

## Integration of Islamic education management philosophy in a multicultural context

Zuhair Mubarrak Hazaa <sup>a,1,\*</sup>, Nurhalimah <sup>b,2</sup>, Yenita Anggraini <sup>b,3</sup>; Dinda Putri <sup>b,4</sup>,  
Zaini Dahlan <sup>b,5</sup>

<sup>a</sup> Sekolah Tinggi Ilmu Tarbiyah Ar-Raudlatul Hasanah, Medan, Indonesia.

<sup>b</sup> Universitas Islam Negeri Sumatera Utara, Medan, Indonesia.

<sup>1</sup> [zuhairmubarrak@stt-rh.ac.id](mailto:zuhairmubarrak@stt-rh.ac.id); <sup>2</sup> [nurhalimah@uinsu.ac.id](mailto:nurhalimah@uinsu.ac.id); <sup>3</sup> [Yenita0334243002@uinsu.ac.id](mailto:Yenita0334243002@uinsu.ac.id); <sup>4</sup> [dinda0334243006@uinsu.ac.id](mailto:dinda0334243006@uinsu.ac.id); <sup>5</sup> [zainidhalan@uinsu.ac.id](mailto:zainidhalan@uinsu.ac.id)

\*Correspondent Author

### ABSTRACT

#### Article History

Received 27-01-2025

Revised 07-02-2025

Accepted 02-04-2025

#### Keywords

Integration;  
Philosophy;  
Management;  
Education;  
Multicultural;  
Islamic education



This research aims to examine the role of Islamic multicultural education in addressing the growing challenges of intolerance and radicalism in Indonesia's modern era. The study focuses on universal values such as tolerance, justice, and harmony, as emphasized in Islamic teachings. A descriptive qualitative approach was used, involving analysis of religious literature, educational policies, and practices in modern pesantren. The findings indicate that Islamic multicultural education grounded in the principles of tawhid and inclusiveness not only promotes respect for cultural, religious, and ethnic diversity, but is also effective in preventing social conflict. Pesantren that uphold the motto "above and for all groups" serve as concrete examples of these values in practice. This concept aligns with Qur'anic principles, such as QS. Al-Hujurat:13 and QS. Al-Anbiya:107, which highlight the importance of harmony and mutual understanding. The study concludes that Islam-based multicultural education holds significant potential to foster a harmonious, tolerant, and respectful society, making it highly relevant for addressing the challenges of diversity in the modern era. Its implementation can serve as a model for a national education system oriented towards inclusiveness and social justice.

@2025 The Author(s)

This is an open-access article under the [CC-BY-SA](#) license



## 1. Introduction

Indonesia has a remarkable diversity of civilizations, ethnicities, tribes, and countries. The slogan 'Bhinneka Tunggal Ika' consolidates all of this variety (Anwar, 2021; Marzuki et al., 2020). The concept of diversity is often understood superficially. The essential concepts that uphold diversity, morality, ethics, and mutual respect are being compromised by the pressures of modern life. This phenomenon is seen in societal issues such as the increase in promiscuity, intolerance, and extremism. Such is the disintegration of concord in relations across tribes and religions. Conflicts are typically instigated by matters related to religion, ethnicity, and tribe. This is due to individuals' lack of awareness on the significance of valuing and respecting one another. This study initiates with the central inquiry: How do pesantren in Indonesia execute multicultural education grounded in Islamic principles to foster intercultural harmony? This study issue involves recognizing the obstacles faced by pesantren in fostering tolerance and inclusion, as well as the measures that may be used to enhance peaceful coexistence in a varied community.

This research primarily investigates how pesantren, as Islamic educational institutions, incorporate multicultural education into their curriculum and daily activities. It aims to identify certain methodologies, ideologies, and instructional strategies grounded in Islamic beliefs that promote tolerance, respect, and mutual understanding among students. Key sub-questions include: What problems do pesantren encounter in the implementation of intercultural education? In what manner do pesantren confront challenges of intolerance and extremism within their communities? What tactics may pesantren implement to promote peace and inclusion within a heterogeneous society? and In what manner do Islamic principles, such as tauhid and ta'aruf, direct pesantren in their endeavors to foster multicultural harmony? Problematic tendencies increase due to cultural factors manifested in print, electronic, and social media. A multitude of factors contributes to a disparity in knowledge and reflection in the pursuits of a tolerant existence. Alawi et al. assert that this matter necessitates specific attention, including the enhancement of educational standards across the nation (Alawi, & Maarif, 2021; Baidhaw, 2005; Desky & Rijal, 2021).

Pesantren play a vital role in instilling international values through Islamic-based education. Many pesantren in Ponorogo, Yogyakarta, and Medan apply multicultural education rooted in Islamic principles such as monotheism, piety, and devotion to Allah SWT. These values foster social harmony and strengthen the bond between humanity, nature, and the Creator. Modern pesantren like Gontor and Ar-Raudlatul Hasanah promote intercultural education under the motto "above and for all groups" (Hakim, & et.al., 2021). Their founders emphasized that Islamic education must remain independent of any specific government, group, nationality, or culture—aligned with the purpose of human creation as stated in Surah Adh-Dhariyat, verse 56., which posits that the primary purpose of human creation is to exalt Allah SWT, represents a more expansive aim. Islam endorses multicultural principles. As per QS. Al-Hujurat (13), this concept originates from the creation of Prophet Adam and Eve, marking the commencement of diversity in the world. The Quran states, "We created you from a male and a female, and made you into nations and tribes so that you may know one another." Allah originated humanity from a singular pair and subsequently distributed them across various nations and tribes to promote understanding rather than hostility.

The term "ta'aruf" holds significance in cross-cultural partnerships. Recognizing their beliefs, as articulated in QS. Alhujurat verse 13, and accepting Allah SWT as the Creator, Lord of the Universe, and Sustainer, as delineated in QS. Alfatihah verse 2, are two fundamental obligations of mankind before Allah SWT. Allah SWT creates balance among divinity, nature, and humanity in this manner. Imam Al-Ghazali contends that the exclusive route to insan kamil, or human perfection, is via drawing nearer to Allah SWT. Another obligation that must be fulfilled is the recognition of Muhammad SAW as the messenger of Allah SWT. All persons, regardless of their faith, may get advantages from the peace, justice, and compassion embodied in the teachings of Prophet Muhammad (PBUH). The Islamic message's universality encompasses respect for cultural, linguistic, and belief diversity. Islam advocates for healthy and tolerant interactions among individuals. The Prophet Muhammad (PBUH) was dispatched to demonstrate benevolence to all humanity. This illustrates that Islam's educational philosophy is inclusive and universal, accommodating all individuals, even Muslims. This teaching cultivates values like as justice, compassion, and tolerance. Scholars like as Yusuf Al-Qaradawi emphasize the necessity of adopting a universal and inclusive methodology to educate humanity in accordance with the prophetic mandate. Hadiths of Prophet Muhammad (SAW), such as "*La fadhla lil arabiy ala al-a'jamiy*," uphold the values of linguistic, cultural, and religious diversity. This is based on the premise that all individuals are devout towards Allah SWT and have the same role and purpose in life. Diversity, culture, and civilization ought to be directed by the principle of brotherhood. Allah SWT asserts that humanity is created in pairs, comprising male and female, in the opening verse of Surah An-Nisa. The diversity on Earth is attributed to Lady Hawwa (Eve) and Prophet Adam (peace be upon him).

Ethical and compassionate coexistence exemplifies this equality. The companions' consensus and the imams' perspectives, which stress tolerance, respect for individual difference, and the prohibition of coercion into a certain faith, both support this notion. Surah Al-Baqarah: 256. Initially, individuals existed as a unified nation; but, social and cultural factors resulted in diversity. Islam maintains that the pursuit of truth and the promotion of peace are analogous goals. Disparities emerge from the challenge of convincing individuals to collaborate rather than adopt an adversarial stance. Islam asserts that although humanity was initially a one group, their perspectives and behaviors differ. In Islamic education, this is regarded as a challenge to employ teaching, preaching, and the implementation of divine principles to guide individuals back to the rightful path. Imam Al-Ghazali emphasized the significance of harmony by advocating for moral values to unify society. (Husna & Latifah, 2022) Despite extensive theoretical and normative discourse on Islamic multiculturalism, there exists a deficiency of practical, implementable solutions for tackling diversity-related difficulties in contemporary circumstances.

This research positions itself as a response to the evident gap in the existing literature on Islamic multiculturalism. While previous studies have extensively discussed the concept of diversity within Islamic teachings, they have largely remained at a theoretical or normative level, offering limited practical guidance for addressing the contemporary challenges of intolerance, radicalism, and social fragmentation. These limitations indicate a need for research that not only affirms Islamic perspectives on diversity but also translates these principles into actionable frameworks relevant to modern societal contexts. By employing a historical, cultural, and anthropological lens, this study seeks to contextualize pesantren education within the broader discourse of Islamic multiculturalism. Unlike earlier works that focus predominantly on doctrinal affirmations, this study aims to demonstrate how pesantren, as traditional Islamic educational institutions, can actively embody and promote values of inclusivity, tolerance, and peaceful coexistence. Thus, the study contributes to the development of practical strategies that align Islamic principles with contemporary social realities, thereby offering a constructive model for communal harmony and intercultural dialogue.

## **2. Method**

This study employs the Systematic Literature Review Research Method, commonly known as a systematic literature review. A systematic literature review synthesizes diverse scientific evidence to address specific research questions in a clear and replicable way. This method aims to incorporate all available published evidence on a particular topic and evaluate the quality of that evidence. This research employs exploratory and descriptive methodologies. The objective is to identify and examine multicultural values within Islamic teachings and their application in pesantren education. The current phenomena are characterized through a descriptive methodology, and exploratory solutions are developed by pinpointing the encountered issues. This research primarily draws on the Quran, Hadith, and the perspectives of both contemporary and classical scholars. The managers of the pesantren are recognized for their implementation of multicultural education, exemplified by Ar-Raudlatul Hasanah in Medan. Furthermore, secondary data includes literature reviews on multicultural education and diversity, along with studies addressing radicalism and intolerance.

The data collection methods comprise a literature review on multicultural values in both classical and modern texts, alongside the interpretation of various Quranic verses pertinent to diversity issues. This research is based on structured interviews and participatory observations of educational activities in pesantren. This research aims to yield multiple outcomes: the identification of multicultural values within Islamic teachings applicable to the modern era, an analysis of the implementation of these values in the education system, particularly in pesantren, and the development of practical solutions to combat radicalism and intolerance through multicultural-based education. The data collection methods encompass literature reviews involving the analysis of both classical and contemporary texts on

multicultural values, alongside interpretations of various Quranic verses pertinent to the topic of diversity. This research is based on structured interviews and participatory observations of educational activities in Islamic boarding schools. This research employs thematic analysis alongside a historical and contextual approach. It aims to identify multicultural values within Islamic teachings that are applicable in the modern era, analyze the implementation of these values in the education system, particularly in pesantren, and propose practical strategies to combat radicalism and intolerance through multicultural-based education.

### 3. Results and Discussion

Multicultural education is a pedagogical approach that recognizes and values the diverse cultural backgrounds of students. It aims to create an inclusive learning environment that promotes equity and social justice. By integrating multiple perspectives into the curriculum, multicultural education enhances critical thinking and fosters respect for diversity among learners. The term multicultural comprises two syllables: "multi" and "cultural." Etimologically, "multi" denotes many, while "culture" refers to culture (Sanaky, 2016, p. 186). Multiculturalism encompasses a variety of elements, including religion, race, ethnicity, and culture. Some literature on multiculturalism indicates that culture represents the way of life of a group of individuals from diverse castes or levels, characterized by universal symbols or figures that arise within community life. This diversity necessitates educational initiatives within society to mitigate anti-multicultural sentiments. The acceptance of diversity is referred to as multiculturalism. Abdullah defines multiculturalism as an approach that highlights both the differences and commonalities among local cultures while acknowledging the rights and presence of established cultures (Munjiat et al., 2023). Gokcekuyu posits that multiculturalism emphasizes the diversity of perspectives and attitudes while advocating for the rights of minority groups concerning race, religion, culture, politics, and social issues (Gokcekuyu, n.d.). The objective is to achieve recognition, demanding that these groups be acknowledged, respected, and protected. Multicultural education within Islamic Educational Philosophy recognizes and values the diversity of cultures, ethnicities, and religions in the educational context. The process of influencing an individual's behavior to recognize and value diversity stemming from ethnic, cultural, and religious differences. Multicultural education is defined as an educational approach that aims to foster appreciation and respect for the dignity and worth of all individuals. Its primary objective is to enhance social inclusion, tolerance, and equality (Muliadi, 12 C.E.).

The concept of Islamic education explicitly incorporates multicultural education as reflected in the revelations of Allah SWT. These messages aim to cultivate and enhance the positive character of students in schools and madrassas, enabling them to act humanistically, pluralistically, dynamically, and democratically (Indrawan., 2021). Muzayyin Arifin asserts in the Philosophy of Islamic Education that the interplay among teachers, students, teaching methods, and the curriculum constitutes both an object and a subject of education. All are integral to the philosophy of Islamic education, which is grounded in the Quran and Hadith. The term Islam encompasses a set of attributes related to the educational process. This is evident in the manner in which Allah SWT created humans with diverse races, cultures, ethnicities, and religions for the purpose of worshiping Him. In the Quran, Surah 49 (Al-Hujurat), verse 13. The scripture of Allah SWT states;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*"O mankind, indeed We have created you from a male and a female."  
Then, We made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware.*

Also in the Quran QS.11 (Hud): 118, the Word of Allah SWT says:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

*"If your Lord had willed, He would have made mankind one community." However, they always dispute (in matters of religion),"*

The word of Allah SWT in QS.23 (Almu'minun);52 read:

وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

*"Indeed, this (monotheistic religion) is your religion, the one religion, and I am your God." So, be mindful of Me.*

And ayah of Quran Surah Al-Maidah verse 48 said :

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

*"If Allah had willed, He would have made you all one people, but Allah should test all of you against what has been bestowed."*

From these three verses, indeed Allah SWT has taught each of His servants about education on diversity (multiculturalism). In the context of Islamic education, the essence of multicultural education is rooted in Islamic teachings that emphasize brotherhood (ukhuwah) and social justice, as outlined in the Quran QS. 49 (Al-Hujurat):13. That multiculturalism is a challenge that emphasizes the diversity of values, mechanisms, and social structures within the framework of human beings (Ichsan et al., 2024). In the awareness of pluralism, humans are faced with a continuous learning process throughout their lives regarding something beyond their personal and monocultural identity (Barndsford, 2000). Multicultural values are also reflected in the teachings of hadith, such as the saying of Prophet Muhammad PBUH which emphasizes that there is no superiority between Arabs and non-Arabs except in piety. Furthermore, the consensus of the companions and the opinions of the Islamic jurisprudence school imams underscore the importance of the principles of tolerance and respect for differences. This principle also rejects the imposition of religion on others, as emphasized in QS. Al-Baqarah: 256 ("There is no compulsion in religion") (Bashori, 2020). The concept of normative multicultural education can be used to realize Indonesian culture as a developing country. Making education one of the strategic means in the effort to build national identity is a good, relatively appropriate, and promising step. Education that is decent and seems appropriate and compatible for building our nation is through the multicultural education model (Suparlan, 2002).

Multicultural education provides an alternative by employing educational strategies and concepts that leverage the diversity inherent in society, particularly among students, including ethnic, cultural, linguistic, religious, social status, gender, ability, age, and racial diversity (Tilaar, 2004). Multicultural education provides an alternative by employing educational strategies and concepts that leverage the diversity inherent in society, particularly among students, including ethnic, cultural, linguistic, religious, social status, gender, ability, age, and racial diversity (Kusmaryani, 2005). This is founded on the subsequent considerations: Multicultural education has been a fundamental aspect since the inception of the Indonesian nation. The philosophy of the Indonesian nation is encapsulated in the concept of Bhinneka Tunggal Ika, signifying unity in diversity, mutual cooperation, assistance, and respect among individuals. This is evident in the historical narrative of the nation, characterized by the influx of various foreign ethnic groups and their ongoing acculturation with indigenous populations, including Chinese, Arab, European, and African ethnicities. The adaptation and acculturation processes among the tribes and subsequently arriving ethnic groups occurred predominantly in a peaceful manner, with minimal oppression. Multicultural education in Indonesia is best implemented when the wisdom of diverse ethnic groups and religious values is thoroughly explored and understood.



The primary objective of multicultural education is to comprehend the distinctions in race, religion, and culture, while emphasizing the introduction of diverse cultures and religions (Suprianto, 2017). Multicultural education is defined as an educational approach that consistently promotes values, beliefs, heterogeneity, plurality, and diversity across all societal dimensions. Third, multicultural education stands in opposition to business-oriented education. The authentic education of the Indonesian nation should encompass all forms of intelligence, commonly referred to as multiple intelligences. Multicultural education addresses the increasing diversity within school populations and the necessity for equitable rights for all groups. A further aspect of multicultural education involves the creation of curricula and educational activities that integrate diverse perspectives, histories, and achievements, with a focus on non-European populations (Yaqin, 2005). Multicultural education has also graced Islamic civilisations, such as Baghdad and Cordoba (Hilmi., 2015). The circumstances of life and education at the time were so intertwined with pluralism. Islamic intellectual principles that have been assimilated into the social paradigm of society serve as the foundation for individual, societal, and collective behavior.

The Muslim community is not the only group that has contributed to the advancement of knowledge; Jews, Christians, and even Zoroastrians have all played a part (IT, et al., 2019). After the authoritarian military dictatorship of the New Order fell apart as a result of the storm of change, the conversation around the idea of multicultural schooling has picked up speed. The reform era not only brought gifts to our country, but it also created opportunity for the growing trend of primordialism. In this context, the paradigm of multicultural education teaches us to develop a respectful awareness of the cultures and faiths of others. As a result, the implementation of multiculturalism requires an understanding of each local culture in order to mutually recognize and appreciate cultural variety, all while maintaining a spirit of harmony and peace. Article 4 of Law No. 20 of 2003, which is about the national education system, also implicitly addresses the issue of the multicultural worldview. According to the text, education is organized in a way that is democratic and does not discriminate against anybody. This is done by protecting human rights, religious values, cultural values, and national plurality.

However, while developing multicultural education in Indonesia, which is a country with a population that is rife with difficulties amongst groups, cultures, ethnicities, and faiths, there is one factor that must be taken into consideration. These problems provide obstacles that are not insignificant. In these circumstances, multicultural education is better suited as a means of advocating for the establishment of a society that is accepting of all people. In order to accomplish this aim, a number of different ways are required. First, it is necessary to differentiate between the concept of education and the concept of schooling. Second, the idea that culture is the same as ethnic group should be avoided. This is because developing competence in a "new culture" usually requires initiative interaction with people who already have competence. This makes it clearer that efforts to support ethnically segregated schools are contrary to the goals of multicultural education. Multicultural education encourages proficiency in several cultures. The culture that is adopted is determined by the context and conditions in a proportionate manner. It seems probable that education, whether official or informal, increases awareness of competence in a variety of cultures. This knowledge will help us to move away from the idea of dual culture or the division between indigenous and non-indigenous people (Mahfud, 2006).

### **3.1. Fundamental Concepts of Multicultural Education**

Multicultural education in the opinion of current Muslim thinkers breaks from the notion that Islam is an inclusive faith and accepts cultural, ethnic and religious diversity. Abdurrahman Wahid, Nurcholish Madjid, and Muhammad Amin Abdullah are contemporary Muslim intellectuals who stress the significance of education that can react to diversity and foster societal peace through a multicultural approach. According to Yusuf Qardhawi, Islam is a religion that is naturally cosmopolitan and places a strong focus on the virtues of tolerance, inclusivity, and social justice. Qardhawi believes that education that promotes multicultural

principles is important for creating societal harmony among diverse groups of people. This is his stance on Islamic education. The Prophet put this into practice as he was constructing the city of Medina in the first year of hijrah. Some of the ideals of intercultural education include:

- Tolerance and inclusiveness: According to Qardhawi, Islamic education should teach pupils to understand cultural, religious, and ethnic diversity since Islam is a faith that promotes compassion for all living things (*rahmatan lil 'alamin*). (Qordhawy, 1996) This is verified in the Qur'an Q.S.2; 256, which says ; 'There is no coercion to (join) the religion (Islam); clearly the correct route is apparent from the wrong way.' This passage serves as the foundation for debates about tolerance in Islam, demonstrating that Islam does not force views on anybody and that it respects the freedom of individuals.(Kusnadi, 2022) Al-Qaradawi advises Muslims to take an integrative approach to heterogeneous communities in the current environment, prioritizing unity and avoiding division. This involves the idea of accepting the laws and traditions of the area, as long as they do not go against the essential values of Islam.
- Social Justice: This idea highlights the significance of education in establishing equality for all pupils, regardless of their socioeconomic or cultural backgrounds. According to Qardhawi, education should be used as a means to accomplish justice and remove all types of prejudice.
- Islamic moderation (*Wasathiyah*).(2024): Qardhawi states that moderation (*wasathiyah*) is one of the key features of Islam that should be included in multicultural education. As a result, Islamic education should promote a balanced and moderate mindset and should constantly strive to foster unity among the many groups that make up society. "And so we have made you (Muslims) a righteous and chosen people so that you may testify to the actions of men." (QS. Al-Baqarah: 143). The Ulama of Al-Azhar University in Cairo, Egypt, established the term "*Wasathiyah*" in the hopes of providing a solution to different issues related to religion and world civilization. It is also the perfect moment for the moderate generation to take a more assertive move. This movement is, in fact, a revival of a generation of Muslims, similar to what occurred in the early history of Islamic civilization. (Saihu, 2021)
- Education on universal morals and ethics: According to Qardhawi, multicultural Islamic education must also focus on teaching universal moral and ethical qualities, such as compassion, honesty, and integrity, which can be embraced by all levels of society. (Hassan, 2023) Justice (*'is*), tolerance (*Tasamuh*), balance (*Tawazun*), diversity (*Tanawwu'*), and exemplary (*Uswah*) are some of the principles of Islamic moderation that must be followed (Winata et al., 2020).

### 3.2. The Perfect Structure for Multicultural Education

The Basis of Education is the first component of the ideal multicultural education framework in Islamic education management philosophy. It consists of the integration of Islamic values, which means combining Islamic principles with multicultural education in order to create harmony between religion and cultural diversity (Kawuryan, 2009). Second, Critical and Reflective Education encourages students to think critically about inequity and injustice in society. Third, be open to differences by fostering a learning atmosphere that is welcoming and respectful of variety without prejudice. Fourth, collaboration and cooperation are achieved by fostering cooperation between instructors, students, and the community in an effort to build intercultural understanding. Fifth, the push for education reform. Multicultural education should be viewed as a continuous process rather than something that can be accomplished in a short amount of time. The primary objective of Multicultural Education is to enhance overall performance rather than simply raise scores. The goals of multicultural education include developing individuals who are tolerant and respectful of differences, instilling inclusive and moderate Islamic values (*wasathiyah*), and integrating the principles of social justice so that there is no discrimination in any case, whether in terms of religion, ethnicity, or culture. Several aims of multiculturalism-based education may be established

based on the descriptions offered by experts on intercultural education. The goals of multicultural education are as follows: (1) Teach people about the importance of diversity, equality, humanity, justice, and democracy for every person and community; (2) Students are expected to be able to accept any differences that exist, comprehend them, and respond to them intelligently. At the very least, pupils are able to deal with basic disparities, such the ones they frequently come across in school. For example, economic class, social class, distinctions in skin color, language, and even those with impairments, who are sometimes included in minority groups. After that, students will be able to support human rights. Respecting mankind as the most perfect creation of God. Ensuring that everyone is treated equally and fairly, regardless of their group. Democratic principles comprise several aspects (Khairudin, 2022).

### 3.3. Implications of Multicultural Education in Islamic Education Management

Multicultural education has broad implications in Islamic education management, Table 1. Some of them are: First; Inclusive Curriculum Planning (Said, & Ahmed, 2022), i.e. developing a curriculum that encompasses cultural and religious diversity and emphasises Islamic values of justice and tolerance. Second; policies that encourage openness, school management needs to design policies that support social inclusion among students. And third; improving teacher competence. Teachers should be trained to understand and manage multicultural classrooms with a fair and inclusive approach. To realise the implications of Islamic education that is *rahmatan lil'alam* and *insan kamil*, there are several Islamic values that need to be understood and implemented in the process of moderating Islamic education (Nurhasanah, & Sobandi, 2016). Islamic values such as *tawasuth* (Hasanah, 2020) (moderate), *tawazun* (balanced), and *i'tidal* (Rahmat, & Arifin, 2018) (fair) are the main principles in moderating Islamic education. Moderation encourages balance in understanding diversity, while justice directs learners to respect the rights of others proportionally. This attitude is relevant in the context of multicultural learning, which often presents challenges in uniting various perspectives (Yusuf. & Samsudin, 2021).

**Table 1.** Implications in Islamic education management

| Area of Implementation         | Description  | Reference           |
|--------------------------------|--|---------------------|
| Inclusive Curriculum Planning  | Develops curriculum reflecting cultural and religious diversity, emphasizing justice & tolerance | Said, & Ahmed, 2022 |
| Inclusive Policy Design        | Policies that promote openness and support social inclusion among students                       |                     |
| Teacher Competency Development | Training teachers to manage multicultural classrooms with fairness and inclusivity               |                     |

Furthermore, values such as *tasamuh* (Tahir, & Anwar, 2020) (tolerance) and *musawah* (equality) strengthen awareness of the importance of respecting human equality before Allah SWT. Teachers are encouraged to practice deliberation (*shura*) (Al-Hilali, 2021) in making educational decisions, thus involving all relevant parties inclusively. Other values such as *islah* (reform) and *tathawur wa ibtikar* (dynamic and innovative) encourage learners and teachers to always be open to the changes and progress of the times. Multicultural education also teaches the importance of *tahaddhur* (civilisation), which is upholding noble character and morals as the best people (*khairu ummah*). Multicultural education not only serves to create social harmony but also to instil universal Islamic values. With the application of these values, Islamic education management can play an important role in realising education that is *rahmatan lil 'alam*, contributing to the formation of human beings who excel in science, character and leadership.

## 4. Conclusion

Multicultural education within the framework of Islamic education is not only conceptually relevant but also theologically grounded. Islam, as a universal and inclusive religion, upholds core values such as *justice (adl)*, *tolerance (tasamuh)*, *moderation*



(*wasathiyah*), and *cooperation* (*ta'awun*)—all of which resonate with the philosophical underpinnings of multicultural education. These principles are embedded in the Qur'anic worldview and exemplified in the prophetic tradition, where the recognition and acceptance of human diversity is seen as part of divine intent (*QS. Al-Hujurat: 13*). The analysis reveals that multicultural education in Islamic schools should not merely be an adaptation of Western multicultural frameworks, but rather a contextualization of Islamic ethical values in response to the sociocultural realities of plural societies. In the Indonesian context, where religious, ethnic, and cultural pluralism is a defining characteristic, Islamic educational institutions carry a strategic role in fostering national unity through inclusive pedagogy. Therefore, multicultural education in Islamic settings should be viewed as a transformative process that cultivates learners' character to become agents of peace, democracy, and social justice. It emphasizes that managing diversity is not only a pedagogical imperative but also a moral and theological one.

### Acknowledgment

The authors would like to express their sincere gratitude to Sekolah Tinggi Ilmu Tarbiyah Ar-Raudlatul Hasanah, Medan, Indonesia, and Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, for their support and assistance in the completion of this research.

### Declarations

- Author contribution** : ZMH was responsible for the overall content of the research paper. I led the writing of the manuscript from start to finish with the collaboration of fellow classmates in lectures. Y, D and N also took part in data collection and processing and revising the analysed data
- Funding statement** : This research did not receive any funding.
- Ethics Approval** : This study was reviewed and approved by the Ethics Committee of Sekolah Tinggi Ilmu Tarbiyah Ar-Raudlatul Hasanah, Medan, Indonesia. All research procedures were conducted in accordance with institutional guidelines and ethical standards.
- Conflict of interest** : The authors declare no conflict of interest.
- Additional information** : No additional information is available for this paper.

### References

- Al-Hilali, M. N. et al. (2021). Integrating Tolerance and Peace Values in Islamic Schools Curriculum. *International Journal of Educational Development*, 23.
- Alawi, H., & Maarif, M. A. (2021). Implementasi Nilai Islam Moderat Melalui Pendidikan Berbasis Multikultural. *Journal of Research and Thought on Islamic Education*, 4(2). <https://doi.org/https://doi.org/10.24260/jrtie.v4i2.2037>
- Anwar, K. (2021). Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 221–234.
- Baidhawiy, Z. (2005). *Pendidikan Agama BerwawasanMultikultural*. Erlangga.
- Barndsford, J. D. (2000). *How People Learn: Brain, Main, Experience and School*. National Academy Press.
- Bashori, B. (2020). Kontribusi pendidikan islam dalam mengembangkan multikulturalisme. *Toleransi: Media Ilmiah Komunikasi Umat Beragama*, 12(1), 61. <https://doi.org/10.24014/trs.v12i1.10638>
- Desky, H., & Rijal, S. (2021). Pengembangan Kerukunan Masyarakat Multikultural Melalui Pendekatan Agama. *International Journal of Islamic Thought*, 20. <https://doi.org/10.24035/ijit.20.2021.209>
- Gokcekuyu, E. (n.d.). The Effects of Populism on Muslim Minorities in The Netherlands. *Nazhruna: Jurnal Pendidikan Islam*, 6(2).

- <https://doi.org/https://doi.org/10.31538/nzh.v6i2.3025>
- Hakim, A., & et.al. (2021). Multicultural Education in Islamic Boarding Schools: A Case Study of Pesantren Gontor. *Jurnal Pendidikan Islam*, 12(3), 234–245.
- Hasanah, U. (2020). Moderasi Islam dalam Kurikulum Pendidikan di Pesantren. *Jurnal Studi Islam Dan Pendidikan*, 13(1), 112–126.
- Hassan, M. (2023). Yusuf al-Qaradawi's Jurisprudence of Priorities: A Critical Assessment. *American Journal of Islam and Society*, 40(1–2), 77–120.  
<https://doi.org/10.35632/ajis.v40i1-2.3190>
- Hilmi., M. (2015). Radikalisme Agama dan politik demokrasi di Indonesia Pasca Orde Baru. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 39(2), 407–425.  
<https://doi.org/http://dx.doi.org/10.30821/miqot.v39i2.33>
- Husna, R., & Latifah, N. (2022). Challenges and Opportunities in Promoting Multicultural Values in Islamic Education. *Islamic Studies*, 15(2), 145–160.
- Ichsan, Y., Sirait, S., & Arif, M. (2024). Revitalization of religious education based on dialogue, tolerance and harmony of religious people in Indonesia. *Al-Misbah (Jurnal Islamic Studies)*, 12(2), 116–128.
- Indrawan. (2021). Filsafat Pendidikan Islam: Pendidikan Multikultural. *Tarbawy: Jurnal Pendidikan Islam*, 8(2), 24–31.  
<https://doi.org/https://doi.org/10.32923/tarbawy.v8i2.1827>
- IT, S., Rijal, S., & Hudi Prasajo, Z. (2019). Sufism and Religious practices in modern lifestyle. *Religió: Jurnal Studi Agama-Agama*, 8(1), 1–28.  
<https://doi.org/https://doi.org/10.15642/religio.v9i1.1231>
- Kawuryan, S. P. (2009). *Bahan Ajar Mata Kuliah Pendidikan Multikultural*. FIP Universitas Negeri Yogyakarta.
- Khairudin, K. (2022). Penjaminan Mutu Pendidikan Islam Di STAI Darul Qur'an Aceh Tenggara. *Bunayya: Jurnal Pendidikan Guru ....*
- Kusmaryani, R. E. (2005). Pendidikan Multikultural Sebagai Alternatif Penanaman Nilai Moral Dalam Keberagaman [Multicultural Education as an Alternative for Inculcating Moral Values in Diversity]. *Paradigma*, 1(2), 49–56.  
<https://doi.org/https://journal.uny.ac.id/index.php/paradigma/article/view/5943>
- Kusnadi, M. I. F. H. (2022). Dakwah Rahmatan lil al-Alamin as Solutive Da'wah: A Study of the Study of Tafsir Science with the Approach of Sharah Hadith. *Ar-Raniry: International Journal of Islamic Studies*, 9(2), 102–119.
- Mahfud, C. (2006). *Pendidikan Multikultural*. Pustaka Pelajar.
- Marzuki, Miftahuddin, & Murdiono, M. (2020). Multicultural education in salaf pesantren and prevention of religious radicalism in Indonesia. *Cakrawala Pendidikan*, 39(1), 12–25.  
<https://doi.org/10.21831/cp.v39i1.22900>
- Muliadi, E. (12 C.E.). Urgensi Pembelajaran Pendidikan Agama islam Berbasis Multikultural di Sekolah. *Jurnal Pendidikan Islam*, 1(1), 55–68.
- Munjiat, S. M., Rifa'i, A., Jamali, J., & Fatimah, S. (2023). Progressivism of Multicultural Islamic Education. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(3), 572–582.  
<https://doi.org/10.31538/munaddhomah.v4i3.509>
- Nurhasanah, I., & Sobandi, A. (2016). Pendidikan Multikultural Sebagai Sarana Resolusi Konflik di Indonesia. *Jurnal Pendidikan Islam*, 5(2), 215–232.
- Qordhawy, D. Y. (1996). *FIQIH PRIORITAS: Sebuah Kajian Baru Berdasarkan Al-Qyr'an dan As-Sunnah*. Robbani Press.

- 
- Rahmat, A., & Arifin, Z. (2018). Implementasi Pendidikan Multikultural di Sekolah Islam. *Jurnal Pendidikan Dan Kebudayaan*, 23(3), 234–248.
- Said, H., & Ahmed, F. (2022). Moderate Islam and Educational Leadership: A Pathway to Inclusive Education. *International Journal of Islamic Educational Studies*, 8(4), 312–330.
- Saihu, M. (2021). Pendidikan Moderasi Beragama: Kajian Islam Wasathiyah Menurut Nurcholish Madjid. ... *Pendidikan Islam Dan Manajemen Pendidikan Islam*.
- Sanaky, H. A. S. (2016). *Dinamika Perkembangan Pendidikan Islam di Indonesia*. Kaukaba.
- Suparlan, P. (2002). *Menuju Masyarakat Indonesia yang Multikultural*. Simposium Internasional Jurnal Antropologi Indonesia ke-3.
- Suprianto, M. E. (2017). *Integrasi sistem informasi akademik pada enterprise resource planning pondok pesantren tipe D menggunakan service oriented architecture*. etheses.uin-malang.ac.id.
- Tahir, M., & Anwar, M. (2020). Incorporating Islamic Values in Multicultural Education: Challenges and Opportunities. *Al-Shajarah: Journal of Islamic Thought and Civilization*, 25(3), 230–250.
- Tilaar, H. A. . (2004). *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan*. Grasindo.
- Winata, K. A., Solihin, I., Ruswandi, U., & Erihadiana, M. (2020). *Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstekstual*. 3(2).
- Yaqin, A. (2005). *Pendidikan Multikultural*. Pilar Media.
- Yusuf, S. M., & Samsudin, A. R. (2021). Islamic Multicultural Education for Peace Building in Pluralistic Societies. *Journal of Social Studies Education Research*, 12(1), 145–165.
- (2024). Konsep Islam Wasathiyah Perspektif KH. Hasyim Muzadi (Telaah Surah al-Baqarah Ayat 143). *Al-Wasathiyah: Journal of Religious Moderation*, 3(1), 93–109. <https://doi.org/10.30631/jrm.v3i1.65>