



Islamic Education and Minority Resilience in Southeast Asia: A Normative and Comparative Study

Ravida Chauria Shavir¹, Nurdin², Anisah Norlaila Hayati³

¹ Malaya University, Kuala Lumpur, Malaysia

² Mulawarman State University, Samarinda, Indonesia

³ Sekolah Tinggi Agama Islam, Al-Falah, Banjarbaru, Indonesia

Email: ravida.cs@gmail.com¹, nurdin@unmul.ac.id²,
aanisahnh@staialfalabbjb.ac.id³

Received 20-02-2024 | Revised 18-04-2024, 22-05-2024 | Accepted 20-06-2024

Abstract

This study explores the normative role of Islamic education in fostering social resilience among Muslim minority communities across Southeast Asia, particularly in contexts such as Southern Thailand and other ASEAN countries where Muslims live as minorities. The research aims to examine how Islamic educational values derived from classical scholars—such as Al-Ghazali, Ibn Khaldun, and Al-Zarnuji—contribute to the capacity of Muslim minorities to adapt, resist, and transform social challenges in plural societies. Using a qualitative normative and library-based approach, the study analyzes classical and contemporary literature on Islamic education, cultural identity, and resilience theory. The findings show that Islamic education serves as both a moral foundation and a socio-cultural mechanism for maintaining identity, promoting community solidarity, and strengthening adaptive capacity amid political and cultural marginalization. Key values such as *adab* (ethical discipline), *sabr* (patience), and *tawakkul* (trust in God) foster not only individual virtue but also collective endurance and intercultural coexistence. The study concludes that a value-based Islamic education model has transformative potential for enhancing resilience, promoting peaceful coexistence, and sustaining cultural harmony among Muslim minorities in the ASEAN region.

Keywords: Islamic education, Muslim minority, resilience, Southeast Asia, ASEAN, normative study

Abstrak

Penelitian ini mengkaji peran normatif pendidikan Islam dalam membangun ketahanan sosial pada komunitas Muslim minoritas di kawasan Asia Tenggara, khususnya di wilayah seperti Thailand Selatan dan negara-negara ASEAN lainnya di mana umat Islam hidup sebagai minoritas. Tujuan penelitian ini adalah untuk menganalisis bagaimana nilai-nilai pendidikan Islam yang bersumber dari pemikiran ulama klasik—seperti Al-Ghazali, Ibn Khaldun, dan Al-Zarnuji—dapat meningkatkan kemampuan komunitas Muslim minoritas dalam beradaptasi, bertahan, dan mentransformasikan tantangan sosial dalam masyarakat majemuk. Dengan menggunakan pendekatan kualitatif normatif berbasis kajian pustaka, penelitian ini mensintesis literatur klasik dan kontemporer terkait pendidikan Islam, identitas budaya, dan teori ketahanan sosial. Hasil penelitian menunjukkan bahwa pendidikan

Islam berfungsi sebagai landasan moral sekaligus mekanisme sosial-budaya untuk menjaga identitas, memperkuat solidaritas, dan meningkatkan kapasitas adaptif di tengah tekanan politik dan kultural. Nilai-nilai utama seperti adab (disiplin moral), sabar (kesabaran), dan tawakkul (kepercayaan kepada Allah) tidak hanya menumbuhkan kebajikan pribadi, tetapi juga daya tahan kolektif dan kemampuan hidup berdampingan secara harmonis. Penelitian ini menyimpulkan bahwa model pendidikan Islam berbasis nilai memiliki potensi transformatif dalam memperkuat ketahanan sosial dan harmoni antarbudaya bagi komunitas Muslim minoritas di kawasan ASEAN.

Kata kunci: pendidikan Islam, minoritas Muslim, ketahanan sosial, Asia Tenggara, ASEAN, studi normatif

Introduction

The contemporary global landscape is marked by increasing human migration and the emergence of diverse societies, leading to a notable growth in Muslim minority communities, particularly within non-Muslim contexts such as Western nations.¹ These communities frequently encounter a unique array of challenges, including social, economic, and political exclusion or discrimination rooted in their religious identity.² Specific manifestations of these challenges encompass Islamophobia, both overt and covert forms of racism, systemic marginalization, and opposition to certain Muslim practices, such as the construction of mosques or the wearing of headscarves.³

A historical examination reveals a persistent issue concerning religious toleration. While early Islamic states notably extended protection to *ahl al-kitāb* (People of the Book), this principle of reciprocal toleration was often not afforded to Muslim minorities residing in Christian states, as evidenced by historical accounts from regions like Russia and Spain.⁴ This historical imbalance underscores a long-standing vulnerability experienced by Muslim minorities. The challenges faced by Muslim minorities today, including Islamophobia

¹ Levi Adelman and Maykel Verkuyten, "Prejudice and the Acceptance of Muslim Minority Practices: A Person-Centered Approach," *Social Psychology* 51, no. 1 (2020): 1–16, <https://doi.org/10.1027/1864-9335/a000380>.

² "Muslims - (Intro to Sociology) - Vocab, Definition, Explanations | Fiveable," accessed July 31, 2025, <https://library.fiveable.me/key-terms/intro-to-sociology/muslims>.

³ Adelman and Verkuyten, "Prejudice and the Acceptance of Muslim Minority Practices."

⁴ R Hrair Dekmejian, "Comparative Study of Muslim Minorities: A Preliminary Framework," *American Journal of Islam and Society* 8, no. 2 (1991): 307–16.

and various forms of discrimination, are not merely contemporary phenomena; they are rooted in and exacerbated by these enduring systemic issues. The cumulative burden of historical marginalization and a sustained lack of reciprocal toleration likely contributes to a diminished sense of belonging, heightened vigilance, or even internalized prejudice within these communities. This, in turn, can affect community cohesion and adaptive capacities. Therefore, efforts to build resilience must consider not only immediate stressors but also the inherited psychological and social impacts of historical marginalization.

The imperative for social resilience arises directly from these adversities. Communities require the inherent capacity to foster, engage in, and sustain positive relationships, enabling them to endure and effectively recover from stressors and social isolation. Social resilience is not merely about surviving hardship; it is crucial for transforming adversity into personal, relational, and collective growth.⁵

Islamic education is widely acknowledged as a comprehensive system designed for holistic individual and societal development, encompassing the transmission of values, character formation, and spiritual growth.⁶ Similarly, social resilience is conceptualized as a multilevel construct, comprising coping, adaptive, and transformative capacities.⁷ However, a specific normative framework that explicitly articulates the principles and practices of Islamic education in relation to the mechanisms of social resilience, particularly within the unique context of minority communities, remains underexplored in academic discourse.

There is a discernible gap between descriptive accounts of Islamic education and a prescriptive understanding of how its core tenets should be applied to empower minority communities. This gap necessitates a study that moves beyond merely describing what Islamic education is to articulating what it ought to be in fostering resilience. This report aims to bridge this analytical divide by synthesizing

⁵ John T. Cacioppo et al., "Social Resilience: The Value of Social Fitness With an Application to The Military," *American Psychologist* 66, no. 1 (2011): 43–51, <https://doi.org/10.1037/a0021419>.

⁶ Amirotu Diana and Mohammad Zakki Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies," *Profetika: Jurnal Studi Islam* 25, no. 01 (2024): 33–44.

⁷ Cacioppo et al., "Social Resilience."

classical and contemporary Islamic educational philosophies with modern social resilience theories, thereby establishing a normative framework for its role.

Defining Islamic Education: Classical and Contemporary Perspectives. Islamic education is fundamentally understood as a comprehensive transmission of values and knowledge, encompassing teaching, learning, socialization, and enculturation. Its core aim is the holistic development of an individual's personality, fostering a cognizant mindset, patriotism, open-mindedness, and intellectual, spiritual, and harmonious coexistence.⁸

Classical Foundations:

The classical understanding of Islamic education is characterized by terms such as *ta'lim* (denoting knowing, being aware, perceiving, and learning), *tarbiyah* (referring to spiritual and moral growth guided by God's will), and *ma'rifah* (general knowledge), all of which underscore its holistic nature. This educational paradigm deeply influences the formation of an individual's behavior, attitudes, and values, striving to cultivate a person who is "better in all aspects; his action, thought, lifestyle, decision making and approach to issues that affect and influence life as a whole". The primary sources for this education are the Qur'an and Hadith, emphasizing the acquisition of beneficial knowledge that directly shapes the recipient and molds both intellectual faculties and character. Classical scholars, such as *Ma'rifah*, underscore the centrality of *adab*—the discipline of mind and soul aimed at achieving good qualities and ensuring correct action—as a cornerstone of Islamic education.⁹

Contemporary Aims and Adaptations:

In the current digital era and amidst the forces of globalization, the relevance of Islamic education has significantly increased. It functions not merely as a means of religious understanding but also as an essential guide for navigating modern challenges. Contemporary Islamic education aims to integrate traditional concepts with the demands of the present, incorporating universal values such as

⁸ Salmi Ahmad Sudan, "The Nature of Islamic Education," *American International Journal of Contemporary Research* 7, no. 3 (2017): 22–27.

⁹ Sudan, "The Nature of Islamic Education."

tolerance, cross-cultural cooperation, and problem-solving pertinent to a global context. Its objectives include producing knowledgeable and skilled Muslim generations, fostering the practical application of Islamic knowledge in daily life, developing strong character, adapting to rapid technological advancements, and actively countering misinterpretations of Islam.¹⁰ Modern Islamic education also places a strong emphasis on cultivating critical thinking, moral integrity, community spirit, and promoting education as a lifelong journey of spiritual and self-improvement. It seeks to achieve a balance between religious and secular knowledge, thereby fostering social responsibility and unity within communities.¹¹

A notable aspect of Islamic education is the dynamic interplay between preserving its foundational principles and adapting to contemporary realities. On one hand, Islamic education is rooted in immutable sources like the Qur'an and *Sunnah*, and adheres to core values that are timeless.¹² On the other hand, it is recognized that it must evolve to address the complexities of the digital era, globalization, and modern societal challenges.¹³ This creates a vital tension between maintaining its distinct identity and ensuring its continued relevance. If Islamic education were to remain static, it would risk failing to equip individuals with the skills necessary to navigate modern challenges, potentially leading to irrelevance or alienation from their faith. Conversely, if it were to adapt without a firm grounding in its core principles, it could lose its unique identity and spiritual depth. The normative role, therefore, involves strategically managing this tension. This means that adaptation should serve to strengthen the application of timeless Islamic principles in new contexts, rather than dilute them. This "blending traditional concepts with the needs and demands of the times" is itself an act of resilience, enabling the tradition to persist and thrive. This balance is fundamental for the preservation of identity and

¹⁰ Diana and Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies."

¹¹ Abdul Momen, "Education in Islam: Comprehensive Insights Into Concepts, Nature, Goals, and Principles," *International Journal of Research and Innovation in Social Science* 8, no. 3s (2024): 3710–23.

¹² Sudan, "The Nature of Islamic Education."

¹³ Diana and Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies."

for fostering moral resistance, preventing cultural erosion while facilitating meaningful engagement with the modern world.¹⁴

Methods

Research Design: Normative and Library-Based Study

This study employs a normative research design, which is inherently focused on exploring what ought to be rather than merely describing what is. This approach is particularly well-suited for investigating the ideal role of Islamic education in fostering social resilience, as it allows for an examination of its inherent principles and intended aims. As a library-based study, the data collection process relies exclusively on existing scholarly literature, including academic journals, books, and conference papers. This ensures that the research is firmly grounded in established academic discourse and draws upon a wide range of authoritative sources.

Data Collection: Identification and Selection of Classical and Contemporary Literature

The research material for this study consists of a curated collection of academic texts and scholarly documents relevant to Islamic education, social resilience, and Muslim minority communities. The selection process prioritized academic and scholarly sources to ensure the credibility and depth of the information.

- a. **Classical Literature:** Specific attention was given to identifying texts that reference classical Islamic scholars, such as Al-Ghazali, Ibn Khaldun, and Al-Zarnuji, and their respective educational philosophies. These sources were crucial for understanding the foundational principles of character, intellectual, and spiritual development within the Islamic tradition.¹⁵
- b. **Contemporary Literature:** The collection also includes recent academic analyses that discuss modern interpretations, aims, challenges, and applications of Islamic education. Additionally, contemporary definitions and studies pertaining to social resilience

¹⁴ Dekmejian, “Comparative Study of Muslim Minorities: A Preliminary Framework.”

¹⁵ *Wikipedia*, “Education in Islam,” June 24, 2025, https://en.wikipedia.org/w/index.php?title=Education_in_Islam&oldid=1297096717.

and the experiences of Muslim minority communities were incorporated. This body of literature provides insights into current trends, challenges, and adaptations within the field.¹⁶

Data Analysis: Thematic Synthesis and Conceptual Integration

Thematic analysis was employed to systematically identify recurring themes, underlying concepts, and prominent arguments within the collected literature related to Islamic education, social resilience, and Muslim minority communities. This approach facilitated a deep understanding of the interconnections between these domains.

The analytical process involved several steps:

- a. **Initial Coding:** Each piece of literature was thoroughly reviewed, and relevant concepts were systematically coded. These codes included, for example, "Islamic education aims," "social resilience dimensions," "minority challenges," and "spiritual values."
- b. **Categorization:** The initial codes were then grouped into broader categories that corresponded to the key constructs of the study, such as "holistic development in Islamic education" or "multilevel nature of social resilience."
- c. **Thematic Development:** Overarching themes were identified from these categories, including "socio-cultural challenges for minorities" and "spiritual coping mechanisms."
- d. **Cross-Referencing and Synthesis:** Information from various sources was synthesized to construct comprehensive arguments and illustrate the connections between different concepts. For instance, the analysis explored how Al-Ghazali's emphasis on spiritual purification contributes to individual resilience, which then aggregates to strengthen social resilience at a broader level.¹⁷
- e. **Normative Inference:** Based on this synthesis, normative statements were formulated regarding how Islamic education should function to foster social resilience. This involved drawing explicit links between its inherent principles and the desired outcomes for minority communities.

The analytical process revealed a significant interconnectedness of individual and collective resilience within the Islamic educational

¹⁶ Adelman and Verkuyten, "Prejudice and the Acceptance of Muslim Minority Practices."

¹⁷ Cacioppo et al., "Social Resilience."

paradigm. The definitions of Islamic education consistently emphasize holistic individual development, encompassing character, intellect, and spirituality.¹⁸ Concurrently, social resilience is explicitly defined as inherently multilevel, encompassing individual, interpersonal, and collective capacities. The pedagogical approaches espoused by classical scholars such as Al-Ghazali, Ibn Khaldun, and Al-Zarnuji focus on cultivating virtues, critical thinking, and spiritual grounding at the individual level.¹⁹ However, the desired outcomes and components of social resilience also explicitly include community spirit, social responsibility, and coordinated social responses. This indicates that Islamic education's focus on individual moral and spiritual development is not an isolated objective, but rather a foundational step for building collective strength. The cultivation of virtues such as *adab* (discipline), *sabr* (patience), and *tawakkul* (trust in God) at the individual level directly contributes to the "characteristic ways of relating" (e.g., agreeableness, trustworthiness, compassion) that are essential for positive social relationships and group cohesion.²⁰ This implies that the "micro" (individual) and "macro" (collective) aspects of resilience are intrinsically linked within the Islamic educational framework. The normative role of Islamic education is to consciously design pedagogical practices that bridge this gap, translating individual spiritual and moral fortitude into active, compassionate, and cooperative engagement within the community. This, in turn, strengthens its collective resilience against external pressures and fosters its transformative capacities. This means emphasizing not just personal piety, but also its outward manifestation in social justice, community service, and collective advocacy.

Results

Conceptualizing Social Resilience: A Multilevel Construct

Social resilience is defined as the inherent capacity of individuals and groups to cultivate, engage in, and sustain positive

¹⁸ Diana and Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies."

¹⁹ Kholil Chusyairi, "Building Holistic Education: Lessons from Al-Ghazali for the Modern Era," *Journal of Modern Islamic Studies and Civilization* 2, no. 03 (2024): 246–55.

²⁰ Cacioppo et al., "Social Resilience."

social relationships, enabling them to effectively endure and recover from various stressors and periods of social isolation. This construct is inherently multilevel, manifesting through the capacities of both individuals and the groups they form.²¹

The distinctive characteristic of social resilience lies in its ability to facilitate the "transformation of adversity into personal, relational, and collective growth through strengthening existing social engagements, and developing new relationships, with creative collective actions". Unlike individual resilience, which primarily focuses on an individual's capacity to find opportunities in tragedy and turn adversity into advantage, social resilience places a strong emphasis on the individual's ability to collaborate with others to achieve these positive outcomes, thereby highlighting the collective capacity of the group.²²

Key dimensions that comprise social resilience include:²³

1. **Coping Capacities:** This refers to the ability of social actors to manage and overcome immediate adversities. These are reactive, ex-post, and absorptive measures focused on restoring the present level of well-being directly after a critical event, addressing tactical agency and short-term rationale.
2. **Adaptive Capacities:** This dimension involves the ability of social actors to learn from past experiences and adjust to future challenges in their daily lives. These are proactive, ex-ante, or preventive measures, where individuals learn from past events and anticipate future risks to modify their livelihoods. Adaptation is geared towards incremental change, aiming to secure the present status of people's well-being in the face of future risks, involving strategic agency and more long-term planning.
3. **Transformative Capacities:** This is the ability of social actors to establish institutions that promote individual welfare and ensure sustainable societal robustness against future crises. Also referred to as "participative capacities," these encompass people's ability to access assets and assistance from the broader socio-political arena, engage in decision-making processes, and create institutions that

²¹ Cacioppo et al., "Social Resilience."

²² Cacioppo et al., "Social Resilience."

²³ Markus Keck and Patrick Sakdapolrak, "What Is Social Resilience? Lessons Learned and Ways Forward," *Erdkunde*, JSTOR, 2013, 5–19.

enhance individual welfare and societal strength. This dimension aims for a radical shift to improve well-being in the face of present and/or future risks, explicitly incorporating topics of progressive change and development.

Social resilience also encompasses individual characteristics such as agreeableness, trustworthiness, fairness, compassion, humility, generosity, and openness. It includes interpersonal resources and capacities like sharing, attentive listening, empathetic perception of others, communicating care and respect, responsiveness to others' needs, and compassion and forgiveness. Furthermore, it incorporates collective resources and capacities such as group identity, centrality, cohesiveness, tolerance, openness, and rules for governance within a group. The concept underscores the importance of connections with other individuals, groups, and larger collectives as a fundamental means of fostering adaptation through new learning and growth.²⁴

A critical observation is that social resilience is defined not merely as recovery from adversity but as the transformation of adversity into growth. This transformative potential is directly linked to the "transformative capacities" which involve the ability to craft institutions and actively participate in decision-making processes.²⁵ The concept of "we-ness" and coordinated social activity for common benefit is highlighted as a unique signature of social resilience.²⁶ This suggests that the ability to transform adversity (a third-order capacity) is directly contingent upon collective action and the strengthening of social structures. Without collective agency, transformation is largely limited to individual adaptation. This implies that Islamic education, in its role of fostering social resilience, must extend beyond individual moral and spiritual development. It is normatively required to actively cultivate collective agency and facilitate institutional building within minority communities. It is not sufficient to merely teach individual patience (*sabr*) or trust in God (*tawakkul*); the normative objective must also be to translate these individual virtues into collective action that challenges systemic disadvantages and constructs robust community structures. This shifts the focus from passive endurance to active,

²⁴ Cacioppo et al., "Social Resilience."

²⁵ Keck and Sakdapolrak, "What Is Social Resilience? Lessons Learned and Ways Forward."

²⁶ Cacioppo et al., "Social Resilience."

coordinated efforts aimed at social change and empowerment, thereby emphasizing the concept of the *ummah* (global Muslim community) at a local, minority level.

Understanding Muslim Minority Communities: Characteristics, Challenges, and Historical Context

Muslim minority communities are identifiable groups that experience social, economic, and/or political exclusion or discrimination primarily based on their religious identity.²⁷

Definition and Characteristics:

These communities are often defined not only by their racial, ethnic, and religious backgrounds but also by what are perceived as "dissenting practices and behaviors," such as the establishment of mosques, the wearing of headscarves, or the provision of Islamic primary education. These practices frequently ignite debate and intolerance from majority populations. Globally, and particularly in Western societies, these communities are growing, driven by immigration and fertility rates, leading to increased visibility and, concurrently, heightened scrutiny.²⁸ Despite their shared religious identity, these communities are ethnically and culturally diverse, reflecting the global nature of Islam.²⁹

Challenges Faced:

- a. Islamophobia and Discrimination: Pervasive challenges include overt and covert racism, marginalization, anti-Muslim sentiment, and identity-based hostilities, which frequently manifest as threats of physical and verbal violence.³⁰
- b. Social and Cultural Exclusion: Members of these communities often report feelings of being "invisible, unheard, unrepresented, and misunderstood," particularly within educational settings.³¹

²⁷ "Diversity and Marginalized Communities," accessed July 31, 2025, <https://www.actec.org/planning-for-a-diverse-and-equitable-future/marginalized-communities/>.

²⁸ Adelman and Verkuyten, "Prejudice and the Acceptance of Muslim Minority Practices."

²⁹ "Muslims - (Intro to Sociology) - Vocab, Definition, Explanations | Fiveable."

³⁰ Adelman and Verkuyten, "Prejudice and the Acceptance of Muslim Minority Practices."

³¹ Arif Mahmud, "Exploring the Experiences of Muslim Doctoral Students in UK Higher Education: Challenges, Implications, and Pathways to Inclusivity," *Studies in Higher Education* 50, no. 4 (2025): 848–63.

This can lead to profound alienation, a diminished sense of academic competence, and a weakened sense of belonging within schools.³²

- c. Economic Frustration and Unequal Opportunities: While the primary focus is on minority communities, broader issues within the *ummah* include poor living standards, conspicuous consumption among the wealthy, and the exploitation of "guest workers" in some Muslim-majority contexts, which can affect overall perceptions and internal dynamics.³³
- d. Internal Tensions and Ideological Debates: Challenges also emanate from within Islamic communities, including ongoing debates regarding "modernity" versus "tradition," the appropriate role of secular knowledge, and the potential risk of an excessive preoccupation with religious forms and symbols over the dynamic application of Islamic principles.³⁴
- e. Pressure to Conform: Individuals, such as Muslim doctoral students, often experience pressure to align with secular academic norms, which can lead to feelings of "otherness" and isolation.³⁵

Historical Context:

Historically, early Islamic political theory, through the concept of millah, recognized religious diversity and extended toleration to *ahl al-kitāb*, a principle institutionalized in Shari'ah. This historical precedent of pluralism within an Islamic framework is highly significant. However, it is important to note that Muslim minorities in Christian states often did not receive reciprocal toleration. The decline of Islamic empires and the subsequent imposition of the Western "mission civilizatrice" led to the denaturalization of Muslim cultures and the creation of dual educational systems (secular versus religious), which frequently marginalized Islamic education.³⁶ This historical dualism presents a significant challenge for fostering holistic development within these communities.

³² Shaza Jendi et al., *Understanding & Supporting MENA & Muslim Students*, n.d.

³³ I Bruce Watson, "Islam and Its Challenges in the Modern World," *Insight* 12, no. 1 (1997).

³⁴ Watson, "Islam and Its Challenges in the Modern World."

³⁵ Mahmud, "Exploring the Experiences of Muslim Doctoral Students in UK Higher Education: Challenges, Implications, and Pathways to Inclusivity."

³⁶ Dekmejian, "Comparative Study of Muslim Minorities: A Preliminary Framework."

Muslim minority communities face a compounded challenge: not only do they contend with significant external pressures such as Islamophobia, discrimination, and social exclusion, but they also grapple with internal fragilities.³⁷ These internal issues include economic disparities, a perceived failure to adequately address general education demands, and an internal preoccupation with superficial forms rather than dynamic principles.³⁸ The historical imposition of dual educational systems further contributes to fragmentation within the community's approach to knowledge.³⁹ These internal weaknesses can exacerbate the impact of external pressures, diminishing the community's overall resilience. For instance, internal debates regarding the role of secular knowledge or existing economic inequalities can impede a unified and effective response to external discrimination. Therefore, a normative approach to Islamic education for social resilience must address both external threats and internal weaknesses. It needs to cultivate not only outward resistance to prejudice but also internal cohesion, critical self-reflection, and a balanced integration of knowledge. This empowers the community to address its own challenges and present a unified, resilient front, implying a need for Islamic education to foster critical thinking about internal issues and promote social justice within the community itself, not solely in its external interactions.

Theoretical Linkages: Bridging Islamic Education and Social Resilience

The core principles of Islamic education, particularly its emphasis on holistic personality development—encompassing intellectual, spiritual, moral, and social dimensions⁴⁰—demonstrate a direct alignment with the components of social resilience. This section outlines these theoretical linkages.

- a. Character Cultivation (Islamic Education) and Individual Characteristics (Social Resilience): Islamic education's focus on

³⁷ Adelman and Verkuyten, "Prejudice and the Acceptance of Muslim Minority Practices."

³⁸ Watson, "Islam and Its Challenges in the Modern World."

³⁹ Dekmejian, "Comparative Study of Muslim Minorities: A Preliminary Framework."

⁴⁰ Diana and Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies."

adab, virtuous conduct, honesty, integrity, and responsibility⁴¹ directly fosters individual characteristics such as agreeableness, trustworthiness, fairness, compassion, and generosity. These attributes are crucial for establishing and maintaining positive social relationships and facilitating effective collective action within a community.⁴²

- b. Community Spirit and Social Responsibility (Islamic Education) and Interpersonal & Collective Capacities (Social Resilience): A primary aim of Islamic education is to cultivate a strong sense of social duty, unity, and brotherhood among individuals.⁴³ This directly contributes to the development of essential interpersonal resources, including sharing, empathy, and responsiveness to others' needs. Furthermore, it strengthens collective resources such as group identity, cohesiveness, and the capacity for coordinated social responses, all vital for social resilience.⁴⁴ The overarching concept of *ummah* (the global Muslim community) inherently promotes a sense of collective identity and solidarity, which can be localized to minority community contexts.⁴⁵
- c. Spiritual Strength and Coping Mechanisms (Islamic Education) and Coping Capacities (Social Resilience): Islamic spiritual values, such as *sabr* (patience or endurance), *tawakkul* (trust in God), and *shukr* (gratitude)⁴⁶, provide profound psychological anchors and effective coping mechanisms during times of adversity. These values directly enhance the coping capacities of individuals and communities, enabling them to deal with and overcome immediate challenges.⁴⁷

⁴¹ Sudan, "The Nature of Islamic Education."

⁴² Cacioppo et al., "Social Resilience."

⁴³ Momen, "Education in Islam: Comprehensive Insights Into Concepts, Nature, Goals, and Principles."

⁴⁴ Cacioppo et al., "Social Resilience."

⁴⁵ Dekmejian, "Comparative Study of Muslim Minorities: A Preliminary Framework."

⁴⁶ Muhammadu Ibrahim Nasrin, "The Influence of Islamic Spiritual Values on Students' Mental Health: A Special Focus on Tawakkul (تَوَكَّل), Sabr (صَبْر) and Shukr (شُكْر)," *LECTURES: Journal of Islamic and Education Studies* 4, no. 2 (2025): 260–72.

⁴⁷ Keck and Sakdapolrak, "What Is Social Resilience? Lessons Learned and Ways Forward."

- d. Critical Thinking and Adaptability (Islamic Education) and Adaptive Capacities (Social Resilience): Islamic education actively promotes critical thinking and a commitment to continuous learning.⁴⁸ This emphasis on intellectual development and the ability to learn from past experiences aligns directly with adaptive capacities, enabling communities to adjust effectively to future challenges and evolving circumstances.⁴⁹
- e. Institutional Building and Social Change (Islamic Education) and Transformative Capacities (Social Resilience): The normative goal of Islamic education to produce individuals who can contribute positively to society and act as *Khalifatullah* (vicegerent of Allah)⁵⁰ naturally extends to the ability to craft institutions that foster welfare and societal robustness. This aligns directly with the transformative capacities of social resilience.⁵¹ Islamic-based educational leadership, as a practical application, also explicitly aims to build equitable, resilient, and sustainable institutions and communities.⁵²

Table 1. The table provides a concise reference for the foundational terms of this study

Concept	Definition	Key Sources
Islamic Education	A comprehensive system for the transmission of values and knowledge,	⁵³

⁴⁸ Diana and Azani, “The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies.”

⁴⁹ Keck and Sakdapolrak, “What Is Social Resilience? Lessons Learned and Ways Forward.”

⁵⁰ Diana and Azani, “The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies.”

⁵¹ Keck and Sakdapolrak, “What Is Social Resilience? Lessons Learned and Ways Forward.”

⁵² Khalid Arar et al., “Islamic-Based Educational Leadership, Administration and Management,” *Islamic-Based Educational Leadership, Administration and Management*, 2023.

⁵³ Diana and Azani, “The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies.”

	involving teaching, learning, socialization, and enculturation, aimed at holistic personality development (intellectual, spiritual, moral) based on Islamic religious teachings, guiding individuals to be God-conscious and contribute positively to society.	
Social Resilience	The capacity of individuals and groups to foster, engage in, and sustain positive social relationships, and to endure and recover from stressors and social isolation, transforming adversity into personal, relational, and collective growth through strengthening existing social engagements and developing new relationships with creative collective actions. Comprised of coping, adaptive, and transformative capacities.	54
Muslim Minority Communities	Groups of people experiencing social, economic, and/or political	55

⁵⁴ Cacioppo et al., “Social Resilience.”

⁵⁵ Adelman and Verkuyten, “Prejudice and the Acceptance of Muslim Minority Practices.”

	exclusion or discrimination based on their religious identity, often defined by racial, ethnic, and religious background, as well as by "dissenting practices and behaviors" that may spark debate and intolerance from majority populations.	
--	---	--

The theoretical connections suggest a profound interconnectedness between individual and collective resilience within the Islamic educational paradigm. Definitions of Islamic education consistently emphasize holistic individual development, encompassing character, intellect, and spirituality.⁵⁶ Concurrently, social resilience is explicitly defined as a multilevel construct, comprising individual, interpersonal, and collective capacities. The pedagogical approaches of classical scholars, such as Al-Ghazali, Ibn Khaldun, and Al-Zarnuji, primarily focus on cultivating virtues, critical thinking, and spiritual grounding at the individual level.⁵⁷ However, the outcomes and components of social resilience also explicitly include community spirit, social responsibility, and coordinated social responses. This indicates that Islamic education's focus on individual moral and spiritual development is not an isolated objective, but rather a foundational step for building collective strength. The cultivation of virtues such as *adab* (discipline), *sabr* (patience), and *tawakkul* (trust in God) at the individual level directly contributes to the development of "characteristic ways of relating" (e.g., agreeableness, trustworthiness, compassion) that are essential for positive social relationships and group cohesion.⁵⁸ This means that the "micro" (individual) and "macro" (collective) aspects of resilience are intrinsically linked within the Islamic educational framework. The

⁵⁶ Diana and Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies."

⁵⁷ Chusyairi, "Building Holistic Education: Lessons from Al-Ghazali for the Modern Era."

⁵⁸ Cacioppo et al., "Social Resilience."

normative role of Islamic education is to consciously design pedagogical practices that bridge this gap, translating individual spiritual and moral fortitude into active, compassionate, and cooperative engagement within the community. This, in turn, strengthens its collective resilience against external pressures and fosters its transformative capacities. This implies an emphasis not only on personal piety but also on its outward manifestation in social justice, community service, and collective advocacy.

Findings

Core Principles of Islamic Education for Holistic Develo

Islamic education is fundamentally a holistic system designed for the comprehensive development of the individual, integrating intellectual, ethical, spiritual, and physical dimensions. It is conceptualized as a lifelong journey of spiritual and self-improvement, emphasizing the acquisition of beneficial knowledge that directly shapes an individual's behavior, attitudes, and values.

Key concepts underpinning this holistic approach include *ta'lim* (the process of knowledge acquisition), *tarbiyah* (spiritual and moral growth guided by divine will), and *tadīb* (the cultivation of discipline and character). The philosophical foundation of Islamic education is deeply rooted in Islamic religious teachings, which aim to guide human abilities toward developing a personality fully imbued with Islamic principles. It places significant emphasis on establishing a robust value system, which serves as a crucial filter against negative influences prevalent in the digital age, thereby promoting virtuous conduct.⁵⁹ The ultimate aim of this educational endeavor is to produce individuals who are God-conscious (*muttaqin*) and capable of contributing positively to society in their role as *Khalifatullah* (vicegerents of Allah).⁶⁰

Classical Islamic Scholars' Contributions to Character, Intellectual, and Spiritual Cultivation

Classical Islamic scholars laid profound foundations for educational philosophy, emphasizing holistic development that

⁵⁹ Diana and Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies."

⁶⁰ Sudan, "The Nature of Islamic Education."

integrates character, intellect, and spirituality. Their insights remain highly relevant for fostering social resilience.

1. Al-Ghazali's Educational Philosophy

Al-Ghazali, a towering figure in Islamic intellectual history, developed an educational theory deeply rooted in his philosophy, aiming to bring individuals closer to Allah (Swt.) and achieve happiness in both this world and the hereafter. His approach to education is comprehensive, encompassing not only religious knowledge but also secular sciences:⁶¹

- a. **Character Cultivation:** Al-Ghazali placed immense importance on the development of noble character and faith. He believed that education should strive to produce individuals with strong moral qualities, integrity, and a profound sense of responsibility, aligning with the prophetic vision of perfecting human morals. He emphasized spiritual values such as gratitude, sincerity, and repentance, directing the goal of character development towards *ma'rifatullah* (knowledge of Allah) and ultimate happiness in the afterlife. Furthermore, Al-Ghazali highlighted the critical role of teachers as exemplary role models, asserting that their primary task extends beyond merely imparting knowledge to actively educating students through their virtuous conduct. He also stressed the importance of instilling moral and religious values, such as ethics and noble character, from an early age.
- b. **Intellectual Discipline:** Al-Ghazali distinguished between knowledge acquired from human interaction and knowledge absorbed directly from God. Learning from humans involves social interaction in both formal and non-formal settings, while learning from God involves communication through human intermediaries. He posited that the mastery of knowledge is a determining factor in the quality of human life and that the fundamental obligation of a knowledge-seeker is to gain insight into the Absolute Truth (the Essence of God). Al-Ghazali's comprehensive view of education embraced both religious and scientific disciplines. He also believed that individuals with extensive knowledge would exhibit humility, refrain from readily blaming others, and be open to diverse

⁶¹ Chusyairi, "Building Holistic Education: Lessons from Al-Ghazali for the Modern Era."

viewpoints, viewing this as a measure of their success in applying their knowledge. He categorized sciences into worthy (beneficial for this world and hereafter, like religious sciences and *fardhu kifayah* sciences such as medicine and arithmetic), unworthy (harmful, like witchcraft), and those commendable to a certain degree but not recommended for deep study (like philosophy and logic, which could lead to confusion).

- c. **Spiritual Strength:** For Al-Ghazali, education's paramount purpose is to draw individuals closer to Allah (Swt.), with the ultimate aim of achieving happiness in both this world and the hereafter. He argued that any educational pursuit not directed towards this divine proximity could lead to harm and misguidance. His Sufi inclinations profoundly influenced his educational goals, emphasizing the transient nature of this world and the eternal significance of the afterlife as the ultimate objective to be pursued with utmost effort. He believed that proximity to God would instill a constant sense of divine supervision in daily activities, prompting individuals to carefully consider their actions and avoid those deemed deviant in religion. This spiritual approach ensures that intelligence is balanced with strong ethics, preventing individuals from becoming intellectually astute but morally deficient.

2. Ibn Khaldun's Educational Philosophy

Ibn Khaldun, a renowned polymath, developed an educational philosophy that emphasized practicality, ethics, and personalized learning, significantly influencing education within and beyond the Islamic world. His approach advocated for the integration of theoretical knowledge with practical skills, such as learning a trade or craft, to enable individuals to become productive members of society:⁶²

- a. **Character Cultivation:** Ibn Khaldun believed that education should instill moral and ethical values, thereby fostering responsible and ethical citizens. He emphasized that religious teaching should be a core component of the curriculum, as it aids in the development of virtues and good habits. He stressed the importance of beginning a child's training at the earliest age, when their spirit is "virgin,"

⁶² Asif Farooq Zai and Mir Rahul Ahmad, "Ibn-Khaldun's Theory of Education and Its Impact on the Development of Modern Education," *International Journal of Advanced Research in Science, Communication and Technology*, 2021, 477–84.

recognizing that early instilled values serve as foundational habits. He also supported encouraging students to experience a sense of community and belonging in both natural and social settings, promoting self-discipline to help a child adjust to their surroundings without difficulty.

- b. **Intellectual Discipline:** Ibn Khaldun posited that the acquisition of knowledge is a natural human desire, stemming from the innate ability to think and reason. He believed that education should strengthen individuals' faith in God through the study of the Qur'an and religious sciences, leading to virtuous actions and character. He also focused on philosophy and physical studies, asserting that knowledge could be broadly categorized into religious and philosophical streams, both essential for humanity's growth and progress. He criticized teaching methods that did not encourage students to analyze lessons and solve problems independently, arguing that such approaches diminished their capacity for innovation, creativity, and invention. He contended that conventional education, which often overemphasized memorization, limited opportunities for intellectual struggle and hindered the development of critical thinking. Ibn Khaldun advised teachers to guide students from concrete to abstract concepts and from the known to the unknown. He believed that participation in discussions and problem-solving was the most effective way to foster learning, advocating for debates that allowed students to express their opinions. He also proposed a three-stage teaching procedure: an introduction with explanations and real-world examples, a thorough development phase for critical discussion, and a recap to ensure comprehension. He emphasized the study of language for its role in facilitating other disciplines and mathematics for enhancing mental acuity and reasoning.
- c. **Spiritual Development:** For Ibn Khaldun, reality is to be understood through divine revelation, with the Qur'an and Prophet Muhammad being the primary sources of truth for Muslims. He integrated a sociological dimension into his educational theory by linking education to Islamic society, asserting that it should help individuals become firm believers in God through the study of the Qur'an and religious sciences. Knowledge of God and trust in Islamic studies would enable Muslims to comprehend reality, leading to virtuous actions and character. He also discussed the

reproduction of values within Muslim society, positing that humans, endowed with thought, organize relationships according to laws learned through personal experience and cultural immersion. He emphasized the critical task of religious institutions in leading individuals towards a "state knowledge, a persistent disposition, and an irrevocable soul colouring" regarding faith and deeds, moving beyond mere formal declarations or mechanical gestures.

3. Al-Zarnuji's Educational Philosophy

Al-Zarnuji, a prominent figure in Islamic education during the Abbasid era, articulated his educational concepts in his renowned book *Ta'lim Al-Muta'allim*, which serves as a guide for both teachers and students. His philosophy stresses the moral, intellectual, spiritual, and social dimensions of an individual's development:⁶³

- a. Moral Development: Al-Zarnuji's work aimed to cultivate a strong moral character by fortifying both hearts and minds, believing that a transformation in mindset would naturally lead to ethical behavior. He underscored the importance of pure intention as the foundational act in learning, convinced that it leads to positive outcomes. He exhorted students to exert consistent effort and diligence in their studies. Al-Zarnuji highlighted several moral principles for learners, including patience, respect for teachers and peers, avoidance of ill manners, consistency, and profound ambition coupled with trust in Allah. The full formation of these qualities, he argued, results in a person with high moral principles who understands and fulfills their role as Allah's vicegerent on Earth. He also emphasized that teachers must embody positive attributes and serve as role models, as character development is significantly acquired from them.
- b. Intellectual Development: Al-Zarnuji's concept of learning begins with pure intention and necessitates that students carefully select their area of study, teachers, and companions. He categorized knowledge into four types: *Fardhu A'in* (fundamental knowledge

⁶³ Nabihah Husna Razali and Arifin Mamat, "Al-Zarnuji's Educational Concept and Its Relevance to the Teaching Islamic Education in Malaysia," *IJUM Journal of Educational Studies* 12, no. 2 (2024): 135–44, <https://doi.org/10.31436/ijes.v12i2.550>.

obligatory for all Muslims, such as Tawheed, jurisprudence, and law); *Fardhu kifayah* (knowledge not universally required but encouraged, like *salat al-janazah*); *Illicit Knowledge* (knowledge that could lead to *syirik*, such as astrology for predicting luck, though he noted its permissible uses like determining Qiblah direction); and *Worldly Necessities* (knowledge essential for daily life, such as medicine). He advised students to discern what is beneficial and avoid what harms their souls, utilizing their intelligence to fulfill divine obligations. Regarding learning methods, Al-Zarnuji encouraged studying on Wednesday, citing prophetic tradition, and advocated for repetition, suggesting that mastering a single concept might require numerous repetitions. He stressed starting with easy, practical subjects and mastering them before progressing to new knowledge. He also emphasized frequent reflection, continuous revision, and encouraged debate, discussion, and the exchange of views to ascertain the truth.

- c. **Spiritual Development:** Al-Zarnuji emphasized that seeking knowledge is a pathway to happiness in both this world and the hereafter, serving as a means to achieve piety (*Taqwa*). He asserted that students must always place their faith in Allah and express gratitude for learning and understanding, making Allah the central focus of their educational pursuits. Self-awareness and self-love are also significant, as students should recognize their learning capacity and avoid undue pressure. He advised students to distance themselves from worldly distractions that could lead to negative behavior and harm the body, mind, and heart. Teachers, in his view, should help students cultivate strong and motivated spiritualities, sharing their experience and personal growth to foster mature, independent students.
- d. **Social Development:** Al-Zarnuji highlighted the social dimension of learning, emphasizing that learners should be sociable. He provided guidance on respecting and choosing teachers and friends. Students should select knowledgeable teachers who are older than them. When choosing friends, he encouraged selecting individuals who are hardworking, possess good manners, are easy to understand, are not lazy, and speak judiciously. He illustrated that respecting teachers involves specific ethics, such as not sitting in their designated seat, not walking in front of them, avoiding actions that might displease them, and obeying their rules. Students should

also extend respect to all individuals associated with their teachers, believing that such respect will bless their knowledge. Respecting friends entails glorifying and honoring them, and respecting knowledge involves continuous purification during the learning process, such as performing ablution before studying. He also urged the use of discussion methods, recognizing that dialogue helps students reflect and rethink to seek the significance of knowledge.

Discussion

The Normative Role of Islamic Education in Fostering Social Resilience

The preceding analysis of classical and contemporary Islamic educational philosophies, alongside the conceptualization of social resilience, reveals a profound normative role for Islamic education in empowering Muslim minority communities. This role extends beyond mere religious instruction to encompass comprehensive human development that directly contributes to a community's ability to cope with, adapt to, and transform adversity.

Cultivating Individual and Collective Virtues for Social Cohesion

Islamic education's foundational emphasis on character cultivation, as articulated by scholars like Al-Ghazali, Ibn Khaldun, and Al-Zarnuji, directly contributes to the individual characteristics essential for social resilience. The cultivation of virtues such as *adab* (discipline and good manners), honesty, integrity, compassion, and trustworthiness fosters individuals who are inherently agreeable and reliable in their interactions. These personal attributes are the bedrock upon which positive social relationships are built.⁶⁴ When individuals within a minority community consistently embody these virtues, it strengthens interpersonal bonds, leading to greater trust and cooperation. This is not merely about personal piety; it is about the outward manifestation of these virtues in daily life, creating a foundation for robust social networks.

Beyond individual character, Islamic education normatively aims to instill a strong sense of community spirit and social

⁶⁴ Cacioppo et al., "Social Resilience."

responsibility. Concepts like brotherhood (*ukhuwwah*) and the broader *ummah* (global Muslim community) inherently promote collective identity and solidarity.⁶⁵ This translates into practical interpersonal resources such as sharing, empathy, and responsiveness to others' needs, and collective resources like group cohesion and the capacity for coordinated social responses.⁶⁶ For minority communities facing external pressures like Islamophobia and marginalization, this collective identity and sense of mutual responsibility are critical. They provide a protective social fabric, enabling members to support one another, share burdens, and collectively address challenges. The historical context of Muslim minorities facing a lack of reciprocal toleration⁶⁷ underscores the enduring importance of strong internal cohesion as a defense mechanism. Islamic education, therefore, normatively functions to reinforce this internal solidarity, ensuring that the community acts as a unified entity capable of collective action.

Developing Adaptive and Transformative Capacities

The spiritual strength fostered by Islamic education provides crucial coping mechanisms for individuals and, by extension, for the community. Values such as *sabr* (patience and endurance), *tawakkul* (trust in God), and *shukr* (gratitude) serve as psychological anchors during adversity. These are not passive virtues; *sabr*, for instance, is described as "active strength".⁶⁸ By internalizing these values, individuals are equipped to endure hardship, maintain emotional resilience, and find inner peace, even when facing significant stress from academic challenges, financial struggles, or social discrimination.⁶⁹

⁶⁵ Dekmejian, "Comparative Study of Muslim Minorities: A Preliminary Framework."

⁶⁶ Cacioppo et al., "Social Resilience."

⁶⁷ Dekmejian, "Comparative Study of Muslim Minorities: A Preliminary Framework."

⁶⁸ Nasrin, "The Influence of Islamic Spiritual Values on Students' Mental Health: A Special Focus on Tawakkul (توكل), Sabr (صبر) and Shukr (شكر)."

⁶⁹ "Muslims - (Intro to Sociology) - Vocab, Definition, Explanations | Fiveable."

This individual fortitude contributes directly to the community's overall coping capacities, allowing it to absorb and recover from immediate adversities.⁷⁰

Furthermore, Islamic education's emphasis on intellectual development and critical thinking directly cultivates adaptive capacities. Scholars like Ibn Khaldun criticized rote memorization, advocating for methods that encourage analysis, problem-solving, and independent thought.⁷¹ Contemporary Islamic education also promotes continuous learning and the blending of traditional concepts with modern needs, including universal values and problem-solving relevant to the global context.⁷² This intellectual dynamism enables communities to learn from past experiences, anticipate future risks, and adjust their strategies incrementally.⁷³ In the face of evolving challenges, such as technological advancements or socio-cultural changes, an education system that fosters adaptability ensures the community can proactively respond and secure its well-being.⁷⁴

Beyond coping and adaptation, Islamic education has a normative role in fostering transformative capacities. The ultimate aim of producing individuals who are *Khalifatullah* (vicegerents of Allah) and who can contribute positively to society extends naturally to the ability to craft institutions that promote welfare and societal robustness.⁷⁵ This involves active participation in decision-making processes and creating structures that enhance collective well-being. Islamic-based educational leadership, for example, explicitly aims to build equitable, resilient, and sustainable institutions and communities, confronting issues like xenophobia and Islamophobia within

⁷⁰ Keck and Sakdapolrak, "What Is Social Resilience? Lessons Learned and Ways Forward."

⁷¹ Zai and Ahmad, "Ibn-Khaldun's Theory of Education and Its Impact on the Development of Modern Education."

⁷² Diana and Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies."

⁷³ Keck and Sakdapolrak, "What Is Social Resilience? Lessons Learned and Ways Forward."

⁷⁴ Zainuddin et al., "The Challenges of Developing Islamic Education Curriculum and Strategies for Its Development in Facing Future Competency Demands," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (2025): 111–26, <https://doi.org/10.31538/tijie.v6i1.1316>.

⁷⁵ Keck and Sakdapolrak, "What Is Social Resilience? Lessons Learned and Ways Forward."

educational systems.⁷⁶ This means that Islamic education should not only prepare individuals to endure and adjust but also empower them to actively reshape their circumstances and advocate for systemic change. The transformative potential lies in translating individual virtues and collective solidarity into organized efforts that address root causes of marginalization and build a more just and robust community.

Identity Preservation and Moral Resistance in Adversity

For Muslim minority communities, Islamic education plays a crucial role in identity preservation. In contexts where their practices and beliefs may be challenged or misunderstood, a strong Islamic education reinforces their unique cultural and religious identity.⁷⁷ This is particularly important given the historical imposition of dual educational systems that often marginalized Islamic knowledge, leading to a "denaturalization" of Muslim cultures.⁷⁸ By providing a comprehensive understanding of their faith, history, and values, Islamic education serves as an anchor, preventing cultural erosion and fostering a sense of belonging and pride in their heritage. This preservation of identity is a fundamental component of social resilience, as a strong collective identity provides the psychological and cultural resources needed to withstand external pressures.

Furthermore, Islamic education contributes to moral resistance against adverse social conditions, including Islamophobia and systemic discrimination. By emphasizing universal values such as tolerance, cross-cultural cooperation, and problem-solving⁷⁹, Islamic education cultivates individuals who embody positive social attributes. This directly counters negative stereotypes and prejudiced narratives often associated with Islamophobia.⁸⁰ When individuals are educated to

⁷⁶ Arar et al., "Islamic-Based Educational Leadership, Administration and Management."

⁷⁷ Adelman and Verkuyten, "Prejudice and the Acceptance of Muslim Minority Practices."

⁷⁸ Dekmejian, "Comparative Study of Muslim Minorities: A Preliminary Framework."

⁷⁹ Diana and Azani, "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies."

⁸⁰ Adelman and Verkuyten, "Prejudice and the Acceptance of Muslim Minority Practices."

uphold honesty, integrity, and social responsibility⁸¹, they become living examples that challenge misconceptions and foster greater understanding in wider society. This proactive role in shaping positive public perception represents a form of moral resistance, where the community's lived values and contributions refute discriminatory narratives. The emphasis on ethical conduct and social justice within Islamic teachings provides a framework for challenging inequalities and advocating for rights, transforming individual moral fortitude into collective action for social change. This dual function of identity preservation and moral resistance is critical for the long-term sustainability and flourishing of Muslim minority communities.

Conclusion

This study concludes that Islamic education serves as a vital foundation for strengthening the social resilience of Muslim minority communities in Southeast Asia. By emphasizing ethical values such as *adab* (moral discipline), *sabr* (patience), and *tawakkul* (trust in God), Islamic education contributes not only to spiritual and intellectual development but also to collective empowerment and social harmony. The normative analysis shows that these values, when internalized through educational institutions, help sustain community identity and promote adaptability in multicultural environments. The study also highlights that Islamic education has the transformative potential to bridge the gap between religious commitment and civic participation, enabling Muslim minorities to coexist peacefully while maintaining their faith and cultural integrity. In a broader context, this research contributes to the discourse on religious education and resilience within the ASEAN region, suggesting that value-based educational policies can enhance interreligious understanding, social stability, and sustainable coexistence in plural societies.

The findings imply that Islamic education should be recognized as a transformative tool for empowering minority groups to engage constructively within national and regional frameworks. Policymakers and educators across the ASEAN region are encouraged to integrate value-based Islamic principles into curricula and community programs

⁸¹ Irpan Ilmi et al., "Islamic Educational Values as the Core of Character Education," *EDUTECH: Journal of Education And Technology* 7, no. 2 (2023): 406–71.

that promote mutual understanding and sustainable peace. Thus, Islamic education, when applied contextually, has the potential to reinforce interreligious harmony, social stability, and resilience among Muslim minorities, contributing to a more cohesive and inclusive Southeast Asian society.

Reference

- Adelman, Levi, and Maykel Verkuyten. "Prejudice and the Acceptance of Muslim Minority Practices: A Person-Centered Approach." *Social Psychology* 51, no. 1 (2020): 1–16. <https://doi.org/10.1027/1864-9335/a000380>.
- Arar, Khalid, Rania Sawalhi, Amaarah DeCuir, and Tasneem Amatullah. "Islamic-Based Educational Leadership, Administration and Management." *Islamic-Based Educational Leadership, Administration and Management*, 2023.
- Cacioppo, John T., Harry T. Reis, and Alex J. Zautra. "Social Resilience: The Value of Social Fitness With an Application to The Military." *American Psychologist* 66, no. 1 (2011): 43–51. <https://doi.org/10.1037/a0021419>.
- Chusyairi, Kholil. "Building Holistic Education: Lessons from Al-Ghazali for the Modern Era." *Journal of Modern Islamic Studies and Civilization* 2, no. 03 (2024): 246–55.
- Dekmejian, R Hrair. "Comparative Study of Muslim Minorities: A Preliminary Framework." *American Journal of Islam and Society* 8, no. 2 (1991): 307–16.
- Diana, Amiroto, and Mohammad Zakki Azani. "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies." *Profetika: Jurnal Studi Islam* 25, no. 01 (2024): 33–44.
- "Diversity and Marginalized Communities." Accessed July 31, 2025. <https://www.actec.org/planning-for-a-diverse-and-equitable-future/marginalized-communities/>.
- Ilmi, Irpan, S Wanayati, A Hasanah, and BS Arifin. "Islamic Educational Values as the Core of Character Education." *EDUTECH: Journal of Education And Technology* 7, no. 2 (2023): 406–71.
- Jendi, Shaza, Andrena Mason, Bisma Nasir, and Carola Suárez-Orozco. *Understanding & Supporting MENA & Muslim Students*. n.d.

- Keck, Markus, and Patrick Sakdapolrak. "What Is Social Resilience? Lessons Learned and Ways Forward." *Erdkunde*, JSTOR, 2013, 5–19.
- Mahmud, Arif. "Exploring the Experiences of Muslim Doctoral Students in UK Higher Education: Challenges, Implications, and Pathways to Inclusivity." *Studies in Higher Education* 50, no. 4 (2025): 848–63.
- Momen, Abdul. "Education in Islam: Comprehensive Insights Into Concepts, Nature, Goals, and Principles." *International Journal of Research and Innovation in Social Science* 8, no. 3s (2024): 3710–23.
- "Muslims - (Intro to Sociology) - Vocab, Definition, Explanations | Fiveable." Accessed July 31, 2025. <https://library.fiveable.me/key-terms/intro-to-sociology/muslims>.
- Nasrin, Muhammadu Ibrahim. "The Influence of Islamic Spiritual Values on Students' Mental Health: A Special Focus on Tawakkul (توكل), Sabr (صبر) and Shukr (شكر)." *LECTURES: Journal of Islamic and Education Studies* 4, no. 2 (2025): 260–72.
- Razali, Nabihah Husna, and Arifin Mamat. "Al-Zarnuji's Educational Concept and Its Relevance to the Teaching Islamic Education in Malaysia." *IIUM Journal of Educational Studies* 12, no. 2 (2024): 135–44. <https://doi.org/10.31436/ijes.v12i2.550>.
- Sudan, Salmi Ahmad. "The Nature of Islamic Education." *American International Journal of Contemporary Research* 7, no. 3 (2017): 22–27.
- Watson, I Bruce. "Islam and Its Challenges in the Modern World." *Insight* 12, no. 1 (1997).
- Zai, Asif Farooq, and Mir Rahul Ahmad. "Ibn-Khaldun's Theory of Education and Its Impact on the Development of Modern Education." *International Journal of Advanced Research in Science, Communication and Technology*, 2021, 477–84.
- Zainuddin, Abdul Malik Karim Amrullah, and Indah Aminatuz Zuhriyah. "The Challenges of Developing Islamic Education Curriculum and Strategies for Its Development in Facing Future Competency Demands." *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (2025): 111–26. <https://doi.org/10.31538/tijie.v6i1.1316>.