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# Toward a Qur'anic philosophy of multicultural education: A hermeneutical and ethical approach

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## ABSTRACT

Multicultural education is increasingly important in the context of globalization that affects cultural and religious diversity in society. This research aims to explore the philosophical basis of multicultural education through the interpretation of the Qur'an and the role of hermeneutic approaches in Islamic religious education. The research method uses a Systematic Literature Review based on the Scopus database from 2022 to 2025 by analyzing Scopus-indexed scientific articles related to multiculturalism, Islamic education, and hermeneutics. From the search results, it was found that 229 articles were filtered into 37 relevant articles, and finally 20 articles that met the inclusion criteria were selected for further analysis. The results of the study show that the interpretation of the Qur'an with a contextual hermeneutic approach provides a strong philosophical basis for multicultural education with the values of inclusivity, justice, and respect for diversity. This research also identifies the important contribution of hermeneutics in enriching the interpretation of Qur'anic values that support a more inclusive and tolerant education. The conclusion in this study is that Islamic religious education based on Qur'anic values can create a harmonious and pluralistic society if applied with a more critical and contextual approach. The main contribution of this article is to fill the research gap on the application of Qur'an interpretation in multicultural education and to introduce a broader hermeneutic approach in the context of Islamic religious education in an increasingly diverse society.

**Keywords:** multicultural education; interpretation of the Qur'an; hermeneutics; Islamic religious education; inclusivity

# 1. INTRODUCTION

Multicultural education is becoming an increasingly important topic in the context of rapidly developing globalization (Alghamdi, 2025). As the world becomes more connected and society becomes more diverse, it is important to prepare the younger generation with the ability to understand, appreciate, and interact with the different cultures that surround them. The Organisation for Economic Co-operation and Development (OECD) report "Equity and Inclusion in Education" in 2023 emphasizes that demographic change, migration, and cultural diversity are increasing the demands on inclusive education systems in many countries (Zhao, 2023).

In this context, multicultural education has a strategic role in creating a harmonious, inclusive, and mutually respectful society. However, although multicultural education has gained greater attention in various educational curricula, the challenge of integrating multicultural values in the education system, particularly in the context of religious education, is still a highly relevant issue (Anzaikhan, 2022). In the midst of increasing cultural diversity, religion continues to play a central role in shaping social identities and norms. In the context of Islam, an educational approach that includes cultural diversity can be found in the teachings of the Qur'an.

However, many parties feel that multicultural concepts in Islamic education have not been fully explored and implemented properly (Sopian et al., 2025). In many studies, the values contained in the Qur'an related to cultural diversity are often seen as aspects that are not well integrated within the broader framework of Islamic education (Sahibudin et al., 2020). In fact, the Qur'an teaches the importance of respect for diversity and differences in society, which is reflected in various verses that speak of ikhtilaf (differences) as part of God's destiny that must be respected.

The pressing issue in this study is how we can dig deeper into the philosophical basis contained in the Qur'an to develop the concept of multicultural education in Islam. In this regard, the hermeneutic approach, namely the art of interpreting texts, can provide deep insights in understanding the relevance of Qur'anic teachings in the context of inclusive and multicultural education (El Omari, 2024). This approach is particularly important given that an appropriate interpretation of the Qur'anic verses on diversity can provide a solid basis for the formation of a curriculum that is more responsive to the needs of a multicultural society.

In addition, although many studies on multicultural education have been conducted, most of them tend to focus on Western or secular educational theories (Abdullah, 2024; Anggaira et al., 2025; Ma'rifah & Sibawaihi, 2023; Morve et al., 2023; Rifiyani et al., 2025; Saiz, 2023). On the other hand, there are very few studies that have delved deeply into how multicultural education can be applied within the framework of Islamic values, especially through the Qur'anic perspective. Therefore, there is a research gap that needs to be filled, namely how the interpretation of the Qur'an can provide a philosophical basis for multicultural education that is acceptable to Muslim communities around the world. Therefore, this study has two main problem formulations, including 1) How can the interpretation of the Qur'an provide a philosophical basis for multicultural education?; 2) What is the role of the hermeneutic approach in interpreting Qur'anic values in the context of multicultural education?

Based on recent studies, there is a number of literature that discusses multicultural education and its application in the context of Islamic religious education. Some recent research shows that although multicultural education has begun to be accepted in various educational curricula in Muslim-majority countries, there are still obstacles in integrating Islamic values that are inclusive of cultural diversity. For example, previous research shows that there is a need to adapt the religious education curriculum to increasingly diverse social realities, but he also notes that much of the discussion of multicultural education in the context of Islam is still theoretical and does not sufficiently explore relevant aspects of Qur'an interpretation (Rohmat et al., 2023).

In addition, the hermeneutic approach in the context of Islamic religious education is also starting to receive attention. Hermeneutic interpretations of Qur'anic texts open up space for a more inclusive understanding of cultural plurality, but they are still limited to a few specific texts, and have not been widely applied systematically in multicultural education (Fadli, 2022). Therefore, there is ample room to

develop a broader hermeneutic approach, which can provide a philosophical basis for multicultural education in Islam.

Based on existing literature reviews, although multicultural education in the context of Islamic education is gaining attention, most of the research still focuses on general studies of diversity and tolerance. Research on the application of multicultural education through an in-depth approach to interpretation of the Qur'an with a hermeneutic approach in the context of Islamic religious education is still very limited. Therefore, there is a significant research gap, namely the absence of studies that present a systematic interpretation of the Qur'an related to multicultural education and the application of a more critical hermeneutic approach to these texts.

In addition, although there are a number of studies that discuss the application of multicultural education in Muslim societies, not many address how the interpretation of Qur'anic values can be applied to support education that accommodates cultural diversity. This research aims to fill this gap by making a new contribution in integrating Qur'anic values with the concept of multicultural education through a hermeneutic approach.

## 2. LITERATURE REVIEW

### 2.1. The Concept of Multicultural Education

Multicultural education has a very important role in building a harmonious and inclusive society, especially in the context of a country that has cultural, religious, and ethnic diversity, such as Indonesia. Multicultural education can be defined as an educational approach that aims to recognize, appreciate, and facilitate an understanding of cultural differences. The basic principles of multicultural education include recognition of diversity, intercultural and religious dialogue, and the application of social justice. By integrating these values in educational curricula and practices, multicultural education can create individuals who are not only academically intelligent, but also have an open, tolerant, and respectful character (Khoiri & Das, 2024).

The role of multicultural education in building tolerance and harmony between groups is very important, because through this education, values such as tolerance, justice, and respect for differences can be instilled from an early age. For example, in the context of Islamic education, an educational approach that prioritizes multicultural values can reduce negative prejudices, develop mutual respect, and strengthen social harmony in the midst of existing diversity. Islamic education based on multicultural values can teach students to value plurality, which in turn will support the creation of a more peaceful and inclusive society (Zulfikah et al., 2025). In this case, the importance of the role of teachers and educational policies that support multicultural education is a determining factor in achieving this goal (Sariyatun & Marpelina, 2024).

### 2.2. Qur'anic Values in Education

Education in the perspective of the Qur'an encompasses the universal values that underlie the establishment of a just, equitable, and respectful society. One of the main values in the Qur'an is justice (ʿadl), which means fair and equal treatment of every individual, without discrimination. In the context of education, this principle of justice teaches the importance of providing equal opportunities for all, regardless of social, economic, or ethnic background (Idris et al., 2023). The Qur'an also emphasizes equality between mankind, as stated in Surah Al-Hujurat Verse 13, which states that there is no difference between one group and another except in terms of piety (love for God) (Kasmiati & Arbi, 2024). This shows that in education, every individual should be treated equally and given room to grow, regardless of their differences.

In addition, the Qur'an also teaches about the appreciation of diversity as part of God's creation, which makes differences a means to get to know and learn from each other. The concept of inclusivity in education can be found in many verses that command Muslims to know each other and work together in goodness. These values encourage the creation of social harmony, where education not only teaches academic knowledge, but also builds character and ethics that support the creation of a more inclusive and

peaceful society (Lalu, 2025). In this regard, education based on Qur'anic values plays an important role in shaping individuals who are not only intelligent, but also fair, equal, and respect diversity, which ultimately contributes to the creation of a harmonious and tolerant society.

## 2.3. Hermeneutic Approach in Qur'an Interpretation

The hermeneutic approach in the interpretation of the Qur'an is an interpretation method that prioritizes contextual understanding of religious texts. In the context of Qur'anic interpretation, hermeneutics serves to reveal the profound meaning of the text by paying attention to the historical, social, and cultural context behind the decline of revelation. Hermeneutics in interpretation plays an important role in avoiding narrow or rigid interpretations, as well as making room for interpretations that are more relevant to the conditions of the times (Saputri, 2023). For example, Fazlur Rahman puts forward the principle of double hermeneutics, which is to interpret the text of the Qur'an through two steps: first, understanding the message of the text in the context of its time, and second, adapting the message to the current social conditions (Saputri, 2023). This shows the importance of hermeneutics in connecting the texts of the Qur'an with evolving social dynamics, such as in education and gender issues.

The role of hermeneutics in understanding religious texts and applying them in social and educational contexts is crucial. Hermeneutics not only focuses on literal understanding, but also leads to the application of Qur'anic values in everyday life. In education, the hermeneutic approach helps in educating the younger generation with Qur'anic values that are relevant to the challenges of the times, such as tolerance, social justice, and respect for diversity (Afandi & Komariah, 2021). Thus, hermeneutics becomes an important tool for formulating interpretations of the Qur'an that are not only in accordance with the text but can also be applied to solve contemporary issues, including education and social justice.

## 2.4. Islamic Religious Education in a Pluralistic Society

Islamic Religious Education (PAI) in a pluralistic society faces significant challenges and opportunities, especially in the context of cultural, ethnic, and religious diversity. The main challenge faced is how to integrate religious values in an inclusive curriculum, which not only teaches religious norms, but also prioritizes the values of tolerance, respect for differences, and cooperation between religious communities. In a society full of diversity like Indonesia, religious education is often trapped in a more rigid and dogmatic narrative, which has the potential to exacerbate tensions between groups (Sutrisno et al., 2025). Therefore, a more open and dialogical approach is needed that allows students to develop a more inclusive understanding and respect for diversity.

However, great opportunities also arise from the application of a multicultural approach in religious education. By integrating multicultural values and pluralism into religious education, PAI has the potential to shape individuals who not only understand their religious teachings, but also have empathy and openness to the teachings of other religions (Nurlaelah et al., 2023). This inclusive concept of religious education can strengthen the values of religious moderation and reduce the potential for religion-based conflicts, as well as build a more peaceful and harmonious society. Research also shows that by involving elements such as multicultural competency-oriented teacher training and the integration of pluralism values in curriculum policies, PAI can play a greater role in creating a generation that is more tolerant and adaptive to social change (Mala & Hunaida, 2023).

## 3. METHOD

This study uses a Systematic Literature Review approach based on scientific articles indexed in the Scopus database, focusing on articles related to Multiculturalism, Islamic Education, and Hermeneutics in the context of Islamic Religious Education. The stages of the research are illustrated in Figure 1.
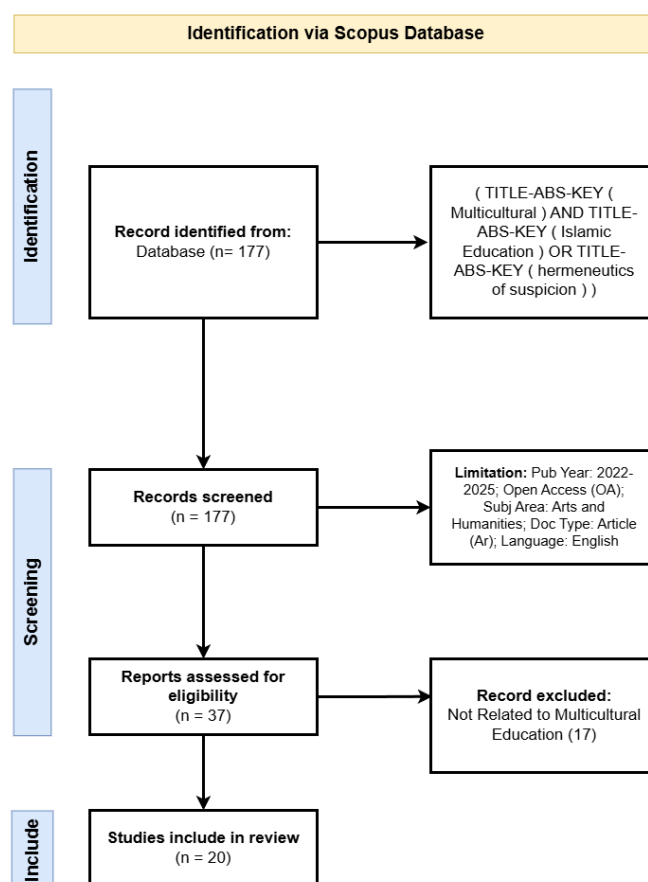
**Figure 1. Research Diagram**

The first search yielded 229 articles in the Scopus database that addressed the topic. After the initial search is performed, the articles are filtered using boolean queries designed to explore the interconnectedness between the topics. Meet the general criteria based on the Boolean query that has been defined, namely: ( TITLE-ABS-KEY ( Multicultural ) AND TITLE-ABS-KEY ( Islamic Education ) OR TITLE-ABS-KEY ( Hermeneutics ) ) AND PUBYEAR > 2021 AND PUBYEAR < 2026 AND ( LIMIT-TO ( OA , "all" ) ) AND ( LIMIT-TO ( SUBJAREA , "ARTS" ) ) AND ( LIMIT-TO ( DOCTYPE , "ar" ) ) AND ( LIMIT-TO ( LANGUAGE , "English" ) ).

The selected articles have criteria including: (1) Types of articles that only accept empirical research articles, namely articles that explain research results based on data collection or case analysis in the field; (2) Open Access, which means that only articles can be accessed freely without any restriction on subscription fees received; (3) Subject Area which includes the field of Arts and Humanities; and (4) Language, which limits articles to those written in English. After applying this inclusion criterion, the number of articles remaining is reduced to 37 articles.

Furthermore, the screening process is carried out to ensure the suitability of the article with the research topic. This process uses the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol, which aims to ensure transparency and objectivity in the selection of relevant articles (Ncube & Ngulube, 2025). Using the PRISMA diagram, articles that do not meet the relevance or quality criteria are flagged and removed from the list (Esfandiari et al., 2025). The PRISMA diagram illustrates the article selection flow that includes steps such as article identification, screening based on inclusion and exclusion criteria, and articles accepted after screening (Ali & Arfandi, 2024). In this process, articles that are truly relevant to the focus of the research are retrieved and further analyzed.

The result of this screening process is 20 articles that are really relevant to the discussion of Multiculturalism, Islamic Education, and Hermeneutics in Islamic Religious Education. The selected articles were then analyzed to explore key findings and trends related to the application of multiculturalism

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and hermeneutics in education. This process ensures that the articles used in this study are of high quality, in accordance with the research objectives, and can be accounted for in a scientific context.

## 4. RESULT AND DISCUSSION

After the research stage was carried out systematically, this study succeeded in compiling scientific articles in the Scopus database as many as 4 articles in 2022, 2 articles in 2023, 8 articles in 2024, and 6 articles in 2025.

### Table 1. Articles in 2022

| Authors | Title | Year | Journal | Country | Author Affiliation | Subject or Educatonal Level |
|---|---|---|---|---|---|---|
| **Lis Safitri, Fadlil Munawwar Manshur, Husni Thoyyar** | Nurcholish Madjid on Indonesian Islamic Education: A Hermeneutical Study | 2022 | Jurnal Ilmiah Islam Futura | Indonesia | Jenderal Soedirman University, Gadjah Mada University, Islamic Institute of Darussalam Ciamis | Islamic Education, Hermeneutics |
| **Hamdan, Nashuddin, Adi Fadli** | The Implementation of Multicultural Islamic Religious Education Model at Darul Muhajirin Praya High School | 2022 | Jurnal Pendidikan Agama Islam | Indonesia | Universitas Islam Negeri Mataram | Islamic Religious Education, Multiculturalism |
| **Azizah Hanum OK, Mohammad Al-Farabi, Feri Firmansyah** | Internalization of Multicultural Islamic Education Values In High School Students | 2022 | Munaddhomah: Jurnal Manajemen Pendidikan Islam | Indonesia | Universitas Islam Negeri Sumatera Utara, Medan | High School Education, Multicultural Values |
| **Muhammad Alqadri Burga, Muljono Damopolii** | Reinforcing Religious Moderation Through Local Culture-Based Pesantren | 2022 | Jurnal Pendidikan Islam | Indonesia | Universitas Islam Makassar, Universitas Islam Negeri Alauddin Makassar | Islamic Education, Religious Moderation |

### Table 2. Articles in 2023

| Authors | Title | Year | Journal | Country | Author Affiliation | Subject or Educatonal Level |
|---|---|---|---|---|---|---|
| **Syamsul Arifin, Sutama, Sekar Ayu Aryani, Harun Joko Prayitno, Waston** | Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren | 2023 | Nazhruna: Jurnal Pendidikan Islam | Indonesia | Universitas Muhammadiyah Surakarta, Universitas Islam Negeri Sunan Kalijaga Yogyakarta | Teacher Competency, Multicultural Education |
| **Indriyani Ma'rifah, Sibawaihi** | Institutionalization of Multicultural Values in Religious Education in Inclusive Schools, Indonesia | 2023 | Jurnal Pendidikan Agama Islam | Indonesia | Universitas Islam Negeri Sunan Kalijaga, Yogyakarta | Multicultural Education, Inclusivity |

**Table 3. Articles in 2024**

| Authors | Title | Year | Journal | Country | Author Affiliation | Subject or Educatonal Level |
|---|---|---|---|---|---|---|
| **M. Amin Abdullah** | From Dialogue to Engagement: Experiences of Civil Society Organizations in Religious Literacy | 2024 | Jurnal Pendidikan Agama Islam | Indonesia | Universitas Islam Negeri Sunan Kalijaga, Yogyakarta | Religious Literacy, Civil Society, Multicultural Education |
| **Dina El Omari** | The Importance of an Interreligious Quranic Hermeneutics for a Gender-Sensitive Reading of the Quran | 2024 | Religions | Germany | University of Münster, Department for Intercultural Religious Education | Islamic Studies, Gender Studies |
| **Hidayati Azkiya, Hasanuddin WS, Yenni Hayati** | E-Module Based on Multicultural Values Development Strategy for Islamic Primary Education | 2024 | Munaddhomah: Jurnal Manajemen Pendidikan Islam | Indonesia | Universitas Negeri Padang | Primary Education, Multicultural Education |
| **Burhan Djamaluddin, Syamsul Bahri, Abdul Halim, Nurlailah, Muhammad Chabibi** | Deradicalization Through Multicultural Islamic Religious Education at The Islamic University | 2024 | Nazhruna: Jurnal Pendidikan Islam | Indonesia | Universitas Islam Negeri Sunan Ampel, Universitas Islam Darul Ulum, Universitas KH Abdul Chalim | Higher Education, Deradicalization, Multicultural Education |
| **Saepudin Mashuri, Sauqi Futaqi, Ahmad Sulhan** | Spiritual Base of Pesantren for Building Multicultural Awareness in Indonesia Context | 2024 | Jurnal Ilmiah ISLAM FUTURA | Indonesia | Universitas Islam Negeri Datokarama Palu, Universitas Islam Darul Ulum Lamongan, Universitas Islam Negeri Mataram | Islamic Education, Multicultural Awareness |
| **Rusli Takunas, Saepudin Mashuri, Jumri H. Tahang Basire, Gunawan B. Dulumina, Syahril, Siti Mughni Mohi** | Multicultural Islamic Religious Education Learning to Build Religious Harmony | 2024 | Nazhruna: Jurnal Pendidikan Islam | Indonesia | Universitas Islam Negeri Datokarama Palu | Multicultural Education, Conflict Resolution |
| **M. Muhsin, Anjar Kususiyanah, Muh. Maksum** | Religious Moderation in Indonesian Islamic Universities: Policy Implementation and Identity Formation at IAIN Ponorogo | 2024 | Ascarya: Journal of Islamic Science, Culture, and Social Studies | Indonesia | Institut Agama Islam Negeri Ponorogo | Higher Education, Religious Moderation |
| **Dwi Afriyanto, Anatansyah** | Transformation of Islamic Religious Education in the | 2024 | Jurnal Pendidikan Agama Islam | Indonesia | Universitas Islam Negeri Sunan Kalijaga, | High School Education, |

| Ayomi Anandari, Sukiman | Context of Multiculturalism at SMA Negeri 9 Yogyakarta | | | | Universitas Pertahanan Republik Indonesia | Multicultural Education |
|---|---|---|---|---|---|---|

**Table 4. Article in 2025**

| Authors | Title | Year | Journal | Country | Author Affiliation | Subject or Educatonal Level |
|---|---|---|---|---|---|---|
| M. Nurul Ikhsan Saleh | Perceptions of Pesantren Leaders Towards Islamic Moderation Approaches in Combating Radicalism | 2025 | Cogent Arts & Humanities | Indonesia | Faculty of Islamic Studies, Universitas Islam Indonesia | Islamic Education, Religious Moderation |
| Akhmad Sirojuddin, Maskuri, Junaidi Ghoni | Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education | 2025 | Nazhruna: Jurnal Pendidikan Islam | Indonesia | Universitas Islam Malang, Universitas KH Abdul Chalim | Higher Education, Islamic Boarding Schools, Multicultural Education |
| Muhajir Muhajir, Umi Kultsum, Moh. Miftachul Choiri, Siti Mustonah, Heramb Kulkarni, Abdul Karim | Integrating Multicultural Values to Foster Tolerance and Inclusivity in Islamic Religious Education | 2025 | Jurnal Pendidikan Islam | Indonesia | Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo, Universitas Muhammadiyah Cirebon | Islamic Religious Education, Multicultural Education |
| Paisun, Maskuri, Junaidi Mistar | The Kiai's Leadership in Harmonizing Chinese-Muslim Relations through Multicultural Islamic Education | 2025 | Munaddhomah: Jurnal Manajemen Pendidikan Islam | Indonesia | Universitas Annuqayah, Universitas Islam Malang | Islamic Education, Leadership, Multicultural Education |
| Muhammet Yurtseven, Fatih Çınar, Yunus Emre Akbay, Alaeddin Tekin | The Qurʾān Teaching Activities of Jaʿfarī Communities in Türkiye: An Analysis from the Perspective of Instructors | 2025 | Religions | Turkey | Suleyman Demirel University, University of Ankara | Islamic Education, Religious Education |
| Muhammad Fahmi, Muhammad Adib Nuruzzaman, Masdar Hilmy, Hanik Yuni Alfiyah, Nadlir, Nor Azni Abdul | Multicultural Islamic Education as Strategy for Strengthening Social Cohesion in Islamic School | 2025 | Nazhruna: Jurnal Pendidikan Islam | Indonesia | Universitas Islam Negeri Sunan Ampel, Universitas Sunan Giri Surabaya, Universiti Putra Malaysia | Islamic Education, Social Cohesion, Multicultural Education |

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| Aziz, Lilik Huriyah | | | | | | |
|---|---|---|---|---|---|---|

Table 1, Table 2, Table 3, and Table 4 presented illustrate various studies that examine the topic of Islamic religious education, with a special focus on multicultural education and religious moderation, as well as their application in the context of a pluralistic society. Most of the articles on this list are from Indonesia, reflecting the great concern for the integration of multicultural values in Islamic religious education in the country. For example, M. Nurul Ikhsan Saleh examines the views of Islamic boarding school leaders in Indonesia on Islamic moderation as an approach to combat radicalization, showing the relevance of Islamic religious education to the social challenges facing Indonesia (Saleh, 2025). Other research such as that conducted by Muhammad Fahmi and his colleagues highlights how Islamic education can strengthen social cohesion through the teaching of multicultural values in Islamic schools in Indonesia (Fahmi et al., 2025).

However, it is interesting to note that not only Indonesia is involved in this study, but also other countries that raise similar issues. For example, Dina El Omari who examines the importance of an interfaith hermeneutic approach in reading the Qur'an with gender sensitivity in Germany (El Omari, 2024). This research shows that the application of Qur'anic hermeneutics in a gender context can open up space for a more inclusive and progressive interpretation, which is of course relevant to religious education in a multicultural society. In addition, Muhammet Yurtseven and his colleagues in Turkey also examined Qur'anic teaching activities in the Jaʿfarī community with the perspective of teachers who examine Islamic education with a more ethnic and sectarian approach in a multicultural society (Yurtseven et al., 2025).

Overall, these studies illustrate the importance of multicultural education and religious moderation in the context of Islamic education in Indonesia and other countries. In Indonesia, the role of Islamic boarding schools, Islamic colleges, and Islamic basic education is very important in building multicultural awareness (Sirojuddin & Ghoni, 2025). In contrast, articles from Germany and Turkey offer different perspectives that enrich understanding of how Islamic religious education can be viewed and applied in diverse societies.

Thus, although most of this research comes from Indonesia, other countries such as Germany and Turkey have contributed important studies that provide a global dimension in discussing issues of multicultural education, religious moderation, and the implementation of Qur'anic values in a pluralistic society. This research is not only important in an academic context, but also makes a significant contribution to efforts to address social and educational challenges in an increasingly diverse society.

## 4.1. The Interpretation of the Qur'an can Provide a Philosophical Basis for Multicultural Education

The interpretation of the Qur'an, as an interpretation of Islamic holy texts, plays an important role in formulating the philosophical basis of multicultural education. Through contextual and reflective interpretation, the Qur'an provides ethical values that are highly relevant in building an inclusive and diverse education system. Various studies have shown that the teachings in the Qur'an provide a philosophical foundation that can be translated into multicultural educational practices in various contexts, both in Indonesia and in other countries.

One of the central values in multicultural education that can be found in the interpretation of the Qur'an is the concept of rahmatan lil-'alamin (mercy for all nature), which emphasizes the principle of compassion and respect for all beings, without exception. In Fahmi's research on multicultural Islamic education, it highlights how these values are used to build social cohesion between Muslim and non-Muslim communities in Bali and Southern Thailand. They state that rahmatan lil-'alamin, along with the rejection of violence, is the philosophical basis for education that promotes peace and mutual respect (Fahmi et al., 2025). This value, which is contained in the teachings of the Qur'an, is not only relevant for religious education but also for creating an inclusive and harmonious learning space in a pluralistic society.

Furthermore, in the context of religious moderation, Saleh identified that Islamic moderation, which is rooted in the interpretation of the Qur'an, is the key to countering radicalization and extremism.

The concept of al-wasatiyyah (moderate) in Qur'anic interpretation provides a solid foundation for multicultural education that emphasizes balance, justice, and peace. Education built on these values will lead to an attitude that not only tolerates differences but also actively works to unite different groups in social harmony (Saleh, 2025). This shows that the interpretation of the Qur'an that prioritizes moderation can be translated into a broader philosophical basis for multicultural education.

The emphasis on justice and equality in the teachings of the Qur'an is also an important foothold in formulating a multicultural educational philosophy. In his research M. Amin Abdullah on the interfaith religious literacy program, shows how the Qur'an provides a strong ethical basis for interreligious coexistence, where the principles of shared future and common good are the main framework (Abdullah, 2024). Interpretations that refer to these principles open up opportunities for education that teaches more universal human values and emphasizes the importance of global solidarity.

In addition, the concept of respect for diversity taught in the Qur'an also strengthens the philosophical basis of multicultural education. Research by Azkiya shows how values such as 'adl (justice), qist (equality), and ta'aruf (knowing each other) are translated in the design of the Islamic education curriculum. These values are integrated into e-modules that teach tolerance and democracy to students in primary schools (Abdullah, 2024). This illustrates that even though Qur'anic verses are not always explicitly mentioned, they still work as an ethical horizon that directs the design of inclusive educational content.

In addition, the interpretation of the Qur'an can open up space for inclusive social interaction despite sharp theological differences. They show how the Kiai in Indonesia use the interpretation of the Qur'an to unify the differences between the Muslim and non-Muslim communities in Madura, by distinguishing between an exclusive creed and an inclusive muamalah (Rusydiana et al., 2022). This approach provides the philosophical basis that Qur'anic multicultural education can facilitate dialogue between cultures and religions while maintaining fundamental theological beliefs.

Overall, the Qur'anic interpretation provides a solid philosophical basis for multicultural education by emphasizing the values of inclusivity, justice, compassion, and respect for diversity. From this, Islamic religious education can form individuals who are not only tolerant but also active in creating social harmony in a pluralistic society. Therefore, the interpretation of the Qur'an provides not only spiritual guidance but also a moral and ethical framework that can be applied in multicultural education in various walks of life.

## 4.2. The Role of Hermeneutics Approaches in Interpreting Qur'anic Values in the Context of Multicultural Education

The hermeneutic approach plays a very important role in interpreting Qur'anic values in the context of multicultural education. Hermeneutics, as the art and theory of text interpretation, allows for a more contextual and relevant understanding of the Qur'an to the social challenges faced by pluralistic societies. In the context of multicultural education, hermeneutics provides space for a more inclusive and in-depth interpretation of the teachings of the Qur'an, which in turn can be translated into an educational curriculum that supports diversity and tolerance.

One of the contributions of hermeneutics in multicultural education can be seen in the study conducted by Fahmi who used a contextual hermeneutic approach to apply Qur'anic values in education in the Bali and Southern Thailand regions (Fahmi et al., 2025). They show that the Qur'an is not only understood textually, but also translated into a curriculum strategy that includes the use of regional languages and interfaith teaching. This suggests that contextual hermeneutic approaches help create curricula that can bridge identity and cultural differences, as well as build social cohesion among diverse societies.

Saleh underlined the importance of the "interpretive framework" used by pesantren leaders in dealing with radicalization (Fahmi et al., 2025). The practical hermeneutics applied by Kiai not only serves as a conveyor of the text, but also as an interpreter who adapts the meaning of certain verses, such as verses about jihad and loyalty, to the broader social context. This suggests that multicultural education based on Qur'anic values requires a hermeneutic approach that blends texts with local experiences. Thus,

the interpretation of the Qur'an can be adapted to overcome radicalism and extremism through education that encourages moderation and tolerance.

The hermeneutic approach also plays a role in integrating the concepts of plurality and inclusivity in education. El Omari develops a gender-sensitive interreligious hermeneutics, in which the story of Queen Saba' in the Qur'an is read cross-book with a more progressive ethical dimension (El Omari, 2024). By highlighting interfaith figures as ethical role models, this approach shows how Qur'anic hermeneutics can provide a philosophical basis for education that respects religious and gender plurality, as well as correcting patriarchal bias and exclusivism in classical interpretation.

Azkiya also described how Qur'anic hermeneutics can be applied in the design of multicultural education curriculum. They show that values such as tolerance, democracy, equality, and justice, which are reflected in the teachings of the Qur'an, are translated into indicators, content, and activities in Islamic education e-modules (El Omari, 2024). Using a curricular hermeneutic approach, the Qur'an is not only understood within the framework of the text, but also adapted to learning needs that support multicultural attitudes from an early age.

In addition, Djamaluddin highlighted the application of critical-emancipatory hermeneutics in the teaching of Islamic religious education at universities. In this approach, Qur'anic verses are used to read the structures of violence and discrimination in society (Djamaluddin et al., 2024). Thus, hermeneutics becomes a tool to free students from radical and narrow understandings, as well as to change their perspective on social diversity, making it relevant to the goal of multicultural education that builds harmony between groups.

In Muhajir's research, Qur'anic values that teach rahmatan lil-'alamin and inclusivity are integrated with Banks' framework of content integration and prejudice reduction (Muhajir et al., 2025). This shows that Qur'anic hermeneutics can be connected with Western educational theory, creating a multicultural educational philosophy that is dialogical between Islamic traditions and global education.

Thus, the hermeneutic approach not only provides a deeper understanding of Qur'anic texts, but also helps integrate those values in an education that encourages tolerance, inclusivity, and respect for diversity. Through a hermeneutic approach, multicultural education based on Qur'anic values can be adapted to the social and cultural challenges faced by society, making it more relevant and applicable in a pluralistic global context.

## 5. CONCLUSION

Multicultural education has a very important role in building a harmonious and inclusive society, especially in countries with cultural, religious, and ethnic diversity such as Indonesia. Although multicultural education has begun to be accepted in various curricula, the main challenge faced is how to integrate Islamic values that are inclusive of cultural diversity in Islamic religious education. A hermeneutic approach in Qur'anic interpretation can provide a strong philosophical basis for supporting multicultural education, by emphasizing values such as justice, equality, compassion, and respect for diversity.

Through contextual and reflective interpretation, the Qur'an can provide relevant ethical principles to create a more inclusive and respectful education system. Hermeneutics plays an important role in understanding and applying Qur'anic values in education that promotes tolerance, religious moderation, and inclusivity. By developing a broader and systematic hermeneutic approach, Islamic religious education can play a greater role in creating a peaceful and harmonious society in the midst of diversity.

**Ethical Approval**

Not Applicable

**Informed Consent Statement**

Not Applicable

**Authors' Contributions**

VNV contributed to the conceptualization of the study, research design, systematic literature review, data analysis, and drafting of the manuscript. AS contributed to the development of the theoretical framework and validation of the analysis. S contributed to the refinement of the philosophical and educational perspectives and critical review of the manuscript. ANAN contributed to data screening, synthesis of literature, and manuscript revision. MBA contributed to the discussion of hermeneutic approaches and provided scholarly input for improving the academic rigor of the manuscript.

**Disclosure Statement**

No potential conflict of interest was reported by the author(s).

**Data Availability Statement**

The data presented in this study are available on request from the corresponding author due to privacy reasons.

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