Enhancing Islamic Education with Multicultural Perspective through Surah Al-'Ankabut (29:46)

Yanti [a] ✉ | **Aida Hayani**[b] | **Ahmad Salim**[c] | **Muhammadafeefee Assalihee**[d] | **Nick Md Saful Azizi Nik Abdullah**[e]

[a]Master's program in Islamic Religious Education, Alma Ata University, Yogyakarta.
[b]Lecture of Master's program in Islamic Religious Education, Alma Ata University, Yogyakarta.
[c]Lecture of Master's program in Islamic Religious Education, Alma Ata University, Yogyakarta.
[d]Lecture of Islamic Studies in Prince of Songkla University, Thailand.
[e]Lecture of Islamic Education in International Islamic University Malaysia, Malaysia.

ABSTRACT

This research aims to obtain a comprehensive understanding of Islamic education with a multicultural perspective through Surah Al-'Ankabut (29:46). The methodology employed is a library research type, wherein the researcher collects, analyzes, and presents theoretical data from various literary sources such as books, journals, and articles relevant to the research focus. Relevant data is gathered from scholarly writings, magazines, and other sources related to the focus of the writing and discussion. The data analysis technique utilizes a critically descriptive content analysis method to examine and describe relevant data critically. The primary finding of this research underscores the significance of utilizing Surah Al-'Ankabut (29:46) as a source of Islamic education that enriches multicultural perspectives, enabling a broader and more inclusive understanding of religious values within the context of culturally diverse societies. The novelty of this research lies in the integration of Islamic education and multicultural perspectives through a critical analysis of the Qur'anic text, offering a new contribution to contemporary Islamic educational thought. Thus, this research elaborates in detail on how Surah Al-'Ankabut (29:46) can be utilized as a means to enhance the understanding and teaching of Islamic education while considering cultural diversity in society.

INTRODUCTION

The increasingly changing times have led Indonesia to enter an era of religious pluralism, where in one place, there are more than one different religions, differing not only in the name of the Deity worshipped, rituals, but also places of worship [1]. In this regard, Islamic education in the era of globalization and cultural pluralism demands an adaptive and responsive approach to the increasingly complex diversity [2]. Humanity in the world today, willingly or not, must increasingly realize that the world is indeed becoming more plural and multicultural, and therefore requires an intense vision and attention to global values and ethics systems that respect the plurality or differences that exist. Indonesia, as the country with the largest Muslim population in the world, faces unique challenges in managing cultural and religious diversity within the Islamic education system [3]. In this context, Surah Al-'Ankabut verse 46 becomes relevant as it provides clear guidance on how to interact wisely and promote tolerance, as well as strong relevance in the context of multicultural society, yet its usage in Islamic education has not been fully explored. Because a peaceful environment can be created in a society with an integrated climate [4].

One of the main challenges faced by Islamic education in Indonesia is how to integrate Islamic values with multicultural perspectives within the context of culturally and religiously heterogeneous society. The pronounced diversity of Indonesian society in terms of cultural and religious heterogeneity represents a significant and drastic difference between one unit/element of society and another [5]. Consequently, there will be a growing appreciation for religious diversity and the acquisition of knowledge, attitudes, skills, and religious values necessary for interaction. This necessitates a profound understanding of Islamic teachings as well as a strong awareness of the cultural and religious

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diversity present in society. Thus, educational strategies are needed that not only strengthen students' Islamic identity but also promote appreciation for differences and intercultural tolerance [6].

Islamic education with a multicultural perspective is not just about introducing students to cultural and religious diversity, but also about fostering a deeper understanding of Islamic values that promote tolerance, appreciation for differences, and cross-cultural cooperation [7]. Tolerance is advocated by Islam both explicitly and implicitly throughout history. Far from mere rhetoric, Islam has from its inception endorsed the existence of differences and clearly stated that diversity is part of the divine decree, affirming it as the will of God rather than human desire [8]. Thus, through Islamic education with a multicultural perspective that promotes values of tolerance, society can create an inclusive environment where every individual feels valued and recognized regardless of their religious background [9]. Amid globalization, an accurate understanding of Islam facilitates tolerance, mutual understanding, and cooperation among diverse religious communities [10]. This becomes crucial in addressing conflicts and fostering harmonious relationships among multicultural and diverse belief systems. And this requires a holistic and integrated approach in designing curricula, course materials, and teaching methods that promote inclusivity and equity [11]. Another challenge in integrating multicultural perspectives into Islamic education is the skeptical attitude and resistance to change within society [12]. Some groups may perceive this approach as a threat to Islamic identity or as an attempt to balance or reduce the influence of Islam in society [13]. Therefore, efforts are needed to introduce this concept carefully and persuasively, and to clarify that Islamic education with a multicultural perspective is not an attempt to weaken religious values, but rather to strengthen and enrich understanding of Islam.

Surah Al-'Ankabut verse 46 in the Qur'an offers relevant guidance in this regard. This verse emphasizes the importance of wise interaction and promotes tolerance and appreciation for religious and cultural differences. However, the application of the values contained in this verse in the context of Islamic education has not been fully explored [14]. Therefore, research on the potential use of Surah Al-'Ankabut verse 46 as a basis for enhancing Islamic education with a multicultural perspective is relevant and urgent. Research on the use of Surah Al-'Ankabut verse 46 as a basis for enhancing Islamic education with a multicultural perspective is expected to make a significant contribution in overcoming these challenges. By analyzing this verse in depth, we can explore ways in which Islamic values can be applied contextually and relevantly in inclusive and diversity-oriented education. Thus, this research not only has the potential to provide new insights into the relationship between Islam and multiculturalism, but also to provide practical guidance for the development of Islamic education that is responsive and relevant to the needs of Indonesia's increasingly multicultural society.

LITERATURE REVIEW

Islamic education serves as a cornerstone for nurturing spiritual, intellectual, and moral development in individuals, while promoting universal values such as justice, compassion, and respect. In today's increasingly globalized and multicultural societies, it is essential to incorporate a multicultural perspective within Islamic education [15]. Surah Al-'Ankabut (29:46) provides profound guidance in this regard, emphasizing dialogue, respect, and peaceful coexistence as key principles. Surah Al-'Ankabut (29:46) states: *"And do not argue with the People of the Scripture except in a way that is best, unless it is with those who commit injustice among them. And say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."*

Multiculturalism and Islamic Education. The integration of multiculturalism into Islamic education aligns with the principle of *rahmatan lil 'alamin* (mercy to all worlds) [16]. Scholars such as Tariq Ramadan and Abdullah Saeed argue that Islamic education should promote inclusivity and engagement with diverse cultural and religious traditions. Multicultural education acknowledges the diversity of learners' backgrounds and fosters mutual respect and understanding, which are critical for social harmony in pluralistic societies [17]. Surah Al-'Ankabut (29:46)

encourages Muslims to engage with the People of the Scripture (Jews and Christians) through dialogue that is grounded in kindness and shared beliefs. This verse demonstrates Islam's acknowledgment of religious diversity and its call for peaceful coexistence. By emphasizing these values, Islamic education can prepare students to navigate and contribute positively to multicultural environments [18].

Surah Al-'Ankabut (29:46) holds significant potential in promoting interfaith understanding and enriching Islamic education with a multicultural perspective. The verse emphasizes three core principles that are essential in this regard. First, it encourages Muslims to engage in respectful and constructive dialogue, laying the foundation for meaningful interfaith and intercultural relationships. Educators can incorporate this value to teach students how to communicate empathetically with individuals of different faiths [19]. Second, the verse highlights the importance of recognizing common ground between Islam and other Abrahamic religions. This acknowledgement of shared beliefs fosters a sense of unity amidst diversity, which can help reduce prejudice and promote mutual respect. Third, the verse upholds tolerance as a key Islamic virtue, particularly toward those who do not commit injustice. This message is especially relevant in addressing contemporary challenges such as religious intolerance and societal polarization [20].

To apply the teachings of Surah Al-'Ankabut (29:46) in educational settings, Islamic education must adopt methods that promote empathy, critical thinking, and collaboration. These could include the use of historical case studies that showcase peaceful coexistence between Muslims and non-Muslims, project-based learning involving interfaith community service, and curriculum designs that celebrate the contributions of various cultures and religions to human progress [21]. Despite its promise, integrating a multicultural approach in Islamic education is not without challenges. Resistance from traditional circles and the lack of adequate teacher training are significant hurdles. However, with strong policy support and active community involvement, these barriers can be overcome. Ultimately, Surah Al-'Ankabut (29:46) offers timeless guidance rooted in Islamic values—encouraging dialogue, recognizing shared principles, and promoting tolerance—as a pathway to foster inclusive, harmonious societies in an increasingly interconnected world.

METHODOLOGY

This research aims to obtain a comprehensive and thorough understanding of the research focus through a literature review, specifically employing a library research methodology. This type of research involves gathering, collecting, and analyzing theoretical data from various literary sources such as books, journals, and other library materials, selected based on their relevance to the research. Relevant data is extracted from writings, including magazines, scholarly articles, and other literature related to the research focus and discussion. The data analysis technique employed in this research is a method of descriptive content analysis, involving critical thinking to examine, describe, and analyze relevant data from literary sources in order to seek pertinent information (see table 1).

Table 1. Research Method

Research Aspect	Description
Research Objective	To obtain a comprehensive understanding of the research focus through a literature review.
Methodology	Library research methodology.
Research Process	1. Gathering theoretical data from various literary sources. 2. Selecting books, journals, articles, and other library materials based on relevance. 3. Analyzing relevant data to support the research discussion.

Data Sources	Books, journals, scholarly articles, magazines, and other literature related to the topic.
Data Analysis Technique	Descriptive content analysis.
Expected Outcome	Critical thinking to examine, describe, and analyze data. Extracting relevant information from literary sources. Relevant and in-depth information to support the research focus.

RESULTS AND DISCUSSION

Analysis of the Exegesis of Surah Al-'Ankabut (29:46)

The interpretation of Surah Al-'Ankabut verse 46 within the context of multiculturalism highlights relevant messages that can guide individuals in interacting and living harmoniously in culturally and religiously heterogeneous environments. Surah Al-'Ankabut (29:46) is a verse in the Quran that provides guidance to Muslims on how to interact with the People of the Book, namely those who adhered to the Abrahamic faiths before the advent of Islam, such as Jews and Christians [22]. This verse conveys the command to Muslims to engage in debate with the People of the Book in a better manner, except against those who commit injustice. [10] Allah says in Surah Al-'Ankabut verse 46:

وَلَا تُجَادِلُوْٓا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِيْٓ اُنْزِلَ اِلَيْنَا وَاُنْزِلَ اِلَيْكُمْ وَاِلٰهُنَا وَاِلٰهُكُمْ وَاحِدٌ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ

"*Do not argue with the People of the Book except in a way that is best, except for those who commit injustice among them. Say, 'We believe in what has been revealed to us and what has been revealed to you. Our God and your God is one; and we are Muslims [in submission] to Him.*"

The interpretation (Kemenag interpretation) of Surah Al-'Ankabut verse 46 serves as guidance to Prophet Muhammad and the Muslim community to propagate Islam in a wise and prudent manner. It is explained in the Tafsir of Surah Al-'Ankabut verse 46 that the People of the Book who do not accept and even obstruct the propagation of the Prophet Muhammad are afflicted with envy, hatred, and jealousy towards the Muslims, as the last messenger and prophet was not chosen from among them [23]. In the Tafsir of Surah Al-'Ankabut Verse 46, Allah provides guidance to Prophet Muhammad and the Muslim community regarding the content of the propagation and how to deal with the People of the Book, as most of them do not accept his call. When the Prophet conveyed the teachings of Islam, the majority of them rejected it. Only a very few among them accepted it. Yet, they were well acquainted with Muhammad and the teachings he brought, just as they knew and recognized their own children. Allah says:

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَاۤءَهُمْ وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ

"*Those to whom We gave the Scripture recognize him (Muhammad) as they recognize their [own] sons. But indeed, a party of them conceal the truth while they know [it]*." (Al-Baqarah/2:146)

In another verse, Allah explains and elucidates the manner of good propagation, as His words state:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

"*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.*"(An-Nahl/16:125). Calling people to the path of God with wisdom and kindness and debating with them in a good manner is done for those who do not commit injustice [24]. As for those who commit injustice, namely those whose hearts are sealed, who refuse to accept the truth anymore, and who strive to eradicate Islam and its followers, they cannot be addressed with the above-mentioned methods [25].

The People of the Book who commit injustice are those whose hearts are afflicted with envy, hatred, and jealousy towards the Muslims because the last messenger and prophet was not chosen from among them [26]. They wage war against the Prophet Muhammad and the Muslim community through hidden and open deceit and slander. They always strive to obstruct the propagation conducted by the Prophet Muhammad and his companions, such as forming alliances with other disbelievers. There are numerous examples in history related to this matter. Therefore, they are called the unjust and seek to harm the Muslims. In the Hereafter, they will be among the losers, receiving a punishment commensurate with their deeds [27]. Furthermore, Allah warns that if the People of the Book invite Muslims to discuss their scriptures and inform them of what should be affirmed and rejected, while they themselves know their condition, then Muslims should say, "*We believe in the Quran revealed to us and in the Torah and the Gospel revealed to you. Our Lord and your Lord are one, and to Him we are submitted. Therefore, let us together submit and obey Him and carry out His commands and refrain from His prohibitions*."

In relation to the meaning of this verse, Abu Hurairah said, "The People of the Book read the Torah in Hebrew and interpret it in Arabic for the Muslims. Then the Prophet (peace be upon him) said:

لاَ تُصَدِّقُوا اَهْلَ الْكِتَابِ وَلاَتُكَذِّبُوْهُمْ وَقُوْلُوا اَمَنَّا بِالَّذِيْ أُنْزِلَ اِلَيْنَا وَأُنْزِلَ اِلَيْكُمْ وَاِلَهُنَا وَاِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُوْنَ (رواه البخاري والنسائى عن ابى هريرة)

"*Do not praise the People of the Book nor disbelieve them. Rather, say, 'We believe in what has been revealed to us and what has been revealed to you. Our God and your God are one, and we are Muslims [in submission] to Him alone.*" (Narrated by al-Bukhari and an-Nasa'i from Abu Hurairah).

Several things can be gained regarding Islamic Education with a Multicultural Perspective. The importance of Interacting Wisely, as emphasized in the Quran (Surah Al-Ankabut, verse 46), underscores the significance of interacting with the People of the Book, those who adhere to Abrahamic religions prior to the advent of Islam, in a better manner. This reflects the values of multiculturalism that demand individuals to understand and respect religious and cultural differences, as the Quran also emphasizes the importance of justice, equality, and social responsibility in all aspects of life, especially in multicultural societies. Multiculturalism ultimately leads to the development of an individual's attitude of willingness to understand, respect, and appreciate cultural, ethnic, religious, and other differences present in society [28].

The approach of wise preaching, as analyzed in a tafsir tahlili (analytical interpretation) of the verse, highlights the importance of employing a good and wise approach in interacting with the People of the Book. This underscores the significance of understanding the context and adapting the approach in preaching to individuals from different cultural and religious backgrounds, as preaching must also be conducted in a wise and good manner [29]. Tolerance and Justice in Preaching, while it is important to interact wisely, the verse also asserts that towards those who commit wrongdoing, Muslims must take a firm stance. This indicates that in the context of multiculturalism, while the importance of tolerance and dialogue is emphasized, it is also crucial to take a firm stand against actions that are harmful and contrary to principles of justice. This is because preaching in Islam strongly emphasizes universal values such as compassion, peace, justice, equality, and tolerance [30].

Recognition of the Equality of Religious Values, the verse also teaches Muslims to acknowledge the equality of religious values underlying their beliefs with those of the People of the Book. This reflects the importance of recognizing and respecting differences in beliefs while still maintaining one's own convictions. In Islam, recognition of the equality of religious values is not only about the absence of negative peace (the absence of conflict) but also about positive peace, which entails communication and cooperation among individuals to build social justice and common welfare. Respect for Diversity, the conclusion drawn from the interpretation of the verse in the context of multiculturalism underscores the importance of understanding and respecting cultural and religious diversity in interactions and harmonious living. Understanding the meaning of tolerance entails genuinely appreciating all religions and cultures, with the freedom to practice various religious and cultural rituals. This provides guidance for individuals in building

relationships based on mutual respect and harmony in culturally and religiously heterogeneous societies. By paying attention to the messages contained in the verse, individuals can guide themselves in interacting wisely, strengthening tolerance and justice, and respecting and appreciating diversity in multicultural societies.

Islam Multicultural Perspective in Islamic Education

Multiculturalism essentially views differences among human beings as equal, without making any comparative judgments based on factors such as facial features, skin color, ethnicity, and others. The multicultural perspective in Islamic education is an approach that acknowledges, respects, and utilizes cultural, ethnic, linguistic, and belief diversity within the context of learning about Islam [31]. Within the framework of Islamic education, multicultural discourse has long been introduced, and even the principles of Islamic missionary development emphasize the appreciation of cultural differences. This leads to the recognition that Muslim societies themselves comprise various ethnic groups, cultures, and languages, as well as diverse religious traditions reflecting the overall complexity of the Islamic world. As for the relationship between Islamic education and the global context, it explores how Islamic education adapts to global developments, applies Islamic educational principles in multicultural and multireligious contexts, and contributes to building understanding and tolerance among cultures. Some multicultural perspectives in Islamic education include:

Acceptance of diversity, or pluralism, in Indonesia has deep historical roots in the Nusantara region compared to other areas. Multiculturalism in Islamic education emphasizes the importance of accepting and appreciating diversity within Muslim communities [32]. This includes recognizing that there is no single "correct" way or one "superior" culture in the practice and understanding of Islam. Instead, diversity is seen as a source of richness and deep understanding of Islamic religion and culture. Intercultural learning is a crucial aspect of multicultural education in Islam. It involves teaching about the cultures, traditions, and beliefs of Islam originating from various countries and ethnic backgrounds. Students are encouraged to understand the similarities and differences between these traditions and to develop attitudes of recognition, acceptance, and appreciation of cultural diversity, as well as to appreciate their contributions to the global understanding of Islam [33]. With intercultural learning, there is an opportunity to enhance the success of experiences with someone from a culture different from our own.

Values education is another crucial aspect of the multicultural perspective in Islamic education, emphasizing the importance of instilling values such as tolerance, respect, justice, and intercultural cooperation [34]. Because diversity is not a problem to be debated, but rather a richness for the Indonesian nation. Students are not only taught about Islamic teachings but also about how to apply these values in their relationships with people from different cultural and religious backgrounds. Student empowerment is also emphasized in the multicultural perspective of Islamic education, highlighting the importance of empowering students to become active and critical learners regarding multicultural issues. This involves giving students opportunities to participate in intercultural dialogue, discussions, and other activities that encourage understanding and respect for differences [35]. By applying a multicultural perspective in Islamic education, it is hoped that religious education can serve as a means to promote peace, understanding, and cross-cultural cooperation in an increasingly global and interconnected society. Multicultural education is a process of developing the full potential of individuals that values pluralism as a consequence of cultural, ethnic, tribal, and religious diversity. This ultimately fosters mutual respect among individuals, as emphasized in Islam, which is considered one of the noble qualities for an individual. In the case of multiculturalism in Indonesia, the diverse ethnicities, nations, and cultures present do not lead to a sense of pride in oneself, but rather to mutual recognition and respect for one another. This also helps to strengthen an inclusive Islamic identity and build bridges between the Muslim community and other communities [36].

Furthermore, there needs to be an understanding of the concepts of equality, justice, and appreciation for cultural diversity in the Islamic education process, which is very important in the educational context. Below is a brief

explanation of each concept: Firstly is equality, equality in the context of Islamic education refers to equal treatment of all individuals, regardless of gender, ethnicity, social status, or economic status. In Islam, the concept of equality is based on the belief that all humans are created by Allah with equal rights. Therefore, in the learning process, it is necessary to ensure that all students are treated fairly and given equal opportunities to learn and develop. Because in Islamic education itself, it is a process aimed at creating fully developed individuals who believe in and fear God and are able to realize their existence as Allah's stewards on earth [37].

Secondly is justice, justice in Islamic learning encompasses providing fair and proportionate rights to all individuals. This means that not only should treatment be equal for everyone, but the unique needs and circumstances of each individual should also be considered [38]. In the context of Islamic education, justice also involves providing equal opportunities for all students to achieve their fullest potential, without discrimination or oppression. Lastly is respect for cultural diversity, Islam teaches respect for cultural diversity as part of the richness created by Allah. In the context of learning, this means recognizing, honoring, and appreciating the various cultural backgrounds, traditions, and beliefs of students. Teachers in Islamic education must be able to create an inclusive learning environment where students feel accepted and valued regardless of their cultural background [39]. It is important to understand that these concepts are not only applicable in Islamic education but also relevant in the context of education in general. By applying the principles of equality, justice, and respect for cultural diversity, Islamic learning can become more inclusive, fair, and empowering for all students. This helps individuals develop a high level of tolerance towards various differences and diversity, fosters empathy, and promotes mutual respect among people despite differences. In today's society, social conflicts often arise in the name of differences.

The Role of Surah Al-'Ankabut (29:46) in Multicultural Islamic Education

Surah Al-'Ankabut verse 46 provides guidance to the Muslim community on how to interact with the People of the Book, referring to those who followed the Abrahamic religions before the advent of Islam. This verse emphasizes the importance of fostering good relations with people from different religious and cultural backgrounds. In the context of Islamic education, there is still the challenge of dealing with the emergence of religious sentiment triggered by differences in perspectives on religion and diversity [40]. In the context of multicultural education, this verse teaches the importance of understanding and respecting religious and cultural diversity, as well as interacting wisely in heterogeneous environments. There are several things that can be explored from the Surah, namely related to the values, wisdom, and lessons that can be extracted from the verse to be applied in multicultural Islamic education.

Tolerance and respect for differences. This verse teaches Muslims to interact with the People of the Book in a better way, emphasizing the importance of tolerance and respect for religious differences. In order to create a society based on tolerance, democracy, justice, harmony, and other human values, an Islamic Education teacher is expected to understand, apply, and instill multicultural ideals in their duties [41]. In multicultural Islamic education, values such as tolerance, respect, and acceptance of diversity serve as the foundation for building harmonious relationships. This education involves teaching tolerance, respect for differences, social justice, gender equality, and human rights. The goal is to develop inclusive attitudes and behaviors that respect and appreciate diversity. Therefore, in a multicultural society, it is important to understand the values of diversity and the importance of tolerance [42].

The same message is also found in Surah Al-Hujurat (49:13), which is one of the surahs conveying the message of tolerance and appreciation of differences. The verse in Arabic is as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَاكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

"*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted*".

This verse affirms that Allah created humanity in diverse forms, nations, and tribes so that they may know and interact with one another. Such differentiation is not meant to instigate animosity or injustice, but to enrich human relationships. The criterion of a person's nobility in the sight of Allah is their righteousness and piety, not their ethnicity, nationality, or skin color. Furthermore, the importance of respecting the rights of others, willingness to selflessly assist, and courage to stand up for truth can also be integral aspects of learning social compassion. This indicates that the values of equality, tolerance, and respect for differences are highly esteemed in Islam.

The approach to preaching emphasized in this verse underscores the importance of propagating the message of Islam in a good and wise manner. In the context of multicultural Islamic education, this highlights the significance of a sensitive approach to students' cultural and religious backgrounds, as well as the ability to communicate and interact in a manner that respects differences. Thus, it will lead to positive relationships, both with Allah, creatures with fellow human beings, and creatures with their environment.

As Allah stated in Surah An-Nahl (16:125), which is one of the surahs providing guidance on a wise approach to preaching.

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided*" (Surah An-Nahl 16:125).

This verse teaches Muslims to spread the message of Islam with a wise approach, using wisdom, good advice, and the best arguments. It emphasizes the importance of speaking politely, respecting others' opinions, and presenting strong and convincing arguments. Wise preaching not only considers the message conveyed but also the manner of delivery. The goal of this wise approach is to attract others' attention in a positive manner and inspire them to approach the teachings of Islam with an open heart.

Regarding justice and equality, this verse underscores the importance of acting justly in interacting with people of different religious backgrounds [33]. The Quran also teaches Muslims to behave kindly towards all people, including those of different faiths, as stated in Surah Al-Mumtahanah (Q.S. 60:8-9). Allah instructs Muslims not to show enmity towards those who do not fight them because of their religion and not to drive them out of their homes. In multicultural Islamic education, the values of justice and equality serve as the foundation to ensure that all students are treated fairly and given equal opportunities to learn and develop. Allah's words in Surah Al-Mumtahanah (60:8-9) in the Quran are as follows:

اللَّهُ لَا يَنْهَاكُمْ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"*Allah does not forbid you from being kind and just to those who have not fought against you because of religion and have not driven you out of your homes. Indeed, Allah loves those who act justly*".

The verse explains that Allah does not prohibit Muslims from being kind and just to non-Muslims who have not fought against them because of religion and have not driven them out of their homes. This verse emphasizes the importance of acting justly and being kind to all people, regardless of their religion or beliefs.

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"*Only Allah forbids you from befriending those who fight against you because of religion, drive you out of your homes, and support others in driving you out. And whoever befriends them, then it is they who are the wrongdoers*".

The verse explains that Allah's prohibition applies only to those who fight against Muslims because of their religion, drive them out of their homes, and assist in their expulsion. Those who show kindness to such oppressors are

themselves unjust. This verse emphasizes that in the context of conflict and war, Muslims are commanded not to assist those who commit injustices against them.

Recognition of the equality of religious values, this verse teaches Muslims to recognize the equality of religious values underlying their beliefs with the People of the Book. In multicultural Islamic education, recognition of the equality of religious values serves as the foundation for building inclusive understanding and mutual respect among various religious beliefs. Because the diversity of cultures is a gift from Allah SWT, it is necessary to maintain mutual respect to create good social harmony. Multicultural Islamic education calls for equality, respect, recognition, and the promotion of diversity in pluralistic cultural societies, both at the individual and group levels [28].

It is also found in the word of Allah in Surah Al-'Imran (Q.S. 3:64), a chapter that affirms the recognition of the equality of religious values. This verse conveys an important message about the unity of God and the call to unite in faith to Him.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

"*Say, 'O People of the Book, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims*".

This verse calls upon the People of the Book (Jews and Christians) to unite in faith to the One God, rejecting worship of anything other than Him and refusing to associate partners with Him. Thus, the verse emphasizes the essential similarity in faith in Allah between the Islamic community and the People of the Book. It underscores the importance of acknowledging the unity of God and rejecting the association of anything with Him.

In terms of cross-cultural learning, this verse teaches Muslims to engage with the People of the Book, demonstrating the importance of cross-cultural education in multicultural Islamic teaching. Through cross-cultural learning, students can understand and appreciate cultural differences, traditions, and beliefs while building the skills to communicate and interact effectively in multicultural environments [35]. By understanding and implementing the values and lessons contained in Surah Al-'Ankabut verse 46, Islamic education can serve as a means to promote tolerance, appreciation of differences, and inclusive understanding in multicultural societies. Multicultural education also encourages individuals to understand diversity and behave positively in response to it, while emphasizing that a religion of mercy to the worlds should provide a peaceful and safe condition for all of Allah's creations.

CONCLUSION

Surah Al-'Ankabut verse 46 in the Quran provides relevant guidance on how to interact wisely and promote tolerance as well as appreciation for religious and cultural differences. However, the application of these values in the context of Islamic education has not been fully explored. Therefore, research on the potential use of this verse as a foundation for enhancing Islamic education with a multicultural perspective becomes relevant and urgent. Interpretations of this verse highlight the importance of wise interaction, a prudent approach to preaching, tolerance and justice in preaching, recognition of the equality of religious values, and respect for cultural diversity in interaction and harmonious living. The multicultural perspective in Islamic education emphasizes the importance of accepting diversity, cross-cultural learning, values education, and empowering students. By applying a multicultural perspective in Islamic education, it is hoped that religious education can become a means to promote peace, understanding, and cross-cultural cooperation in an increasingly global and interconnected society. The principles of equality, justice, and appreciation for cultural diversity are important foundations in creating an inclusive, fair, and empowering learning environment for all students.

Moreover, Surah Al-'Ankabut verse 46 provides important guidance for Muslims in interacting with the People of the Book, emphasizing the need to establish good relations with individuals from different religious and cultural

backgrounds. In the context of multicultural Islamic education, this verse teaches the importance of understanding, appreciating, and interacting wisely in heterogeneous environments. Exploring the values contained in this verse highlights the importance of tolerance, appreciation for differences, and acceptance of diversity as foundations for building harmonious relationships. A prudent approach to preaching is also emphasized, stressing the importance of communicating with sensitivity to cultural and religious differences and strengthening positive relationships with Allah and fellow human beings. The concepts of justice and equality are also expressed, emphasizing the need to treat individuals from different religious backgrounds fairly. Recognition of the equality of religious values and cross-cultural learning are important aspects of multicultural Islamic education. By understanding and applying these values, Islamic education can serve as a means to promote tolerance, appreciation for differences, and inclusive understanding in multicultural society, as well as reinforce the understanding that religion should create safe and peaceful conditions for all of Allah's creation.

Acknowledgements

Author Contribution

All authors contributed equally to the conception, design, execution, and interpretation of the research study. Each author actively participated in drafting and revising the manuscript critically for important intellectual content. Furthermore, all authors provided final approval of the version to be published and agreed to be accountable for all aspects of the work in ensuring that questions related to the accuracy or integrity of any part of the work are appropriately investigated and resolved.

Conflicts of Interest

All authors declare no conflict of interest.

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