

The Normative Foundations of Multiculturalism and Multicultural Islamic Religious Education in the Qur'an and Hadith

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ARTICLE INFO	ABSTRAK
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Multiculturalism, Multicultural IRE, Qur'an, Hadith, Islamic Education	This article aims to explain the normative foundations of multiculturalism in the Qur'an and Hadith and its relevance to the development of multicultural Islamic Religious Education (IRE). This study employs a qualitative-descriptive approach with library research methods, reviewing primary sources (the Qur'an, Hadith, classical tafsir, and the Charter of Medina) as well as secondary sources (the thoughts of contemporary scholars such as Azyumardi Azra, Nurcholish Madjid, and Fazlur Rahman). The findings show that multiculturalism in Islam is rooted in principles of recognizing diversity (Qur'an, al-Hujurat: 13; al-Maidah: 48), human equality, religious freedom, and interfaith dialogue. The Prophet's Hadith, particularly the Farewell Sermon and the Charter of Medina, affirm the values of equality and respect for differences. These normative foundations urgently need to be applied in multicultural IRE in Indonesia to counter intolerance, discrimination, and exclusivism. This article concludes that multicultural IRE is not only an academic necessity but also a social strategy to build a peaceful, tolerant, and civilized society.

1. Introduction

Indonesia is known as a country with high plurality in terms of ethnicity, language, culture, and religion. This reality demands a more inclusive paradigm of religious education that respects diversity. From the beginning, Islam has recognized diversity as *sunnatullah* (Qur'an, al-Hujurat: 13), and Prophet Muhammad (peace be upon him) emphasized human equality in his Hadith. However, intolerance and exclusivism still often appear in society and educational institutions. Therefore, strengthening multicultural IRE is an urgent necessity to shape a Muslim generation that is both religious and moderate as well as tolerant.

2. Literature Review

The discourse on multiculturalism in Islam has been widely discussed by contemporary scholars. Nurcholish Madjid emphasized that plurality is a consequence of *tawhid*. Azyumardi Azra stated that Islamic education that ignores plurality leads to exclusivism. Fazlur Rahman stressed that plurality serves as a medium for competition in doing good. Practically, Zubaedi and Banks have shown that multicultural education can prevent intolerance among students. Thus, multiculturalism is not a foreign concept but is inherent within Islam.

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3. Methodology

This article applies a **qualitative descriptive approach** using the **library research** method. Primary data include verses of the Qur'an, authentic Hadith, and the Charter of Medina. Secondary data include classical tafsir works (Ibn Kathir, al-Tabari, al-Qurthubi) and modern literature (Azra, Madjid, Rahman, Abdullah). The analysis was carried out using a thematic approach (*tafsir maudhu'i*), identifying the normative principles of multiculturalism in Islamic texts and their relevance in the context of contemporary education.

4. Results and Discussion

4.1 Normative Foundations in the Qur'an:

- Qur'an, al-Maidah: 48 affirms diversity as the will of Allah.
- Qur'an, al-Hujurat: 13 emphasizes human equality.
- Qur'an, al-Baqarah: 256 affirms freedom of religion.
- Qur'an, al-Rum: 22 refers to linguistic and cultural diversity as signs of Allah's power.

4.2 Normative Foundations in Hadith:

- The Prophet's Farewell Sermon rejects racial discrimination.
- Sahih Muslim no. 2564 emphasizes that the measure of nobility is one's heart and deeds.
- The Charter of Medina demonstrates the practice of a just multicultural society.

4.3 Multiculturalism as Sunnatullah:

- Diversity is the will of Allah (Qur'an, Hud: 118–119).
- Contemporary scholars affirm that plurality must be managed with principles of justice and universal humanity.

4.3 Relevance to Multicultural IRE:

- IRE must teach social piety in addition to ritual devotion.
- Multicultural learning can be applied through social case studies, cross-cultural dialogue, co-curricular activities, and the integration of multicultural values into IRE materials.
- Multicultural IRE can bridge the gap between normative Islamic teachings and the plural social realities of Indonesia.

5. Conclusion

Multiculturalism has strong normative foundations in the Qur'an and Hadith. The principles of recognizing differences, equality, religious freedom, and interfaith dialogue affirm that Islam is an inclusive and humanistic religion. Multicultural IRE is relevant as an educational strategy to prevent intolerance, strengthen social cohesion, and shape a moderate Muslim generation. Therefore, multicultural IRE is not only an academic necessity but also a social necessity in the context of Indonesia's plural society

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