



# ASEAN Journal of Community Service and Education



Journal homepage: <https://ejournal.bumipublikasinusantara.id/index.php/ajcse>

## Islamic Ways of Living, Interfaith Socialization, and Cultural Transformation in Meranaw Communities: A Service-Learning Approach toward Sustainable Development Goals (SDGs)

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### ABSTRACT

This qualitative study examined Islamic ways of living in interfaith socialization among Meranaw communities in Marawi City, Philippines. Using a descriptive phenomenological design, data were collected through semi-structured interviews with 15 purposively selected participants and analyzed thematically. The findings revealed four interrelated dimensions: religious, cultural, social, and psychological practices. These dimensions show how Islamic principles guide ethical conduct, identity preservation, cultural negotiation, and respectful engagement with non-Muslims. The study also links these practices to Sustainable Development Goals, particularly peace, inclusion, quality education, and sustainable communities. A community sensitivity service-learning approach further illustrates how guided interfaith engagement can strengthen cultural sensitivity, reduce social distance, and promote mutual respect.

### ARTICLE INFO

**Article History:**

*Submitted/Received 14 Jan 2026*

*First Revised 19 Feb 2026*

*Accepted 12 May 2026*

*First Available online 13 May 2026*

*Publication Date 01 Sep 2027*

**Keyword:**

*Cultural transformation;  
Interfaith socialization;  
Islamic ways of living;  
Meranaw communities;  
Service-learning;  
Sustainable Development Goals.*

## 1. INTRODUCTION

Islamic ways of living provide an ethical framework that guides personal conduct, social responsibility, and relationships with others. In plural societies, these values become important because Muslims and non-Muslims often share educational spaces, workplaces, markets, and community environments. Islamic social conduct is closely connected with principles of justice, moral responsibility, welfare, and the protection of human dignity, which are central to the broader objectives of *Maqasid al-Shari'ah* (Awang and Abdullah, 2025; Sulong et al., 2025; Tohar et al., 2021).

Islamic identity is not expressed only through individual worship but also through everyday communication, cooperation, and boundary formation. Muslim social behavior in plural settings is influenced by religious belief, moral discipline, lived experience, and socio-cultural environment. Studies on Islam-oriented religiosity, spirituality, and morality show that Islamic identity shapes attitudes, values, and ethical conduct in social life (Nabi et al., 2023).

In Mindanao, particularly among Meranaw communities in Marawi City, Islamic ways of living are closely connected with local culture and interfaith interaction. Meranaw communities live within a plural environment where interactions with non-Muslims occur in education, trade, governance, neighborhood relations, and other shared spaces. These interactions require a balance between religious commitment and respectful engagement. Research on Muslim and non-Muslim relations shows that religious diversity requires structured interaction, mutual respect, and tolerance to prevent misunderstanding and conflict (Ismail and Mujani, 2012; Rofiqi and Haq, 2022; Wahyono et al., 2024).

Interfaith socialization is not merely contact between religious groups. It involves the negotiation of identity, values, perceptions, and social expectations. In everyday life, Muslims may interact with non-Muslims through cooperation, dialogue, and shared civic activities while maintaining religious boundaries. Studies on intergroup contact and religious identity suggest that attitudes, perceptions, and lived experiences influence how communities understand religious difference and develop patterns of coexistence (Brown et al., 2007; Hewstone et al., 2014; Ysseldyk et al., 2010).

Cultural transformation occurs when communities adapt to changing social conditions while preserving important elements of identity. In Meranaw communities, Islamic values and local traditions interact in daily life and shape how people understand proper conduct, cooperation, and social boundaries. These processes are important because social identity is constructed through interaction, communication, and shared meanings within particular cultural contexts (Cinoğlu and Arıkan, 2012). In this sense, interfaith socialization becomes a space where cultural continuity and social change are negotiated.

This study focuses on four dimensions of Islamic ways of living in interfaith socialization: religious, cultural, social, and psychological practices. Religious practices refer to adherence to Islamic teachings that guide moral conduct and intergroup relations. Cultural practices refer to the interaction between Islamic values and Meranaw traditions. Social practices refer to cooperation, participation, and boundary formation in shared spaces. Psychological practices refer to attitudes, perceptions, openness, caution, and identity positioning in Muslim and non-Muslim relations.

The study also relates these dimensions to cultural transformation and sustainable development. Ethical interfaith engagement can contribute to peacebuilding, inclusion,

quality education, and sustainable communities. Islamic values such as justice, verification, ethical speech, and social responsibility can support social harmony when applied in plural and community-based contexts. Recent studies on interfaith integration, multicultural dialogue, and religious tolerance show that faith-based ethical frameworks can promote social cohesion, reduce social distance, and support inclusive engagement in diverse societies (Awan and Rahman, 2026; Mohamed et al., 2025; Rofiqi and Haq, 2022; Wahyono et al., 2024).

This paper examines Islamic ways of living in Muslim and non-Muslim socialization among Meranaw communities in Marawi City, Philippines. It explores how religious, cultural, social, and psychological practices shape interfaith interaction and cultural transformation. The paper also discusses how a community sensitivity service-learning approach can strengthen cultural awareness, reduce social distance, and support sustainable development goals (SDGs) through guided interfaith engagement.

## 2. LITERATURE REVIEW

Islamic ways of living can be understood as a moral and social framework that guides how Muslims organize personal conduct, community relations, and interaction with others. In plural societies, this framework becomes important because religious identity is expressed not only through worship but also through ethical behavior, communication, cooperation, and boundary formation. The framework of *Maqasid al-Shari'ah* is useful for understanding Muslim social conduct because it emphasizes justice, welfare, protection of human dignity, and responsible engagement within society (Awang and Abdullah, 2025; Sulong et al., 2025; Tohar et al., 2021).

The conceptual foundation of Islamic ways of living is also grounded in Qur'anic principles that regulate social interaction and ethical conduct. The Qur'an emphasizes righteousness and justice toward non-Muslims who do not show hostility toward Muslims:

*"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes—from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly"* (Qur'an 60:8).

This verse provides an important basis for understanding respectful interfaith engagement, especially in plural communities where Muslims and non-Muslims share social spaces.

At the same time, Islamic teachings also emphasize the preservation of religious identity and faith-based loyalty. The Qur'an states:

*"O you who believe, do not take My enemies and your enemies as allies, extending to them affection..."* (Qur'an 60:1).

In the context of Muslim and non-Muslim socialization, this verse can be understood as establishing boundaries of religious allegiance while not negating the ethical responsibility to act with justice, respect, and peaceful conduct toward others. This distinction is important because Islamic social ethics require Muslims to maintain religious commitment while engaging responsibly in plural social environments.

The Qur'an also presents the Prophetic mission as a source of mercy and ethical guidance for humanity. It states:

*“And We have not sent you except as a mercy to the worlds”* (Qur’an 21:107).

This principle of mercy supports compassionate conduct, responsible communication, and humane engagement across social differences. In interfaith contexts, it provides a moral foundation for peaceful coexistence and community sensitivity, particularly when interaction occurs in shared educational, civic, and cultural spaces.

Another important principle is *tabayyun*, or verification, which guides Muslims in responding to information and preventing misunderstanding. The Qur’an states:

*“O you who believe, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful”* (Qur’an 49:6).

This verse is relevant to interfaith relations because misinformation, suspicion, and stereotyping can damage social harmony. The principle of *tabayyun*, therefore, supports careful judgment, ethical speech, and responsible interaction in Muslim and non-Muslim socialization.

In Muslim and non-Muslim socialization, Islamic ethical principles can support coexistence when they are applied through justice, respect, mercy, verification, and responsible communication. Studies on Muslim and non-Muslim interaction show that Islamic values can provide a basis for peaceful engagement in plural communities when social relations are guided by fairness, mutual respect, and ethical responsibility (Awang and Abdullah, 2025; Rofiqi and Haq, 2022). This is especially relevant in communities where religious groups share public spaces such as schools, markets, workplaces, and local institutions.

Religious identity also shapes how individuals understand themselves and others in interfaith contexts. Religion is not only a belief system but also a source of social identity, values, and behavioral orientation. Studies on religiosity and identity suggest that religious commitment influences attitudes, moral judgment, group belonging, and social behavior (Nabi et al., 2023; Ysseldyk et al., 2010). In this sense, Islamic ways of living may guide Meranaw Muslims in maintaining religious identity while still engaging respectfully with non-Muslims.

Interfaith relations are also shaped by perception and contact. Intergroup contact theory suggests that interaction between groups can reduce prejudice and improve attitudes when it occurs under meaningful and respectful conditions (Brown et al., 2007; Hewstone et al., 2014). However, interfaith socialization may also involve caution because individuals may seek to protect religious values, cultural identity, and community boundaries. Therefore, Muslim and non-Muslim socialization should be understood as a negotiated process that involves openness, identity preservation, and context-sensitive interaction.

The Meranaw context is important because Islamic values and local cultural practices are closely connected in everyday life. Social identity is formed through interaction, communication, and shared meanings within a particular cultural environment (Cinoğlu and Arıkan, 2012). For Meranaw communities, Islamic principles and local traditions may interact in shaping norms of respect, hospitality, social boundaries, and communal belonging. This interaction shows that cultural transformation does not necessarily mean abandoning identity; rather, it can involve adapting social practices while preserving core religious and cultural values.

Religious diversity in Southeast Asian societies also provides an important background for this study. Research on interfaith and interreligious dialogue shows that religious diversity requires structured communication, tolerance, and mutual understanding to prevent misunderstanding and conflict (Ismail and Mujani, 2012; Wahyono et al., 2024). In this context, interfaith engagement is not only a private relationship between individuals but also a community process that can influence peacebuilding, inclusion, and social cohesion.

Studies on multicultural and interfaith dialogue further emphasize that Islamic approaches can support inclusive engagement when they are grounded in ethical principles and social responsibility. Islamic frameworks for dialogue can encourage respect for difference while maintaining religious commitment (Rofiqi and Haq, 2022). Similarly, studies on interfaith integration show that academic and social connections between Muslims and non-Muslims can contribute to mutual understanding and reduce social distance when interaction is guided by respect and shared civic responsibility (Awan and Rahman, 2026).

Psychological dimensions are also important in interfaith socialization. Attitudes, perceptions, trust, caution, and identity positioning influence how individuals respond to religious difference. Research on Muslim youth identity in Southeast Asia suggests that identity negotiation is shaped by psychosocial experience, religious education, and the broader multicultural environment (Mohamed et al., 2025). This indicates that interfaith interaction is not only external behavior but also an internal process involving belief, confidence, emotional response, and perceived boundaries.

Service-learning provides a useful practical approach for connecting ethical understanding with community experience. In Islamic religious education, experiential learning can help learners connect values with real-life practice and reflection (Kistoro et al., 2023). When applied to interfaith socialization, service-learning can create structured opportunities for participants to engage with others, reflect on religious and cultural values, and develop community sensitivity. This approach is relevant because cultural sensitivity is strengthened not only through theoretical knowledge but also through guided experience and reflective practice.

The connection between Islamic ways of living and SDGs can be seen through the values of peace, inclusion, education, and community resilience. Islamic ethical principles that promote justice, respect, mercy, verification, social responsibility, and peaceful coexistence align with broader goals of reducing inequality, strengthening communities, and supporting peaceful institutions. Studies on religious tolerance in Southeast Asia show that tolerance and interfaith understanding remain important for maintaining social harmony in diverse societies (Wahyono et al., 2024). Therefore, Islamic ways of living can be examined not only as religious practices but also as social resources for cultural transformation and sustainable community development.

The literature suggests that Islamic ways of living in Meranaw communities can be analyzed through four interrelated dimensions: religious, cultural, social, and psychological practices. Religious practices provide moral guidance for interaction. Cultural practices show how Islamic values and Meranaw traditions coexist in daily life. Social practices reflect cooperation, communication, and boundary formation in shared spaces. Psychological practices reveal the attitudes, perceptions, openness, and caution that shape interfaith engagement. Together, these dimensions provide a framework for understanding how Islamic

ways of living contribute to interfaith socialization, cultural transformation, and sustainable development in plural communities.

### 3. METHODS

This study used a qualitative research design with a descriptive phenomenological approach to examine how Islamic ways of living are understood and practiced in Muslim and non-Muslim socialization among Meranaw communities in Marawi City, Lanao del Sur, Philippines. This approach was appropriate because the study focused on lived experiences, meanings, perceptions, and everyday practices related to interfaith interaction. The participants were 15 individuals who were purposively selected based on their direct experience with Muslim and non-Muslim social environments. They included individuals with Islamic educational backgrounds, madrasah learners, and community members who had experienced interfaith interaction in educational, social, or community settings. Purposive sampling was used to ensure that the participants could provide relevant and meaningful narratives related to Islamic ways of living, cultural negotiation, and interfaith socialization. Data were collected through semi-structured, in-depth interviews. The interview questions focused on four main dimensions of Islamic ways of living: religious, cultural, social, and psychological practices. Religious practices referred to participants' understanding of Islamic teachings, moral conduct, justice, verification, and proper interaction with non-Muslims. Cultural practices referred to the relationship between Islamic values and Meranaw traditions. Social practices referred to cooperation, communication, participation, and boundaries in shared spaces. Psychological practices referred to attitudes, perceptions, openness, caution, and identity positioning in interfaith relations. The data were analyzed using thematic analysis. Interview responses were reviewed, coded, categorized, and interpreted to identify recurring patterns of meaning. The analysis focused on how participants described their experiences of Muslim and non-Muslim socialization and how Islamic principles shaped their religious, cultural, social, and psychological responses. The emerging themes were then organized into narrative discussion and linked to cultural transformation, service-learning, and relevant SDGs. Ethical considerations were observed throughout the study. Participation was voluntary, and informed consent was obtained before data collection. Participants were informed of the purpose of the study and their right to withdraw at any time. Confidentiality and anonymity were maintained by excluding personal identifiers from the findings. The study also observed cultural and religious sensitivity to ensure that participants' views and Islamic principles were represented respectfully.

### 4. RESULTS AND DISCUSSION

Islamic ways of living in Muslim and non-Muslim socialization among Meranaw communities are expressed through four interrelated dimensions: religious, cultural, social, and psychological practices. These dimensions indicate that interfaith interaction is not understood as a purely social activity, but as a morally guided practice shaped by Islamic teachings, Meranaw cultural identity, lived experience, and social context. Participants did not view engagement with non-Muslims as automatically problematic. Instead, they emphasized that interaction is acceptable when it is guided by justice, respect, ethical conduct, and the preservation of Islamic identity. This pattern is consistent with studies showing that Islamic social interaction in plural communities can be understood through moral responsibility, justice, and the broader objectives of *Maqasid al-Shari'ah* (Awang and Abdullah, 2025; Sulong et al., 2025; Tohar et al., 2021).

The first major finding concerns the religious dimension of Islamic ways of living. Participants consistently explained that interaction with non-Muslims is permissible, but it must remain within the boundaries of Islamic belief and proper conduct. One participant stated, "We can interact with non-Muslims, but our faith should remain firm because Islam has clear limits" (P7). This statement shows that religious identity functions as a guiding boundary in interfaith socialization. Participants did not reject social contact, but they emphasized that such contact must not weaken faith, moral discipline, or Islamic values. This finding reflects the importance of religious identity in shaping social behavior, attitudes, and moral judgment (Nabi et al., 2023; Ysseldyk et al., 2010).

The religious dimension also reflects the Qur'anic principles discussed in the Literature Review, especially justice, mercy, ethical speech, and *tabayyun*. Participants' views suggest that Islamic teachings provide a framework for peaceful coexistence without requiring theological compromise. This is important in plural societies because Muslims may need to cooperate with non-Muslims in schools, workplaces, markets, and local communities while still maintaining religious commitments. Islamic approaches to multicultural and interfaith dialogue emphasize that respectful engagement can coexist with religious commitment when interaction is guided by ethical responsibility (Rofiqi and Haq, 2022; Wahyono et al., 2024).

The second major finding concerns the cultural dimension. Participants described Meranaw Islamic identity as something that should be preserved while also allowing respectful understanding of other cultures. One participant explained, "Our culture as Muslims should remain, but we still need to understand the culture of others so there will be peace" (P2). This response indicates that cultural interaction is not seen as assimilation. Instead, participants expressed a boundary-conscious form of cultural engagement in which Meranaw Islamic identity remains central while other cultural practices are acknowledged and respected.

Cultural transformation among Meranaw communities occurs through negotiation rather than replacement. Islamic values and Meranaw traditions interact with broader social realities, especially in contexts where Muslims and non-Muslims share public and community spaces. Social identity is shaped through interaction, communication, and shared meanings within particular cultural environments (Cinoğlu and Arıkan, 2012). In this study, Meranaw participants appeared to maintain identity through selective openness: they were willing to understand others, but not to abandon Islamic and cultural boundaries.

The third major finding concerns the social dimension of interfaith socialization. Participants viewed Muslim and non-Muslim interaction as part of everyday life, especially in shared spaces such as education, trade, community relations, and civic activities. One participant stated, "Even during the time of the Prophet, Muslims interacted with non-Muslims, so it is allowed as long as it is respectful" (P1). This response shows that participants connected contemporary interfaith interaction with Islamic historical and moral examples. Another participant added, "We can attend their gatherings, but only if it does not go against Islamic teachings" (P12). These statements show that social interaction is permitted, but it is evaluated according to religious and ethical boundaries.

The social dimension, therefore, involves both openness and regulation. Participants recognized the practical need for cooperation with non-Muslims, but they also emphasized that social participation should not contradict Islamic teachings. This supports the idea that interfaith relations are shaped by lived experience, perception, and context. Studies on

intergroup contact show that respectful interaction can reduce social distance and improve attitudes, but the quality and context of contact remain important (Brown et al., 2007; Hewstone et al., 2014).

The fourth major finding concerns the psychological dimension. Participants expressed openness toward non-Muslims, but this openness was often balanced with caution. One participant explained, “We can be friends with non-Muslims, but we must be careful so our beliefs are not affected” (P6). This statement reflects an internal process of identity protection. Participants were not opposed to friendship or cooperation, but they were aware of the possibility that close social relationships may influence religious identity. Interfaith socialization is not only external behavior but also an internal psychological process involving trust, caution, confidence, and identity positioning.

The psychological dimension also shows that interfaith engagement is shaped by past experiences, perceived risks, and religious confidence. Participants wanted to show respect and fairness, but they also wanted to preserve belief and moral boundaries. Research on Muslim youth identity and interfaith relations in Southeast Asia similarly suggests that identity negotiation is influenced by psychosocial experience, religious education, and the multicultural environment (Mohamed et al., 2025). The main thematic findings are summarized in **Table 1**. The four dimensions are closely connected. Religious practices provide moral guidance, cultural practices preserve identity, social practices regulate interaction, and psychological practices shape internal attitudes toward religious difference. Together, these dimensions show that Islamic ways of living function as an integrated moral and social framework. They do not prevent interfaith socialization, but they shape how such socialization occurs. In this sense, Meranaw Muslim engagement with non-Muslims can be understood as a negotiated practice that combines faith commitment, cultural continuity, social cooperation, and psychological awareness.

The four dimensions identified in **Table 1** show that Islamic ways of living among Meranaw communities are both stable and adaptive. They are stable because they are grounded in Islamic principles, moral discipline, and religious identity. At the same time, they are adaptive because participants described everyday interaction with non-Muslims as part of normal social life in plural communities. Interfaith socialization is not viewed as a rejection of Islamic identity, but as a context where Islamic values are practiced through respect, caution, cooperation, and ethical conduct. Studies on religious tolerance and interfaith dialogue in Southeast Asia similarly show that plural societies require mutual understanding, structured communication, and respect for difference to sustain social harmony (Ismail and Mujani, 2012; Wahyono et al., 2024).

Cultural transformation occurs through negotiated continuity. Meranaw participants did not describe transformation as abandoning Islamic or cultural values. Instead, they described it as learning how to interact with others while maintaining religious and cultural identity. This is important because cultural transformation in interfaith settings can create tension when communities feel that their values are being weakened. However, in this study, participants showed that transformation can occur through selective engagement, where Muslims participate in shared spaces while still observing Islamic boundaries. This reflects the idea that identity is shaped through interaction and social meaning-making (Cinoğlu and Arıkan, 2012).

**Table 1.** Thematic dimensions of Islamic ways of living in interfaith socialization.

DIMENSION	KEY FINDING	EXAMPLE PARTICIPANTS	FROM INTERPRETATION
Religious practices	Interaction with non-Muslims is acceptable when guided by Islamic moral boundaries.	“We can interact with non-Muslims, but our faith should remain firm because Islam has clear limits” (P7).	Religious identity guides ethical engagement and boundary formation.
Cultural practices	Meranaw Islamic identity is preserved while respecting cultural diversity.	“Our culture as Muslims should remain, but we still need to understand the culture of others so there will be peace” (P2).	Cultural continuity and adaptation coexist through negotiated interaction.
Social practices	Interfaith interaction is permissible when it remains respectful and appropriate.	“Even during the time of the Prophet, Muslims interacted with non-Muslims, so it is allowed as long as it is respectful” (P1).	Social engagement is context-sensitive and guided by Islamic ethical limits.
Psychological practices	Openness toward non-Muslims is balanced with caution and identity protection.	“We can be friends with non-Muslims, but we must be careful so our beliefs are not affected” (P6).	Interfaith attitudes are shaped by trust, caution, and religious identity preservation.

In practical terms, cultural transformation was visible in how participants described communication, friendship, participation in gatherings, and cooperation with non-Muslims. These practices were not rejected outright, but they were evaluated based on Islamic ethical limits. Participants emphasized respect, proper conduct, and awareness of religious boundaries. Meranaw interfaith socialization involves both openness and self-regulation. Such a pattern is consistent with studies showing that intergroup contact can improve attitudes when it occurs in respectful and meaningful conditions, but that group identity remains an important factor in shaping how contact is interpreted (Brown et al., 2007; Hewstone et al., 2014; Ysseldyk et al., 2010).

The study also links these findings to the SDGs because the four dimensions contribute to peace, inclusion, education, and sustainable community life. Religious practices support ethical conduct and peaceful coexistence. Cultural practices support identity preservation and respect for diversity. Social practices support cooperation in shared spaces. Psychological practices support awareness, self-control, and reduced prejudice. These contributions are summarized in **Table 2**. Islamic ways of living can be interpreted not only as religious practices but also as social resources for SDGs. The strongest link is with SDG 16 because participants repeatedly emphasized justice, respect, verification, and peaceful conduct. These values are important for reducing misunderstanding and supporting trust between Muslims and non-Muslims. The findings also support SDG 10 because respectful interfaith engagement can reduce social distance and encourage more inclusive community relations. In addition, SDG 4 is reflected in the role of moral learning and guided reflection, while SDG 11 is reflected in the development of community cohesion in culturally diverse settings.

The connection between the findings and SDGs is especially relevant in Mindanao, where social harmony depends on the ability of communities to negotiate religious and cultural differences. Participants’ responses show that Islamic ways of living can support peaceful

coexistence when they are understood through justice, mercy, verification, and responsible conduct. This does not mean that religious boundaries disappear. Rather, boundaries can coexist with ethical engagement. Islamic approaches to multicultural and interfaith dialogue similarly emphasize that respect for others does not require abandoning religious commitment (Rofiqi and Haq, 2022).

**Table 2.** Alignment of findings with SDGs.

SDGS		LINK TO FINDINGS	CONTRIBUTION
SDG 4: Quality Education	Quality	Islamic and intercultural learning shape moral awareness, reflection, and respectful engagement.	Supports values-based education and community learning.
SDG 10: Reduced Inequalities	Reduced	Muslim and non-Muslim socialization reduces distance and encourages inclusive relations.	Promotes respect across religious and cultural boundaries.
SDG 11: Sustainable Cities and Communities		Cultural negotiation strengthens coexistence in plural local communities.	Supports culturally sensitive and resilient communities.
SDG 16: Peace, Justice, and Strong Institutions		Islamic principles such as justice, verification, and ethical conduct guide peaceful interaction.	Contributes to peacebuilding, social trust, and responsible engagement.

The service-learning component of the study provides a practical extension of these findings. A community sensitivity service-learning approach can help participants move from theoretical understanding to guided social experience. In this approach, interfaith engagement is not left to informal contact alone. Instead, it is structured through preparation, exposure, collaboration, reflection, and evaluation. This structure is important because interfaith interaction can be more meaningful when participants are guided to reflect on Islamic values, cultural sensitivity, and social responsibility. Experiential learning in Islamic religious education has been shown to help learners connect values with practice and reflection (Kistoro et al., 2023).

The proposed service-learning process is summarized in **Table 3**. Service-learning can function as a bridge between Islamic ethical principles and real social practice. The orientation stage helps participants understand that engagement with non-Muslims should be guided by justice, respect, and verification. The exposure and collaboration stages provide opportunities for direct interaction and shared tasks. The reflection stage allows participants to process their experiences in relation to Islamic teachings and Meranaw cultural identity. The evaluation stage helps determine whether the activity strengthens cultural sensitivity, mutual respect, and social awareness. The service-learning approach is important because cultural sensitivity is not developed only through abstract knowledge. It also requires experience, reflection, and guided interpretation. Participants may understand the importance of respect in theory, but structured engagement allows them to practice respect in real situations. This is especially valuable in interfaith settings because direct contact can reduce stereotypes and improve social understanding when it is supported by meaningful interaction and reflection (Brown et al., 2007; Hewstone et al., 2014). Islamic ways of living in Meranaw communities function as both a moral compass and a practical guide for interfaith socialization. Religious, cultural, social, and psychological practices work together to help participants engage with non-Muslims while preserving Islamic identity. The SDG alignment shows that these practices contribute to peace, inclusion, education, and sustainable communities. The service-learning framework further demonstrates how these values can be translated into community-based

action. Therefore, Islamic ways of living should be understood not only as private religious commitments but also as socially transformative practices that can support cultural negotiation, mutual respect, and sustainable development in plural communities.

**Table 3.** Community sensitivity service-learning framework.

STAGE	ACTIVITY	PURPOSE
Orientation	Introduction to Islamic principles such as justice, ethical conduct, and <i>tabayyun</i> .	Prepares participants for responsible and faith-conscious engagement.
Interfaith exposure	Guided interaction with non-Muslim individuals or groups in shared spaces.	Builds direct experience and reduces unfamiliarity.
Collaborative activity	Shared educational, social, or community task.	Encourages cooperation and mutual respect.
Reflection	Guided discussion after the activity.	Connects experience with Islamic values and cultural sensitivity.
Evaluation	Review of learning, attitude change, and community sensitivity.	Assesses the value of service-learning for interfaith understanding.

#### 4. CONCLUSION

Islamic ways of living play an important role in shaping interfaith socialization among Meranaw communities in Marawi City. The findings show that Muslim and non-Muslim interaction is guided by four interrelated dimensions: religious, cultural, social, and psychological practices. These dimensions help Meranaw Muslims maintain Islamic identity while engaging with non-Muslims through respect, cooperation, caution, and ethical conduct. Islamic ways of living contribute to cultural transformation without requiring the abandonment of religious or cultural identity. Instead, transformation occurs through negotiated interaction, where Meranaw Muslims participate in shared social spaces while preserving Islamic values and Meranaw traditions. This process supports peaceful coexistence, cultural sensitivity, and mutual understanding in plural communities. The findings are relevant to SDGs because they support peacebuilding, inclusion, values-based education, and sustainable communities. The community sensitivity service-learning approach further demonstrates how Islamic ethical principles such as justice, mercy, verification, and responsible conduct can be translated into guided interfaith engagement. Future studies may examine similar practices in other Muslim communities and evaluate the long-term effects of service-learning on interfaith relations and community cohesion.

#### 5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirmed that the paper was free of plagiarism.

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