

# The Concept of Multicultural Islamic Education: A Literature Study of the Ideas of Islamic Educational Thinkers

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## Abstract

This study aims to analyze the concept of multicultural Islamic education as developed by contemporary Islamic educational thinkers. Using content analysis, this study examines the works of figures such as Abdul Munir Mulkhan, Azyumardi Azra, Abdurrahman Wahid, and Fethullah Gülen, who have made significant contributions to the development of an Islamic educational paradigm that values diversity. The analysis was conducted using documentary data collection and content analysis techniques to identify the core principles of multicultural education from an Islamic perspective. The results show that multicultural Islamic education emphasizes the values of tolerance (*tasamuh*), moderation (*wasathiyah*), justice (*al-'adl*), inclusivity, and constructive intercultural dialogue. The ideas of these thinkers emphasize that Islamic education functions not only as a process of transmitting knowledge but also as an instrument for character formation for students, enabling them to live harmoniously in a pluralistic society. The study's conclusions confirm that multicultural Islamic education is a relevant educational paradigm in facing global challenges, particularly in strengthening religious moderation in Indonesia.

## Article Information:

Received October 21, 2025

Revised November 28, 2025

Accepted December 9, 2025

**Keywords:** *Multicultural Islamic education, religious moderation, plurality, literature study*

## INTRODUCTION

Indonesia is one of the most diverse countries in the world, in terms of ethnicity, language, culture, and religion. Data from the Central Statistics Agency records that Indonesia has more than 1,340 ethnic groups and over 700 regional languages still in use as of 2023 (Rohmah & Wijayanti, 2023; Setiawan, 2025). This diversity presents both a wealth and a challenge in social life, particularly regarding intergroup relations and the potential for socio-religious friction. In this context, education plays a strategic role in instilling the values of tolerance, moderation, respect for differences, and the ability to live peacefully side by side Rahman et al (2023).

Islamic Religious Education, as part of the national education system, has a moral mandate to shape students who are not only devout and pious, but also possess social sensitivity and the ability to interact positively in a multicultural society (Burhanuddin et al., 2022; Hasibuan & Anwar, 2023; Rahmi et al., 2021). This aligns with the principles of the Quran, as stated in QS. Al-Hujurat (49:13), which explains that the creation of humans in diverse ethnicities and nations is part of the

## How to cite:

Ismaraidha, I., Zannatunnisya, Z. (2025). The Concept of Multicultural Islamic Education: A Literature Study of the Ideas of Islamic Educational Thinkers. *El-Rusyd*, 10(2), 207-215.

## E-ISSN:

2580-0256

## Published by:

The Institute for Research and Community Service

sunnatullah (the law of nature), aimed at enabling humans to get to know each other (*li-ta'arafa*), not to blame or belittle each other. This verse serves as a normative basis for the development of multicultural Islamic education that is inclusive, humanistic, and respectful of differences (Abdullah, 2020; Maghfiroh et al., 2024).

Over time, the concept of multicultural Islamic education emerged in response to rising issues of intolerance, religious conflict, and social polarization. Several national surveys reinforce this urgency. For example, surveys by the Indonesian Institute of Sciences (LIPI) (2022) and the Indonesian Islamic Student Association (PPIM UIN Jakarta) (2021) revealed a tendency toward religious exclusivism among some students in schools and madrasas (Helmawati et al., 2024; Kasdi et al., 2020). This situation indicates the importance of introducing a more dialogical, open, and pluralistic Islamic education paradigm.

Several Islamic educational thinkers in Indonesia and around the world have developed important conceptual ideas for formulating multicultural Islamic education (Asmani, 2017; Ciftci, 2019; Saputra et al., 2024). In Indonesia, the thinking of Abdul Munir Mulkhan emphasizes the urgency of humanist Islam, which prioritizes universal humanitarian values as the basis of education. Meanwhile, Azyumardi Azra highlights the historicity of Nusantara Islam, which is cosmopolitan, inclusive, and has a long tradition of managing diversity (Okenova et al., 2025; Rahman et al., 2025). He points out that Nusantara's network of ulama and Islamic scholarly traditions have long interacted with various cultures, producing a moderate Islamic character (Az-Zahra et al., 2025; Kalsum et al., 2025). This thinking was continued by M. Amin Abdullah who developed an integration-interconnection approach, namely a scientific paradigm that emphasizes dialogue between religious sciences, social sciences, and humanities in order to create religious education that is responsive to plural social realities (Burhanuddin et al., 2023; Munarun et al., 2025).

Furthermore, the ideas of global thinkers such as Toshihiko Izutsu through his approach to the semantics of the Quran provide an epistemological foundation for understanding the diversity of meanings within religious texts (Engkizar et al., 2023, 2024; Thoha et al., 2023). His approach opens up a hermeneutical framework that emphasizes that religious understanding is always connected to diverse social, cultural, and experiential contexts. This reinforces the concept that multicultural Islamic education must be oriented toward a non-rigid understanding of religion, but one that appreciates social and cultural diversity (Rahman et al., 2023; Saes et al., 2023).

Although studies on multicultural education have been extensively developed, studies specifically exploring the concept of multicultural Islamic education based on the ideas of Islamic educational thinkers remain limited (Akyuni et al., 2025; Engkizar et al., 2025; Engkizar et al., 2025). Most previous research has focused more on the implementation of multicultural education in schools, Islamic Religious Education teacher strategies, or curriculum analysis. Meanwhile, studies that explore the philosophical, conceptual, and epistemological foundations of key thinkers have not been comprehensively explored. This gap is what this research aims to fill.

This research seeks to conduct an in-depth literature review of the ideas of Islamic educational thinkers regarding multicultural education, exploring the basic principles, approaches, and their relevance in the current context of Islamic education in Indonesia. Given the increasingly complex socio-religious dynamics, this study is significant for enriching the theoretical framework of Islamic Education to make it more adaptive, inclusive, and capable of fostering the formation of a moderate and tolerant generation of Muslims in a pluralistic society. Thus, this study is expected to make a significant contribution to the development of academic discourse on multicultural Islamic education and strengthen the conceptual basis for curriculum development, learning strategies, and Islamic education policies in

Indonesia.

## METHODS

This research uses a qualitative approach with a content analysis approach. This approach was chosen because the research objective is to examine, interpret, and construct a conceptual understanding of multicultural Islamic education based on the ideas of Islamic educational thinkers. Literature research allows researchers to examine scientific sources in depth, systematically, and critically, resulting in a comprehensive theoretical understanding (Mujahid, 2021; Renz et al., 2018; Roller, 2019). The data in this study comes entirely from literature sources, both primary and secondary. Primary sources include the original works of Islamic educational thinkers related to multiculturalism, moderation, inclusivity, and the epistemology of Islamic education. Among these thinkers are Abdul Munir Mulkhan, Azyumardi Azra, M. Amin Abdullah, and Toshihiko Izutsu. Secondary sources include supporting books, journal articles, proceedings, research reports, and other academic publications discussing Islamic education, multiculturalism, religious moderation, educational philosophy, and contemporary Islamic studies (Engkizar et al., 2025; Langputeh et al., 2023; Pohontsch, 2019; Snelson, 2016).

## RESULT AND DISCUSSION

### **Multicultural Islamic education departs from the principles of *tawhid* and Islamic humanism**

A study of Abdul Munir Mulkhan's thinking shows that multicultural Islamic education is rooted in the concept of *tawhid*, which encompasses the unification of humanity within universal human values. For Effendi (2023); Hadi (2019), *tawhid* is not only a theological concept but also an ethical principle that affirms human equality regardless of ethnicity, race, or religion. The value of *tawhid* gives rise to Islamic humanism, namely the understanding that every human being has equal dignity as a creature of God.

### **The historical framework of Islam nusantara as a basis for strengthening multiculturalism**

A study of the works of Rosyidin & Arifin (2021) reveals that Islam Nusantara has a long history of cross-cultural interaction through a network of Malay-Arab-Indian ulama. This process resulted in an inclusive, cosmopolitan, and adaptive Islamic character. Islam in the archipelago grew alongside local traditions without causing theological conflict, thus becoming a clear example of the harmony between Islam and culture. This historical tradition provides a strong foundation for the concept of multicultural Islamic education.

### **The integrative-interconnective paradigm as the epistemological foundation of multicultural Islamic education**

A study of M. Amin Abdullah's thought demonstrates that the integration-interconnection paradigm is a crucial epistemological framework for multicultural education. According to Gift & Farjani (2025); Habibulloh (2025), religious education must be open to the social sciences and humanities to foster a contextual and diversity-sensitive understanding of religion. This approach emphasizes interdisciplinary dialogue and collaboration as an effort to build an inclusive and moderate Islamic education (Latifah, 2024; Mujahid, 2021; Santoso et al., 2020).

## **Understanding multiculturalism strengthened by a semantic analysis of the Quran**

A study of Ajuba et al. (2025) semantic approach to the Quran reveals that Quranic concepts such as *ta'aruf*, *'adl*, and *rahmah* have relational and dynamic meanings. This demonstrates that Islam provides ample room for an appreciation of human diversity. Therefore, multicultural Islamic education must be based on an interpretation of the text that takes into account the social, cultural, and relational contexts of humankind.

### **Multicultural Islamic education as a response to the challenges of diversity**

Indonesia faces serious challenges in the form of religious exclusivism, intolerance, and social polarization (Faizin, 2024; Robita & Anwar, 2025). Islamic education, which remains primarily normative-doctrinal in orientation, does not fully address the needs of a pluralistic society. This is where multicultural Islamic education plays a crucial role.

This concept is understood as Islamic education that internalizes the values of tolerance, dialogue, appreciation for diversity, and respect for human dignity. This view is reinforced by the thinking of Harjatanaya & Hoon (2020); Suri & Chandra (2021), who emphasize that multicultural education must produce citizens capable of living in a heterogeneous society.

### **Islamic humanism as the normative foundation of multiculturalism**

The Islamic humanism developed by Mulkhan is relevant to the Quranic verse Al-Hujurat (49:13) on the relationship between people. These values emphasize that differences are not threats, but rather a means of building healthy social relationships. Islamic education should guide students to recognize the identities of others, respect cultural plurality, and build cooperation across identities. Thus, multicultural Islamic education functions not only to transfer religious knowledge but also to shape a social habitus that embraces diversity.

### **The historicity of Nusantara Islam as an empirical model for multicultural education**

Astuti (2018); Hafizh et al (2024) thinking demonstrates that Nusantara Islam grew through cultural dialogue and acculturation. This process occurred without destroying local traditions that did not conflict with Islamic law. These findings provide important lessons: i) Islam can engage in dialogue with any culture, ii) Islamic education must reflect the values of tolerance and cultural adaptation, and iii) multiculturalism is not a new concept but has been part of Islamic history. This historical model can be adapted within the Islamic Religious Education curriculum to strengthen tolerant and moderate attitudes in students.

### **Integrative-interconnective epistemology as a theoretical framework for inclusive education**

Multicultural Islamic education requires not only a socio-cultural approach but also an epistemological framework. Dasrizal et al (2024) integration-interconnection paradigm emphasizes openness to interdisciplinary dialogue, the importance of an interdisciplinary approach, and the need for a contextual and rational understanding of religion. In an educational context, this paradigm leads to dialogical, problem-based, and reflective Islamic Religious Education learning.

### **Quranic hermeneutics to strengthen multicultural sensitivity**

Abdullah (2025); Karman et al (2023) semantic analysis of the Quran demonstrates that key concepts in the Quran are relational. This means that the Quran's messages are always connected to social dynamics. In Islamic education, this approach encourages a more contextual rereading of verses about differences, a non-discriminatory understanding of religion, and Islamic Religious Education learning that opens up space for dialogue and reinterpretation. Thus, Quranic hermeneutics supports the growth of a tradition of critical and inclusive thinking (Rahman et al., 2025; Rosyadi & Athari, 2025).

### **The relevance of the concept of multicultural Islamic education in a contemporary context**

In the era of globalization and digitalization, which accelerates intercultural interaction, multicultural Islamic education has become an urgent need. This concept is relevant for; i) strengthening religious moderation, ii) preventing religious radicalism, iii) building cultural and religious literacy, and iv) developing Islamic Religious Education learning that is welcoming of differences. An educational model that combines Islamic humanism, the historicity of Nusantara Islam, interconnected epistemology, and Quranic hermeneutics can be a comprehensive solution to address these demands.

## **CONCLUSION**

This study concludes that the concept of multicultural Islamic education is an educational paradigm that emphasizes respect for cultural, ethnic, religious, and perspective diversity within society. Based on a literature analysis of the ideas of Islamic educational thinkers, it was found that basic values such as social justice, tolerance, moderation, and respect for human dignity are the main foundations for building multicultural Islamic education. Abdul Munir Mulkhan's thinking emphasizes the importance of liberating education that supports universal humanity. Azyumardi Azra demonstrates the urgency of the historicity of Nusantara Islam, which is inclusive and adaptive to local cultures. Abdurrahman Wahid emphasizes the values of pluralism, humanism, and dialogue as educational instruments for building a peaceful civilization. Meanwhile, Fethullah Gülen introduced an educational approach based on morality, interfaith dialogue, and ethical leadership.

The research results also indicate that multicultural Islamic education is relevant for implementation in Indonesia's diverse context and aligns with the government's agenda of strengthening religious moderation. This education can be a strategic solution for developing tolerant, inclusive students who are able to uphold the spirit of nationalism amidst social plurality. Thus, the paradigm of multicultural Islamic education not only enriches the body of knowledge but also serves as a practical reference for educational institutions in designing curriculum, pedagogy, and a diversity-friendly educational environment.

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