

Good Character, Good Deeds and Good Speech for Developing Multicultural Islamic Education: An Islamic Concept

Muhammad Mukhtar Arifin Sholeh^a✉ | Waston^b | Andri Nirwana AN^c | Syamsul Hidayat^d

^aFaculty of Islamic Studies, Sultan Agung Islamic University, Semarang, Indonesia.

^bDoctoral Islamic Education Department, Universitas Muhammadiyah Surakarta, Indonesia.

^cDoctoral Islamic Education Department, Universitas Muhammadiyah Surakarta, Indonesia.

^dDoctoral Islamic Education Department, Universitas Muhammadiyah Surakarta, Indonesia.

ABSTRACT

This research is qualitative research that aims to develop an Islamic quality-of-life model for Islamic multicultural education. Research is conducted by referring to various sources of writing (literary research), and then formulating with deductive and inductive reasoning (thinking). The four criteria for a successful life (luck, win), namely faith, good deeds, correctness, and patience. These four criteria constitute a unified whole, and should not be broken down or reduced. The word 'sholih' means 'whole' (not broken apart) or 'complete', which is also usually translated as 'good'. Goodness due to wholeness and completeness. Wholeness and completeness in the concept of "Amal Sholih" include amal imaniah (faithful action), amal ilmiah (scientific action), amal karimah (noble action), amal rahmah (beloved action), amal barakah (better action), amal salamah (safe action), and amal kamilah (complete action). Faithful action is the action that must be based on faith, namely the six pillars of faith. Scientific action is an action that contains knowledge. Amal karimah is human deeds that show good deeds. Beloved action is the action that reflects rahmah (compassion, love), which arises from a clean conscience. Better action is a human action that provides benefits and added value (added goodness) to others and oneself. Safe action is the act of human beings who are safe and save themselves and others in this world and the hereafter. Complete action is the human action that fulfils 100% of the target.

ARTICLE HISTORY

Received: 03 October 2023

Revised: 12 November 2023

Accepted: 08

December 2023

KEYWORDS

Islamic Concept; Good Deeds; Speech, Character; Faithful Action.

INTRODUCTION

A successful life is a lucky life, one who achieves goals, who wins, and what everyone desires. Many people think that a successful life can be achieved if they can meet the needs of primary, secondary, and tertiary life, meaning that the needs for clothing, food, housing, vehicles, education, health, entertainment, etc. can be fulfilled satisfactorily [1]. Many people also claim that success is the success of completing higher education, an upward working career, and becoming a winner (champion) in a competition or race [2]. The measure of success is a measure of worldliness. What is real success?!

The parable of the life of the world is described by Allah Most High in the Qur'an (Q), as meaning: "Verily, the parable of this worldly life is like water (rain) that We send down and the sky, and then flourish because the water is the plants of the earth, some of which are eaten by humans and livestock. Until then the earth has perfected its beauty and wears (also) its jewels, and its permissive owners think that they must dominate it, suddenly Our punishment comes to him at night or day, and then We make (his plants) like plants, sickled, as if it had never grown yesterday. Thus We explain the signs of power (We) to people who think" (Q Yunus 10:24). "And give parables to them (humans), the life of the world as rainwater that We send down from the sky, then it becomes fertile because of the plants on earth, then the plants become dry and are blown away by the wind. And it is Allah, Almighty over all things" (Q al-Kahf 18:45). Al-Quran gives guidance to humans about a truly successful life, a life of luck and victory. Allah Almighty says in the Koran, "For the sake of time (time of 'Asr)

humans are really at a loss, except those who believe and do good deeds and advice advising them to obey the truth and advise to fulfill patience” (Q al-'Ashr 103: 1-3).

Some letters (chapters, *surahs*) in the Quran begin with Allah's oath to time, namely '*wal-' asr*' (for the sake of *Asr* time). In other *surahs*, Allah Swt also vows against time, such as '*wad-duha*' (by the time of *duha*), '*wal-lail*' (by night, and '*wan-nahar*' (for the time of day) [3]. *Surahs* or verses that begin with Allah's oath to time show that the contents of the letter or verse are very, very important and must be taken seriously by humans. Apart from starting with an oath of time ('*asr*'), the verses in the letter al-'Ashr are confirmed by the words '*inna*' (actually) and '*lam taukid*' (short *lam* reading in *lafii khusrin*, which means to emphasize) [4]. So, in that letter, Allah Swt emphasized, "Oath by the time all human beings are truly at a loss, except for those who believe, do good deeds, correct, and be patient. In other words, according to Allah Swt who confirmed in the letter, there are four criteria for a successful life (lucky, winning), namely faith, good deeds, correctness, and patience [5]. Complete unity, cannot be dipped or reduced. The word '*sholih*' means 'whole' (not broken apart) or 'complete', which is also usually translated as 'good'. Goodness due to wholeness and completeness.

LITERATURE REVIEW

Multicultural education has been widely discussed by scholars as a pedagogical approach that respects cultural diversity and encourages inclusive, empathetic, and tolerant attitudes among learners. James Banks emphasizes that multicultural education should reflect diverse lifestyles, personal identities, and educational opportunities by embracing ethnic and cultural diversity [6]. Similarly, Anderson and Cusher define multicultural education as education about cultural diversity, while Farida Hanum highlights its role in fostering acceptance, empathy, and tolerance without discrimination.

Islamic multicultural education extends this concept by grounding it in Islamic teachings from the Qur'an and Sunnah. It not only emphasizes cultural sensitivity but also integrates Islamic ethical principles like justice, mercy, and good character. Abidin and Murtadlo argue that a multicultural-based Islamic curriculum is pivotal in strengthening religious moderation and pluralism in Indonesia [7].

Supporting this framework, Chapman outlines the philosophical and historical roots of multicultural education, asserting that multicultural pedagogy must engage critically with diverse epistemologies, including religious worldviews [8]. Wijaya and Sabda further stress the inter-, multi-, and transdisciplinary paradigm in Islamic education that encourages dialogue between Islamic values and global educational theories [9].

The current study enriches this discourse by proposing that the foundation of Islamic multicultural education lies in the integrated practice of *amal sholih* (good deeds), *niat sholehah* (sincere intentions), and *qaulan* (good speech). These elements are interpreted through Qur'anic teachings and prophetic traditions to guide moral and spiritual development. The concept of *amal sholih* is broken down into several actions—faith-based (*iman*), scientific (*ilmiah*), noble (*karimah*), compassionate (*rahmah*), beneficial (*barakah*), safe (*salamah*), and complete (*kamilah*)—which together reflect holistic human excellence. These virtues are essential for equipping learners to live harmoniously in a multicultural society according to Islamic principles.

In sum, the existing literature supports a paradigm of Islamic multicultural education that is ethically grounded, philosophically rich, and pedagogically inclusive. This study contributes by offering a moral-educational framework based on Islamic teachings, reinforcing multicultural awareness while fostering internalized values of faith, compassion, and intellectual responsibility.

METHODOLOGY

This research is qualitative research that aims to develop an Islamic quality-of-life model for Islamic multicultural education. Research is conducted by referring to various sources of writing (*literary research*), and then formulating with deductive and inductive reasoning (thinking). Deductive reasoning is reasoning that is done by describing (explaining) a theory or postulate that is general so that it breaks down into specific things [10]. Deductive reasoning is used to elaborate verses of the Qur'an as well as al-Hadith *shahih* (the true). Inductive reasoning is reasoning that is done by concluding specific things to become general theories or prepositions [11]. An example of inductive reasoning is the explanation of indicators of action (deeds), to then be considered as good action (*amal sholeh*).

RESULTS AND DISCUSSION

Good Character

The quality of a Muslim's character is the competence of a Muslim's personality. These competencies include *Salimul aqidah* (righteous qidah), *Shahihul ibadah* (true worship), *Matinul khuluq* (noble character), *Qadirun 'alal kasbi* (independent), *Mutsaqaful fikri* (broad insight), *Qowiyyul Jismi* (healthy and strong physis), *Mujahidun linafsihi* (earnest), *Munadzom fi syu'unihi* (orderly and neat in every dealing), *Harishun 'ala waqthihi* (discipline of time), *Nafi'un lighairihi* (beneficial to others) [4].

In addition, the quality of character of a Muslim also shows the main characteristics of the Prophet Saw, namely *shidiq* (honest), *amanah* (trustworthy), *fathanah* (intelligent), *tabligh* (conveying revelation / knowledge / information), gratitude (thankful), patience, sincerity, *tawadhu*, and so on. *Shidiq* etymologically means true or honest, i.e. true in heart (*ash-shidqul-qalb*), true in speech (*ash-shidqul-hadith* or *ash-shidqul-lisaan*), right in deeds (*ash-shidqul-'amal*), right in promise (*ash-shidqul-wa'ad*), right in will (*ash-shidqul -'azam*), right in association (*ashidqul-mu'amalah*), and true in reality (*ash-shidqul-haal*) [12], [13], [14], [15]. A true heart is a heart that is clean and based on faith (the six pillars of faith). True speech is speech that contains truth, goodness, expediency, and honesty. Right deeds are those that are obeyed for Allah's sake, obey the guidance of the Almighty, namely Allah *al-Haq*, and follow *the Shari'atullaah* [16], [17], [18]. A promise is said to be true if it is kept. Right will is a will that is done correctly and is beneficial to seek the pleasure of Allah [19]. The right association is an association that follows the guidance of Allah and His Messenger, namely not arrogant, not treasonous, not deceiving, not hostile, and not falsifying [5]. True in reality is to appear as it is, honest, not far-fetched, and far from falsehood.

Terminologically, trust is to maintain or secure the deposit (loan) and return it to the owner in its original state. For example, human bodies and lives belong to Allah, who in a state of Islam (*aslama* – Q al-'Imran 3:83) to Him, while humans are only entrusted or lent bodies and lives by Allah. Thus, humans must preserve (secure) our bodies and lives to remain in a state of *aslama* (surrender to follow what Allah wants) until death later (when the body and life are taken by the Owner) [20]. In a broader sense, *amanah* means fulfilling obligations as well as possible, keeping all the blessings of Allah, keeping secrets, keeping deposits (loans), and returning them as before. The duties given by God to man are also trusts.

The deep belief that Allah alone is the Giver of Rizqi, Lawmaker, Creator, Leader, Keeper, and Manager requires humans to always be grateful to Allah the Most Merciful and Merciful. In general, gratitude means thanking Allah *ar-Razaaq*, the Giver of fortune. Allah said, which means, "And Allah brought you out of your mother's belly knowing nothing, and He gave you hearing, sight and heart, that you might be grateful" (Q *an-Nahl* 16:78). "And (remember also), when your Lord declared; " Indeed, if you are grateful, surely We will increase (favours) to you, and if you deny (My favours), then surely My doom is very painful" (Q *Ibrahim* 14:7).

The term *ash-shabr* (patient), etymologically, means to curb or retain. Terminologically, patience means to curb or refrain from lustful desires or something that is not liked, to gain the pleasure of Allah. *Hujjatul-Islam*, Imam Ghazali, mentions that patience is a characteristic of man, while animals and angels do not have patience because they were only created to submit to their passions. Thus, a person who has no patience is like an animal or equal to an angel. In the book *ash-Shabr fil-Quran* [21], Yusuf al-Qardawi states that patience includes patience from lust, patience in accepting the trials of life, patience in da'wah, patience in obeying Allah and His messenger, patience in association, and patience in war.

Sincere intentions are due to Allah alone. Indeed, all members of this body perform their respective duties (action)) because of God as the Creator [22]. The eyes see, the ears hear, the nose smells, the mouth talks/eats-drinks, the feet walk, the brain thinks, the heart takes care of blood circulation, and so on. All this work originally took place because it followed the wishes of Allah *al-Khaliq* as the Creator. So, any work (of course the good) must be done because of God alone [23]. Sincerity because Allah conditions the acceptance of charity. Of course, if it is the intention because of Allah, it is continued with charity guided by Him to achieve His pleasure.

Good Deeds

Amal sholih (good deeds, good action) conceptually include *amal imaniah* (faithful action), *amal ilmiah* (scientific action), *amal karimah* (good action), *amal rahmah* (loved action), *amal barakah* (useful action), *amal salamah* (safe action), and *amal kamilah* (completed action).

Amal Imaniah (Faithful Action)

Faithful action is the action that must be based on faith, namely the six pillars of faith. *Amal Imaniah* to Allah is that all human deeds should be intended because of Allah Ta'alaah alone, and the purpose of charity is the pleasure of Allah (*mardhatillaah*). Human deeds are always known, seen, and heard by Allah - *al-'Aalim*, *al-Bashir*, and *as-Samii* ', anywhere and anytime. *Amal Imaniah* to angels is that all human deeds are recorded by the Angel *Raqib* (Registrar of good deeds) and *Atid* (Registrar of bad deeds) [24]. If humans keep Angel *Raqib* busy then he will follow Angel Ridwan's army to heaven, but if he keeps *Atid* busy then he will follow Malik's army to hell. *Amal Imaniah* to the Book is that human deeds should follow the instructions of the Bible, namely *al-Quranul-Kariim* [25]. *Amal Imaniah* to the Prophet is that human deeds should follow the example of the prophets, especially Rasulullah Muhammad Saw. *Amal Imaniah* to Doomsday is that all human deeds will be accountable in the afterlife [26]. *Amal Imaniah* to *Qadha-Qadar* is that human deeds (human ability to do) are the *qadha-qadar* (decision) of Allah, namely the provisions and measurements that have been determined by Allah Swt.

"The Prophet has believed in the Koran which was revealed to him from his Lord, and so have those who believe. All have faith in Allah, His angels, His books, and His apostles. (They say): "We do not differentiate between one person (with others) from His apostles", and they say: "We hear and we obey." (They pray): "Forgive us, our Lord, and to You is the place to return" (Q al-Baqarah 2: 285).

"And give good news to those who believe and do good, that they will provide heavens with rivers flowing in them. Whenever they are given sustenance of fruit in these heavens, they say: "This is what was given to us before." They are given like fruits, and they will have pure wives in them, and they will be eternal in them" (Q al-Baqarah 2:25). "And those who believe and do good deeds, they are the inhabitants of heaven; they are eternal in it" (Q al-Baqarah 2:82).

Amal Ilmiah (Scientific Action)

Scientific action is the action that contains knowledge. A person must understand what he is doing, and also be skilled at doing it, for example, a person who repairs a car or motorcycle must be able to dismantle a car or motorcycle engine [27]. Action must contain knowledge, namely professionalism, do not do action without knowledge, because Allah reminds us in the Koran, *"And do not follow what you do not know of. Verily hearing, seeing and heart, they will be held accountable"* (Q al-Israa' 17:36).

In one hadith, it is stated that a person who betrayed (wasted a mandate) was a person who gave up a business (job) to someone who was not an expert. If a matter is left to someone who is not an expert then wait for its destruction (doomsday) [28]. For example, if the affairs (work) of the hospital are left to civil engineering experts then wait for the end (destruction) of the hospital [29]. On the other hand, if the doctors are in charge of building roads or bridges, then wait for the road and the hospital to end [30]. Why did the doomsday (destruction) happen? This is because there is no knowledge (expertise) in the work being done.

The full translation of the hadith is as follows: Abu Hurairah Ra. said: In an assembly, when the Prophet was talking with a people, there came a village who asked: *"When is the end of the world?"* the Prophet continued to speak, then some of them said: *"He did not hear it"* until when he finished speaking he said: *"Where is the person who is asking about the end of the world?"* He said: *"I am O Messenger of Allah"*. He said: *"If the message is wasted then wait for the end of the world"* He said: *"How to waste it?"* He said: *"If the case (affairs) is submitted to other than the experts, then wait for the end of the world"* (Bukhari).

If the term scientific action is reversed, it becomes a term of *ilmu amaliah* (practiced knowledge), that is, knowledge must be practiced or disseminated, not to be a smart person alone but to invite people to be smart as well. In one hadith, it is stated that a person who betrayed (wasted a mandate) was a person who gave up a business (job) to someone who was not an expert. If a matter is left to someone who is not an expert then wait for its destruction (doomsday) [31]. For example, if the affairs (work) of the hospital are left to civil engineering experts then wait for the end (destruction) of the hospital [32]. On the other hand, if the doctors are in charge of building roads or bridges, then wait for the road and the hospital to end [33]. Why did the doomsday (destruction) happen? This is because there is no knowledge (expertise) in the work being done.

Amal Karimah (Noble Action)

It is a human act that shows good/noble deeds, such as feet walking to a good place, hands helping others, mouth eating and drinking halal food and drinks, good and polite speaking mouth, positive thinking), and so on. *And your Lord has commanded that you should not worship other than Him and should do good to your parents as well as possible. If one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them and say to them a noble word* (Q al-Israa' 17:23)

"Indeed Allah has divided your morals/temperament, as Allah has divided your sustenance. Indeed, Allah has given the wealth of the world to those He loves and also to those He does not love. While He has never given a position in religion (noble morals) except to those whom He loves. Thus, people who have been given a position in religion (noble morals) means that Allah has loved them." History of al-Hakim and declared as authentic hadith by al-Albani. Indeed, I was sent to perfect a noble character (Narrated by Baihaqi). *"Whoever humbles himself for the sake of Allah, surely Allah will raise his rank"* Ahmad narrated and stated as hasan hadith by al-Albani.

Amal Rahmah (Beloved Action)

It is the action that reflects mercy (compassion, love), namely action that arises from a clean conscience because love/compassion arises from the heart. In other words, charity is a physical charity that is driven and

controlled by a clean conscience. The heart should accompany the eye to see, the ear to hear, the mouth to speak and eat and drink, the brain to think, the hands to give, and the feet to walk and run. Allah said, *"And We have not sent you but to be a mercy to the worlds."* (Q al-Anbiyaa (21):107)

Love is an expression of feelings of love, pleasure, compassion, and satisfaction with someone else with a sincere sacrifice, and real responsibility to achieve the expected goals/ideals. Allah said, as meaning, *"Say, 'If your fathers, children, brothers, wives, relatives, the wealth you are working on, the business you are afraid of losing, and the houses you love are dearer to you than in Allah and His Messenger and (from) jihad in His way, so wait until Allah brings His judgment'. And Allah does not guide the wicked"* (Q at-Taubah (9):24)

The verse gives a lesson that the highest love (the top love) is love for Allah, which should be able to color or animate other loves. In other words, all love (love for parents, husband, wife, children, property, etc.) should be in the context of love for Allah. All love is (should be) love for Allah.

The Messenger of Allah (peace be upon him) said: *Love your lover properly because one day he may become someone you hate. Hate it properly because it could be that one day he will become your lover.* (narrated by al-Tirmidhi); *"Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, does not give for the sake of Allah, then he has perfected his faith"* (narrated by Abu Dawud and Ibn Asakir); *"The parable of the believers in loving each other, loving each other, loving each other is like one body which when one member of the body complains, the whole body feels like complaining, keeps awake, can't sleep and feels hot"* (narrated by Muslim)

Rasulullah (peace be upon him) also said in a prayer, *"O Allah, give me sustenance of Your love and the love of useful people for me to love by Your side. O Allah, all that You provide for me among those I love, make it strength to get what You love, make it freedom in everything You love."* narrated by Turmudzi)

Amal Barakah (Better Action)

Amal Barakah is a human act that provides benefits and added value for others and oneself. Human actions should show benefits and added value for others, themselves, and even the entire universe. *Barakah* (blessing) means increasing goodness, for example, blessed knowledge is the knowledge that can increase goodness, and blessed wealth is wealth that can increase goodness [34]. If something does not add to the goodness it is not called a blessing. Rasulullah (peace be upon him) reminded, *"khair-naas anfa'uhu lin-naas"* (the best of humans are humans who benefit others). Allah said, meaning: If the inhabitants of the lands had believed and were pious, we would surely have bestowed upon them blessings from the heavens and the earth, but they denied (Our signs), then We will punish them for their deeds. (Q al-A'raaf 7:96)

Amal Salamah (Saved aAction)

Amal Salamah is a human action that is safe and saves oneself and others in this world and the hereafter. An example of this is a motorcycle rider who wears a helmet, carries a driver's license and vehicle registration, obeys traffic rules, and is careful on the road. Another example is people who work on painting tall buildings using safety equipment such as helmets, ropes, ladders, etc. *Salamah* (saved action) contains prudence, thoroughness, accuracy, discipline, skills, and knowledge to achieve safety [35]. It usually requires infrastructure or tools that support work safety, helmets, protective clothing, goggles, ropes, traffic signs/signs, and so on.

Ibn 'Umar Ra. said the Messenger of Allah (peace be upon him). holding my shoulder and said: "He is this world, be you like a stranger or a pedestrian." Ibn Umar said, 'If you are in the evening, do not wait for the morning; and if it's in the morning don't wait for the afternoon. Take advantage of your health before you get sick, and your life before you die.' (narrated by Bukhari)

Rasulullah (peace be upon him) taught a prayer that is very important for the safety of his people's lives in this world and the hereafter.

From Abu Hurairah Ra the Messenger of Allah said: "There is no prayer that is said by a servant that is more important than prayer: "O Allah, I ask You for safety in this world and the hereafter." (Narrated by Ibn Majah no. 3841. The chain is declared authentic by al-Hafizh al-Bushiri and Shaykh al-Albani)

Abbas bin Abdul Muttalib said I asked: 'O Messenger of Allah, teach me a prayer that I can ask Allah with! He said, "Ask Allah for salvation!" A few days after that I came again to him and asked, "'O Messenger of Allah, teach me a prayer that I can ask Allah with!" He said, "O Abbas, O uncle of the Messenger of Allah! Ask Allah for safety in this world and the hereafter!"

Allah said, in the meaning, "In Paradise, they will get fruit and get what they ask for. (To them it is said): "Greetings", as a greeting from God the Most Merciful". (Q *Yaa Siin* 36:57-58)

Quality of Speech

Al-Quran teaches quality of speech, including *qaulan kariiman*, *qaulan maisuuran*, *qaulan layyinan*, *qaulan baliighan*, *qaulan sadiidan*, and *qaulan ma'ruufan*.

- a. *Qaulan Kariiman* (good speech): Q 17:23 – Quran chapter 17, verse 23

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ۝٢٣﴾

Allah said, as meaning: "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word." (Q al-Israa 17:23)

- b. *Qaulan maisuuran* (easy speech with gentle words): Q al-Isra 17:28

﴿وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ
لَّهُمْ قَوْلًا مَّيْسُورًا ۝٢٨﴾

Allah said, as meaning: "And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word." (Q al-Israa 17:28)

- c. *Qaulan Layyinan* (gentle speech): Q Thaa-Haa 20:44

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۝٤٤﴾

Allah said, as meaning: "And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]" (Q Thaa-Haa 20:44)

d. *Qaulan Baliighan* (communicative speech): Q *an-Nisaa* 4:63

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ
وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

Allah said, as meaning: “Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.” (Q *an-Nisaa* 4:63)

e. *Qaulan Sadiidan* (right speech): Q 4:9; 33:70

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.” (Q *an-Nisaa* 4:9)

f. *Qaulan Ma’ruufan* (understandable speech): Q 2: 235, 4: 5 & 8, 33: 32

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ
أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا
تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِمُوا عُقْدَةَ
الْبَيْتِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا
فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

Allah said, as meaning: “There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.” (Q *al-Baqarah* 2:235)

Multicultural Islamic Education

God created the universe by sharing a variety of shapes, colors, and types. Humans are created with different ethnic groups, skin colors, hair colors, and various face shapes. Plants are created with different types. Animals are created in many shapes, colors, and shapes. Flowers are created with various citizens and shapes [36][37]. Fruits are created with various colors and flavors, These things show that plurality is a reality of nature, the creation of God.

In the context of science, pluralism has various meanings; a) a culturally diverse picture of society; b) respect for different cultures; and c) more open opportunities for individual roles in society.

The plurality of human cultures makes humans aware of the existence of multicultural education, which is expressed by experts with various definitions, as quoted by Yaya Suryana, for example:

1. Multicultural education is a series of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in the form of lifestyles, social experiences, personal identity, and educational opportunities from individuals, and countries. (James Banks).
2. Multicultural education can be interpreted as education about cultural diversity. (Anderson and Cushner)
3. With multicultural education, students can accept differences and criticism, and have a sense of empathy, and tolerance for others regardless of class, status, gender, and academic ability (Farida Hanum)
4. Multicultural education as a substitute for intercultural education is expected to foster an attitude of care and willingness to understand or the existence of political recognition of human group cultures, such as tolerance, ethnocultural and religious differences, discrimination, human rights, democracy and plurality, universal humanity, and other relevant subjects. (Azra)

Islamic multicultural education is education that makes people aware of cultural diversity and how to behave towards other different cultures. This of course must be following Islamic teachings based on the Quran and al-Hadith as well as the *ijtihad* of trusted scholars. Good actions (deeds) and good speech, as explained above, strongly support the development of Islamic multicultural education, so that Muslims are well aware of cultural diversity and how to behave properly according to Islam towards other different cultures [38].

Abdul Mu'ti (2023) argued for changes in the paradigm of PAI (*Pendidikan Agama Islam* – Islamic religious education) leading to religious education that is more mindful, meaningful, and fun. The First, mindful means “devoting thought and care or attention to somebody”. In the context of PAI, mindful education contains the following three aspects; Firstly, it contains the acceptance of the presence of differences and identity recognition. Secondly, mindful religious education should be student-centered. Thirdly, mindful education involves a process of dialogue.

The second path of the renewed approach to PAI is meaningful learning. Learning is meaningful when it is according to the level of development and ability, meets needs, answers questions, and equips for the present and future [39]. The third path of renewal is fun learning [40]. Al-Syaibani said that learning is fun when it brings originality, freedom of thought, renewal, novelty, reflectiveness, and creativity, and creates a good impression and experience. Hamlan (2021) said: “*Through learning Islamic religious education can provide knowledge, attitudes, and skills in responding to local and global challenges, especially in shaping the human character of responsibility, honesty, tolerant harmony, and peace between the people and religious communities in community life*”.

CONCLUSION

The journey of human life must follow the Most Alive and the Most Enlivening. The quality of human life must fulfill the aspects outlined by the Living God. All of this is submitted to Him (aslama-yuslimu-islaman). Humans only surrender themselves to submit to Allah, the Lord of nature. The quality of Islamic life, which is certainly imbued with Islamic values, includes aspects of the quality of action (*amal sholih*), the quality of the work ethic (sincere intentions, planning, congregation, discipline, patience, and evaluation), and the quality of speech (correct, communicative, easy to understand). The development of the concept of Islamic quality of life is carried out by understanding the concept and practicing it. Good actions (deeds) and good speech strongly support the development of Islamic multicultural

education, so that Muslims are well aware of cultural diversity and how to behave properly according to Islam towards other different cultures.

Acknowledgements

All authors would like to thank the editors and anonymous reviewers for their assistance in improving the quality of research documents.

Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] U. Saprudin, J. Junaedi, K. Kerwanto, and D. Anurogo, "Limiting The Number Of Polygamies To Realize Economic Justice: A Hermeneutic Analysis Of Muhammad Syahrur," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 347–368, Sep. 2023, <https://doi.org/10.23917/qist.v2i3.2769>.
- [2] N. H. Rochmah and A. Munir, "Interpretation Of The Quran With A Philanthropic Approach (Tafsir At-Tanwir Study By Majelis Tarjih Dan Tajdid Pp Muhammadiyah)," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 310–330, Sep. 2023, <https://doi.org/10.23917/qist.v2i3.1903>.
- [3] S. A. Munandar and S. Amin, "Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian Context," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 290–309, 2023, <https://doi.org/10.23917/qist.v2i3.1448>.
- [4] R. Adiansyah, A. Sofia, M. Bensar, A. Adams, and M. A. Barakat, "Roland Barthes Semiotic Study: Understanding The Meaning Word Of 'Azab, A Reinterpretation For Modern Society," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 255–274, Jul. 2023, <https://doi.org/10.23917/qist.v2i3.1445>.
- [5] K. Nugroho, M. Z. Kiram, and D. Andriawan, "The Influence Of Hermeneutics In Double Movement Theory (Critical Analysis Of Fazlurrahman's Interpretation Methodology)," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 275–289, Aug. 2023, <https://doi.org/10.23917/qist.v2i3.2531>.
- [6] J. A. Banks and C. A. M. Banks, "Multicultural Education: Issues and Perspectives," *Wiley*, 2019, <https://doi.org/https://doi.org/10.4324/9780429446050>.
- [7] A. A. Abidin and M. A. Murtadlo, "Curriculum Development Of Multicultural-Based Islamic Education As An Effort To Weaver Religious Moderation Values In Indonesia," *Int. J. Islam. Educ. Res. Multicult.*, vol. 2, no. 1, pp. 29–46, Sep. 2020, <https://doi.org/10.47006/ijierm.v2i1.30>.
- [8] T. K. Chapman, *Philosophical and Historical Foundations of Multicultural Education*. New York: Routledge, 2021. <https://doi.org/https://doi.org/10.4324/9781003047079-2>.
- [9] I. Wijaya and S. Sabda, "Filosofi, Ideologi Dan Paradigma Pendidikan Islam Inter, Multi Dan Transdisipliner," *Al-Falah J. Ilm. Keislam. dan Kemasyarakatan*, vol. 23, no. 1, pp. 55–77, Apr. 2023, <https://doi.org/10.47732/alfalahjikk.v23i1.176>.
- [10] S. Ravn, "Integrating qualitative research methodologies and phenomenology—using dancers' and athletes' experiences for phenomenological analysis," *Phenomenol. Cogn. Sci.*, vol. 22, no. 1, pp. 107–127, 2023, <https://doi.org/10.1007/s11097-021-09735-0>.
- [11] D. Glynn, "Qualitative Research Methods in Translation Theory," *SAGE Open*, vol. 11, no. 3, 2021,

<https://doi.org/10.1177/21582440211040795>.

- [12] I. Ilmi, S. Wanayati, A. Hasanah, and B. S. Arifin, "Islamic Educational Values as the Core of Character Education," *EDUTEC J. Educ. Technol.*, vol. 7, no. 2, pp. 406–471, Dec. 2023, <https://doi.org/10.29062/edu.v7i2.633>.
- [13] B. Ma'ruf Qoustaulani, S. Khoirot, and M. F. El Madani, "Manajemen Pendidikan Karakter Dari Sudut Pandang Islam," *J. Syntax Transform.*, vol. 2, no. 05, pp. 582–592, May 2021, <https://doi.org/10.46799/jst.v2i5.279>.
- [14] M. D. Aminudin, M. Sasmita, H. Haerudin, R. D. Zainuri, and A.-A. Al-Amin, "Analisis Kepemimpinan Rasulullah Dalam Perspektif Pendidikan Agama Islam," *J. Ilm. Glob. Educ.*, vol. 5, no. 2, pp. 1362–1371, Jun. 2024, <https://doi.org/10.55681/jige.v5i2.2810>.
- [15] M. Y. Anis, M. Nababan, R. Santosa, and M. Masrukhi, "the Translation of Arabic Speech Act in Syarah Al-Hikam the Works of Muhammad Said Ramadhan Al-Buthi: Analysis of Spiritual Counselling Based on Pragmatic Equivalence," *J. Study Relig. Ideol.*, vol. 21, no. 62, pp. 70–83, 2022.
- [16] T. Mirela, Z. Arifin, M. Jamroh, and K. A. Us, "Prophetic Leadership: Examining The Prophetic Leadership Concept of The Prophet Muhammad SAW," *Innov. J. Relig. Innov. Stud.*, vol. 21, no. 1, pp. 62–74, Jun. 2021, <https://doi.org/10.30631/innovatio.v21i1.130>.
- [17] A. G. J. Nasution, A. Bilqish, A. R. Munthe, and N. S. Lubis, "Narasi Kepribadian Nabi Muhammad Saw sebagai Teladan pada Buku SKI Tingkat MI/SD," *Al-DYAS*, vol. 2, no. 1, pp. 30–36, Feb. 2023, <https://doi.org/10.58578/alldyas.v2i1.828>.
- [18] N. L. Zhulaikah, "Pendidikan Karakter : Strategi Guru Dalam Pembentukan Karakter Nubuwwah Pada Siswa di Aqobah International School Jombang," *Muta'allim J. Pendidik. Agama Islam*, vol. 1, no. 2, pp. 188–207, Oct. 2022, <https://doi.org/10.18860/mjpai.v1i2.1321>.
- [19] D. Robiansyah, B. L. Syah, A. E. Pasetyo, and A. N. M. Afandi, "Excessive Lifestyle According To Al Munir Tafsir By Wahbah Az Zuhaili," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 1, pp. 18–43, 2022, <https://doi.org/10.23917/qist.v2i1.1278>.
- [20] I. Nurmansyah, S. K. Oktaviana, and M. A. A. Azid, "Human Pig Heart Transplant: Application Of Abdullah Saeed's Contextual Approach To Qs. Al Maidah Verse 3," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 2, pp. 238–254, Apr. 2023, <https://doi.org/10.23917/qist.v2i2.1469>.
- [21] A. Saiin and M. Karuok, "the Concept of Sense in the Qur'an: Tazakkur, Nazara, and Tadabbur As the Basic Human Potential Towards a Superior Human Being," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 1, pp. 44–62, 2022, <https://doi.org/10.23917/qist.v2i1.1288>.
- [22] A. Sutrisno, M. R. Haqiqi, B. M. Roza, and M. M. Dalail, "Qur'anic Insights on Religious Moderation and Its Relevance To Religious Harmony in Indonesia," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 1, pp. 102–115, 2023, <https://doi.org/10.23917/qist.v2i1.1470>.
- [23] Z. Arifin, M. R. Hasan, and A. R. A. Haqqi, "Qat'l and Zanni Debate From the Perspective of Qur'anic Studies," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 1, pp. 63–67, 2022, <https://doi.org/10.23917/qist.v2i1.1248>.
- [24] W. Parwanto and E. A. Z. Engku Alwi, "the Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 2, pp. 163–179, 2023, <https://doi.org/10.23917/qist.v2i2.1472>.
- [25] Y. F. Rozy, A. Benichou, and N. Gafoordeen, "The Hermeneutics Influence On Feminist Exegesis: A Case Study On Amina Wadud," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 369–381, Oct. 2023, <https://doi.org/10.23917/qist.v2i3.2908>.
- [26] M. G. Makarim, H. Rahayu, and M. Mardi, "Roland Barthes' Semiotic Analysis Of The Meaning Of Haram In The Quran," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 331–346, Sep. 2023, <https://doi.org/10.23917/qist.v2i3.2574>.
- [27] A. A. M. Alhaj, "Exploring Syntactic and Cultural Problems Faced By Translators in Translating the Quranic Arabic Hope Word لَمَّا in Surahs Al-Hijr and Al-Kahf Into English," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 2, pp. 116–133, 2023, <https://doi.org/10.23917/qist.v2i2.1679>.
- [28] R. Adiansyah and N. F. binti Yahya, "Khamr In The Qur'an (Thematic Study Of Tafsir Ibn Jarir Al-Tabari)," *QiST J. Quran*

- Tafseer Stud.*, vol. 2, no. 1, pp. 1–17, Nov. 2022, <https://doi.org/10.23917/qist.v2i1.1208>.
- [29] N. Fadli, “Contribution Of Acehnese Scholars To The Development Of Quranic Exegesis In Indonesia: A Study Of Tengku Muhammad Hasbi Ash-Shiddieqy And His Work ‘Tafsir An-Nuur,’” *QiST J. Quran Tafseer Stud.*, vol. 3, no. 1, pp. 1–22, Dec. 2023, <https://doi.org/10.23917/qist.v3i1.3381>.
- [30] M. M. Sule, “Response To Muslims Da’wah Activities’ By Non-Muslims In Akwanga And Nassarawa Eggon Local Government Areas Of Nasarawa State, Nigeria,” *QiST J. Quran Tafseer Stud.*, vol. 3, no. 1, pp. 23–39, Dec. 2023, <https://doi.org/10.23917/qist.v3i1.3110>.
- [31] A. Wahid, M. Ibrahim, B. A. Shomad, A. Nirwana AN, and D. Damanhuri, “Utilizing Zuhd Hadiths For Upper-Class Crime Prevention,” *J. Ilm. Islam Futur.*, vol. 23, no. 2, p. 263, Aug. 2023, <https://doi.org/10.22373/jiif.v23i2.17353>.
- [32] M. Marthoenis, A. Nirwana, and L. Fathiarani, “Prevalence and determinants of posttraumatic stress in adolescents following an earthquake,” *Indian J. Psychiatry*, vol. 61, no. 5, p. 526, 2019, https://doi.org/10.4103/psychiatry.IndianJPsychiatry_35_19.
- [33] A. M. Yahya, M. A. K. Hasan, and A. N. AN, “Rights Protection Guarantee for the Partners of Indonesian Gojek Company according to Labour Laws no 13 of 2033 and Maqasid,” *Al-Manahij J. Kaji. Huk. Islam*, vol. 16, no. 1, pp. 115–132, May 2022, <https://doi.org/10.24090/mnh.v16i1.6382>.
- [34] M. S. Aghni, “Analisis Deskriptif: Pengertian, Tujuan, Metode, dan Cara Membuatnya,” *educativa.id*.
- [35] M. Muthmainnah, “Konsep Toleransi Beragama Dalam Al-Quran Perspektif Buya Hamka Dan Thoifur Ali Wafa,” *Bayan lin-Naas J. Dakwah Islam*, vol. 5, no. 1, p. 1, 2021, <https://doi.org/10.28944/bayanlin-naas.v5i1.246>.
- [36] F. Haswani, Baharuddin, and N. Simbolon, “Multicultural Education in English Language Teaching: A Study of Paradigms, Perceptions, and Implementation Strategies,” *World J. English Lang.*, vol. 13, no. 2, pp. 424–434, 2023, <https://doi.org/10.5430/wjel.v13n2p424>.
- [37] Barsihannor, M. Ilham, A. T. Saputra, and A. Syatar, “Abdullah Saeed’s Construction of the Hierarchy of Values in the Qur’ān: A Philosophical Hermeneutic Perspective,” *J. Islam. Thought Civiliz.*, vol. 13, no. 1, pp. 119–132, 2023, <https://doi.org/10.32350/jitc.131.09>.
- [38] S. Suri and A. Nirwana AN, “Konstruksi Metode Tafsir Ijmali: Kajian Terhadap Kitab At-Tafsir Al-Muyassar Karya ‘Aidh Al-Qarni,” *AL QUDS J. Stud. Alquran dan Hadis*, vol. 6, no. 3, 2022, <https://doi.org/10.29240/alquds.v6i3.4313>.
- [39] A. Nirwana AN, D. Mustofa, and S. Akhyar, “Contextualization Review of the Interpretation of the Verses of the Fathul Qulub Book at the IMM Sukoharjo Regeneration Program,” *J. Ilm. Al-Mu ashirah*, vol. 20, no. 1, p. 146, 2023, <https://doi.org/10.22373/jim.v20i1.16939>.
- [40] M. Sajid, “Spiritual Legacy, Sufi Identity, and Mystical Knowledge in TaSliya formulae,” *Welt des Islam.*, vol. 63, no. 2, pp. 213–242, 2022, <https://doi.org/10.1163/15700607-20220008>.