworks—social construction, social identity, and conflict transformation—form the basis for the development of the conceptual model of multicultural value-based conflict management synthesized in the following section.

Characteristics of Multicultural Conflict in Boarding Islamic Educational Institutions

Literature synthesis shows that conflict in multicultural Islamic educational institutions generally appears in three interrelated forms: interpersonal conflict, identity conflict, and ideological conflict. Interpersonal conflict stems from differences in perception and stereotypes between individuals from different cultural backgrounds (Avagimyan et al., 2023; Rosanti et al., 2025). Identity conflict develops when interpersonal conflict accumulates and forms social groupings based on regional origin or similarity of religious understanding (Rosanti et al., 2025; Mukhlis et al., 2026). Meanwhile, ideological conflict is an advanced stage that emerges when identity conflict does not obtain open resolution spaces, thus developing into tension based on exclusive religious understanding (Chanifah, 2026; Siregar et al., 2026).

Literature findings also show that conflict in boarding educational institutions has a distinctive nature, namely more often developing latently rather than manifestly. Latent conflict appears in the form of prejudice, informal social grouping, and subtle resistance toward groups considered different, and tends to go undetected because boarding educational institutions often prioritize institutional harmony by suppressing or avoiding conflict rather than managing it openly (Sahin, 2025; Hikmah et al., 2025; Siregar et al., 2026). This pattern is important to note in the context of international modern *pesantren* such as PMI Dea Malela, which structurally gathers students from various regions within an intensive boarding system, thus

potentially producing similar latent conflicts if adequate early detection mechanisms are not available.

Limitations of Normative Multicultural Education Approaches

The second finding shows that the implementation of multicultural education in Islamic educational institutions is still dominated by normative approaches oriented toward value transfer at the conceptual level, but has not been substantively integrated into social practice and conflict management systems (Lestari, 2024; Djamaluddin et al., 2024). Tolerance and inclusiveness values are generally taught as learning material but have not been realized in institutional mechanisms capable of concretely managing diversity dynamics. Hasan and Juhannis (2024) show that religious moderation approaches overly focused on cognitive dimensions often fail to produce sustainable behavioral change, while Azqueta and Merino (2025) affirm that anti-radicalism education not accompanied by inclusive social experiences has limited effectiveness.

The literature also shows that normative approaches have the potential to produce “pseudo-harmony,” a condition that appears peaceful because conflict is suppressed or avoided, not because it has been constructively managed. Siregar et al. (2026) show that conflict avoidance actually increases the potential for social segregation and group exclusivism in the long term. This finding is relevant for boarding educational institutions with strong religious authority structures and seniority cultures, as commonly found in *pesantren*, including PMI Dea Malela, because such structures have the potential to limit critical dialogic spaces if not balanced with institutional policies that intentionally open such spaces.

Conflict Management as the Missing Link in Radicalism Prevention

The third finding, which constitutes the core synthesis of this article, shows that conflict management serves as a mediating variable between multicultural education and radicalism prevention. Previous literature generally discussed multicultural education and deradicalization as two parallel domains without explicit explanation of connecting mechanisms (Benjamin et al., 2024; Sklad et al., 2022; Djamaluddin et al., 2024). Literature synthesis in this study shows that educational institutions with open conflict resolution mechanisms tend to show more inclusive social interaction patterns, while institutions where conflict is unmanaged tend to experience group exclusivism and identity polarization (Djamaluddin et al., 2024; Avagimyan et al., 2023).

Based on literature synthesis, conflict management in multicultural education works through three main sequential mechanisms: early conflict identification, dialogue-based conflict resolution, and conflict transformation into social learning (Avagimyan et al., 2023; Djamaluddin et al., 2024; Mukhlis et al., 2026). Early identification enables institutions to detect latent conflict before it develops into ideological conflict through open and participatory communication systems (Siregar et al., 2026; Hasan & Juhannis, 2024). Dialogue-based conflict resolution emphasizes the use of adaptive strategies such as negotiation, mediation, and collaboration oriented toward win-win solutions (Djamaluddin et al., 2024; Ali et al., 2021). Conflict transformation then leads to changes in social relationship patterns toward more just and inclusive structures, so that conflicts that were initially potentially destructive can be directed toward collective learning processes for students (Abror & Wahrudin, 2025; Sahin, 2025).

Literature synthesis affirms that *pesantren*, as boarding-based educational institutions, have distinctive social characteristics in managing diversity. The collective life system that operates twenty-four hours a day creates much higher social interaction intensity compared to formal educational institutions in general (Mukhlis et al., 2026; Rosanti et al., 2025). This characteristic is ambivalent: on one hand, relational closeness enables more intensive social surveillance and more personalized value formation, thus functioning as a protective factor; on the other hand, environments that are too closed and have minimal interaction with different perspectives have the potential to strengthen homogeneity of thought, thus functioning as a risk factor if not managed openly (Sahin, 2025; Azqueta & Merino, 2025).

PMI Dea Malela's characteristics as a modern *pesantren* with international orientation located in Sumbawa, West Nusa Tenggara, place it in a position relevant to this pattern. As an institution that gathers students from various regions with diverse cultural, linguistic, and social backgrounds within an intensive boarding system, PMI Dea Malela structurally meets the characteristics of a multicultural Islamic educational institution as synthesized from the literature. Islamic values such as *ukhuwah* and *ta'āwun* (mutual assistance) essentially provide a strong normative foundation for building an inclusive culture in such institutions (Hasan & Juhannis, 2024; Hanif & Syarifudin, 2025), but the effectiveness of these values, as found in previous studies, greatly depends on the extent to which institutions operationalize them through concrete conflict management mechanisms, not merely through normative teaching.

Factors Influencing Conflict Management Effectiveness

Literature synthesis identifies three groups of factors that consistently influence conflict management effectiveness in multicultural education: leadership factors, organizational culture factors, and educator competence factors. Educational institution leadership is a key factor in determining policy direction and conflict management strategies; leaders with multicultural vision and good mediation skills tend to be able to create environments conducive to conflict resolution (Siregar et al., 2026; Mukhlis et al., 2026). Organizational culture also plays an important role in shaping norms and values governing daily social interactions (Rosanti et al., 2025; Junaidi et al., 2025). In the *pesantren* context, religious values such as *ukhuwah* and *tasamuh* (tolerance) have the potential to become social capital in managing conflict if consistently operationalized by institutional leaders.

The third factor, educator competence in understanding multicultural dynamics and applying inclusive learning strategies, is also a determinant of conflict management success (Avagimyan et al., 2023; Ali et al., 2021). Fathullah et al. (2025) show that the role of Islamic education in preventing radicalism greatly depends on educators' capacity to translate Islamic values into learning practices responsive to diversity. Thus, conflict management in boarding Islamic educational institutions does not depend solely on formal policies, but also on synergy between leadership capacity, institutional culture, and the competence of educational actors who interact directly with students daily, including dormitory supervisors and student activity coordinators.

Synthesis of Conceptual Model: Multicultural Value-Based Conflict Management

Based on the four findings above, this study synthesizes a conceptual model that places conflict management as the integrative core between multicultural values and radicalism prevention. This model consists of three value foundation

components: *wasatiyyah* (moderation), *tasamuh* (tolerance), and *ukhuwah* (brotherhood), which function as normative principles in the conflict resolution process (Adzibah et al., 2025; Khadavi et al., 2025); and three operational mechanisms: early identification, dialogue-based resolution, and conflict transformation into social learning. A summary of the model components is presented in Table 2.

Table.2
Synthesis of Conceptual Model: Multicultural Value-Based Conflict Management

Component	Description	Synthesis Sources
Wasatiyyah (moderation) value	Principle of balanced thinking and acting that avoids extreme attitudes in responding to differences	Khadavi et al. (2025); Mukhlis et al. (2026)
Tasamuh (tolerance) value	Open attitude and appreciation for cultural and religious understanding differences as the basis of social interaction	Adzibah et al. (2025). Lestari (2024)
Ukhuwah (brotherhood) value	Social solidarity that transcends identity boundaries, regional origin, or certain affiliations	Rosanti et al. (2025); Siregar et al. (2026)
Early conflict identification	Detection of structural, cultural, and interpersonal conflict sources through open and participatory communication systems	Avagimyan et al. (2023); Siregar et al. (2026)
Dialogue-based resolution	Negotiation, mediation, and collaboration oriented toward joint solutions (win-win solution)	Djamaluddin et al. (2024); Ali et al. (2021)
Conflict transformation	Changing conflict into social learning processes that strengthen cohesion and students' critical awareness	Abror & Wahrudin (2025); Sahin (2025)

This model works cyclically: *wasatiyyah*, *tasamuh*, and *ukhuwah* values function as ethical foundations framing how institutions respond to conflict; early identification functions as an entry point preventing latent conflict from developing into ideological conflict; dialogue-based resolution functions as a resolution process positioning all parties as active subjects, not policy objects; and conflict transformation functions as an output that changes conflict experience into social capital in the form of increased tolerance and group cohesion. Social resilience against radicalism, in this model, is understood not as a static condition without conflict, but as a dynamic institutional capacity to continuously manage conflict constructively.

DISCUSSION

Multicultural Conflict as a Strategic Entry Point for Radicalism Prevention

The finding that multicultural conflict functions as the starting point of the chain process toward radicalism provides important implications for how Islamic educational institutions view diversity. Thus far, as shown by Hasan and Juhannis (2024) and Junaidi et al. (2025), the dominant approach in preventing radicalism has emphasized doctrinal correction and strengthening religious moderation at the cognitive level. Literature synthesis in this study shows that this approach is insufficient to explain how radicalism develops from daily social experiences, consistent with Azqueta and Merino's (2025) finding that radicalism is often triggered by conflict experiences, not merely by ideological exposure. The implication is that

radicalism prevention strategies in institutions such as PMI Dea Malela should not stop at strengthening religious moderation curricula, but need to be expanded to include strengthening institutional capacity in detecting and responding to daily interpersonal conflicts in the boarding environment.

This shift in focus from ideological approaches to social-structural approaches is consistent with arguments by Azqueta and Merino (2025) and Junaidi et al. (2025) that approaches focusing only on cognitive aspects tend to produce limited impact. In the context of boarding *pesantren*, where student interactions occur intensively and continuously, even trivial interpersonal conflicts have the potential to accumulate into identity conflicts if not provided with adequate resolution spaces. Therefore, positioning multicultural conflict as a key variable—not merely a side effect of diversity—provides an argumentative foundation for the importance of early conflict detection systems as an integral part of student management in boarding educational institutions.

From Normative to Transformational Approaches

The finding regarding the limitations of normative multicultural education approaches provides significant theoretical and practical implications. Theoretically, this finding reveals the weakness of the basic assumption of some multicultural education paradigms that increasing knowledge about diversity will automatically produce social tolerance (Banks, 2021; Gorski, 2022). Literature synthesis shows that students can cognitively understand the concept of tolerance yet still exhibit exclusive attitudes in daily social practice, as affirmed by Hasan and Juhannis (2024), that religious moderation requires a deeper social internalization process compared to mere concept mastery.

Practically, this finding implies that educational institutions such as PMI Dea Malela need to design mechanisms that allow tolerance values to be tested and practiced in real interactions between students from various regions, not only taught as classroom material. Spaces such as student deliberation forums, cross-dormitory activities intentionally mixing regional backgrounds, or complaint and conflict mediation mechanisms easily accessible to students, can serve as examples of operationalizing *wasatiyyah*, *tasamuh*, and *ukhuwah* values from the normative level to the transformational level. This aligns with Junaidi et al.'s (2025) argument that social attitude change requires simultaneous integration between values, institutional culture, and students' social experiences, not just one of these alone.

Conflict Management as the Foundation of Pesantren Social Resilience

The position of conflict management as the missing link between multicultural education and radicalism prevention is the main conceptual contribution of this study. This finding expands the framework of thought that has tended to discuss multicultural education and deradicalization as two separate agendas (Benjamin et al., 2024). By placing conflict management as a mediating variable, this study offers a mechanistic explanation of why educational institutions that have integrated tolerance values into their curricula can still experience internal social segregation: because these values are not accompanied by adequate systems for handling social tensions that arise in daily life (Lestari, 2024; Chanifah, 2026).

In the context of PMI Dea Malela, the implication of this finding is the importance of explicitly building conflict management competence among educators, caregivers, and dormitory administrators, not just religious or academic competence. Avagimyan et al. (2023) show that conflict resolution ability is an important competence in multicultural education, and

Chanifah (2026) affirms that radicalism prevention strategies need to involve strengthening educators' interpersonal capacity. In the *pesantren* boarding context, the relational closeness between students and caregivers, which is a hallmark of *pesantren*, is actually valuable social capital for building community-based conflict resolution mechanisms, provided that caregivers and administrators are equipped with adequate conflict management competencies and do not rely on informal approaches that suppress conflict to maintain institutional harmony.

Theoretical Implications

This study provides three main theoretical contributions. First, this research expands multicultural education theory by placing conflict management as a structural dimension in the value internalization process, complementing Djameluddin et al.'s (2024) view emphasizing the importance of integrating multicultural values with conflict management strategies to function optimally. Second, this study offers a reinterpretation of the concept of radicalism in Islamic education, from a purely ideological issue (Sahin, 2025) to a phenomenon closely related to social relational dynamics and diversity management within educational institutions. Third, this study expands conflict management theory by presenting the context of boarding Islamic education, particularly international modern *pesantren*, as a social arena with distinctive characteristics: high interaction intensity, strong religious authority, and Islamic value foundations that can be utilized as a legitimacy basis for conflict resolution processes (Azqueta & Merino, 2025).

Practical Implications for PMI Dea Malela Management

As a practical implication, the resulting conceptual model suggests that PMI Dea Malela consider strengthening three institutional aspects. First, the development of early conflict detection systems, for example through regular forums among dormitory supervisors specifically discussing the dynamics of social relationships between students from various regions, consistent with Siregar et al.'s (2026) argument regarding the importance of open and participatory communication systems. Second, strengthening mediation and conflict resolution capacity for educators and caregivers, as derived from findings that teacher competence in managing multicultural dynamics is a determining factor in multicultural education success (Avagimyan et al., 2023; Ali et al., 2021). Third, designing student activities that intentionally bring together students from various regions in collaborative activities, as an operational manifestation of *ukhuwah* and *tasamuh* values that transcends conceptual classroom teaching.

These three recommendations align with PMI Dea Malela's characteristics as an international modern *pesantren* that structurally has a student population from various regions with non-uniform backgrounds. The application of this model is expected not to view conflict as a threat to be avoided, but as a social reality that, when managed constructively through early identification mechanisms, dialogic resolution, and transformation into social learning, can strengthen social cohesion and the *pesantren* community's resilience against extremist ideological influences.

The Role of Leadership and Educator Competence in Model Success

The finding regarding leadership factors, organizational culture, and educator competence as determinants of conflict management effectiveness implies that the success of the proposed model in this study does not solely depend on the availability of written guidelines or SOPs, but on the capacity of key actors who implement them daily. In the context of PMI Dea Malela, *pesantren* leaders and caregivers hold strategic roles as role models and policy

determinants in responding to the diversity dynamics of students from various regions. Consistent with findings by Siregar et al. (2026) and Mukhlis et al. (2026), leadership with multicultural vision and mediation skills will be better able to direct institutions toward a culture of dialogue, compared to leadership that tends to resolve conflict instructively or avoid it to maintain institutional harmony.

In addition to leadership, the competence of educators and dormitory supervisors in recognizing signs of latent conflict becomes the first layer of defense before conflict develops into identity or ideological issues. Fathullah et al. (2025) affirm that the success of Islamic education in preventing radicalism is largely determined by educators' capacity to translate Islamic values into learning practices responsive to diversity, not merely textual material delivery. Therefore, the implementation of the multicultural value-based conflict management model at PMI Dea Malela should ideally be accompanied by continuous capacity-building programs for educators and caregivers, covering mediation skills, cross-cultural communication, and early recognition of exclusivist symptoms among students.

Policy Implications

At the broader Islamic education policy level, the findings of this study are relevant for strengthening religious moderation programs that have thus far tended to be curriculum-oriented. Hasan and Juhannis (2024) and Junaidi et al. (2025) show that religious moderation programs need to be expanded not only in the curriculum dimension, but also in strengthening institutional culture and conflict management systems. For managing institutions of international modern *pesantren* such as PMI Dea Malela, the policy implication is the need for internal standard operating procedures (SOPs) regarding student conflict handling that are explicit, participatory, and based on Islamic values, so that conflict handling no longer depends entirely on informal approaches and individual caregiver discretion.

Limitations and Future Research Agenda

This study has several limitations that need to be openly acknowledged. First, as a conceptual study based on a literature review, the resulting model has not been empirically tested in the field, so the propositions put forward remain hypothetical. Second, contextualization of PMI Dea Malela is based on general characteristics of international modern boarding *pesantren*, not on primary data collected directly from the institution's academic community, so generalizing the study's results to the real situation of PMI Dea Malela needs to be done carefully. Third, this study did not measure the model's effectiveness longitudinally, so it cannot yet demonstrate the long-term impact of model implementation on reducing radicalism potential.

Based on these limitations, further research is highly recommended to empirically test this model, for example through qualitative case studies involving in-depth interviews with caregivers, educators, and students of PMI Dea Malela, or through mixed-methods approaches combining qualitative model development with statistical testing using Structural Equation Modeling (SEM) or path analysis to measure the relationships between multicultural values, conflict management mechanisms, and radicalism prevention effectiveness measurably. Further research also needs to be directed toward developing evaluation instruments and implementation indicators for multicultural value-based conflict management, so that this conceptual model can be used more operationally in contemporary *pesantren* educational practice.

CONCLUSION

This study affirms that radicalism in Islamic educational environments cannot be understood merely as an ideological issue, but also as a consequence of social conflict dynamics developing within multicultural educational spaces. Literature synthesis shows that multicultural education not integrated with conflict management tends to remain at the normative level and has not been able to build a sustainable inclusive culture. In contrast, unmanaged conflict has the potential to develop into social segregation, identity exclusivism, and ultimately open spaces for radicalism. Conversely, conflict management grounded in *wasatiyyah*, *tasamuh*, and *ukhuwah* values, and operationalized through early identification mechanisms, dialogue-based resolution, and conflict transformation into social learning, is conceptually proven to be able to strengthen the social resilience of Islamic educational institutions against radicalism.

The main contribution of this article is the integration of three study domains that have thus far developed partially—multicultural education, conflict management, and radicalism prevention—into a single conceptual model contextual for boarding Islamic educational institutions, with Pesantren Modern Internasional Dea Malela as the applicative context. This model positions conflict management not merely as an administrative instrument, but as a strategic foundation in building social resilience against radicalism. Given its conceptual nature, this model needs to be tested and validated through further empirical research so that it can be applied operationally and measurably in managing international modern *pesantren* in Indonesia, including PMI Dea Malela.

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