



Value Pluralism and Islamic Moral Education: A Philosophical Reconstruction of Akhlak Education in Plural Societies

Agus Khumaedy^{a,1}, Ahmad Ta'rifin^{b,2}, Hani Hasnah Safitri^{c,3}, Ulul Albab^{d,4},
Mohammad Adam^{e,5}

^{a, b, c, d} Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

^e Sultan Ismail Petra International Islamic University College (KIAS), Malaysia

¹ agus.khumaedy@uingusdur.ac.id

² ahmad.tarifn@uingusdur.ac.id

³ hanihasna2611@gmail.com

⁴ ululsobirin12@gmail.com

⁵ adamsaifulislam@gmail.com

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ABSTRACT:

This article examines the reconstruction of Islamic moral education through the integration of value pluralism within the framework of Islamic educational philosophy. The study addresses the challenge of moral complexity and value conflicts in contemporary pluralistic Muslim societies. The research aims to formulate a conceptual model of moral education that remains normatively grounded in Islamic values while being responsive to value diversity. Using a qualitative library research design, the study applies philosophical–normative analysis to key works in moral philosophy and Islamic educational thought, particularly the concepts of *tauhid* and *maqāṣid al-sharī'ah*. The findings indicate that value pluralism can serve as a reflective ethical framework that acknowledges the diversity and incommensurability of values without leading to moral relativism. When dialogically integrated with Islamic normative principles, it produces a conceptual model of Islamic moral education that is adaptive, dialogical, and normatively oriented, fostering students' capacity for moral deliberation and ethical responsibility in pluralistic societies.

ABSTRAK:

Artikel ini mengkaji rekonstruksi pendidikan akhlak Islam melalui integrasi konsep pluralisme nilai dalam kerangka filsafat pendidikan Islam sebagai respons terhadap kompleksitas moral dan konflik nilai dalam masyarakat Muslim plural kontemporer. Penelitian ini bertujuan merumuskan model konseptual pendidikan moral yang tetap berakar pada nilai-nilai normatif Islam sekaligus responsif terhadap keberagaman nilai.

Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan serta analisis filosofis–normatif terhadap literatur filsafat moral dan filsafat pendidikan Islam, khususnya konsep *tauhid* dan *maqāṣid al-sharī'ah*. Hasil penelitian menunjukkan bahwa pluralisme nilai dapat dipahami sebagai kerangka etis reflektif yang mengakui keberagaman dan ketidaksebandingan nilai tanpa jatuh pada relativisme moral. Integrasi dialogis antara pluralisme nilai dan prinsip normatif Islam menghasilkan model konseptual pendidikan akhlak yang adaptif, dialogis, dan tetap normatif, yang mendorong pengembangan kapasitas pertimbangan moral serta tanggung jawab etis peserta didik dalam masyarakat plural.



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INTRODUCTION

Contemporary Muslim society faces an increasingly pluralistic social reality, encompassing cultural dimensions, moral perspectives, and life value orientations. Globalization, the development of digital technology, and the intensity of cross-identity interactions have created a diversity of values that often give rise to moral tensions and conflicts in the public sphere.¹ Islamic moral education, in this regard, also faces serious challenges when confronted with complex moral situations that cannot always be resolved through a rigid and monolithic normative approach.² The phenomenon of increasing intolerance, moral exclusivism, and the tendency towards ethical polarization demonstrates that moral education, which emphasizes only formal adherence to norms, has not fully equipped students with the capacity for adequate moral reflection.³ This situation demands a reconstruction of Islamic moral education so that it functions not only as a means of transmitting values but also as a space for the formation of moral subjects capable of dealing with value plurality and conflict wisely, reflectively, and responsibly.

In previous academic studies, the issue of value pluralism and moral education has been examined from various perspectives, although these have shown limited integrativeness. Karn & Bhattacharya, for example, through the concept of value pluralism, assert that human moral life is characterized by a diversity of equally valid values, yet they often cannot be harmoniously integrated within a single rational framework.⁴ However, this study largely focuses on moral philosophy and has not been explicitly developed in the context of religion-based education. On the other hand, Sahin discusses Islamic moral education as a distinct normative value system, but his approach tends to emphasize the hierarchical internalization of values, thus limiting the scope for reflection on value conflicts in a pluralistic society.⁵ Meanwhile, Padela, through the *maqāṣid al-sharī'ah* approach, offers a more dynamic and contextual Islamic ethical framework, but has not yet explicitly linked it to the theory of value pluralism in modern moral philosophy.⁶ These

¹ Amin, Muryanto, and Alwi Dahlan Ritonga. "Diversity, local wisdom, and unique characteristics of millennials as capital for innovative learning models: Evidence from North Sumatra, Indonesia." *Societies* 14.12 (2024): 260.

² Ibrahim, Molina, et al. "Addressing contemporary ethical and moral issues through islamic education." *Journal on Islamic Studies* 1.1 (2024): 36-51.

³ Larson, Erica Michelle. *Civic and Religious Education in Manado, Indonesia: Ethical Deliberation about Plural Coexistence*. Diss. Boston University, 2019.

⁴ Karn, Animesh, et al. "Identifying and Leveraging Untapped Opportunities in Jharkhand's Management Education Market." *Available at SSRN 5265557* (2025).

⁵ Sahin, Abdullah. "Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education." *Religions* 9.11 (2018): 335.

⁶ Padela, Aasim I. *Maqasid Al-shariah and Biomedicine: Bridging Moral, Ethical, and Policy Discourses*. International Institute of Islamic Thought (IIIT), 2025.

three tendencies indicate that the conceptual dialogue between value pluralism and Islamic educational philosophy is still ongoing, opening up space for the development of a more systematic philosophical synthesis. Based on this background, this study aims to reconstruct Islamic moral education through the integration of value pluralism within the framework of Islamic educational philosophy. This research focuses on a conceptual analysis of value pluralism, the normative foundations of Islamic moral education, and the possibility of synthesizing the two in formulating an adaptive and normative model of moral education. The primary theory used in this study is value pluralism in moral philosophy, particularly as developed by Isaiah Berlin quoted in Crowder, which is then critically dialogued with the concepts of tawhid, maqāṣid al-sharī'ah, and the goals of Islamic education.⁷ Through a philosophical-normative approach, this study does not intend to equate or relativize values, but rather to develop an ethical framework capable of managing value conflicts rationally, contextually, and responsibly in Islamic moral education.

The main contribution of this research lies in offering a conceptual model of Islamic moral education based on value pluralism as a theoretical contribution to the discourse of Islamic educational philosophy. This research expands the understanding of moral education from merely transmitting norms to developing students' capacity for moral deliberation. By positioning value pluralism as a pedagogical lens and Islam as a transcendent normative orientation, this article offers an alternative to rigid and ahistorical approaches to moral education. This contribution is expected to enrich the treasury of Islamic educational philosophy and provide a conceptual basis for developing moral education that is relevant to the challenges of pluralistic Muslim societies without losing the clarity of its moral values.

METHOD

This study employs a qualitative research design utilizing a library research method with a philosophical-normative analysis approach. This design was selected to facilitate a deep conceptual reconstruction of the relationship between value pluralism and Islamic educational philosophy, particularly in the context of moral education in contemporary Muslim society. Data collection followed a systematic documentary study protocol. Primary sources included foundational texts on value pluralism (e.g., works by Isaiah Berlin and contemporary moral philosophers) and core literature on Islamic educational philosophy (Qur'an, Sunnah, and classical philosophical texts). Secondary sources comprised peer-reviewed journal articles, academic books, and recent scientific publications examining pluralism, moral education, and contemporary Islamic education. Sources were selected based on three inclusion criteria: (1) relevance to the key concepts of 'value pluralism,' 'Islamic moral education,' and 'maqāṣid al-sharī'ah'; (2) publication in reputable academic venues or recognized philosophical canon; and (3) temporal relevance,

⁷ Crowder, George. *Isaiab Berlin: liberty and pluralism*. Polity, 2004.

prioritizing contemporary discourse (2000–2025) alongside seminal classical works to ensure both historical depth and current relevance.

The collected data were analyzed using a critical philosophical analysis model, ensuring analytical rigor through conceptual triangulation. The analysis proceeded through three main stages: (1) conceptual analysis to identify and clarify the meaning of value pluralism and moral education; (2) comparative-critical analysis to identify points of intersection, differences, and tensions between the two frameworks of thought; and (3) normative synthesis to formulate a reconstruction of Islamic moral education that is relevant to the context of pluralistic Muslim societies. To maintain validity, interpretations were cross-checked against established philosophical standards and Islamic normative principles to avoid subjective bias and ensure logical coherence. Through this approach, the research aims to establish a critical dialogue between two distinct traditions of thought without placing one over the other as hegemonic, ensuring that the qualitative-philosophical approach allows researchers to examine pluralism not as value relativism, but as an ethical framework that can be coherently reconstructed within the Islamic educational paradigm.⁸

It is acknowledged that this study is limited to philosophical-conceptual discourse and does not include empirical field data. Consequently, the findings represent a theoretical framework that requires further empirical validation. Additionally, the analysis is confined to literature available in English and Indonesian, which may exclude relevant insights from other linguistic traditions. Despite these limitations, the methodological stance ensures that the research establishes a critical dialogue between two distinct traditions of thought without placing one over the other as hegemonic, ultimately aiming to produce a reconstruction of Islamic moral education that is both adaptive to contemporary challenges and rooted in normative Islamic values. This transparency regarding scope and limitation strengthens the trustworthiness of the philosophical synthesis offered in this study.

DISCUSSION

Conceptual Reconstruction of Value Pluralism in the Perspective of Moral Philosophy

Value pluralism, a central concept in modern moral philosophy, asserts that human ethical life is composed of diverse values that are equally morally valid, but not always harmoniously combined. Genealogically, this idea developed as a critical response to two major streams of normative ethics: moral monism, which believes in a single supreme value as a measure

⁸ Dhobi, S. Philosophical approaches in qualitative research. *Journal of Population and Development*, 4(1), 145-154. 2023.

of moral truth, and relativism, which denies universal normative standards.⁹ Value pluralism occupies a unique epistemological position because it acknowledges the objectivity of values without reducing them to a single principle.¹⁰ Isaiah Berlin's thinking became a key milestone in formulating value pluralism as a critique of moral rationalism, which purports to simplify the complexity of human life. Berlin asserted that values such as justice, freedom, solidarity, and goodness are not only diverse but also often in tension that cannot be resolved through a single, universal rational framework. Pluralism serves as a social description and occupies a philosophical position deeply rooted in normative ethical reflection.¹¹

Value pluralism within the framework of moral philosophy needs to be clearly distinguished from moral relativism. Relativism tends to reject claims of value objectivity and views moral truth as entirely dependent on culture or subjective preferences. In contrast, value pluralism acknowledges that certain values have real and rational moral weight, even if they cannot be arranged in an absolute hierarchy.¹² This distinction is important because value pluralism maintains the normative dimension of ethics without falling into moral skepticism. On the other hand, pluralism also distances itself from moral monism, which assumes that value conflicts can essentially be resolved through a single, supreme principle, such as utility or rational obligation.¹³ From a pluralistic perspective, value conflicts are not moral failures, but rather an inherent consequence of the human condition, living in a complex world of values. Value pluralism positions ethics as an open, rational space for struggle, rather than a closed system offering a single answer to all moral questions.

One of the main principles of value pluralism is the recognition of the diversity of legitimate and rational moral values. This principle asserts that moral values are not homogeneous, either in their goals or in the means by which they are achieved. Courage, compassion, justice, and freedom, for example, each have their own moral rationality that cannot always be reduced to one another. Recognizing this diversity of values demands a non-simplistic ethical stance in assessing human actions. Moral choices often involve the sacrifice of certain values for the sake of others, without the sacrificed values being rendered meaningless.¹⁴ This principle simultaneously rejects the claim that a single value system can fully accommodate the entire complexity of human

⁹ Wendel, W. Bradley. "Value pluralism in legal ethics." *Wash. ULQ* 78 (2000): 113.

¹⁰ Carrier, Martin. "Values and objectivity in science: Value-ladenness, pluralism and the epistemic attitude." *Science & Education* 22.10 (2013): 2547-2568.

¹¹ Isaiah Berlin, "Two Concepts of Liberty," in *Four Essays on Liberty* (Oxford: Oxford University Press, 1969).

¹² Benkler, Noam, et al. "Assessing llms for moral value pluralism." *arXiv preprint arXiv:2312.10075* (2023).

¹³ Suri, Harsh. "Epistemological pluralism in research synthesis methods." *International journal of qualitative studies in education* 26.7 (2013): 889-911.

¹⁴ Floris, Giacomo. "A pluralist account of the basis of moral status." *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition* (2021): 1859-1877.

experience. Therefore, value pluralism encourages a more reflective, contextual, and epistemologically humble approach to ethics, recognizing the limitations of human ability to formulate perfectly perfect and dilemma-free moral decisions.¹⁵

Another principle integral to value pluralism is the concept of incommensurability, namely the quantitative or hierarchical incommensurability of values. Incommensurability indicates that certain moral values cannot be measured by a single, rational unit, so conflicts between them often lack a fully satisfactory solution. Value conflicts, from this perspective, are not anomalies but ethical realities inherent in human life. Value pluralism recognizes that moral choices often result in ethical harms that cannot be eliminated, even if the choices are made rationally and responsibly. Awareness of this value conflict challenges an overly optimistic moral view of the human capacity for reason. Rather than offering a false harmony, value pluralism emphasizes the importance of practical wisdom in facing ethical dilemmas. Ethics is understood as a tragic but meaningful decision-making process, not as the mechanical application of universal rules.¹⁶

The final principle that strengthens the framework of value pluralism is the recognition of the limitations of a single moral rationality. Pluralism rejects the assumption that human reason is capable of formulating a final and comprehensive moral system for all life contexts. This limitation does not negate the role of rationality, but rather places it in a proportional dialogue with experience, tradition, and social context. Within this framework, moral rationality functions as a tool for critical reflection, not as an absolute authority that forecloses the possibility of alternative views. This principle has important implications for understanding ethics as a space for dialogue between values, not an arena for the dominance of a single moral truth. Thus, value pluralism offers a realistic and humanistic ethical foundation that acknowledges the complexity of human morality while opening up space for a more inclusive and reflective normative approach.¹⁷

Table 1. Core Principles of Value Pluralism in Moral Philosophy

Core Principle	Conceptual Description	Ethical Implications
Legitimacy of moral value diversity	Moral values are plural and objective, and cannot be reduced to a single universal value	Requires recognition of moral differences without falling into relativism

¹⁵ Smektala, Marta, and Magdalena Baborska-Narożny. "Balcony use: value pluralism, house rules and social norms." *Housing Studies* (2025): 1-31.

¹⁶ Bernard Williams, "Conflicts of Values," in *Moral Luck* (Cambridge: Cambridge University Press, 1981).

¹⁷ William A. Galston, *Liberal Pluralism: The Implications of Value Pluralism for Political Theory and Practice* (Cambridge: Cambridge University Press, 2002).

Value incommensurability	Certain values cannot be rationally measured or ranked according to a single common standard	Moral conflicts are inevitable and cannot always be conclusively resolved
Value conflict	Clashes between values are an inherent part of human moral life	Ethical decisions require contextual judgment and moral responsibility
Limits of a single moral rationality	No single ethical system can fully explain the complexity of moral experience	Rejects moral absolutism and opens space for ethical dialogue
Rejection of moral monism	No single supreme value can govern the entire moral order	Ethics is plural, open-ended, and non-dogmatic

The primary ethical consequence of value pluralism is the recognition that human moral action always exists within a realm of value tension that cannot be fully resolved through a single universal principle. Ethical decision-making is no longer understood as a process of finding a single, absolutely correct moral answer, but rather as an effort to weigh multiple, equally valid yet conflicting values. Value pluralism rejects the notion that moral conflict is a sign of a failure of rationality; instead, it is seen as a necessary consequence of the diversity of human values. This consequence shifts ethics from a legalistic and reductionist approach to an ethics that is reflective, contextual, and full of moral awareness. Thus, an individual's ethical responsibility is measured not by their success in avoiding value conflicts, but by their moral ability to recognize the inevitable moral loss in every ethical choice.¹⁸ This perspective enriches ethical understanding by placing moral honesty, humility, and boundary awareness as core virtues in human moral life.

In value pluralism, no moral agent can claim to be completely righteous without moral residue, because every ethical choice always sacrifices other, equally meaningful values. This fosters a more tolerant, dialogical, and open ethical stance toward differing moral perspectives. Tolerance within value pluralism stems not from relativism, but from a philosophical awareness that the structure of human moral values is indeed complex and cannot be completely standardized. Therefore, value pluralism fosters an ethics of responsibility that requires individuals to rationally and morally account for their choices, without hiding behind claims of a single truth. This consequence is particularly significant in a pluralistic society, as it provides an ethical basis for the coexistence of values without sacrificing personal moral commitments.¹⁹

Furthermore, value pluralism has profound ethical implications for character formation and moral education. Pluralistic ethics emphasizes the importance of cultivating moral reflection,

¹⁸ Francesco Allegri, "Conflicting Values and Moral Pluralism in Normative Ethics," *Kultura i Wartości* 34 (2022): 9–26, <https://doi.org/10.17951/kw.2022.34.9-26>

¹⁹ E. O. Popa, "Taking Value Conflicts Seriously: Technological Pluralism as a Governance Framework," *Technological Forecasting and Social Change* (2025), <https://doi.org/10.1016/j.techfore.2025.122345>

empathy, and the ability to consider different value perspectives. Moral education in this context is no longer directed at instilling absolute adherence to a single, closed value system, but rather at developing mature, value-conscious, and responsible moral subjects. This ethical consequence positions value conflict as a constructive pedagogical tool in moral learning, rather than a threat to ethical stability.²⁰ Thus, value pluralism opens up space for a more humane and realistic approach to moral education, as it aligns with the complexity of human moral experience. This conceptual finding provides an important bridge to the next discussion, namely how the ethical consequences of value pluralism can be normatively synthesized within the framework of Islamic educational philosophy, particularly in the reconstruction of moral education.²¹

Moral Education in Islamic Educational Philosophy: Normative Foundations and Educational Goals

Moral education occupies a central position in Islamic educational philosophy because its presence is not merely understood as an additional aspect of the educational process, but rather as a substantive goal that determines the direction of the formation of a complete human being. Education, from the perspective of Islamic educational philosophy, is directed at developing individuals who possess a balance between spiritual, moral, intellectual, and social dimensions. Morality is the core that integrates all these dimensions, so that the success of Islamic education is not measured solely by cognitive achievement, but by the quality of character and moral integrity of students. This orientation emphasizes that Islamic education is normative-transformative, aiming to instill moral values rooted in revelation while also relevant to constantly changing social realities. Moral education serves as a means of internalizing values that enable Muslim individuals to develop ethical attitudes, social responsibility, and moral awareness in communal life. Therefore, moral education cannot be separated from the framework of Islamic educational philosophy, which places values as the primary foundation for the formation of human personality.²²

The normative foundation of moral education in Islam is derived from the Qur'an and Sunnah, the primary references for the formation of moral values. The Quran emphasizes that the primary purpose of the Prophet's mission was to perfect human morality, as reflected in the emphasis on the values of justice, honesty, responsibility, and respect for others. This principle is affirmed in the words of Allah SWT:

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

²⁰ Abhinav Rao et al., "Ethical Reasoning over Moral Alignment: A Framework for In-Context Ethical Policies in LLMs," arXiv:2310.07251 (2023).

²¹ David-Doron Yaacov, "Normative Moral Pluralism for AI," arXiv:2508.08333 (2025).

²² Abdullah Sahin, *Education, Ethics and Religion: Islamic Perspectives on Character Formation* (Cambridge: Cambridge University Press, 2018).

"And indeed, you (Muhammad) are upon a high standard of morality." (Quran 68:4).

This verse demonstrates that morality is not merely an aspect of individual behavior, but rather a manifestation of the highest moral values that serve as normative examples in Islamic education. Moral education, therefore, is directed toward emulating prophetic character as an ideal moral standard. Within the framework of Islamic educational philosophy, this verse serves as the normative basis that education must be oriented toward the formation of noble character, not merely the transfer of knowledge. Moral values are understood as the foundation that animates all pedagogical processes and social relations in education. In addition to the Qur'an, the Sunnah of the Prophet Muhammad (peace be upon him) explicitly affirms the urgency of morality as the primary goal of education. This is reflected in a hadith that is very popular in Islamic educational discourse:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent only to perfect the noble qualities of morality." (Narrated by Ahmad).

This hadith clarifies that the prophetic mission has a strong educational dimension, namely the moral transformation of humankind. In relation to Islamic educational philosophy, this hadith confirms that moral education is not a secondary goal, but rather an essential goal that serves as the spirit of all educational activities. Moral education is understood as a continuous process of habituation, exemplary behavior, and internalization of values, not merely normative teaching of good and bad.

The goal of moral education in Islamic educational philosophy is conceptually directed at the formation of a complete human being (*insān kāmil*), namely an individual who is balanced between spiritual, intellectual, and social dimensions. Moral education is not intended to create mere formal obedience, but rather a reflective and internal moral awareness. Within this framework, morality serves as a means of developing ethical awareness that enables individuals to assess actions wisely in complex situations. This goal aligns with the concept of *maqāṣid al-sharī'ah*, which emphasizes the protection and development of basic human values, such as reason, soul, and human dignity. Islamic moral education is oriented towards developing students' moral capacity so they can respond to the dynamics of life ethically and responsibly.

In Islamic educational philosophy, morality is also positioned as the result of a continuous process of internalizing values through role models, habituation, and critical reflection. Moral education cannot be reduced to dogmatic teaching of right and wrong, as solid morality requires rational understanding and inner awareness. Therefore, Islamic educational philosophy emphasizes the importance of integrating knowledge (*ilm*), practice (*amal*), and wisdom (*hikmah*) in moral formation. This educational process enables students not only to understand moral

values but also to understand the ethical rationale behind those values and to implement them in real-life contexts.²³ This approach demonstrates that Islamic moral education has a reflective and dialogical pedagogical dimension, rather than merely normative-authoritative.

Islamic moral education also contains a strong social dimension, as its ultimate goal is the creation of a just, harmonious, and civilized society. Morality serves not only as an individual guideline but also as a basis for social ethics in relationships between diverse individuals. In the context of contemporary, pluralistic Muslim societies, moral education is required to transcend an exclusive approach and foster an open attitude based on Islamic values. Principles such as justice, compassion, and social responsibility form the ethical foundation that enables students to coexist peacefully within diversity. Thus, Islamic moral education has direct relevance to the challenges of the plurality of values, cultures, and beliefs facing modern society.

Philosophically, moral education in Islam aims to develop autonomous moral subjects who remain bound by divine values. Moral autonomy, from an Islamic perspective, does not mean unlimited freedom, but rather the ability to consciously choose and act within the framework of deeply held ethical values.²⁴ Effective moral education must foster students' reflective capacity so they can wisely address value conflicts, rather than simply mechanically following rules. This demonstrates that Islamic educational philosophy has great potential to be developed as an ethical framework for education that is responsive to the moral complexity of contemporary society. This normative foundation and goal of Islamic moral education provide a crucial foundation for philosophical dialogue with the concept of value pluralism in the following section.

Integration of Value Pluralism in the Reconstruction of Islamic Moral Education

The integration of value pluralism in the reconstruction of Islamic moral education finds important common ground in recognizing the diversity of moral values that exist in social reality, without negating the principle of monotheism as the primary normative foundation. Value pluralism acknowledges that humans encounter a variety of legitimate and meaningful values in concrete situations, while Islamic moral education from the outset positions humans as moral subjects living within specific social, cultural, and historical contexts. Within this framework, monotheism does not function as a rigid standardization of values, but rather as a transcendent orientation that guides the process of moral judgment. Islamic moral education can thus be understood as an ethical practice that necessitates moral deliberation, as reflected in the traditions of *ijtihād* and *hikmah*. Moral values are not simply taught as final normative rules but are

²³ Nadeem A. Memon and Mujadad Zaman, "Moral Education and the Cultivation of Islamic Character," *Religions* 9, no. 6 (2018): 180.

²⁴ Recep Şentürk, "Moral Autonomy and Responsibility in Islamic Ethics," *Journal of Islamic Ethics* 4, no. 1–2 (2020): 7–26.

internalized through dialogue, reflection, and ethical practices that take into account the complexities of modern human life.

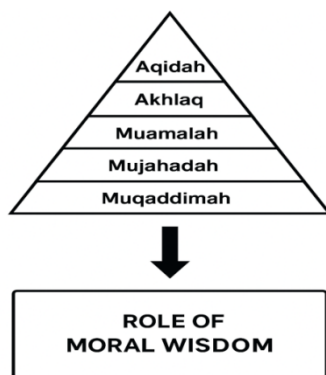
However, the integration of value pluralism in Islamic moral education must be placed within clear philosophical boundaries to avoid falling into moral relativism. Value pluralism does not equate all values equally without hierarchy, but rather recognizes the existence of value conflicts that require wisdom in moral decision-making. The boundaries of this integration in Islamic education can be maintained through the framework of the *maqāṣid al-sharī'ah* (the principles of Islamic law), which serves as a hierarchical structure of values. Moral values such as justice, welfare, and respect for human dignity serve as guiding principles when addressing value diversity. Thus, value pluralism does not dismantle the normative foundations of Islam, but rather enriches how these values are understood and practiced in pluralistic contexts.²⁵

Furthermore, Islamic moral education based on value pluralism demands the active role of ethical authorities and practical wisdom. Ethical authorities in Islam, whether teachers, educational institutions, or scholarly traditions, are capable of serving as moral guides, equipping students with the ability to weigh values rationally and responsibly. Moral education is aimed at developing mature moral subjects, namely individuals capable of understanding value diversity, recognizing ethical conflicts, and making moral decisions based on contextual Islamic principles. This synthesis demonstrates that Islamic moral education is not defensive against pluralism, but rather possesses the philosophical capacity to critically, normatively, and constructively manage the plurality of values. This integration provides an important conceptual foundation for the reconstruction of Islamic moral education that is adaptive to the challenges of contemporary Muslim society without losing its transcendent moral orientation.²⁶

Figure 1. The Concept of the Hierarchy of Values and the Concept of Moral Wisdom

²⁵ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*, 2nd ed. (London: International Institute of Islamic Thought, 2016).

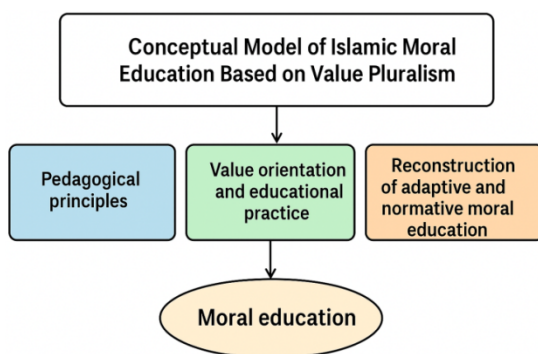
²⁶ Recep Şentürk, "Moral Reasoning, Ethical Authority, and Islamic Education," *Journal of Islamic Ethics* 4, no. 1–2 (2020): 27–45.



The conceptual model of Islamic moral education based on value pluralism formulated in this study stems from the need to address the moral challenges of contemporary Muslim society, characterized by value diversity, social complexity, and global cultural dynamics. This model is not intended to obscure Islamic normative principles, but rather to reconstruct moral education so that it remains rooted in monotheism and the *maqāṣid al-sharī'ah* (the goals of Islamic law), while simultaneously being responsive to the reality of value plurality. Moral education is no longer understood merely as the transmission of static ideal norms, but as a process of developing moral subjects capable of conscious, reflective, and responsible ethical considerations. Within this framework, value pluralism serves as a pedagogical lens for understanding diverse moral situations, while Islam provides a normative orientation that guides the direction and boundaries of ethical decision-making. Thus, this model affirms that Islamic moral education can be epistemologically open without losing its normative moral rigor.

The key pedagogical principle in this model is the integration between the internalization of Islamic normative values and the development of students' moral deliberation capacity. Moral education emphasizes not only adherence to rules but also fosters the ability to understand the moral reasoning behind those values. Students are guided to recognize that moral values such as justice, honesty, and responsibility have consistent normative meanings but can be realized in diverse practices depending on social context. This principle encourages a dialogical, reflective, and contextual pedagogical approach, in which the teacher acts as an ethical guide, not simply a sole normative authority. The presence of Islamic moral education is a process of developing a mature, critical moral awareness rooted in Islamic values.

Figure 2. Conceptual Model of Moral Education Based on Value Pluralism



The value orientation in this conceptual model is structured hierarchically, placing tawhid as the primary foundation, maqāṣid al-sharī'ah as the orienting framework, and moral values as the practical expression of social life. Value pluralism is not positioned as a relativization of truth, but rather as an acknowledgment of the diversity of interpretations and implementations of values in concrete situations. In educational practice, this orientation encourages students to understand that differences in moral choices do not always reflect ethical deviations but are often the result of legitimate and rational value considerations. Islamic moral education, therefore, functions as a learning space for the ethics of living together, where differences are understood, negotiated, and directed towards the common good without sacrificing fundamental religious principles.

The reconstruction of moral education in this model emphasizes both adaptive and normative qualities simultaneously. Adaptive means that moral education is able to respond to social change, scientific developments, and new moral challenges, such as issues of tolerance, social justice, and digital responsibility. Normative means that the entire adaptation process remains within the boundaries of fundamental Islamic values. Within this framework, Islamic moral education does not take a defensive stance against plurality, but rather serves as a space for strengthening substantive Islamic ethics. This conceptual model also offers an alternative to rigid and ahistorical approaches to moral education, asserting that Islamic morality has the vitality to continue to be interpreted and actualized meaningfully in the context of an ever-changing era.

Discussion

The main findings of this study indicate the possibility of reconstructing a coherent Islamic moral education through a philosophical synthesis of value pluralism and an Islamic normative framework. Value pluralism in this study is not understood as moral relativism that negates truth, but rather as a reflective ethical framework for understanding the reality of value conflicts inherent in human life.²⁷ This integration positions Islamic moral education as a practice

²⁷ Berlin, Isaiah. *Liberty: Incorporating Four Essays on Liberty*. Oxford: Oxford University Press, 2002.

of developing moral subjects aware of the complexity of values, without abandoning the orientation of tawhid and maqāṣid al-sharī'ah as normative foundations. Thus, moral education is no longer reduced to the transmission of static ideal norms, but is understood as a contextual and responsible process of moral deliberation. This position places Islamic moral education within the discourse of contemporary educational philosophy that seeks to address the challenges of value plurality in modern Muslim society, while also emphasizing that value conflicts are not a threat to Islamic morality, but rather a pedagogical space for fostering moral wisdom and ethical maturity in students.

The primary theoretical contribution of this research lies in shifting the paradigm of Islamic moral education from a normative-dogmatic approach to a reflective and deliberative framework. In conventional educational practices, morality is often understood as a set of final values that must be dutifully internalized, thus limiting students' space for moral reflection.²⁸ Through a synthesis with value pluralism, this research offers an understanding that moral education must instead train the ability to weigh values, understand ethical conflicts, and make responsible moral decisions. The formulated conceptual model enriches Islamic educational philosophy by emphasizing the role of practical wisdom as the core of moral formation.²⁹ Within this framework, Islamic values do not lose their normative power but are presented as a living, contextual, and dialogical ethical orientation. This contribution broadens the horizon of Islamic educational philosophy as a discipline that not only maintains value orthodoxy but is also responsive to the moral complexities of contemporary Muslim society. Critically, the findings of this study position themselves between two extremes in the discourse of moral education: moral monism and value relativism.

Moral monism tends to simplify the complexity of ethical life by prioritizing a single, supposedly final value principle, while relativism undermines normative foundations by equating all values without a clear ethical structure.³⁰ This study demonstrates that Islamic moral education has the philosophical capacity to avoid both extremes through a structured framework of value pluralism. By embracing the maqāṣid al-sharī'ah as an integrative boundary, value pluralism is positioned as an acknowledgment of the diversity of value interpretations and practices, rather than as a denial of moral truth.³¹ In dialogue with the literature on moral philosophy and multicultural education, this article asserts that Islam can be understood as a dialogical ethical

²⁸ Halstead, J. Mark. "Islamic Values: A Distinctive Framework for Moral Education?" *Journal of Moral Education* 36, no. 3 (2007): 283–296.

²⁹ Aristotle. *Nicomachean Ethics*. Translated by W. D. Ross. Oxford: Oxford University Press, 2009. Originally published ca. 350 BCE.

³⁰ Gray, John. *Isaiah Berlin: An Interpretation of His Thought*. Princeton, NJ: Princeton University Press, 2013.

³¹ Auda, Jasser. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. London: The International Institute of Islamic Thought, 2008.

tradition that recognizes value conflict as a moral reality, without losing its transcendent normative commitment.

The relevance of this research finding is further strengthened in the context of contemporary Muslim societies characterized by value plurality, social differentiation, and the challenges of globalization and digitalization. Islamic moral education faces a social reality that is no longer homogeneous, so a rigid moral approach has the potential to give rise to exclusivism and social tension. The model of moral education based on value pluralism formulated in this study offers an ethical framework for developing a tolerant, dialogical, and responsible attitude without sacrificing basic religious principles. Moral education is positioned as a learning space for living together, where differences in values are understood as part of the dynamics of human morality.³² This framework is relevant in educational practice to foster ethical awareness in students so they can respond reflectively to contemporary issues such as social justice, religious tolerance, and digital responsibility. Islamic moral education is not only oriented towards individual piety but also towards the formation of civilized social ethics.

Despite offering significant theoretical contributions, this research has limitations that require critical examination. This study is conceptual-philosophical in nature and has not yet tested the implementation of value pluralism-based moral education in concrete educational practices. Therefore, the formulated conceptual model still requires further testing through empirical research, curriculum studies, and pedagogical exploration in various Islamic educational contexts. Further research could be directed at examining how teachers and educational institutions manage value conflicts in moral learning, as well as the extent to which this deliberative approach is effective in shaping students' character.³³ Furthermore, the development of pedagogical instruments and learning modules based on this model is an important agenda so that the research's theoretical contribution does not stop at the normative level but is effective in the practice of Islamic moral education that is adaptive and relevant to the challenges of the times.

CONCLUSION

This research demonstrates that Islamic moral education has strong philosophical potential for reconstruction through the integration of value pluralism without losing its normative foundation. The research findings demonstrate that value pluralism is not synonymous with moral relativism, but rather a reflective ethical framework recognizes value diversity and conflict as inherent realities of human moral life. Within the framework of Islamic educational philosophy, these value conflicts can be managed normatively through the orientation of tawhid and maqāṣid al-sharī'ah,

³² Banks, James A. *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*. 6th ed. New York: Routledge, 2015.

³³ Biesta, Gert. *The Beautiful Risk of Education*. Boulder, CO: Paradigm Publishers, 2013.

which serve as guiding principles in moral decision-making. The philosophical synthesis between value pluralism and Islamic moral education produces a conceptual model of moral education that emphasizes the development of students' capacity for moral deliberation, practical wisdom, and ethical responsibility. Moral education is no longer understood merely as the transmission of static ideal norms, but as the process of forming moral subjects who are reflective, contextual, and aware of the complexity of values in contemporary Muslim social life.

Theoretically, this research contributes to the development of Islamic educational philosophy by offering a conceptual model of moral education based on value pluralism that is both adaptive and normative. Further research is recommended to examine the empirical implementation of this model in educational practice, including curriculum development, pedagogical strategies, and evaluation of moral learning in the context of a pluralistic and dynamic Muslim society.

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