

Islamic Foundations of Multicultural Education: Insights from the Qur'an, Hadith, and Ibn Kathir's Tafsir

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ABSTRACT

Despite extensive discussions on multiculturalism in education, few studies explore its foundations from an Islamic perspective, particularly through classical tafsir and authentic hadith. This study addresses this gap by uncovering the principles and values of multicultural education in Islamic teachings through an analysis of the Qur'an based on Ibn Kathir's Tafsir and the hadiths of the Prophet Muhammad SAW. The research employs a qualitative literature review approach, drawing primary data from Ibn Kathir's Tafsir and collections of authentic hadiths, and secondary data from Islamic and multicultural education literature. The findings reveal that the Qur'an and hadith contain strong principles of multiculturalism, including recognition of diversity, social justice, respect for human rights, and the promotion of cross-cultural dialogue. Ibn Kathir's Tafsir emphasizes that diversity is sunnatullah to be approached with wisdom and insight. Sources from the Qur'an that highlight these principles include Q.S. Al-Hujuraat: 13, Ar-Rum: 22, Al-Maidah: 8, Al-Mujadalah: 11, An-Nisa: 135, Al-Baqarah: 178, Al-A'raf: 199, and Al-Muthaffifin: 29. Relevant hadith include Sahih Bukhari no. 1376, Sahih Muslim no. 2564, Sunan Tirmidhi no. 3890, Ahmad no. 8595, Musnad Ahmad no. 15444, Sunan Ibn Majah no. 68, and Sunan Tirmidhi no. 520. These findings provide a conceptual framework for educators to design learning environments and curricula that actively respect and accommodate ethnic, cultural, and religious differences, fostering peaceful coexistence and moral integrity in schools. This research is a scholarly reference for integrating Islamic values into multicultural education practices.

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1. INTRODUCTION

Multicultural education in Islam is integral to teachings that emphasize the importance of respecting differences and honoring diversity [1]. Theoretically, multicultural

education is rooted in the theories of democracy, humanism, and human rights. Thus, its theoretical value is to shape individuals aware of plurality, uphold justice, and have intercultural competence to live harmoniously in a global society. The applied pedagogical value of multicultural education is to equip students with tolerance, empathy, cross-cultural communication skills, and the ability to manage conflict constructively. Islam teaches that all humans are creations of Allah who are equal in status, as explained in Surah Al-Hujurat, verse 13. From an Islamic perspective, values such as justice, tolerance, brotherhood, and respect for others form the core of education. Education is directed at producing individuals who can live peacefully side by side in a pluralistic and diverse society. Multicultural education in Islam is a concrete manifestation of Islam's universal and inclusive teachings.

The Qur'an contains many teachings that support multicultural values in social life. Surah Al-Hujurat verse 13 emphasizes that Allah created humans of different nations and tribes to get to know one another, not to be hostile [2], [3]. The Prophet Muhammad SAW said that a Muslim should not hurt others with words or actions, demonstrating the principles of harmony and respect for others. Values such as tolerance, justice, equality, and compassion are at the core of Islamic teachings in building a peaceful and inclusive society. The Qur'an and Hadith are the primary sources encouraging a multicultural attitude in religious and social life.

Islam views diversity (*al-ta'addudiyah*) as part of Allah's will, which must be addressed wisely and constructively. Human diversity in ethnicity, language, religion, and culture is a sign of Allah's power, as mentioned in Surah Ar-Rūm verse 22. Diversity must be the basis for peaceful coexistence, not a source of conflict and hostility [4]. The Prophet Muhammad SAW exemplified coexistence with non-Muslim communities in Medina through fair and equal agreements. In today's pluralistic global society, this Islamic perspective is a moral and social guide in building a society that values mutual respect. Islam teaches that despite differences among people, a fundamental unity binds them together. The Qur'an uses inclusive language that resonates with various cultural and religious communities [5].

The Prophet Muhammad SAW is the primary example of building a multicultural society. The society of Medina during the Prophet's time was highly diverse, consisting of Arab tribes, Jews, and various other social groups. The Prophet established fair and peaceful social relations through the Constitution of Medina, which became the foundation for group coexistence. The Prophet also demonstrated noble character in interacting with non-Muslims, such as respecting agreements and not forcing religion. The Prophet's example serves as an important model for Muslims in building tolerance and peace amid the diversity of modern society. The Prophet Muhammad SAW has provided the moral and social foundation for developing multicultural education in Islam.

Multicultural education from the perspective of the Qur'an and Hadith is not merely a discourse on tolerance but a strong foundation for shaping intellectually and spiritually intelligent generations. The Qur'an teaches that differences in ethnicity, nationality, and religion are part of God's natural order—a reality that must be respected, not avoided. According to [6], the Qur'an does not explicitly mention “multicultural education” but contains principles supporting multiculturalism. These principles include the concepts of

equality, justice, and tolerance. Educators must clarify that their goal is not merely to teach about different cultures but to create a space where everyone is heard [7].

Various Hadiths of the Prophet SAW reinforce this by exemplifying a life of mutual love, justice, and respect in a diverse society. Amid global challenges such as intolerance, identity conflicts, and social disintegration, multicultural education based on Islamic values is an appropriate solution for fostering social harmony and building a peaceful civilization. Educational institutions have a significant opportunity to integrate Islamic teachings with a multicultural approach to produce a generation of *Rahmatan lil 'alamin* who can lead with empathy, inclusivity, and moral exemplary behavior in the global era.

Multicultural education in educational institutions faces various challenges in its implementation amid complex social realities. Some teachers and educators have not instilled multicultural education as a concept rooted in Islamic values. Students in Islamic schools also come from diverse social and cultural backgrounds, which often leads to minor conflicts if not properly facilitated. Many news reports highlight the sadness resulting from the weakness of multicultural education and the need for an early understanding of inclusive values. One strategy that can be implemented is the integration of multicultural values into Islamic studies subjects, such as studying relevant verses from the Quran and hadiths. The involvement of parents and the community also strengthens the multicultural ecosystem.

Multicultural values in the Islamic context can be derived from the roots of inclusive character values that promote the realization of a multicultural culture in society or a nation, including *at-ta'aruf*, *at-tawasuth*, *at-tasamuh*, *at-taawun*, and *at-tawazun* [8]. In other literature, it is stated that the values of Multicultural Islamic Education highlight core values derived from Islamic principles based on the Quran and Hadith, such as democracy, equality, justice, social attitude, acceptance, solidarity, and respect for others.

Historically, the concept of multiculturalism and the multicultural movement emerged after the Prophet migrated to Medina and the establishment of a new society through various wise policies and agreements, beginning with the *Baiat al-'Aqabah I* in 621 CE and the *Baiat al-'Aqabah II* in 622 CE [9]. The largest and most modern of its time was the Charter. From a sociocultural perspective, it is a “*sunnatullah*” that humans are created as different beings [10]. Among the values

Multicultural education is relevant to the mission of Islam, which is to elevate moral values to the level of *akhlakul karimah* [11]. The primary objective of Islamic education is to shape the Muslim personality. According to Tekke, a Muslim personality is someone who consistently lives according to the *Qur'an* and *Sunnah* [12].

This research is based on a new perspective in multicultural education studies by deeply exploring the verses of the *Qur'an* interpreted through a classical *tafsir* approach, particularly *Tafsir Ibnu Katsir* [13], and reinforcing it through an analysis of relevant hadiths. The literature review revealed similar research themes, but the verses of the *Qur'an* and hadiths were minimal, resulting in an incomplete concept of multicultural education.

This study offers a novel integrative approach that combines more verses from classical *tafsir* and hadiths with highly relevant contemporary educational concepts. This research article opens up new avenues for discussion regarding the theological and

normative foundations of multicultural education in Islam. This study can guide educational institutions in shaping school cultures that uphold equity, justice, and respect for diversity.

2. METHOD

This study uses a qualitative approach with library research. Library research is a method that utilizes written sources to obtain data and information relevant to the topic of study [14]. These studies have limitations in contemporary application because they only contain basic principles that are universal and normative in nature. The research began with identifying issues that focused on multicultural education from an Islamic perspective. The researcher collected data from various literature sources, including primary data such as the Qur'an, classical and contemporary tafsir books, and authentic hadiths by scholars, as well as secondary data in scientific journals, books, and other relevant articles [15]. Ibn Kathīr is widely recognized as a hadith scholar, which made him highly selective in employing transmitted reports. He consistently identified the degrees of authenticity of the hadith (*ṣaḥīḥ*, *ḥasan*, or *ḍa'īf*), and elaborated on the weaknesses of individual transmitters. This methodological rigor renders his exegesis more reliable in terms of source authenticity compared to other tafsīr works that are often less meticulous in their evaluation of transmission chains, thereby ensuring its closer alignment with the original foundations of Islam.

The collected data was then reduced by sorting and filtering important information according to the research focus. Quranic verses and hadiths are grouped based on their meaning and interpretive context. The in-depth analysis was conducted using content analysis and a descriptive qualitative approach. In examining Qur'anic verses related to the theme of multiculturalism, a thematic exegesis (*maudu'i*) approach was used, which involves compiling and interpreting verses that discuss similar themes even though they come from different contexts, as well as considering *asbāb al-nuzūl* so that the interpretation becomes more contextual [16]. The novelty of the method in this study lies in the use of authentic hadiths interpreted based on *asbāb al-wurūd* as a complement to primary sources, thereby enriching the study and making it more comprehensive than previous studies that focused solely on Qur'anic verses [17].

Data verification was conducted through literature triangulation, which involves comparing and examining the consistency of data from various literary sources to ensure the validity and accuracy of the information. This triangulation is an important strategy in qualitative research to enhance the credibility and reliability of data [18]. The researchers then concluded the study results based on a synthesis of data that had been analyzed systematically and in depth. The qualitative approach with the literature review method was chosen because it allows for an in-depth study of multicultural education from an Islamic perspective, resulting in a theoretical and practical comprehensive picture.

3. RESULTS AND DISCUSSION

The current concept of Islamic education must be able to develop the values of multiculturalism contained in Islamic teachings. Education that respects and embraces all forms of diversity. Systematic efforts to build students' understanding, comprehension, and

awareness of the pluralistic-multicultural reality. Islamic education does not force or reject students because of issues of ethnic, religious, racial, or group identity. Children from diverse backgrounds must be treated equally and fairly to appreciate the characteristics they possess. Islamic education provides opportunities for growth and development (sense of self) for every child [19].

3.1. Results

Multicultural Education from the Perspective of the Qur'an

Based on a search of scientific article databases, various sources were found with the same theme, namely, verses from the Qur'an about multicultural education. A summary of the results of the observation of 15 secondary documents can be seen in Table 1 below.

Table 1. Relevant Articles Multicultural education verses

Surah & Verse	Waskito & Rohman [4]	Muzaki & Tafsir [20]	Suparman [2]	Mursalin et al., [17]	Theme
Q.S. Al-Hujuraat: 13	✓	✓	✓	✓	Tolerance
Q.S. Ar-Ruum: 22	✓			✓	Tolerance
Q.S. Yunus: 99	✓				Justice
Q.S. Al-Mumtahanah: 8	✓				Justice
Q.S. Ali Imran: 19, 85		✓			Moral Education
Q.S. Al-Maidah: 8		✓			Equality
Q.S. Al-Mujadila: 11			✓		Tolerance and Interfaith Relations
Q.S. Ash-Shura: 40			✓		Tolerance and Interfaith Relations
Q.S. Al-An'am: 108			✓		Moral Education
Q.S. Al-Ma'idah: 48			✓		Tolerance and Interfaith Relations
Q.S. At-Tin: 5			✓		Tolerance and Interfaith Relations
Q.S. Az-Zumar: 9			✓		Moral Education
Q.S. Al-Mai'da: 33-34			✓		Tolerance and Interfaith Relations
Q.S. Al-Anbya: 107				✓	Prophetic Character and Moral Education
Q.S. An-Nisa: 135				✓	Justice and Equality

Q.S. Al-Hujurat: 13

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

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware”.

Allah revealed this verse to emphasize that the most noble in His sight are the most pious, not those with a certain lineage.

Q.S. Ar-Ruum: 22

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ اللَّسَانِ وَالْوَلَوَاتِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

“And one of His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Surely in this are signs for those of ‘sound’ knowledge”.

The verse was revealed to demonstrate the principles of the oneness and power of Allah (tauhid rubūbiyyah and ulūhiyyah) among the Arab and Roman societies of that time, who were accustomed to associating partners with Allah and were trapped in racial and tribal fanaticism, as well as cultural superiority.

Q.S. Al-Ma’ida: 8

الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ؕ اَعْدِلُوا هُوَ اَقْرَبُ بِاِيَّهَا

“O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do”.

Allah commands believers to bear witness fairly, and not to let emotions or fanaticism blind them to the truth. Justice is a manifestation of piety.

Q.S. Al-Mujadilah: 11

الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِى الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللّٰهُ لَكُمْ ؕ وَإِذَا قِيلَ اٰنۡشُرُوۡا فَاٰنۡشُرُوۡا يَرۡفَعِ اللّٰهُ بِاِيۡهَا

“O believers! When you are told to make room in gatherings, then do so. Allah will make room for you ‘in His grace’. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and ‘raise’ those gifted with knowledge in rank. And Allah is All-Aware of what you do”.

Ibn Kathīr quotes several accounts explaining that this verse was revealed when the Prophet Muhammad was sitting with his companions in an assembly. People from among the Ansar and Muhajirin came to join them, but the already seated companions were reluctant to move to make room. So Allah revealed a command to be generous in gatherings, as a form of social etiquette, respect for others, and a sign of humility.

Q.S. Al-Mumtahanah: 8

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيۡنَ لَمْ يُقَاتِلُوۡكُمْ فِى الدِّيۡنِ وَلَمْ يُخۡرِجُوۡكُمْ مِّنۡ دِيۡرِكُمۡ اَنۡ تَبَرُّوۡهُمۡ وَتُقۡسِبُوۡا اِلَيْهِمۡ ؕ اِنَّ اللّٰهَ

“Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair”.

This verse was revealed because of an incident involving a child who did not want to have a good relationship with his mother because she was a polytheist. In general, this verse tells us to continue to do good to non-Muslim relatives as long as they do not fight against Islam.

Q.S. An-Nisa : 135

الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا يَأْتِيهَا
فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَغْدِلُوا ۚ وَإِن تَلَوُا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate [from justice]. If you distort the testimony or refuse to give it, then ‘know that’ Allah is certainly All-Aware of what you do”.

This verse was revealed concerning a dispute between a man from the Ansar and a Jew. The Ansar tended to defend their fellow Muslims, even if the guilty party was one of their own, and to condemn the Jew. So Allah revealed this verse as a warning that justice must be upheld without discrimination, even if it is against oneself, one's family, or one's own people.

Q.S Al-Baqarah: 178

الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۚ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ يَايَاهَا
مِنْ أَخِيهِ شَيْءٌ فَأْتِيَاغٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنْ أَعَدَّىٰ بَعْدَ ذَلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ

“O believers! The law of retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female. But if the offender is pardoned by the victim’s guardian, then blood-money should be decided fairly, and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment”.

The verse was revealed in connection with a dispute between two Arab tribes, the Banu Nadir and the Banu Quraizhah, who had previously been killing each other. This verse was revealed to abolish the practice of unbalanced revenge and to establish the just law of qishāsh. The verse was revealed in connection with a dispute between two Jewish tribes in Medina, namely the Banu Nadhir and the Banu Quraizhah, who had different legal treatments for murder cases.

Q.S. Al-A’raf Ayat 199

الْعَفْوُ وَأَمْرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ خُذْ

“Be gracious, enjoin what is right, and turn away from those who act ignorantly”.

The verse was revealed as direct guidance from Allah to the Prophet Muhammad in dealing with various hurtful attitudes of the Quraish community, such as harsh words, rejection of his teachings, and other foolish actions. The verse is a moral guideline taught

directly by Allah to His Prophet: be gentle, call for goodness, and do not respond to ignorance with ignorance.

Q.S. Al-Muthaffifin: 29

الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ إِنَّ

“Indeed, the wicked used to laugh at the believers”.

In his interpretation, Ibn Kathīr explains that this verse refers to the condition of the disbelievers (al-mujrimīn) who, while in the world, always mocked, ridiculed, and mocked the believers. They laughed at the good deeds, appearance, and even the simplicity of the Muslims, and considered themselves superior and righteous.

Multicultural Education from the Perspective of Hadith

Based on a search of the scientific article database, various sources were found with the same theme, namely authentic hadiths about multicultural education. A summary of the results of the observation of secondary documents, with a total of 4 hadiths, can be seen in Table 2 below.

Table 2. Multicultural Education Hadith from research article sources

Author	Hadist	Theme
Tohirin [5]	Shahih Bukhari no. 1376	Justice and Equality
	H.R. Muslim no. 2564	Prophetic Character and Moral Education
Gozali [21]	Sunan Tirmidzi no. 3890	Equality and moral education
Hasibullah (2023) [22]	Ahmad 8595	Prophetics Character and Moral Education

at-Tirmidhi no. 3890

سنن الترمذي ٣٨٩٠: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيُنْتَهَيْنَ أَفْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا إِنَّمَا هُمْ فَحْمٌ جَهَنَّمَ أَوْ لَيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجُعَلِ الَّذِي يَدْهِدُهُ الْحِرَاءُ بِأَنْفِهِ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عِبِّيَةَ الْجَاهِلِيَّةِ وَفَخَّرَهَا بِالْأَبَاءِ إِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ النَّاسُ كُلُّهُمْ بَنُو آدَمَ وَآدَمُ خُلِقَ مِنْ تُرَابٍ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيْسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

He narrated to us [Muhammad bin Basyar] narrated to us [Abu 'Amir Al 'Aqadi] narrated to us [Hisyam bin Sa'd] from [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Hurairah] from the Prophet, peace be upon him, who said: "Let them cease boasting about their deceased ancestors for their ancestors are nothing but fuel for the Hellfire of Jahannam or they are more despicable in the sight of Allah than an animal that pushes dung with its nose, Indeed, Allah has removed from you the call of Jahiliyyah and boasting about ancestors. There are only believers who are righteous or sinners who are doomed. All humanity are the children of Adam, and Adam was created from dust."

This hadith emphasizes that arrogance will be repaid with extraordinary humiliation hereafter. Small creatures such as ants symbolize humiliation and helplessness. They are destroyed not because of a lack of good deeds, but because of a disease of the heart: feeling superior to others. At the end of the hadith, it is also mentioned that Allah does not care about a person's lineage, because all humans are descended from Adam, and Adam was created from clay. This hadith warns against the danger of feeling superior due to lineage or social status. This hadith has few chains of transmission, but scholars accept it because its text is strong and supported by the general meaning of other hadiths.

It is also strengthened in *Silsilah al-Ahadith ash-Shahihah* by Sheikh al-Albani: *Sahih li Ghairihi*.

Ahmad 8595

مسند أحمد ٨٥٩٥: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ
الْفَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ
الْأَخْلَاقِ

Musnad Ahmad 8595: He narrated to us [Sa'id bin Manshur] said: He narrated to us [Abdul 'Aziz bin Muhammad] from [Muhammad bin 'Ajlan] from [Al Qa'qa' bin Hakim] from [Abu Shalih] from [Abu Hurairah] said: The Messenger of Allah, may peace and blessings be upon him, said: "I was only sent to perfect good character."

The Prophet Muhammad ﷺ said that the main purpose of his mission was to perfect human character (لَأَتَمِّمَ صَالِحَ الْأَخْلَاقِ). This hadith is a statement of the prophetic mission: to improve and perfect human character. This means that character is not an accessory, but the core of Islamic da'wah. Character serves as the standard for the success of one's faith. A person who is pious but has poor character, according to this hadith, has not yet perfected their religion.

This hadith is classified as *Sahih li Ghairihi*. Imam al-Bazzar authenticated it and deemed it *Sahih li Ghairihi* by Sheikh al-Albani in *Silsilah al-Ahadith ash-Shahihah* no. 45. This hadith is further supported by the general meanings in many other hadiths regarding character as the central aspect of Islam.

Musnad Ahmad no. 15444

مسند أحمد ١٥٤٤٤: قَالَ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ أَبِي شَيْبَةَ يَحْيَى بْنُ يَزِيدَ
عَنْ عَبْدِ الْوَهَّابِ الْمَكِّيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ النَّصْرِيِّ عَنْ وَائِلَةَ بْنِ الْأَسْفَعِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ الْمُسْلِمُ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَعِرْضُهُ وَمَالُهُ الْمُسْلِمِ أَحْوُ الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَالنَّفْوَى هَاهُنَا وَأَوْمَأَ
بِيَدِهِ إِلَى الْقَلْبِ قَالَ وَحَسْبُ امْرِي مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ

Musnad Ahmad 15444: (Ahmad bin Hanbal, may Allah be pleased with him) said: Al-Hakam bin Nafi' narrated to us, saying: Isma'il bin 'Ayyash narrated to us from [Abu Syaibah, Yahya bin Yazid] from [Abdul Wahab Al Maki] from [Abdul Wahid bin Abdullah An Nashri] from [Watsilah bin Al Asyqa'] said: I heard the Messenger of Allah, peace and blessings be upon him, say: "The blood, honor, and property of a Muslim are sacred to another Muslim. A Muslim is the brother of another Muslim;

it is not permissible to wrong him or insult him. Piety is here, “ while he pointed to his heart with his hand, and he said: ”It is sufficient for a person to be considered evil when he insults his Muslim brother.”

The Prophet Muhammad ﷺ stated that the people most hated by Allah are those who are harsh in their speech, who use foul language, and who are arrogant and conceited. This hadith warns of the dangers of the tongue. A harsh and hurtful tongue can distance a person from Allah's mercy. This is closely related to character and humility. A person may be intelligent or talented, but if their tongue belittles others, it distances them from honor in the sight of Allah. Purity of heart and gentleness of speech are indicators of a righteous person.

The degree of this hadith is Hasan. Its chain of transmission does not reach the level of sahih because some narrators are disputed, but its text is sound and supported by many similar narrations, making it a strong basis for moral conduct and evidence.

Sunan Ibnu Majah no. 68

سنن ابن ماجه ٦٨ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا عَفَّانُ حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتْلُهُ كُفْرٌ

Sunan Ibn Majah 68: “It was narrated to us by [Muhammad bin Abdullah bin Numair] who said: It was narrated to us by [’Affan] who said: It was narrated to us by [Syyub’ah] from [Al A’masy]. And according to another chain of transmission: It was narrated to us by [Hisyam bin ’Ammar] who said: It was narrated to us by [Isa bin Yunus] who said: It was narrated to us by [Al A’masy] from [Abu Wa’il] from [Abdullah] who said: The Messenger of Allah, may Allah’s peace and blessings be upon him, said: “Cursing a Muslim is disbelief, and killing him is apostasy.”

This hadith demonstrates the principle of absolute justice in Islam. There should be no legal discrimination based on family, wealth, or social status (al-Arna’uth). Legal favoritism toward certain groups is the cause of the collapse of civilization. The Prophet Muhammad ﷺ demonstrated the highest integrity by emphasizing that even his own family would not receive special treatment under Allah's law. The authenticity of this hadith is established. It is narrated by Ibn Majah, al-Bukhari, and Muslim (muttafaq ‘alaih).

3.2. Discussion

Surah Al-Hujurat verse 13 explains that Allah SWT created all human beings from one origin, then made them into nations and tribes so that they may know one another, not to boast about their lineage or belittle one another. This verse was revealed in response to the attitude of some companions who looked down on others due to differences in origin, so Allah emphasized that all humans are equal in status and that only piety distinguishes them in His sight. Civic education balances the need for a unified national identity with respect for ethnic diversity, which is important for maintaining social cohesion in a multi-ethnic society [23], [24]. Conflict and social violence often arise when diverse societal elements are not respected or actively oppressed [5]. Ibn Kathīr explains that this verse emphasizes

the unity of humanity and rejects pride based on race or social class. The Prophet Muhammad (peace be upon him) affirmed this by stating that no Arab is superior to a non-Arab or white superior to a black, except by virtue of their piety and good deeds. Thus, Allah values inner righteousness over outward attributes.

Surah Ar-Rūm verse 22 shows the greatness and power of Allah SWT through all the diversity of His creation. One of the signs of His greatness is also evident in the differences in language and skin color of humans, each individual has unique characteristics that distinguish them. Diversity is clear evidence of Allah's power and wisdom for those who think and have knowledge. This verse teaches that differences are not meant to be contested, but rather to be reflected upon as a sign of Allah's oneness and omnipotence in creating life on earth. According to [25], it is essential to cultivate a positive attitude toward cultural diversity and the importance of education as a means to achieve social justice and inclusivity in society.

Q.S. Al-Mā'idah verse 8 explains the command to uphold truth for the sake of Allah, addressed to His servants who believe in Allah SWT and His Messenger to always listen and obey commands in all circumstances, and to be fair witnesses not because of humans or to gain praise, but solely for the sake of Allah. Allah forbids oppression solely out of hatred, so hatred toward a group or another person must not be a reason for injustice. A believer is still required to act justly. Justice is an essential part of demonstrating obedience to Allah SWT; indeed, Allah SWT knows all deeds, both apparent and hidden in the heart.

Q.S. Al-Mujadalah verse 11 Allah SWT educates and commands His faithful servants to be kind to one another in gatherings. It is narrated from Ibn Umar that the Prophet Muhammad SAW said: "Do not make someone else stand up from their seat in a gathering so that you can sit in their place, but rather make room and expand your seating area. In that verse, Allah SWT also states that He will elevate the status of the believers and the learned. Thus, if someone gives up their seat or prioritizes their brother, it does not mean they are being humiliated. Instead, it is an act of humility that will elevate their status in the sight of Allah. The role of parents is very important in fostering positive behavior in children and adolescents [26].

Q.S. Al-Mumtahanah verse 8 explains that Allah SWT calls upon His believing servants to oppose the disbelievers, but from that opposition, it is hoped that love will grow after hatred, sympathy after violence, and harmonious life after division. In His revelation, Allah does not prohibit Muslims from doing good and being fair toward unbelievers who do not fight Muslims in matters of religion and do not expel Muslims from their land. However, He prohibits Muslims from befriending unbelievers who fight, expel, or assist in the expulsion of Muslims. Whoever befriends unbelievers is forbidden. The verse of Surah Al-Mumtahanah, verse 8, was revealed regarding the relationship between Asma' bint Abu Bakar and her polytheist mother, so the Prophet Muhammad instructed Asma' to maintain family ties and do good to her mother despite their differing beliefs, as long as she did not oppose or fight against Islam.

Islam advises that differences should not lead to unhealthy competition, arrogance, or a sense of superiority. Instead, differences should be used constructively to enrich the community and promote social justice and equality. Islamic teachings, as highlighted in the

Qur'an and Hadith, emphasize that all humans come from the same origin. This idea is based on verses such as Surah Al-Hujurat (49:13), where ethnic and racial diversity is recognized only as a means for humans to get to know each other better. Strategies are needed to educate students in ways that help them understand and challenge societal inequality. [27] identifies four dimensions of teaching for social justice, which include meeting individual needs, recognizing group identities, and fighting institutional injustice. The success of multicultural education includes factors such as cultural norms, language differences, and attitudes [26].

Ibn Kathīr's interpretation of the verse "Khudh al-'afwa wa'mur bil-'urfi wa a'rid 'anil jahilin" emphasizes Allah's command to Prophet Muhammad ﷺ to be forgiving, to enjoin what is right (al-'urf), and to turn away from the ignorant. This verse was revealed as guidance for dealing with people's bad behavior, especially during the early period of da'wah, when the Prophet ﷺ was instructed to be patient and not respond to ignorance or insults with anger. In one narration, Jibril explained that the verse commands the Prophet ﷺ to forgive those who wrong him, give to those who withhold from him, and maintain ties with those who cut him off. Scholars such as Mujahid and `Urwah interpret this verse as teaching tolerance toward non-threatening misbehavior. In practice, as seen in the story of Umar ibn Al-Khattab controlling his anger when reminded of this verse, it promotes noble character and self-restraint. Al-'urf here is understood as righteous conduct that is widely recognized and accepted. In a social context, Allah categorizes people into two types: the righteous, whose good deeds should be accepted, and the negligent, who should be advised. However, if they persist in ignorance, it is better to turn away from them peacefully. Allah also reminds us to seek His protection from Satan's whispers that provoke anger and retaliation, as patience and divine protection are key to maintaining peace and overcoming ignorance.

Ibn Kathīr's tafsir of An-Nisa' verse 135 highlights Allah's strong command to the believers to uphold justice at all costs, even if it goes against themselves, their parents, or close relatives. Justice must be upheld sincerely for the sake of Allah, without being influenced by personal desires, hatred, love, wealth, or poverty. A true believer must testify truthfully, even if it leads to personal harm, trusting Allah will provide relief. The verse warns against distorting or hiding testimony, as both are sinful acts. Ibn Kathīr emphasizes that justice is so fundamental that even the Prophet's companions, like Abdullah bin Rawahah, practiced it strictly, showing fairness even toward those they disliked. Allah reminds us that He is the ultimate protector of all people and the best judge of their affairs. The tafsir also stresses that justice is the closest path to piety and a principle upon which the heavens and the earth were established. Lastly, Allah warns that He is fully aware of all actions and will hold everyone accountable.

Multicultural practices have not been fully internalized in the classroom, even though Qur'anic values such as justice (Q.S. Al-Mā'idah: 8), respect for diversity (Q.S. Ar-Rūm: 22), and interfaith tolerance (Q.S. Al-Mumtahanah: 8) are highly relevant as a foundation. The reality in schools is still often colored by ethnic bias, stereotypes, and social gaps between students, which, if not managed, can trigger exclusivism and discrimination. Teachers, as the main agents of education, often place more emphasis on academic achievement than on instilling Qur'anic values, even though, as emphasized in the text, the

role of teachers is to create a learning environment that is fair, inclusive, and fosters social empathy. This shows a gap between the ideal values of Islamic education, which place equality and piety as the main measures, and practices in the field, which still tend to normalize social identity inequalities.

The values of the Qur'an are highly relevant and foundational to character development and the educational culture in Indonesia. Principles such as justice (QS. Al-Mā'idah: 8), respect for linguistic and racial diversity (QS. Ar-Rūm: 22), reverence for scholars and the learned (QS. Al-Mujādilah: 11), tolerance toward those of different faiths (QS. Al-Mumtahanah: 8), and the imperative to forgive, promote virtue, and turn away from ignorance (QS. Al-A'rāf: 199) form the moral and social pillars that are deeply needed in the field of education. Ibn Kathīr's exegesis further clarifies that Islam places knowledge, ethics, and justice at the core of building civilization principles, which should be reflected in the framework of the national education system.

Hadiths are a strong ethical and spiritual foundation for building a just, equal, and respectful society. Hadiths about arrogance and the origin of humans from the earth are a form of education that raises awareness of the equality of human rights regardless of lineage, social status, or cultural background [28]. Hadiths serve as a theological foundation for rejecting racism, ethnocentrism, and all forms of discrimination in the education system. In a multicultural context, these hadiths emphasize that a person's excellence does not lie in their primordial identity, but in the purity of their heart, humility, and acts of kindness. This concept is relevant for educating students not to use ethnic identity or economic status as a basis for superiority, but to appreciate diversity as a gift from Allah that teaches mutual understanding and acceptance.

The Prophet Muhammad's emphasis on morality as the primary mission of his prophethood demonstrates that multicultural education in Islam is not merely about tolerance, but moral transformation (al-Banna). Character traits such as humility, politeness in speech, and fairness in action are universal values that bridge cultural and religious differences. Hadiths criticizing those who are harsh in speech or feel superior emphasize cultivating inclusive, empathetic, and peaceful dialogue among students in a pluralistic society. Multicultural education from the perspective of this hadith not only teaches peaceful coexistence but also shapes moral integrity, social awareness, and the courage to uphold justice even when it means going against one's own group's interests, as exemplified by the Prophet Muhammad ﷺ in enforcing the law without discrimination [29].

The education sector in Indonesia should not merely focus on academic achievement, but must also instill profound Qur'anic values in shaping students' character. Teachers and educational institutions must be role models in demonstrating fairness, inclusivity, civility in conveying truth, and the ability to educate with compassion without compromising principles. An education grounded in such divine values will nurture a generation that is intellectually capable, morally and spiritually mature, capable of living harmoniously in a diverse society, and prepared to become a source of mercy for the entire world.

The main purpose of creating different groups is to recognize and respect each other, emphasizing that no group is inherently superior to another, except based on piety and truth [5]. According to [30], students often have limited opportunities to learn to overcome

inequality and injustice in education. Teachers need to learn strategies that maintain classroom order and support each child's learning and emotional needs [31]. The role of teachers is vital in creating a learning space that values diversity and fosters social empathy. Implementing multicultural values in classroom management can shape a fair, inclusive, and transformative educational climate.

The current attitude towards diversity can be seen as recognizing diversity as a sign of God's greatness, but it is not always used as the basis for educational practices. From another perspective, diversity can be used as a source of learning to foster empathy, tolerance, and social skills. Teachers are no longer moral role models and reinforcers of Islamic traditions in the classroom. Instead, they must become facilitators who create inclusive learning spaces and encourage students to challenge discrimination. Education is recommended to integrate Qur'anic values with multicultural, democratic, and transformative educational strategies.

4. CONCLUSION

This study demonstrates that the Qur'an and Hadith provide comprehensive guidance on cultivating the values of tolerance, justice, and respect for diversity. Through a thematic and contextual approach, the analysis highlighted several key verses, such as Q.S. Al-Hujuraat: 13, Q.S. Ar-Ruum: 22, Q.S. Al-Maidah: 8, Q.S. Al-Mujadalah: 11, Q.S. An-Nisa: 135, Q.S. Al-Hujuraat: 13, Q.S. Al-Baqarah Verse 178, Q.S. Al-A'raf Verse 199, Q.S. Al-Muthaffifin Verse 29, alongside hadith from major compilations (Musnad Ahmad, Sunan Tirmidzi, Sahih Bukhari, Muslim, and Ibnu Majah) that collectively affirm the principles of multiculturalism in Islam. These findings confirm that Islamic teachings are spiritually grounded and socially relevant in addressing the realities of pluralism. This research expands the discourse on multicultural education by positioning Islamic teachings as a foundational framework for fostering inclusivity. It underscores that multiculturalism, when anchored in Qur'anic and Prophetic traditions. This perspective enriches Islamic studies and educational theory by bridging classical religious texts with contemporary educational challenges.

The results of this study can guide educational institutions in shaping school cultures that uphold equity, justice, and respect for diversity. By integrating Qur'anic principles and Prophetic guidance into curricula and school policies, educators can build environments where ethnic, cultural, and religious differences are acknowledged as strengths rather than barriers. The analysis was confined to a selection of Qur'anic verses and hadith, leaving room for broader exploration of other texts that may also address multicultural principles. Furthermore, the research primarily relied on textual and thematic interpretation without incorporating empirical field studies, which may limit its direct applicability to diverse educational settings. Future research could enrich these findings by combining textual analysis with field-based studies in schools or Islamic educational institutions. Comparative studies between Islamic multicultural principles and secular multicultural frameworks would also be valuable.

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