

AL-QUR'AN AND MULTICULTURAL EDUCATION: FROM TEXT TO SOCIAL ACTION

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Abstract: The social crisis in society occurs because the process of social interaction is still fragile regarding the awareness of pluralism and multiculturalism which results in weak social solidarity. Ideally, the issue ends with religious doctrine, which teaches peace and brotherhood with mutual respect. However, this value is lost by an improper understanding of the Qur'an. This study aims to describe and critically analyze multicultural education in the Qur'an as a process of understanding and practicing Islamic teachings in a fair, balanced, and moderate manner. The design of this research is library research whose main object is the Qur'an using the thematic method (*maudūi*), and emancipatory critical hermeneutics as a tool for interpreting and processing text. The results show that Islam is a religion that always advocates harmonization, and hates violence and hypocrisy. The concept of Islam other than monotheism is justice, independence, and freedom. The Prophet was sent to uphold justice because justice is universal. Four freedoms for humans in the Qur'an, are freedom to live, freedom of religion, freedom of ownership, and self-esteem. Pluralism is not only the will of God but also the will of history. Everything is intended so that humans compete in the pursuit of goodness, growing a healthy shared attitude by recognizing each other's potential, realizing benefits by covering shortcomings, which shows that all humans are equal in the diversity that exists. So that there is no domination of the minority over the majority and an attitude of mutual help grows.

Keywords: Multicultural Education, Social Action, Qur'an.

Introduction

Islam is a collection of divine values handed down to humans to be understood, used as guidelines and principles to regulate the lives of its adherents and express them in diverse lives so that they become much better and dignified before God and humans. However, one of the fundamental religious problems today is the relationship between adherents, where there is a demand to take sides (religious calls) in multi-dimensional social conflicts

when religious symbols begin to be dragged into the conflict, and those who do not take sides will be cornered as people who weak faith.¹

The description above illustrates that the teachings of Islam can give birth to two different sides, namely the side that can strengthen solidarity among communities, and the other side that can foster social conflict against different communities. Both solidarity and conflict are often built on the arguments of religious legitimacy.² The fact is that conflicts and violence that occur are often inspired by attitudes based on an exclusive understanding of religious teachings and about the absolute truth according to the point of view of a particular religion.³ Therefore, religion in a certain perspective is accused of being responsible for the perpetuation of conflicts and acts of violence that occur.⁴

Normatively, no religion encourages its adherents to commit violence against other religions and cultures. However, historically-factually, there are many acts of violence committed by humans with religious justification.⁵ Ideally, the conflict should end in religious doctrine, because in the teachings of each religion there are teachings of peace, compassion, brotherhood, equality, respect for belief, togetherness, human rights, mutual respect, and cooperation same problem-solving.⁶ This reality concludes that religious teachings have not been balanced to lead to respect for the norms of diversity and togetherness.

A study conducted on 1.200 children found results that children born to religious families were worse than children born to non-religious families, this was due to religious doctrines that were not balanced with the realities of life they faced.⁷ Intolerance in Islamic education was found in a survey conducted by PPIM UIN Syarif Hidayatullah on 2.237 Muslim teachers in 34 provinces in 2018. The survey found that almost half of the Muslim teachers have radical opinions, such as an example of his statement encouraging others to join the war in realizing an Islamic state.⁸

¹Choirul Mahfud, *Pendidikan Multikultural: Upaya Mewujudkan Kesetaraan Budaya* (Yogyakarta: Pustaka Pelajar, 2006), 105.

²Choirul Fuad Yusuf, *Eksperimen Pendidikan Agama Berwawasan Kerukunan* (Jakarta: Pena Citasatria. 2008), 13.

³Robert B Baowollo, *Si Vis Pacem, Para Dialogum: Ziarah Bersama Agama-Agama Abrahamik Mencari Akar kebersamaan* (Yogyakarta: Kanisius. 2010), 18.

⁴Amin Abdullah, *Pendidikan Agama Era Multikultural-Multireligius* (Jakarta: PSAP, 2005), 128-129.

⁵Choirul Fuad Yusuf, *Eksperimen Pendidikan Agama*, 9-10.

⁶Ainul Yakin, *Pendidikan Multikultural Cross-Cultural Understanding* (Yogyakarta: Nuansa Aksara, 2005), 34.

⁷Ika Krismantari, "God, Mom And Child," in *The Jakarta Pos*, November 29, 2015, 2.

⁸Victoria H. Situmorang, "Freedom of Religion as Part of Human Rights," *Jurnal Penelitian HAM* 10, no. 1 (Juli 2019), 60.

Violence in the name of religion that occurs is proof that religion has become a very terrible war machine, prints terror, displays riots.⁹ So it is natural that many religious people see religion as a problem, the religion in question is the religion of other people who are considered untrue.¹⁰ The claim of religious truth is the subjectivity of historical actors and a way out of the trappings of religious subjectivity to lead to the *kalimatun sawā* or common platform.¹¹ It is this truth claim that causes humans to be kept away from their nature as peace-loving creatures, and strive for harmony with nature and other living things morally and reasonably to minimize conflicts that will occur.¹²

Empirically socially, the emergence of violence in the name of religion due to one's belief is proof that many problems in religious education are still unresolved. This is reinforced by the view of some Muslims towards the holy text of the Qur'an as a revelation from God that does not need to be contextualized causing the exclusivity of Muslims in the reality of their lives.¹³ This happens because standardized knowledge through certain interpretations and alienation from the reality of the surrounding environment.¹⁴ Muslims should be inclusive of the reality of their lives, to create a strong relationship with the frame of universality values they have.¹⁵ Islam prioritizes *tadāfuq* (motivating) solutions to straighten attitudes with Islamic guidance and not *al-ṣarā'u* (negating) other parties.¹⁶

For this reason, it is necessary to reform the Islamic education system which seems anti-multicultural, as an effort to humanize oneself in the environment, both physically and socially.¹⁷ Islam teaches that all humans are equal, and the height of the degree is only calculated from the quality of worship and whether or not a person is useful for himself, his community, and his nation. This equality has closed the space for anyone to degrade someone's dignity with

⁹Khoiriyah, *Memahami Metodologi Studi Islam: Suatu Konsep Tentang Pemahaman Ajaran Islam, dan Isu-Isu Kontemporer dalam Studi Islam* (Yogyakarta: Sukses Offset. 2013). x-xi.

¹⁰Charles Kimbal, *When Religion Becomes Evil*, Trans. Nurhadi and Izuddin (Jakarta: Mizan Publika. 2013), 51-52.

¹¹M. Amin Abdullah, *Memutus Mata Rantai Kekerasan Antar-Umat Beragama* (Yogyakarta: Kanisius, 2010), 108.

¹²Muhammad Abu Nimer, *Nonviolence And Peace Building In Islam, Theory and Praticice* (Jakarta: Pustaka Alvabet, 2010), 30.

¹³Theodor Noldeke, *The Origins of The Koran: Classic Essay on Islam's holy book* (New York: Prometheus Books. 1998), 36-38.

¹⁴Khoiriyah, *Memahami Metodologi Studi Islam*, xxvi-xxvii.

¹⁵Muhammad Imārah, *Al-Islam wa Al-Am'n al-Ijtima'i* (Kairo: Dār As-Syuruq, 1999), 12-28.

¹⁶Muhammad Imārah, *Al-Ta'addudiyat: Ar-Ru'yatul Islāmiyah wa at-Taḥadiyāt al-Ghorbiyah* (Cairo: Dār Nahḍah, 1997), 16.

¹⁷Andre Ata Ujan, et.al., *Multikulturalisme: Belajar Hidup Bersama dalam Perbedaan* (Jakarta: Indeks, 2009), 21-22.

their social status and lineage, and no one has the right to enslave, be enslaved, kill, and be killed by others because it is the prerogative of Allah.¹⁸ Therefore, a perfect Muslim is a Muslim who can integrate within himself ritual-individual piety and social-collective piety, namely by building morality to instill a sense of responsibility.

Multicultural education carries the principles of diversity, equality, and respect for others, which is projected with the concept of humans being able to take advantage of diversity and differences into positive things for the development of themselves and others. This is in line with the sound of Islamic moral messages to fight for humanity in total through the concept of *Insān Kāmil*, namely that a complete human being has a noble character, has faith and piety, and can carry out his duties and obligations vertically and horizontally.¹⁹ Islamic teachings in Islamic education are understood to tend to be normative so that they are too dry, which only contains a pile of rigid dogmas and tends to be formalist, between text and context, between normative and historical areas not being properly bridged.²⁰

Therefore, there needs to be an effort to contextualize the text through a more comprehensive understanding so that it can answer the problems that exist on earth. This is the task of Islamic education to reconstruct the education system that leads to humanism and anti-discrimination, which is not only referred to rituals and beliefs, but also social and humanitarian character so that the necessity of plurality and multiculturalism is understood healthily and proportionally.²¹

Thus, that the process of interpreting the Qur'an and designing Islam as a tent of civilization, both in the story and especially in sociological facts, is the greatest civilizational jihad. However, the lack of understanding and practical application of the word of Allah causes Muslims to be trapped in harmful things.²² From here the author tries to formulate with the verses of the Qur'an as proof, that the concept of multicultural and multicultural education is in fact in harmony with Islamic teachings in regulating the order of human life on this earth, especially in the context of multicultural education in the Qur'an. Therefore, the author needs to write this

¹⁸Kusmana, *HAM Perspektif Al-Qur'an dan Hadis* (Jakarta: Konrad Adenauer Stiftung, 2004), 47-49.

¹⁹Muhammad Aji Nugroho and Khoiriyatun Ni'mah, "Konsep Pendidikan Islam Berwawasan Kerukunan pada Masyarakat Multikultural," *Millah: Jurnal Studi Agama* 17, no. 2 (2018), 337-378. DOI: 10.20885/millah.vol17.iss2.art8

²⁰Muqowim, *Epistemologi Pendidikan Islam Dalam Konteks Masyarakat Majemuk* (Yogyakarta: Pilar Media, 2007), 31-32.

²¹Ahmad Barizi, *Pendidikan Integratif: Akar Tradisi dan Integrasi Keilmuan Pendidikan Islam* (Malang: UIN Maliki Press, 2011), 152-154.

²²Theodor Noldeke, *The Origins of The Koran: Classic Essay on Islam's holy book* (New York: Prometheus Books, 1998), 36-38.

dissertation, the basic reason for the need for multicultural education is the fact that shows that religious education that has taken place so far has not optimally contributed positively to the creation of true brotherhood.

The design of this research is a library research, in which data collection is obtained from written sources through publication materials.²³ The main object of this research is the Qur'an, which is strengthened by the study of the *Tafsir, Mu'jam*, and assisted by books that study *Asbabun Nuzul*, such as *Asbab al-Nuzul* al-Wāhidy, and *Asbāb al-Nuzūl* Al-Suyūthi. The approach used is *tafsīr maudhū'ī*, which is an interpretation of the Qur'an by collecting verses of the Qur'an from various letters related to a predetermined topic.²⁴ A tool for interpreting, interpreting, and processing text is hermeneutics, which seeks to examine discourse issues about something that is not yet clear by using language expressions and translation from one language to another that is clearer.²⁵

The type of hermeneutics used is emancipatory critical hermeneutics, as a science of interpretation that is directly proportional to the implementation of actuation.²⁶ This theory is critical of society, social organizational systems, belief systems, and so on so that they are more rational and able to get out of the shackles of the irrationality of their times.²⁷ His ideas seek to rebuild the universal foundations of knowledge and understanding of cultures that express themselves in language as the basis of communication.²⁸ Thus, emancipatory critical hermeneutics seeks to understand the original meaning in the present context without eliminating the past, both of them synergize with each other to contextualize meaning to move action and social change.

Grand Multicultural Education Design

Multicultural education becomes a medium for the transformation of knowledge by mutual respect and respect for various realities, both backgrounds and socio-cultural bases that surround it.²⁹ Dawam defines multicultural education as a process of developing all human potential in respecting plurality and heterogeneity as a consequence of cultural, ethnic,

²³Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2009), 283.

²⁴Quraish Shihab, *Membumikan al-Qur'an* (Bandung: Mizan, 1995), 87. Also read 'Abd al-Hayy al-Farmawi, *al-Bidayah fi al-Tafsir al-Maudhu'i* (Cairo: Maktabah al-Jumhuriyyah, 1979), 52.

²⁵Richard E. Palmer, *Hermeneutic: Interpretation Theory in Schleiermacher, Dilthey, Heidegger and Gadamer* (Evanston: Northwestern University Press, 1967), 12.

²⁶Hasan Hanafi, *Liberalisasi, Revolusi, Hermeneutik* (Yogyakarta, Prisma, 2003), 109.

²⁷Ilyas Supena, *Bersahabat dengan Makna melalui Hermeneutika* (Semarang: Pascasarjana IAIN Walisongo, 2012), 92-93.

²⁸Jurgen Habermas, *Knowledge and Human Interests* (Boston: Beacon Press, 1971), 197.

²⁹Choirul Mahfud, *Pendidikan Multikultural: Upaya Mewujudkan Kesetaraan Budaya*, 168.

ethnic, and religious diversity.³⁰ According to Ma'arif, multicultural education is a comprehensive effort to prevent and overcome ethnic-religious conflicts, religious radicalism, separatism, and national integration, while the basic value of this education concept is tolerance.³¹

Another definition describes multicultural education as an effort to reveal reality as it is, as a guide to human behavior with the orientation of moral considerations, which aims to create stability and national integration with orientation; humanity, togetherness, welfare, professional, recognizing plurality and heterogeneity, anti hegemony and anti domination, which not only relies on how to know, how to do, and how to be but also how to live and work together with others.³² The explanation above emphasizes the design of multicultural education that is built on the principles of democracy, equality, and justice; the orientation that lies in humanity, togetherness, and peace; and the characteristics to be achieved through the development of an attitude of acknowledging, accepting and appreciating diversity.³³

A similar statement was also conveyed by Ainurrofiq Dawam who defined multicultural education based on the value of humanity, togetherness, welfare, professionalism, recognizing plurality-heterogeneity, and anti-hegemony or anti-domination.³⁴ Bennett describes the components of the multicultural education values that were built. First, accept and appreciate the reality of cultural plurality in society. Second, respect for human dignity and rights. Third, development of global community responsibility. And fourth Development of human responsibility towards the earth. These four things are very adaptive to all the theories that have been stated above.

There are six objectives related to the core values of multicultural education in the description above. Developing diverse historical perspectives, strengthening cultural awareness, strengthening the intercultural competition of cultures, eradicating racism, sexism, casteism, and various types of prejudice, develop an awareness of ownership of planet earth, and develop social action skills.³⁵ This argument strengthens the design and direction of multicultural education, as a form of recognition of the identity and existence of others, with the development of the quality of togetherness through respect for the four criteria above.

³⁰Ainurrofiq Dawam, *Emoh Sekolah: Menolak Komersialisasi Pendidikan dan Kanibalisme Intelektual, Menuju Pendidikan Multikultural* (Yogyakarta: Inspeal Ahimsa Karya Press, 2003), 100.

³¹Syamsul Ma'arif, *Pendidikan Pluralisme di Indonesia, Cet.1* (Yogyakarta: Logung Pustaka. 2005), 11.

³²Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga. 2005), 5.

³³Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren, Telaah Terhadap Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta* (Yogyakarta: Pusataka Pelajar, 2011), 109.

³⁴Ainurrofiq Dawam, *Emoh Sekolah: Menolak Komersialisasi Pendidikan*, 18-26.

³⁵Christine Bennet, *Comprehensive Multicultural Education* (Boston: Allyn and Bacon, 2010), 31-34.

The Reality of the Qur'an Related to Multiculturality

The Qur'an describes humans as coming from the same origin as Adam and Hawa, in their development they were divided into tribes and nations, complete with all the distinctive cultures and civilizations of each.³⁶ All the differences that exist stimulate the children of Adam to appreciate each other by growing respect for each other which is the basis of universal humanity, which in turn will motivate solidarity between humans because multiculturalism contains the meaning of differences, similarities, and diversity, which are very natural and universal.³⁷ Visible inequalities do not mean that they cannot be bridged, there is the possibility of opening a dialogical way of communication, not to match things that are not the same, but to understand and understand each other.³⁸ Diversity can unite because of understanding the specificity.³⁹

Humans by nature are social creatures, so living in society is a necessity, in Islam, it is described by the terms *syu'ub* and *qaba'il* which means a group of people who meet each other can accept each other.⁴⁰ Being made with the nation and ethnicity, it is hoped that they can interact positively and become a prerequisite for peace on this earth.⁴¹ This is because, since humans were created, even though they come from different wombs, in essence, they are interdependent (social) creatures that depend on each other.⁴² The above characteristics put forward a caring social order, where all members of the community can show mutual appreciation and maintain close relationships, attachments, cohesion, and social relationships.

Islam through the Qur'an explains Allah's guarantee for the safety of all groups as described in Qs. Al-Baqarah 2: 62, Allah's guarantee is conditional on three things: faith in Allah, belief in the afterlife, and good deeds. According to Alwi, the condition for believing in Allah is not limited by Islamic means, but also outside of Islam brought by the Prophet Muhammad.⁴³ According to Al-Ṭabāṭabāī, Allah does not look at a particular religion, but what is important is the substance and essence contained in that religion. As long as these three conditions are met, then the promise of Allah will be given to humans.⁴⁴ In contrast to al-Ṭabari who explained that the

³⁶Quraish Shihab, *Tafsīr Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 377. See Hamka, *Tafsīr al-Azhar*, Juz. 4, (Jakarta: Panjimas, 1987), 217-218.

³⁷Gamal Al-Bana, *At-Ta'addudiyah Fī Mujma' Islāmiy*. viii.

³⁸Zubaedi, *Islam: Benturan dan Antar Peradaban* (Yogyakarta: Arruzz Media, 2007), 47.

³⁹Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsīr Al-Qur'an Tematik*, 101.

⁴⁰al-Imām al-Alūsī, *Rūḥul-Ma'āni fī Tafsīr al-Qur'ān al-Adīmī wa al-Sab'ī al-Matsānī*, Juz. 26, (Kairo: Dārul-Hadis, 2005), 428-429.

⁴¹Aidh Al-Qami, *At-Tafsīr Al-Muyassar* (Jakarta: Qisthi Press. 2008), 157-158.

⁴²Quraish Shihab, *Tafsīr Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, 617-619.

⁴³Alwi Shihab, *Islam Inklusif Menuju Sikap Terbuka Dalam Beragama* (Bandung: Mizan, 2001), 79-80.

⁴⁴Al-Ṭabāṭabāī, *Al-Mizān Fī Tafsīr Al-Qur'ān*, Juz. 1 (Beirut: Muassasah al-A'lamī lilmaṭbū'āt, 1997), 192.

conditions for faith (*man āmana*) include faith in Allah and the prophet Muhammad or those who have embraced Islam.⁴⁵

Ar-Razi strengthens al-Ṭabari's opinion that the three conditions above are none other than the essence of Islamic teachings.⁴⁶ A deeper statement was conveyed by al-Zamakhsari, that the above also applies to Muslims who have not met the requirements above, are categorized as hypocrites (*munafiq*).⁴⁷ For Ibn Katsir, the law at that verse has been replaced by the revelation of the 85th verse, that is, only Islam is accepted by Allah as an accepted religion.⁴⁸ The two different interpretations above are bridged by Sayyid Quthub, that the validity of the faith of groups other than Islam was only limited to the pre-Muhammad Saw period.⁴⁹

The above differences do not become a tool for Islam to create hostility, because the spirit of inclusiveness in the frame of *rahmatan lil 'alamīn* is the basic attitude in religion so that they can coexist peacefully and cooperate with adherents of other religions based on mutual understanding, mutual trust, mutual respect, and honor.⁵⁰ This basic attitude is in line with the theological basis, that pluralism is *sunmatullah*, recognition of the right to the existence of other religions, meeting point or *kalimatun sawā*, and there is no compulsion in religion.⁵¹ Reid stated that each of these basic attitudes does not stand alone, but is interrelated with each other and has the potential to reach the truth, or have positive values for others to foster sportsmanship in socializing and living together.⁵²

Inclusiveness in Islam is a view that all existing religions have the truth and provide benefits and safety for their adherents.⁵³ The truth looks the same, that is, they both have a goal to God, only the way to God is different from one religion to another because Islam is an attitude of surrender to God's presence.⁵⁴ An inclusive understanding views that Islam is the best religion, but also believe that salvation outside Islam is possible for its adherents.⁵⁵ In other words, every

⁴⁵Aṭ-Ṭabarī, *Tafsīr aṭ-Ṭabarī: Jāmi' al-Bayāni fī Ta'wīl Al-Qur'ān*, Jil. 1 (Beirut: Dār al-Kutub al-ilmīyah, 1992), 358.

⁴⁶Al-Rāzi, *At-Tafsīr al-Kabīr au Mafāṭihul goib*, Jil. 2 (Beirut: Dār al-Kutub al-Ilmiyyah, 1990), 97-98.

⁴⁷Al-Zamakhsyarī, *Al-Kasyaf an Haqāiq gawāni'd al-Tanzīl wa Uyu'ūn al-Aqāwīl Fī Wujūhi al-Ta'wīl*, Juz. 1 (Riyad: Maktabah Al-'Abīkān, 1998), 285.

⁴⁸Ibnu Katsīr, *Tafsīr Al-Qur'an al-Azīm*, Jil. 1 (Beirut: Maktabah al-Nūr al-Ilmiyah, 1992), 99.

⁴⁹Sayyid Qūṭub, *Fi Zilālī Al-Qur'ān*, Juz. 1 (Beirut: Dār Ihya' litturas, 1980), 75.

⁵⁰Hamim Ilyas, *Paradigma dan Karakteristik Islam Sebagai Rahmat Untuk Semua* (Yogyakarta: Pilar Media. 2007), 65.

⁵¹Nurcholis Majid, *Islam, Doktrin Dan Peradaban* (Jakarta: Paramadina, 2000), 177-179.

⁵²Gavin Reid, *Dyslexia and Inclusion: Classroom Approaches for Assessment, Teaching and Learning* (London: David Fulton Publisher, 2005), 88.

⁵³Aden Wijdan, *Pemikiran dan Peradaban Islam* (Yogyakarta: Safiria Insania, 2007), 138.

⁵⁴Nurcholis Madjid, *Islam Doktrin dan Peradaban*, 179.

⁵⁵Alwi Shihab, *Islam Inklusif*, 79.

believer must absolute the truth of his religion, but also give freedom for others to adhere to a different religion and absolute it.

The above implies that a Muslim in responding to all forms of differences that exist in society properly, naturally, and cleanly as a means of *fastabiq al-khairat*, full of openness, and committed to upholding human values, without having to be hampered by sentiment religious group.⁵⁶ The belief system in this case is lived as a container, expression, and manifestation of the search for the meaning of human life through the actualization of humanity, which in turn will give birth to an attitude of humility, openness in thinking, and tolerance in attitude.⁵⁷ In the diverse and heterogeneous dynamics of national and state life, Islam as a humanist religion formulates teachings based on the concept of *fitrah*, having a high spirit of tolerance, which is moderate, fair, and middle way, Islam is a religion that prioritizes benefit and avoids harm.⁵⁸

For a Muslim, perhaps by practicing the values of multicultural education, it should not conflict with the teachings of his religion, because it is considered complementary and appropriate as a solution to the monotony of text doctrine and its conservative application, of course through righteous actions as actions based on the common good. and leave what is wrong as a bad act both nationally and socially. This is because Islam is a religion that is bound by vertical elements and horizontal elements, between faith and pious deeds realized with social care.⁵⁹ Ghazali explained that the worship carried out by Muslims is tied to the realities of life they face.⁶⁰ For Ḥalid, low morals due to worship that does not leave an imprint on actions, indicates a low quality of faith, because the logical consequence of the *shahadah* is the attachment between worship and charity.⁶¹

The teachings of Islam do not force a person to follow, embrace, and submit to the religion of Islam. This implies the recognition of human rights, respect for the values of other religions, and respect for the inner consciousness of man.⁶² Islamic teachings teach that individual interests must be directly

⁵⁶Komarudin Hidayat, *Tragedi Raja Midas: Moralitas Agama dan Krisis Modernisme* (Jakarta: Paramadina, 1998), 64-65.

⁵⁷Komarudin Hidayat, and M Wahyuni Nafis, *Agama Masa Depan Prespektif Filsafat Perennial* (Jakarta: Paramadina, 1995), 133.

⁵⁸Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi: Tafsir Tematik Islam Rahmatan Lil 'Alamin*, (Jakarta: Pustaka Oasis, 2010), 52-55.

⁵⁹Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, dan Etika* (Yogyakarta: Tiara Wacana, 2006), 32.

⁶⁰Muhammad Ghozali, *Khuliqu al-Muslim* (Cairo: Nahḍah Mesr, 2005), 7-9.

⁶¹Ḥalid bin 'Usmān, *Al-Amru bi Al-Maruf Wa An-Nahyu 'An Al-Mungkar*, 61.

⁶²Muhammad Imarah, *Al-Islām wa Huquq Al-Insān: Darūrāt lā Huquq* (Kuwait: Majlis Al-Watani li-Saqofah wal-Funūn wal-adāb, 1985), 18-23.

proportional to the interests of society⁶³ Solidarity and unity are not only social obligations but also religious obligations that must be realized, in opening up opportunities to think about problems from various aspects outside Islamic society.⁶⁴ The description above illustrates that the Qur'an has appreciated the reality of plural and multicultural society.

Acceptance and Appreciation of the Reality of Cultural Pluralism

Islam asserts that all human beings are equal in degree, come from the same type, and the height of their rank is calculated from the quality of worship and their usefulness for society and their nation.⁶⁵ The Qur'an expressly states the principle of equality between humans, meaning that humans are brothers to each other because they come from one source, namely Adam.⁶⁶ Therefore for al-Maragi, the purpose of creating humans from one element and then developing into various tribes and nations is not to be hostile to each other, but to appreciate each other by helping, helping, and being friendly.⁶⁷ In Islam it is explained that every individual human being occupies an equal position, there is no advantage between one and the other, except armed with piety. As written in Qs. Al-Hujurat 49:13.

The principle of knowing each other in the form of mutual appreciation is a manifestation of the image that humans are created from the same elements and sources. The verse above was revealed concerning two events. First, Banī Biyāḍah's refusal to marry a woman to Abu Hindin, a Defender of the Messenger of Allah, because of their former slaves. Second, another narration states that the above verse was related to the story of Bilal in the Fathu Mecca incident when the Messenger of Allah ordered Bilal to go up to the Kaaba for the call to prayer, then some said (al-Haris bin Hisham), Muhammad did not find anything other than a black crow. This is to be used as a mu'azin, and some say (Suhail bin Amr; if Allah wills something then He can change it.⁶⁸

Allah sent down the above verse as a deterrent for those who boast about nasab, favor wealth, and insult the poor, because the virtue lies in piety, therefore the motivation to appreciate each other is part of the realization of the practice of the above verse.⁶⁹ Mutual appreciation is

⁶³Muhammad Imarah, *Al-Islam wa Al-Am'n al-Ijtima'i*, 12-14.

⁶⁴Muhammad Abū Zahrah, *At-Takaḥful al-Ijtima'i Fī al-Islām* (Cairo: Dār Al-Fikr, 1991), 7-11.

⁶⁵Kusmana, *HAM Prespektif Al-Qur'an dan Hadis* (Jakarta: Konrad Adenauer, 2008), 47-49.

⁶⁶Al-Ṣābuṇī, *Ṣoḥwatu al-Taḥāsīr*, Jil. 1 (Beirut: Dār al-Qur'ān al-Karīm, 1981), 258.

⁶⁷Al-Marāḡī, *Tafsīr Al-Marāḡī*, Juz. 4 (Kairo: Mustoḥafa al-Bābilḥalbī wa aulāduhu, 1946), 175.

⁶⁸Al-Suyūṭī, *Lubābun Nuḥūl fī Asbābi al-Nuzulī* (Cairo: Maktabah At-Taufīqiyyah, n.d.), 175. Also read al-Imām al-Wahidī, *Asbāb al-Nuzul*, Jil. 1 (Cairo: Dār Al-Ḥadis, 2003), 311.

⁶⁹Imam Mawardī, *Al-Nukatu wa al-Uyūnu Tafsīr al-Mawardī*, Juz. 5 (Beirut: Dār al-Kutub al-Ilmiyah, n.d.), 335.

manifested by the word (لتعارفوا) which means knowing each other, not denying each other, such as mocking each other, making fun of and gossiping about one another.⁷⁰ Therefore, based on the similarity of elements and human resources, they should not become a tool to be hostile to each other when in their development they become different but support and appreciate each other because they come from the same source, as narrated in Qs. An-Nisa '4:1, that the creation of man from oneself (the same element).

The motive built on the verse above is that Allah informs that humans come from the same source (*nafs wāḥidah*), then creates brotherhood (*ikhwāh*) among human beings.⁷¹ The meaning of *nafs wāḥidah* is Adam, while *zaujāhā* is Hawa born from Adam's *dhil'in* (rib).⁷² This verse serves to remind equality among humans as a basis for friendship, mutual assistance, and brotherhood.⁷³ Therefore, the effort to get to know each other (*ta'arūf*), unity, and unity is to invite all humans to help and love each other, not to be divided against the reality of cultural plurality for the welfare of the whole world.⁷⁴ Humans are required to create peace, stability, security, and mutual respect among members of society.⁷⁵

The code of ethics that must be held by humans in translating the form of appreciation of the plural-multicultural cultural reality above is do not harass each other; turning prejudice into empathy; provide a sense of security by not being motivated to look for the ugliness of others; humanist, equal and fair in behavior with others, as described in Qs. Al-Ḥujurāt 49:11. The form of prohibition is narrated with *la yaskhar* which is translated as making fun by mentioning the disgrace and shortcomings of other people/groups in a way that causes laughter.⁷⁶ *la talmizū*, which translates as the prohibition of criticizing and making fun of others which is a despicable and cursed act. *At-tanābazu bil alqāb*, which is mocking each other (racism) by calling out with titles (*laqāb*) that someone does not like.⁷⁷ *Ijtānibū min Zann* interpreted as sincerity to avoid bad prejudice.⁷⁸ *Tajasasū*, is a follow-up activity after primordial thought, which begins to lead to the search for the negative side

⁷⁰al-Marāḡī, *Tafsīr Al-Marāḡī*, Juz. 24, 143.

⁷¹Imam Mawardī, *Al-Nukatū wa al-Uyūnu Tafsīr al-Mawardī*, Juz. 1, 446-447.

⁷²M. Quraish Shihab, *Wawasan al-Qur'an*, 299-300.

⁷³Ali Nurdin, *Quranic Society: Menelusuri Konsep Masyarakat Ideal dalam al-Qur'an* (Jakarta: Erlangga, 2006), 103.

⁷⁴Asrori, *Tafsīr Al-Asrār*, Jil.2 (Yogyakarta: Kaukaba Dirgantara, 2017), 256.

⁷⁵Lajnah Pentashihan Mushaf al-Qur'an, *Tafsīr al-Qur'an Tematik: Hukum, Keadilan, dan Hak Asasi Manusia*, Vol. 5 (Jakarta: Aku Bisa, 2012), 240.

⁷⁶Al-Marāḡī, *Tafsīr al-Marāḡī*, 133.

⁷⁷Ibn Katsīr, *Tafsīr al-Qur'an al-Aḡmī*, Juz. 4, 214.

⁷⁸M. Quraish Sihab, *Tafsīr Al-Misbah*, Vol. 12, 610.

as a form of justification for primordial thought, with an orientation to open and drop it.⁷⁹ *Gibab* is interpreted by referring to other people who are not present in front of the denominator with something that is not liked by the person concerned.⁸⁰

The above description can be concluded that knowing each other in differences, realized by understanding each other between different cultures in society. Fostering mutual trust and understanding, by eradicating negative thoughts and cultivating positive thoughts. Changing (bad) prejudices into empathy (good prejudices), by growing social awareness in removing barriers in muamalah. Feeling the same in differences, to realize and grow social solidarity. Humanist in personality, namely being able to see other humans from the side of humanity, not the background of race, class and so on. Feel equal in differences and Fair in making and setting policies.

Respect for Freedom of Choice in Belief

Tolerance in religious life will be realized when there is freedom in society to embrace religion according to belief. Historical facts reveal that in the face of a heterogeneous society, consisting of various religions in Medina, the Prophet applied the teachings of religious freedom to all residents regardless of their religion to obtain the same freedom in terms of; carry out their religious teachings, expressing opinions, and propagate their religion.⁸¹ It is in this context that the Qur'an expressly forbids to force others to embrace Islam, as Qs. Al-Baqarah 2: 256. In interpreting (*lā ikrāha fī al-dīn*) 'Ali Aṣ-Ṣābūnī states that there is no compulsion in adopting Islamic religious beliefs.⁸² Al-Marāgī when interpreting the same verse stated that there is no compulsion to enter it (Islam) because faith is awareness and submission. This will not be realized by necessity and coercion. Because changing religions will only be realized with reasons and arguments.⁸³

In line with aṣ-Ṣābūnī and al-Marāgī's interpretation of surah al-Baqarah above, as-Sa'dī states that this verse explains the perfection of Islam, through the perfection of the arguments and clarity of verses, as a rational religion and science; religion of nature and wisdom; peaceful and reformist religion; religion of truth and guidance. so that it is in line with human nature in Islam, because coercion is only appropriate for something contrary to the heart and something that denies the essence and truth.⁸⁴ Allah wants everyone

⁷⁹Al-Bayānūnī, *al-Bayānāt fī Tafsīr surah al-Hujurat* (Jeddah: Dār Nu'r al-Maktabāt, 1997), 127.

⁸⁰Ibn Katsir, *Tafsīr al-Qur'anul aqīm*, Juz. 4, 214.

⁸¹A Wessels, *A Modern Arabic Biography of Muhammad: A Critical Study of Muhammad Husayn Haykal Hayah Muhammad* (Leiden: E. J. Brill, 1972), 148.

⁸²aṣ-Ṣābūnī, *Ṣafwatut-Tafsīr*, Jil. 1 (Jakarta: Dārul Kutub al-Islāmiyyah, 1979), 163.

⁸³Al-Marāgī, *Tafsīr al-Marāgī*, Jil. 1, Cet. 1 (Beirut: Dārul Fikr, 2001), 261.

⁸⁴As-Sa'dī, *Taysīr al-Karīm ar-Rahmān fī Tafsīr Kalāmīl-Mannān* (Cairo: Dārul Ḥadīṣ, n.d.), 103.

to feel peace, therefore there is no compulsion in adopting the Islamic creed. Historically, the verse tells of an Ansar man from Bani Salim bin 'Auf named Husain who had two Christian sons. While he is Muslim. Husayn wanted to force both of them to convert to Islam, then the verse above came down.⁸⁵

Freedom does not come from human strength but is a gift from God, as Qs. Yunus 10: 99-100, which illustrates that when Allah wants all humans to be believers, all humans on this earth must believe, by depriving humans of their ability to choose and adorning their souls with positive potential only, without the impulse of lust like angels, but this is not done by God, because the main purpose of humans being created by being given freedom is to test, and God bestowing the potential of the reason so that they can choose. In the verse above there is a clause *afu anta tukribun-nāsa* which means are you forcing humans who are relevant to the attitude of the Prophet Muhammad who sincerely wanted to invite all people to believe.⁸⁶

Thus, through the explanation above that, the emergence of cases of rioting, violence, and coercion in the name of religion is a reflection of the failure to understand Islamic teachings, because none of the religious teachings (including Islam) encourage and encourage their followers to commit acts of violence and riots against others. Therefore, destroying, insulting, and insulting places of worship, as well as procedures, teachings, religious culture, and other groups because of differences that arise, are acts that violate religious teachings.

Respect for Free Human Dignity

Every human being always wants to be respected, appreciated and treated well. Because, society will not be realized in a good and peaceful manner if each member cannot respect and respect the other party, or be selfish by demanding that others want to understand and respect him, without any earnest effort (and based on sincerity), and his generosity to appreciate and respect others. So, it is in this context that Islam upholds the basic principles in society, as explained in Qs. Al-Ḥujūrāt 49:11-12.

The form of prohibition in the verse above emphasizes that Allah is very concerned about the quality of a person's best seen from the way he appreciates the existence of others, namely by not insulting and demeaning him.⁸⁷ Insulting or humiliating according to ar-Rāzī as a *fasiq* act, because it is contrary to Allah's

⁸⁵Ali Aṣ-Ṣābūni, *Mukhtaṣar Tafṣīr Ibn Kaṣīr*, Jil. I, (n.p.: n.p., n.d.), 232.

⁸⁶Lajnah Pentashihan Mushaf Al-Qur'an, *Tafṣīr Al-Qur'an Tematik: Hubungan antar Umat Beragama* (Jakarta: Aku Bisa, 2012), 27.

⁸⁷Al-Imām Ahmad Bin Juzay al-Kalbī, *Al-Tashīl li Ulu'imi Al-Tanzīl (Tafṣīr Ibnu Juzay)*, Juz. 2 (Beirut: Dār al-Kutub al-Ilmiyyah, 1995), 358.

instructions.⁸⁸ According to ‘Aid al-Qarni that all bad qualities after faith are evil deeds because they are very ugly and vile, such as insulting, criticizing, giving bad titles, prejudice, finding and investigating the faults of others, and backbiting.⁸⁹ All of these *fasiq* actions have an impact on the loss of human nature as goodness-loving creatures because feelings of arrogance and feeling better than others make them forget Allah, so they do mistreatment to others.⁹⁰

The paragraph above provides information not to insult or degrade the dignity of others; denounce the existence of other people, ideologies, religions, races, ethnicities, and cultures; have a bad attitude towards others; spreading slander, namely by finding fault with others; talk about other people’s ugliness to bring down their dignity; give bad calls to others, namely calls that are not liked, such as calls to people who already believe, with calls such as “O wicked, O infidels,” and so on.⁹¹ The upholding of the noble values of social relations is a continuation of the upholding of the values of civilization itself, as a consequence that humans must see each other optimistically and positively, with good prejudices, not bad ones.⁹²

In Islam any good that is done to another person is essentially doing good to oneself, this is because a person cannot demand others to treat himself well before he first shows respect and appreciation for that person. Therefore, the command to do good to others in Islam is an inherent trait in a Muslim, because it improves self-quality, by strengthening the person, to achieve more perfect humanity, which is an indicator that can be useful in society.⁹³ As Allah says in Qs. Al-Qaṣaṣ 28: 77.

The editorial used in this verse is as Allah does good to you, not as other people do good to you.⁹⁴ The word *aḥsin* is a command word taken from the word *hasan* which means good, the object includes everything that can be touched by kindness, can be the environment, property, plants, animals, humans both other people, and oneself.⁹⁵ Humanity becomes human in a state of being socialized, and society is institutionalized by rules, customs, procedures; in this way people are organized and cooperation is secured, facilitated, and maintained. Therefore, repaying the kindness, appreciation, respect of others for ourselves, in essence, is not a kindness that should be proud of, because it is a standard attitude that must be owned by every Muslim.

⁸⁸ar-Razi, *Al-Tafsīr al-Kabīr*, Jil. 14, h. 112.

⁸⁹Aidh Al-Qarni, *Al-Tafsīr al-Muyassar*, Juz. 4, h. 156-157.

⁹⁰Ibn Qaym al-Jauziyyah, *Al-Wabil Al-Ṣayyib Min al-Kalam al-Ṭayyib* (Kairo: Dār al-Bayān at-Turāṣ, 1987), 64.

⁹¹M. Quraish Shihab, *Al-Lubāb: Makna, Tujuan dan Pelajaran*, Jil. 4, h. 11-14.

⁹²Nurcholish Madjid, *Memberdayakan Masyarakat: Menuju Masyarakat yang Adil, Terbuka, dan Demokratis* (Jakarta: Zikrul Hakim, 1997), 10.

⁹³Hamka, *Tafsīr al-Azhar*, Juz. 20, h. 20.

⁹⁴Ahmad Bin Juzay al-Kalbī, *Al-Tashīl li Ulūmi Al-Tanzīl (Tafsīr Ibnu Juzay)*, Juz. 2, h. 151.

⁹⁵M. Quraish Shihab, *Tafsīr Misbah*, Juz. 9, h. 666.

Cultivating High Social Concern

Religion plays a full role in creating the peace of diverse human life, and this role is seen when the inclusiveness of religious teachings is manifested in the form of mutual assistance as a form of ownership of caring attitudes in social life, but in its teachings, each religion contains exclusive and inclusive teachings at the same time and dominates each other.⁹⁶ The exclusivity of religious teachings can arise in the form of the belief that the religion is the right one, only people of one religion are safe, and only people of the same religion can interact, and so on.⁹⁷ The inclusiveness of religious teachings can appear in the form of belief that their religion is present for the welfare of all mankind, is hostile to all forms of crime, alleviates poverty and ignorance that afflicts anyone.⁹⁸ Religion in an inclusive view is lived as a container, expression, and manifestation of the search for the meaning of human life through the actualization of humanity.⁹⁹

Helping is an obligation of a Muslim which is inherent like a Muslim, in the form of good behavior and likes to help in social life in the form of kindness and piety.¹⁰⁰ A peaceful and safe life is created and marked by the existence of people who care for each other which are not only material but also create a harmonious and humanistic social order. This mission is written in the Qur'an in Qs. Al-Ma'idah 5:2. The verse above can be understood that the suggestion to help each other in goodness and piety is one of the obligations of Muslims that already existed, long before positive laws were made.¹⁰¹ Because helping each other will make work easier, accelerate the realization of goodness, and show the unity and integrity of mankind.¹⁰²

Therefore, as a consequence, every individual must have the same view, that all forms of behavior or speech, which are suspected to be disturbing the order of people's lives in general are a common enemy, and must be addressed together as well, regardless of who perpetrators, both ethnic groups, sects, religions and so on. As indicated by the Qur'an in Qs. Al-Hajj 22:40. This verse is included in the group of makkiyah verses. According to a narration from Ibn 'Abbas, that this verse was revealed in connection with the expulsion of the disbelievers against the Messenger of Allah and the believers from the city of Mecca. Meanwhile, Mujāhid an ad-Dahak and other scholars said that this verse

⁹⁶Choirul Fuad Yusuf, *Eksperimen Pendidikan Agama*, 13.

⁹⁷F J Magnis Suseno, *Menggugat Tanggung Jawab Agama-Agama Abrahamik* (Yogyakarta: Kanisius, 2010), 93.

⁹⁸Aden Wijdan, et.al., *Pemikiran dan Peradaban Islam*, 138.

⁹⁹Komarudin Hidayat and Wahyuni Nafis, *Agama Masa Depan Prespektif Filsafat Perennial*, 133.

¹⁰⁰Imam Bukhari, *Ṣaḥīḥ Bukhārī*, bab. al-'amr bi at-tiba'ī al-janāiz, No. 1164, Juz. 4, h. 461.

¹⁰¹Majelis al-A'la' li-suun al-Islāmiyyah, *Al-Muntakhob Fī tafsīr Al-Qur'an*, 207.

¹⁰²At-Tāhir ibn 'Asyūr, *at-Tahrīr wa at-Tamwīr*, Jil. 5 (Cairo: 'Isa al-Bābi al-Ḥalabi, 1384 H), 1078.

was the first verse that was revealed with the Shari'a of war.¹⁰³ Aṭ-Ṭabarī, also sourced from Ibn 'Abbās said, when the Messenger of Allah came out of Mecca, along with the increasing threat of death, Ab Bakr said, they had expelled a Prophet, then he said the sentence *istirjā'* while praying that Allah would destroy them, then down this verse.¹⁰⁴

Although according to a strong narration, this verse was revealed regarding the Shari'a of war, it also contains a general law, namely *mudāfa'ab* (law of balance). That is, through this verse, Allah calls on mankind (especially Muslims) to appear against all forms of tyranny, terror behavior, behavior that threatens disintegration, and so on.¹⁰⁵ Even though this form of resistance, according to Quraish Shihab, does not always use weapons, it can be done verbally, in writing, and even through the heart, although the latter is considered to be the weakest of faith.¹⁰⁶ This *mudāfa'ab* is for the sake of maintaining the continuity of religion and the preservation of human life. Because, if not, then what will be disturbed is not only places of worship, but more than that, damage to the earth is also a threat to the lives of creatures in general, because of the emergence of terror.¹⁰⁷

The explanation above is required by Qs. Al-Baqarah 2:251, as Islam encourages Muslims to help each other and strongly condemns their people who cause unrest, terror, inconvenience to other parties including non-Muslims. This proves that Islam not only regulates the relationship with God but also regulates the relationship between human beings. In the hadith, the prophet also said that a qualified Muslim can keep his tongue and hands, and can leave what Allah has forbidden.¹⁰⁸ Even though this hadith uses al-Muslim editors, it also concerns adherents of other religions. That is, when someone claims to be a Muslim, it must be ensured that no party is harmed by the behavior and words that come out of him.¹⁰⁹ This is confirmed by the word *salima* which is the opposite of the word *arb*, namely damage, due to deviations or deviations as a result of his behavior and words.¹¹⁰ This is reinforced by another hadith, that the faith of a Muslim is not perfect if his neighbors feel insecure from his bad behavior.¹¹¹

¹⁰³ Ali Aṣ-Ṣābūnī, *Mukhtasār Tafsir Ibn Kaṣīr*, Jil. 3, 546.

¹⁰⁴ Aṭ-Ṭabarī, *Jāmi'ul Bayān*, Jil. 10, Juz 17, 172.

¹⁰⁵ Lajnah pentashih Mushaf Al-Qur'an, *Tafsir Al-Qur'an Tematik*, 75.

¹⁰⁶ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, Keserasian*, Jil. 1, 502.

¹⁰⁷ Ar-Rāzī, *at-Tafsir al-Kabīr*, Jil. 12, Juz. 23, 40. Also read al-Māragī, *al-Māragī*, Jil. 6, Juz. 17, 119. And az-Zuhailī, *at-Tafsir al-Munīr*, Jil. 9, 250.

¹⁰⁸ Abu Dāūd. *Sunan Abi Dāūd*, Juz. 3 (n.p.: Dar al-Fikr, n.d.), 9.

¹⁰⁹ Zaid al-Dīn 'Abd al-Raḥman Ibn Aḥmad Ibn Rajab Ibn Ḥasan al-Salāmi, *Fath al-Bari Syarḥ al-Sahīḥ al-Bukhārī*, Juz. I (Madinah: Maktabah al-Garba'i al-Asariah, 1996), 37.

¹¹⁰ Abū Bakr Muḥammad bin al-Ḥasan Ibn Duraidi al-Azdī, *Jamhārah al-Lughah*, Juz. 2, Cet. 1 (Beirut: Dār al-'Ilm Lil Malāyīn, 1987), 858.

¹¹¹ Imam Bukhari, *Ṣaḥīḥ al-Bukhārī*, *Kitab al-Adab*, Bab *man kāna yu'minu billāh*, No. 6018,

Thus, the upholding of the noble values of social relations is a continuation of the upholding of civilized values. That means that each individual and group in a wider social interaction environment has a willingness to look at others with respect, regardless of the differences that exist, without forcing each other's will, opinions, or views by applying good, optimistic prejudices, so that these rights can be fulfilled properly.

Conclusion

Islam strengthens tolerance and provides aspirations for multiculturalism and heterogeneity of human life, as well as emphasizes that there is a strong relationship between values (religion) in nationality based on the spirit of humanity and universality. By involving religion in multicultural education, religion will be able to play a maximum role, which no longer only instills ritual piety, but also realizes social piety. Therefore, religious education with a multicultural perspective is projected as a movement for renewal and innovation of religious education to instill awareness of the importance of living together in diversity and difference, with the spirit of equality and equality, mutual trust, understanding and respecting the similarities, differences, and uniqueness of religion, so that relations and interdependence in creating peace.

The reality of a multicultural society like Indonesia requires religious education with a multicultural perspective, therefore a new interpretation is needed in dealing with these dynamics so that the cultural diversity contained in human life does not become a major contribution to the emergence of tensions, conflicts, and social crises. The emancipatory social interpretation of multicultural verses in the Qur'an seeks to manage correctly, wisely, responsibly and full of tolerance, to be able to interpret differences and diversity as positive and beneficial for a multicultural nation, thus giving birth to intelligent humans, because they can utilize and managing diversity and differences is a positive thing for the development of himself and others. This is manifested in the concept of Islamic education through *Insān Kāmil*, namely a complete human being who has a noble character has faith and piety and can carry out his duties and obligations vertically and horizontally.

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