



Reasoned Pluralism: Al-Rāzī's Rationalist Exegesis and an Endogenous Foundation for Multicultural Moral Education in Indonesia

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ABSTRAK

Keberagaman yang mencakup etnis, agama, bahasa, budaya, tradisi dan lainnya di tengah masyarakat wajib dirawat dengan baik agar tidak berpotensi polarisasi dan menjadi sumber konflik. Penelitian ini merupakan kajian kualitatif yang menganalisis konsep pendidikan multikultural dalam perspektif tafsir tarbawi menurut pemikiran al-Rāzī dalam tafsirnya, Mafātiḥ al-Ghaib, dan mengungkapkan relevansi konsep pendidikan multikulturalnya tersebut dengan penguatan pendidikan akhlak yang moderat di Indonesia saat ini. Penelitian ini berusaha menganalisis isi konten pada empat ayat dalam QS. Al-Hujurāt (49):13, QS. Al-Baqarah [2]: 256, QS. Ar-Rūm [30]: 22, dan QS. Al-Mumtahanah [60]: 8. Hasil penelitian menunjukkan bahwa (1) konsep pendidikan multikultural dalam al-Rāzī adalah kesetaraan dan toleransi, keadilan universal, tujuan taaruf dan kompetisi, dan kebebasan beragama dan rasionalitas, (2) Relevansi konsep pendidikan multikulturalnya tersebut dengan penguatan pendidikan akhlak moderat di Indonesia adalah dengan pembentukan karakter moderat, memperkuat akhlak toleransi dan anti radikalisme, dan pengembangan kurikulum pendidikan akhlak. Penelitian ini merekomendasikan epistemologis yang kuat dari sumber normatif dan sumber regulasi nasional, ontologis yang dalam tentang halikat multikular, dan aksiologis besar dalam pendidikan akhlak mulia yang adaptif dan relevan serta membawa manfaat besar bagi semuanya.

ABSTRACT

Diversity encompassing ethnicity, religion, language, culture, traditions and other aspects within society must be carefully nurtured so that it does not lead to polarisation or become a source of conflict. This study is a qualitative analysis of the concept of multicultural education from the perspective of *tarbawi* exegesis, based on the thought al-Rāzī in his exegesis, *Mafātiḥ al-Ghaib*, and to highlight the relevance of this concept of multicultural education to the promotion of moderate moral education in Indonesia today. This study seeks to analyse the content of four verses in Surah Al-Hujurat (49):13, Surah Al-Baqarah [2]:256, Surah Ar-Rūm [30]:22, and Surah Al-Mumtahanah [60]:8. The research findings indicate that (1) the concept of multicultural education in al-Rāzī encompasses equality and tolerance, universal justice, the objectives of mutual understanding and competition, and freedom of religion and rationality, (2) the relevance of these concepts of multicultural education to the strengthening of moderate moral education in Indonesia lies in the formation of a moderate character, the reinforcement of moral values of tolerance and anti-radicalism, and the development of a moral education curriculum. This study recommends a robust epistemological framework drawn from normative sources and national regulatory frameworks, a profound ontological understanding of the nature of multiculturalism, and a comprehensive axiological approach to moral education that is adaptive, relevant, and brings significant benefits to all.

KATA KUNCI

Pendidikan Multikultural;
Tafsir Tarbawi; Pendidikan
AKhak

KEYWORDS

Multicultural Education;
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A. Introduction

The Qur'an contains many verses that discuss multiculturalism. Multiculturalism is a condition in which various ethnic, cultural, religious, tribal, and other groups live together in a society or community, adopting a way of life based on mutual respect and acceptance of existing differences and diversity. This certainly goes beyond merely living together, coexisting, or being neighbors; it also involves acknowledging existing differences and diversity, thereby fostering a strong sense of brotherhood among the people. The Qur'an serves as the normative source affirming this principle, as Allah states in His words: "O mankind, indeed We have created you from a male and a female and made you into "nations and tribes so that you may come to know one another. Indeed, the most honorable among you in the sight of Allah is the one who is most righteous among you. Indeed, Allah is All-Knowing and All-Aware." (QS Al- Hujurat [49]:13).

This verse is addressed to humanity (*Yā Ayyuha al-Nās*). According to Ibn Kathīr, he explains that all humans are descended from a single pair of ancestors (Adam and Eve), and there is no honor or superiority based on tribe, color, skin, or lineage. Piety (*atqākum*) is the sole measure of human honor in the sight of Allah. This indicates that every person fundamentally possesses the potential for goodness; any changes are due to the influence of other factors. According to al-Marāghī, getting to know one another leads to mutual assistance. In this verse, al-Jazāirī implicitly points to the foundation of social equality and the dignity of humanity. Meanwhile, as-Suyūṭī states that this verse prohibits distinctions based on social status and race, a prohibition that dates back to the time of the Prophets.¹

The basis for national regulations can be found in Ministry of Education and Culture Regulation No. 37 of 2018, which mandates the integration of the value of tolerance and is supported by Pancasila and Bhinneka Tunggal Ika, as well as by Law No. 20 of 2003: Non-discriminatory education demonstrates that the Indonesian people recognize diversity. Multiculturalism in Indonesia is rooted in a long history of inter-ethnic and inter-religious interaction, spanning from the era of Hindu-Buddhist kingdoms through Dutch colonialism to independence. Article 29 of the 1945 Constitution guarantees freedom of religion, while "Bhinneka Tunggal Ika" serves as a motto reflecting unity in diversity. However, in educational practice, this diversity often becomes a source of tension.

It is important to note that Indonesia is a diverse nation founded on the philosophy of Pancasila and the motto "Bhinneka Tunggal Ika." This richness is reflected in the plurality of ethnic groups, religions, races, and social groups (SARA). On the one hand, this diversity is a blessing and holds great potential for civilization. However, at the same time, this very diversity is often exploited as a source of problems, social conflict, radicalism, and intolerance that threaten a nation's cohesion and national

¹ Imām Ibn Kathīr, *Tafsīr Ibn Kathīr (Tafsīr al-Qur'an al-Adhīm)*, (Beirut: Dār al-Fikri, 1992 CE/1412 AH), Vol. VII, 370–372. Ahmad Mustafā al-Marāghī, *Tafsīr al-Marāghī*, (Egypt: Maktabah Mustafā al-Bābī al-Halabī, 1950) Vol. VI, 158–160; Wahbah al-Zuhailī, *Tafsīr al-Munīr*, (Egypt: Dār al-Fikr al-Mu'āshir / Dār al-Syurūq, 2015), Vol. Abu Bakar al-Jazāirī, *Aisar Al-Tafāsīr*, (Egypt: Maktabah al-'Ulum wa al-Ḥikam, 2028), Vol. V, 2018, 278–280, and al-Suyūṭī, *al-Dār al-Mansūr*, (Lebanon: Dār al-Fikr, n.d.) Vol. VII, 574–577

unity.² Such issues are further exacerbated by the rapid flow of information on social media, which tends to fuel polarization and sectarianism.³ Although harmony has been fostered and interfaith dialogue has taken root, various challenges remain.⁴

To address these challenges, multicultural education has emerged as the most relevant and strategic educational tool. This is because multicultural education is not merely the transfer of knowledge, but an educational philosophy aimed at instilling core values such as mutual respect, inclusivity, appreciation for diversity, social empathy, and justice.⁵ Multicultural education seeks to produce students who are not only intellectually intelligent but also possess strong social character and are able to live harmoniously amidst differences. Therefore, research seeking the epistemological foundations of multicultural education from valid Islamic sources is urgently needed and highly relevant for the sustainability of national integration.

In practice, although Islamic Religious Education (PAI) and moral education are required subjects, their implementation in schools and madrasahs still predominantly emphasizes ritual worship and personal ethics. The content of the PAI curriculum often falls short in presenting an inclusive and contextual religious interpretation of the reality of diversity.⁶ As a result, there is a gap between ideal religious teachings and intolerant social practices. In reality, when a person's spirituality is sound, their multicultural understanding is likewise sound. Indeed, multicultural awareness cultivated through strong spirituality can give rise to "selfless multiculturalism" an authentic multicultural attitude.⁷

Theoretically, efforts to deepen an understanding of multicultural values in Islam tend to rely on contemporary exegesis (such as Tafsir Al-Mishbah), while in-depth exploration of the philosophically rich classical exegetical tradition such as the works of al-Rāzī remains limited, especially when linked in detail to the framework of moral education and the Tafsir Tarbawi approach. This lack of a solid classical foundation makes arguments for multiculturalism vulnerable to being viewed as an external idea or merely a reactive response.

From the perspective outlined above, the tarbawi approach to exegesis is therefore a very important approach to this issue. The tarbawi approach focuses on exploring educational meanings and

² Meike Imbar and Romi Mesra, "The Role of Multicultural Education in Fostering Social Harmony in Indonesian Society," *Journal of Social Science Education* 1, No. 3 (2024): 98–105. <https://doi.org/10.64924/tahd9f14>

³ R, Alfiana Af'idah, Hakim, L., Nasikh, M., & Marwah, R. S. (2024). *The Actualization of Wasathiyah Islamic Educational Values in Maintaining Social Harmony in the Multicultural Village of Pait*. *TARBAWI Journal* 14, No. 1 (2024): 39–62. <https://jurnal.alfithrah.ac.id/index.php/tarbawi/article/view/708>.

⁴ Momy Hunowu, et.al, "Religious Pluralism in Muslim-Majority Countries: Comparing Gorontalo, Indonesia and Negeri Sembilan, Malaysia," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 49. No. 1 (2025): 222-247. <http://dx.doi.org/10.30821/miqot.v49i1.1350>

⁵ Banks, J. A., **Cultural Diversity and Education: Foundations, Curriculum, and Teaching** (New York: Routledge, 2024), 30.

⁶ Riyuzen Praja Tuala, Rizkya Fathiatul Aini, and Suria Darma, "Implementation of Multicultural Learning to Build the Character of Students at MTs Assyifa Karang Sari," *ADAARA: Journal of Islamic Education Management* 15, No. 1 (2025): 73–82. <https://doi.org/10.30863/ajmpi.v15i1.8049>

⁷ Saepudin Mashuri, et.al, "Spiritual Base of Pesantren for Building Multicultural Awareness in Indonesia Context," *Jurnal Ilmiah ISLAM FUTURA* 24, No. 1 (2024):1-20. <https://doi.org/10.22373/jiif.v24i1.17141>

the embodiment of good moral character in the Holy Qur'an.⁸ Applying an educational lens to classical exegesis provides a foundation for moral education that is not only normative but also possesses massive transformative power.

The researcher chose this research title because there are at least three crucial factors for developing effective educational solutions, namely: (1) a focus on the thought of al-Rāzī (d. 606 H). He was a great exegete, known for his major work *Mafātīḥ al-Ghaib*. This exegesis is characterized by a rational approach known as the *aqālī* (rational) method and a strongly dominant philosophical orientation. In his approach to interpreting the Quran, he adopted a strong rational and theological perspective, as he believed this could establish a solid philosophical foundation regarding the return of all humanity to the same fitrah and the concept of diversity as one of *the sunnatullah* (laws of nature).⁹ This line of thought is crucial and useful for preventing narrow, purely doctrinal, dogmatic, and textualist thinking, which is the root of intolerance; (2) The integrative approach. Tarbawi exegesis is employed in this study as a methodological tool. The analysis will be conducted using the *bil ra'yi* method of exegesis to uncover al-Rāzī's rational *ijtihad*, and the *bil ma'tsur* method to establish its normative foundation. This integration yields a concept of ethics rooted in sacred texts (Tafsir), oriented toward education (Tarbawi), and aligned with social ethics (Multicultural), and (3) its relevance to moral education. The ultimate goal of this research is not only to understand the exegesis but also to explore the practical implications of al-Rāzī's thought that can be realized, internalized, incorporated, and integrated into the curriculum and pedagogy of Ethics Education in Indonesia. In this way, it constitutes a concrete step toward shaping students' character so that they are open-minded and prepared to face the obstacles and challenges of diversity in their environment.

This study offers two main novelties that distinguish it from previous research, namely: first, the synthesis of three innovative main components that have not been extensively studied; (1) the tarbawi interpretive perspective; adopting and utilizing an educational (tarbawi/educative) approach as the primary lens; (2) the thought of al-Rāzī; which centers on the thought of classical scholars rarely linked to issues of multiculturalism; and (3) specific relevance to character education in Indonesia: linking the results of exegetical research to the formulation of the Islamic religious education curriculum and the pedagogy of character education in Indonesia. Second, the epistemological-curricular contributions of this research offer a dual contribution, namely: (1) an epistemological-(theoretical-philosophical) contribution to multicultural education drawn from classical Islamic sources, and (2) a conceptual model

⁸ Mustaqim, A., *Metode Penelitian Tafsir: Tafsir Tematik, Hermeneutika, dan Tarbawi*. (Yogyakarta: Idea Press, 2023), 102.

⁹ Husna Maulida, and Bashori, "Kajian Kitab Tafsir Mafātīḥ Al-Ghaib Karya Fakhruddin Al-Rāzī". *JIQSI : Jurnal Ilmu Al Qur'an Dan Studi Islam* 2, No.2 (2024): 121-140. <https://doi.org/10.64341/jiqsi.v2i2.26>.

of curricular relevance for the development of an open, transparent, and transformative moral education curriculum.¹⁰

Thus, this study is expected to make an original scholarly contribution to the field of Tarbawi exegesis and serve as an important reference for the development of moral education curricula in Indonesia. Based on the background described above, the researcher is interested in conducting a study titled "Reasoned Pluralism: Al-Rāzī's Rationalist Exegesis and an Endogenous Foundation for Multicultural Moral Education in Indonesia"

The scope of this research is extremely diverse; given the vast spectrum of Islamic education, this study must be narrowed to ensure it remains focused and well-directed. Therefore, in this study, the author limits the issues to be examined solely to multicultural education from the perspective of tarbawi exegesis of QS. Al-Ḥujurāt [49]:13, QS. Ar-Rūm [30]:22, Al-Baqarah [2]:256, and Al-Mumtaḥanah [60]:8, which examines al-Rāzī's thought in his exegesis "*Mafātiḥ Al-Ghaib*." This includes a discussion of the concept of multicultural education according to al-Rāzī in that exegesis and the relevance of that concept to the strengthening of a moderate moral education curriculum. In this study, the author employed a qualitative research method, specifically *library research with a content analysis* approach, as described at. This involved applying content analysis to the four verses mentioned above, which are found in the exegesis *Mafātiḥ al-Ghaib* by al-Rāzī. Qualitative research is a research method that can be used to explore and delve into meanings derived from human experiences or social issues education curriculum in Indonesia today.¹¹

The data sources used in this study are primary and secondary data sources. It should be noted that primary data sources are the first sources, namely, obtained directly from the research subjects or objects.¹² Specifically the four interpretations of al-Rāzī. Meanwhile, secondary data sources are data obtained from secondary sources, namely literature reviews such as books, journals, articles, theses, dissertations, and so on, that are related to the research object namely, the ethics of moderate educators in tarbawi exegesis studies regarding the verses of tawassuth. The data analysis techniques employed include data reduction, data display, and drawing conclusions.

B. The Concept of Multicultural Education from the Perspective of Tarbawi Exegesis Based on the Thought of Fakhruddin Al-Razi in His Exegesis Mafātiḥ Al-Ghaib.

After reading the book Tafsir Mafātiḥ Al-Ghaib regarding the four verses above, which are the focus of the author's research, the author found that there are four concepts of multicultural education

¹⁰ Siregar, R., & Hasan, T., *Novelty dalam Kajian Tafsir Tarbawi Kontemporer dan Relevansinya*. (Yogyakarta: Pustaka Pelajar, 2025), 15.

¹¹ Basrowi and Suwandi, *Understanding Qualitative Research*, (Jakarta: PT. Rineka Cipta, 2009), 25.

¹² Johni Dimiyati, *Educational Research Methodology and Its Applications*, (Jakarta: Prenada Media Group, 2026), p. 3

in al-Rāzī's thought as presented in his exegesis: equality and tolerance, universal justice, mutual understanding and competition, and religious freedom and rationality. The explanations are as follows:

1. Equality and Tolerance

This is in accordance with the following verse from Allah: *"O mankind, indeed We have created you from a male and a female. Then We have made you into nations and tribes so that you may come to know one another. Indeed, the most noble of you in the sight of Allah is the one who is most righteous. Indeed, Allah is All-Knowing and All-Aware."* (QS Al-Hujurat [49]:13). Al-Rāzī interprets this verse to mean that the call *"yā ayyuha al-nās"* (O mankind) is universal in nature; it is not directed at any specific religious group, nation, or tribe, but rather at all of humanity without exception.¹³

In this verse, al-Rāzī asserts that the creation of all human beings from a single original pair (Adam and Eve) constitutes the ontological foundation of human equality. The implication is that no single ethnic group, nation, or race is inherently superior to another, since all originate from the same source. Regarding the tendency of some people to take pride in their lineage, al-Rāzī offers a very sharp critical observation: that true nobility is determined solely by knowledge and good deeds, not by lineage.¹⁴

According to other exegetes, the interpretation is not much different; for example, Ibn Kathīr states that piety (at-taqwa) is the sole measure of honor in the sight of Allah. Meanwhile, al-Marāghī explains that *"li ta'ārafu"* ("to get to know one another") implies mutual assistance. In this verse, al-Jazairi implicitly points to the foundation of social equality and the dignity of humanity. Meanwhile, As-Suyutī states that this verse prohibits distinctions based on social status and race, a prohibition that dates back to the time of the Prophets.¹⁵

Al-Rāzī also elaborates on the meaning of *"inna akramakum 'indallahi atqakum"* (Indeed, the most noble among you in the sight of Allah is the most pious) through two complementary approaches, namely:

- a. **Taqwa as Ikram (honor):** al-Rāzī states that taqwa refers to good deeds that stem from submission to Allah. This concept transcends all human differences; regardless of a person's ethnic identity, nationality, or language, what determines their honor in the sight of Allah is solely the quality of their taqwa.¹⁶

¹³ Al-Rāzī, *Mafātih al-Ghaib (al-Tafsīr al-Kabīr)*, (Beirut: Dār al-Fikr, 1401 H/1981 M), Juz VIII, 118: this surah al-Hujurat provides noble moral guidance to believers...reduced to being in two qualities of always being with the messenger of Allah or with Allah.

¹⁴ Fakhr al-Dīn al-Rāzī, *Mafātih al-Ghaib (al-Tafsīr al-Kabīr)*, Juz.VIII, 139.

¹⁵ Imām Ibnu Tafsīr, *Tafsīr Ibnu Katsīr*, Juz. VII, 370-372. Ahmad Musthafā Al-Maragī, *Tafsīr Al-Marāghī*, Juz VI, 207, h. 158-160, Wahbah Az-Zuhailī, *Tafsīr Al-Munīr*, Juz VI, 307-310, Abu Bakar Al-Jazāirī, *Aisar Al-Tafāsīr*, (Mesir: *Maktabah al-'Ulum wa al-Hikam*, 2028) Juz. V, 278-280, dan al-Suyuthī dalam *ad-Dār al-Mansur*, Juz. VII, 574-577

¹⁶ Al-Rāzī, *Mafātih al-Ghaib (al-Tafsīr al-Kabīr)*, Juz VIII, 139-140

- b. **Criticism of Lineage Fanaticism:** al-Razi cites a tradition that illustrates how dangerous it is to take pride in one's lineage without balancing it with good deeds. He states that a person of noble descent who is negligent in good deeds is actually of lower standing than an ordinary person who is diligent in worship and good deeds. This is a strong statement against discrimination.

Therefore, education oriented solely toward intellectual development, without spiritual cultivation, will result in an imbalance in the formation of human character.¹⁷ The concept of spiritual balance is also reflected in Al-Rāzī's emphasis on the importance of introspection (*muḥāsabah*). In the context of Islamic education, *muḥāsabah* can be understood as a process of self-reflection that helps learners develop moral awareness and personal responsibility.¹⁸ Ultimately, spiritual balance in Al-Razi's thought culminates in the shaping of individuals capable of integrating intelligence, faith, and social responsibility.¹⁹

From an interpretation of the verse above, it can be explained that al-Razi's view on multiculturalism is that human beings were created diverse, equal, in a state of equality, and varied. This is the *sunnatullah* and His destiny, which cannot be avoided. Human dignity lies in the degree of one's piety, and nothing else. Therefore, to preserve this diversity and equality, people must practice tolerance toward one another that is, by appreciating each other's differences, respecting those differences, and helping one another.

The educational implications of al-Razi's interpretation of this verse can be formulated as the following pedagogical principles: (a) education must recognize diversity (*syu'uban wa qaba'ila*) as a source of richness, not a threat; (b) the evaluation of students must not be influenced by their ethnic or tribal background or social status; (c) the standard of excellence in education is the quality of faith, piety, knowledge, morals, and deeds, not lineage.

2. Universal Justice

This is in accordance with the following verse from the Qur'an: "Allah does not forbid you from being kind and just toward those who do not fight you over religion and do not expel you from your hometowns. Indeed, Allah loves those who are just." (QS Mumtahanah [60]:8).

¹⁷ Ahmad Humaidi and Dian Erwanto, "The Construction of the Meaning of Al-Aql and Al-Qalbin Tafsir Mafatih Al-Ghaib" *Al-Shamela : Journal of Quranic and Hadith Studies* 3, No.2 (2025): 95-109. <https://doi.org/10.61994/alshamela.v3i2.1210>

¹⁸ Ihwan Fauzi, 'Pengawasan Pendidikan Dalam Perspektif Al-Qur'an Tinjauan Dari Perspektif Tafsir Mafatih Al-Ghaib Karya Fakhrudin Al-Razī, Al-Marsus: *Jurnal Manajemen Pendidikan Islam* 2, No..1 (2024): 62–74. <https://doi.org/10.30983/al-marsus.v2i1.8002>

¹⁹ Fauzi, "Etos Kerja dalam Tafsir Mafatih Al-Ghayb: Suatu Kajian Tafsir Ahkam Muamalah," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 24, No.2 (2022): 140-150. <https://doi.org/10.22373/substantia.v24i2.14617>

In this verse, al-Rāzī explains that it was revealed in response to a question from Asma bint Abu Bakr regarding how to treat her mother, who was still a polytheist and had come from Mecca to visit her in Medina.²⁰ Al-Rāzī emphasizes the word “tuqsithū (be just)” in a very broad sense. He states that al-qisth (justice) as referred to in this verse is justice that applies to anyone, including non-Muslims who are not hostile, not just to fellow Muslims. This is a strong affirmation that social justice in Islam is universal: it applies to anyone who is not hostile, regardless of their religion; justice is a universal obligation, not an exclusive right.²¹

This verse establishes a fundamental principle for coexistence with followers of other religions. The educational values derived from this verse include fairness and universal justice, benevolence, and the cultivation of harmonious relationships with those of different faiths, provided they do not display hostility. Given the multicultural nature of humanity, universal justice must be upheld and applied to everyone; this fosters tranquility and eliminates social discord.

According to al-Rāzī, who emphasizes the importance of a persuasive and argumentative approach when interpreting QS. An-Naḥl [16]: 125, the truth must be conveyed through wisdom, sound advice, and courteous dialogue. In his view, this method is more effective in shaping beliefs and character than a coercive approach that relies on pressure or threats. Therefore, moral education must prioritize dialogue as the primary means of guiding students.²²

The principle of non-coercion is also evident in al-Rāzī's concept of communication ethics. In his view, healthy social relationships are built through communication that respects human dignity, is courteous, and employs rational argumentation not through verbal abuse or psychological intimidation.

Furthermore, his respect for freedom of thought is evident in his interpretive method, which always presents various viewpoints before reaching a conclusion. In the context of education, this approach teaches that students need to be given the space to ask questions, discuss, and express their opinions.²³

It should be noted that, according to him, an ethic of non-coercion does not mean eliminating discipline, but rather placing awareness, responsible freedom, and respect for

²⁰ Fakhr al-Din al-Rāzī, *Mafāṭih al-Ghaib (al-Tafsīr al-Kabīr)*, Juz, VIII, 29, h. 304-305

²¹ Fakhr al-Din al-Rāzī, *Mafāṭih al-Ghaib (al-Tafsīr al-Kabīr)*, Juz.IX, h.304-305

²² Safdhinar Muhammad An Noor, 'Cyber Dakwahdi Media Sosial: Reinterpretasi Konsep Dakwah Dalam QS Al-Nahl Ayat 125 Perspektif Fakhruddin Al-Razi Di Kitab Mafatih Al-Ghaib', *Al-Misykah: Jurnal Kajian Al-Quran Dan Tafsir* 4, No.2 (2023): 179-205. <https://doi.org/10.19109/almisykah.v4i2.19701>

²³ Tatan Setiawan and Muhammad Panji Romdoni, "Analisis Manhaj Khusus Dalam Tafsir Mafatih Al-Ghaib Karya Al-Razi", *Jurnal Iman Dan Spiritualitas* 2, No.1 (2022): 49-60. <https://doi.org/10.15575/jis.v2i1.15829>

reason as the primary foundations of human character formation.²⁴ In the context of education, this view emphasizes that the relationship between educators and students must be built on a foundation of respect, trust, and ethical communication so that the process of internalizing values takes place consciously and voluntarily.²⁵

From an educational perspective, al-Rāzī's interpretation of this verse provides a strong foundation for social justice in multicultural education: (a) education must instill the principle of universal justice, not limited to one's own group alone, (b) al-birr (active goodness) must be a value instilled not merely refraining from discrimination, but actively doing good toward everyone, (c) clear boundaries teach a lesson in proportional justice that is not naïve.

3. The Goals of Ta'āruf and Competition

In interpreting the phrase "li ta'aarafū (so that you may come to know one another)" in Surah Al-Hujurat, verse 13, al-Rāzī states that there are two levels. First, ta'āruf at the level of identity recognizing each other's origins and backgrounds. Second, and more importantly, ta'aruf at the level of values involves mutual respect and finding the good in one another. Al-Rāzī notes that diversity in tribes and nations (syu'ūban wa qabā'ila) is not a source of division, but rather divine wisdom that makes it easier for people to get to know one another and interact. Diversity is God's design, not a mistake or a curse.²⁶ Allah says: Among His signs are the creation of the heavens and the earth, and the diversity of your languages and skin colors. Indeed, in that are signs for those who possess knowledge. (QS Ar-Rūm [30]: 22).

Al-Rāzī interprets this verse by beginning with a statement that is highly significant and intriguing from the perspective of multicultural education: diversity in language and skin color is not merely a sociological fact, but rather "āyat Allah" signs of God's power and wisdom that must be contemplated as he says: "Differences in language and skin color. As for the second point, differences in form refer to differences in appearance, such that even the speech of two siblings differs: when so-and-so speaks, it is so-and-so's voice. Human beings need the ability to distinguish."²⁷

The interpretation above explains that this statement is rich in meaning: the ability to distinguish is made possible precisely by the existence of differences. Diversity is the

²⁴ Albab Shodikin and Na'imah, "Pendekatan Nirkekerasan Dalam Manajemen Konflik Pesantren Menurut Tafsir Fakhruddin Ar-Razi," Pendas: Jurnal Ilmiah Pendidikan Dasar 10, No.3 (2025):255-269. <https://journal.unpas.ac.id/index.php/pendas/article/view/34133/17699>

²⁵ Abdullah Ghafur Hakim, Abu Bakar, and Nouval Fawzy Ameen, "Integrating Classical Qur'anic Exegesis and Modern Physiognomy: A Hermeneutical Analysis of Human Nonverbal Signals in Mafatih Al-Ghaib', *Journal of Quran and Tafseer Studies* 4, No.2 (2025): 711–732. <https://doi.org/10.23917/qist.v4i2.13306>

²⁶ Fakhr al-Dīn al-Rāzī, *Mafatih al-Ghaib (al-Tafsir al-Kabir)*, Juz.VIII, 138 dan Juz.V,112-116.

²⁷ Fakhr al-Dīn al-Rāzī, *Mafatih al-Ghaib (al-Tafsir al-Kabir)*, Juz.25, h.114-116.

condition that allows humans to recognize and understand one another and to compete with one another. This is a strong philosophical argument for ta'āruf.

According to al-Rāzī's interpretation of the above verse, "those who use reason and knowledge are able to view religion as a sign of Allah's greatness, not as a threat." It is here that people of sound mind possess good and healthy intellectual ethics. In many of his discussions, he not only explains the literal meaning of the verse but also seeks to uncover the philosophical and rational dimensions contained within it.²⁸ The moral education offered must foster intellectual openness and an attitude of respect for knowledge from various legitimate sources.²⁹

In the context of contemporary education, al-Rāzī's thoughts on intellectual ethics provide a strong foundation for the development of higher-order thinking skills. Students are not only encouraged to memorize knowledge but also to analyze, evaluate, and develop new ideas responsibly.³⁰

With sound judgment, people are able to get to know one another (ta'āruf) in a positive way and compete with one another to improve their skills and competencies. As a result, their understanding of their faith becomes increasingly refined and mature.

Al-Rāzī's interpretation of this verse provides a strong theological foundation: diversity is not merely a social fact that must be tolerated, but is *a sign from God* that must be reflected upon and appreciated. Implications for multicultural education: (a) diversity must be positioned as a source of learning, not a source of problems; (b) a multicultural curriculum must encourage students to reflect on and be grateful for diversity; (c) the ability to appreciate differences is a sign of intellectual maturity (*'ilm*), not merely passive tolerance; (d) since we are people of faith, the goal of ta'āruf (getting to know one another) must be pursued and implemented in real life, because the essence of diversity is, in fact, ta'āruf, not division; and (e) since human beings possess diverse potentials, abilities, and characteristics, each individual is encouraged to develop that potential by competing in good deeds (*fastabiqu al-khayrāt*), without using differences in ability as a basis for judging the worth of one person over another.

²⁸ Husna Maulida and Bashori, 'Kajian Kitab Tafsir Mafatih Al-Ghaib Karya Fakhru al-Din Al-Razi, *JIQSI: Jurnal Ilmu Al Qur'an Dan Studi Islam* 2, No.2 (2024): 121-140. <https://doi.org/10.64341/jiqsi.v2i2.26>

²⁹ Abd Hamid and others, 'Karakteristik Metodologis Tafsir Mafatih Al Ghaib: Pendekatan Rasional, Teologis, Dan Saintifik Dalam Penafsiran Al-Qur'an', *Quranina: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, No.2 (2025): 55-65. <https://jurnalalkhairat.org/ojs/index.php/qurania/article/view/1172>

³⁰ Aduin Alijaya and others, 'Corak Pendidikan Teologis Dalam Tafsir Al-Kabir Wa Mafatih Al-Ghaib', *Al-Ibanah: Jurnal Keislaman, Kemasyarakatan, Dan Pendidikan* 10, No.1 (2025): 93-103. <https://doi.org/10.54801/1banah.v10i1.494>

4. Religious Freedom and Rationality

This is in accordance with the following verse from the Qur'an: *"There is no compulsion in (adhering to) religion (Islam); indeed, the right path has become distinct from the path of error. Whoever rejects the Taghut and believes in Allah has indeed grasped the most trustworthy handhold."* (QS. al-Baqarah [2]:256).

Al-Razi interprets this verse by presenting three main opinions regarding the meaning of *"laa ikraha fi al-dīn* (there is no compulsion in religion)" and offers a very incisive critical analysis, namely:³¹ *First Opinion*: Al-Rāzī cites al-Qaffāl's view, which states that this verse means that Allah does not establish matters of faith through coercion and compulsion (*al-ijbaar wa al-qasr*), but rather through the presentation of convincing arguments and evidence. Coercion can only produce outward submission, not authentic faith from the depths of the heart. *The second opinion* states that *"laa ikraha (there is no compulsion)"* means that forcing faith upon non-believers is not valid under Sharia law, because faith requires awareness and free choice. Al-Rāzī considers this to be an overly narrow interpretation. *The third opinion* holds that this verse applies specifically to the People of the Book who are not forced to convert to Islam, provided they are willing to pay the jizyah (tribute). Al-Razi records this opinion but emphasizes that the spirit of the verse is far broader than merely the law of jizyah.

From these three opinions, it follows that the fundamental principle is that authentic faith requires freedom. The most significant point from an educational perspective is al-Rāzī's explanation of why coercion contradicts the essence of faith; he states: The evidence has become apparent and the proofs have been made clear, and what "remains after that is only the path of coercion, compulsion, and forcing one to adopt a religion".and this is impermissible because it in the obligation *"The arguments have become clear and the evidence has been made evident, and if the only remaining option is to resort to coercion and intimidation in matters of religion, then that is not permitted because it contradicts the essence of taklif (voluntary moral obligation)."*³²

Al-Rāzī's argument is highly philosophical: faith is a moral act (*taklīf*) that is meaningful only if performed consciously and of one's own free will. Coercion, on the contrary, destroys the very value of faith itself. This is what modern thought refers to as moral autonomy a principle that forms the foundation of human rights in matters of religion. This is the basis of the ethical principle against coercion, and we must not force others to convert to the religion we practice.

³¹ Fakhr al-Dīn al-Rāzī, *Mafātih al-Ghaib (al-Tafsīr al-Kabīr)*, Vol.VII, 15-17

³² Fakhr al-Dīn al-Rāzī, *Mafātih al-Ghaib (al-Tafsīr al-Kabīr)*, Vol.VII, 16

Al-Rāzī's educational philosophy on ethics, as presented in *Mafātih al-Ghaib*, cannot be separated from the nature of his exegesis, which integrates revelation, reason, philosophy, and Islamic theology. In his view, reason is a gift from God that serves to understand the truth, distinguish between good and evil, and guide humanity toward moral perfection. Therefore, according to him, ethics is not merely the cultivation of good behavior, but rather the process of shaping human beings capable of using their reason correctly within the framework of divine guidance.³³

Ibn Kathīr explains this verse to mean that one should not force anyone to convert to Islam. Meanwhile, M. Alī As-Shabūnī explains that his interpretation is not significantly different from that expressed by Ibn Kathīr. There is no compulsion in religion because the distinction between truth and falsehood, and between guidance and misguidance, is already clear.³⁴

The key point of this verse in the context of multicultural education is that God grants humans the freedom to choose a religion in accordance with their conscience and reason, though each choice carries its own consequences. This means that belief must arise from a rational thought process, not from external pressure. The implication is that tolerance is not merely a social policy, but stems from the conviction that God Himself has chosen the path of reasoning, not the path of coercion. Therefore, rationality serves as the foundation of tolerance.³⁵ Implicit in the verse above is intellectual ethics, meaning that humans must use their intellect in accordance with its proper function. The intellect serves not only to acquire knowledge but also as a means to know God, to think correctly, and to act responsibly.³⁶

One of the primary virtues of intellectual ethics, according to him, is a love of knowledge. Knowledge is the path to human perfection because through knowledge, a person can understand their true nature, come to know their Lord, and fulfill their role as God's vicegerent on Earth. A seeker of knowledge does not blindly follow the authority of another but must strive to understand the underlying basis of the arguments. This critical attitude serves as an important foundation for the development of a healthy and objective academic culture.³⁷

³³ Yasrul Ihza Saputra dan Nurushshobah, 'Peran Akal Dalam Al-Qur'an Dengan Pendekatan Rasional Dan Filosofis dalam Kitab Mafatih Al-Ghaib', *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsiran dan Pemikiran Islam* 6, No. 1 (2025): 346–362.

<https://doi.org/10.58401/takwiluna.v6i1.1962>

³⁴ Ibnu Katsīr, *Tafsīr Ibnu Katsīr*, Juz.1, h. 300, dan M. Ali As-Shābunī, *Shafwah Al-Tafāsir*, Juz.I, 230.

³⁵ Fakhr al-Dīn al-Rāzī, *Mafātih al-Ghaib (al-Tafsīr al-Kabīr)*, Vol.VII, 16

³⁶ Muhammad Rizqi Romdhon dan Masruchin Masruchin, 'Konsep Akal Menurut Fakhr Al-Razi Dalam Tafsir Mafatih Al-Ghaib', *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 13, No.2 (2023): 226–241.

<https://doi.org/10.36781/kaca.v13i2.487>

³⁷ Alam Tarlam, 'Studi Analisis Metodologi Tafsir Mafatih Al-Ghaybkarya Fakhruddin Al-Razi', *Al-Kainah: Journal Islamic Studies* 2, No.1 (2023): 46–68. <https://doi.org/10.69698/jis.v2i1.112>

Al-Rāzī's interpretation of this verse lays a solid philosophical foundation for tolerance in education: (a) education must not impose beliefs on students, but must present arguments and evidence that invite reflection, (b) the learning environment must provide space for freedom of thought and inquiry, (c) differences in belief must not be used as a justification for discrimination, since Allah Himself does not compel faith, and (d) as stated in the verse above, multicultural education embodies the ethical principle of refraining from coercing others to embrace a particular religion or other beliefs.

C. The Relevance of the Concept of Multicultural Education from the Perspective of Fakhru al-din al-Rāzī's Educational Exegesis in His Commentary *Mafātiḥ Al-Ghaib**, with an Emphasis on Strengthening Moderate Moral Education in Indonesia Today

The concept of multicultural education from al-Rāzī's perspective is one of the significant contributions to the body of Islamic educational thought that is relevant for addressing the various challenges faced by Indonesia's pluralistic society. Based on the results of the study and analysis of the aforementioned, it was found that the relevance of his concept of multicultural education to strengthening moderate moral education in Indonesia today is extensive, including the formation of a moderate character, the reinforcement of moral values of tolerance and anti-radicalism, and the development of a moral education curriculum. The explanation is as follows:

1. Fostering a Moderate Character

One of the key aspects of the concept of multicultural education, according to al-Rāzī, is its ability to foster a moderate character in students. A moderate character is an attitude that places a person in the middle ground—neither extreme nor excessive and enables them to treat the various differences in society fairly. In the context of Islamic education, a moderate character is known as *wasathiyah*, which emphasizes balance between spiritual, intellectual, social, and moral aspects.³⁸

Al-Rāzī's interpretation of Surah Al-Ḥujurāt [49]:13 indicates that differences in nationality and ethnicity are not a reason to belittle one another, but rather a means of getting to know one another (*ta'āruf*). According to al-Rāzī, all human beings originate from the same source of creation; therefore, there is no basis for anyone to feel superior simply because of their lineage, race, or specific group identity. A person's nobility in the sight of Allah is determined by their piety, not by the social identity attached to them.³⁹

³⁸ Ayu Rizkia Silviana & M. Nursikin, "Konsep Wasathiyah Islam dalam Konteks Globalisasi dan Pendidikan Multikultural." *Tadayyun: Journal of Religion, Social and Humanities Studies* 3, No. 1 (2025), 54. <https://garuda.kemdiktisaintek.go.id/documents/detail/5723094>

³⁹ QS. Al-Ḥujurāt (49):13; Kementerian Agama RI, *Al-Qur'an dan Terjemahannya* (2019); Fakhru al-Din al-Razi, *Mafatih al-Ghiyb*, penafsiran tentang kesetaraan manusia dan konsep *ta'āruf* dalam keberagaman.

This understanding has very important educational implications. Students need to be taught to view differences as something natural and part of the will of Allah SWT. When students understand that diversity is part of the way of Allah, they will grow into individuals who are not easily provoked by ethnic, religious, racial, and intergroup sentiments. Such an attitude is essential in Indonesia's multicultural society.⁴⁰ Furthermore, al-Razi explains that the purpose of diversity is to enable humans to gain knowledge and experience through social interaction with other groups. In addition to fostering tolerance toward differences, the concept of multicultural education from al-Razi's perspective also contributes to the development of students' reflective abilities.⁴¹

In his interpretation, al-Rāzī not only emphasized the importance of accepting diversity as a social reality but also encouraged people to reflect on the wisdom behind these differences. Through this reflective process, students can understand that each individual has a different background, experience, and perspective, necessitating mutual respect in social life.⁴²

In the context of Indonesian education, the development of moderate character is increasingly important, as it fosters an inclusive attitude.⁴³ In the Islamic Religious Education and Character Education textbooks taught at the senior high school (SMA) level, the concept of Islamic moderation is not explicitly mentioned, but is reflected in the material, which substantively embodies the values of Islamic moderation, namely tolerance, democracy, simplicity, justice, and harmony.⁴⁴

A moderate character, fostered through multicultural education, is also closely linked to the development of students' social intelligence. Moderate individuals tend to possess the ability to communicate, collaborate, and resolve conflicts peacefully. These skills are essential in 21st-century life, which is characterized by increasingly complex social interactions.⁴⁵ Al-Rāzī's concept of multicultural education is not only relevant in moral terms but also contributes to the development of the social competencies required in modern life.⁴⁶

⁴⁰ Kementerian Agama RI, *Moderasi Beragama* (2022), Jakarta: Kementerian Agama RI; QS. Al-Hujurāt (49):13; QS. Ar-Rum (30):22

⁴¹ Andika Septio Harahap, et. al, "Pendidikan Multikultural dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Islam dan keagamaan* 7, No.4 (2023):229-241. <http://dx.doi.org/10.47006/er.v7i4.16456>

⁴² Fakhr al-Dīn al-Rāzī *Mafātīḥ al-Ghaib*, pembahasan tentang hikmah keberagaman manusia dalam ayat-ayat seperti QS. Al-Hujurat (49):13 dan QS. Ar-Rum (30):22; Kementerian Agama RI, *Moderasi Beragama* (2022), Jakarta: Kemenag RI.

⁴³ Kementerian Agama RI, *Moderasi Beragama* (2022), Jakarta: Kemenag RI; Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi RI, *Profil Pelajar Pancasila*

⁴⁴ ⁴⁴ Siswanto, "Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis," *Jurnal Pendidikan Islam* 8, No.1 (2019): 121-152. <https://doi.org/10.14421/jpi.2019.81.121-152>

⁴⁵ Andika Septio Harahap, et. al, "Pendidikan Multikultural dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Islam dan keagamaan* 7, No.4 (2023):229-241. <http://dx.doi.org/10.47006/er.v7i4>

⁴⁶ Azyumardi Azra, *Islam, Moderasi, dan Pendidikan Multikultural di Indonesia*, (Jakarta: Prenada Media, 2022), 67.

In the context of character education in Indonesia, these values can be integrated through various learning activities that emphasize cooperation, respect for differing opinions, and the development of social empathy.⁴⁷ A moderate character, shaped through multicultural education, also serves as a bulwark against various forms of extremism. Therefore, al-Rāzī's thought can serve as one of the conceptual foundations for strengthening religious moderation, which is currently a strategic priority in the national education agenda.⁴⁸ Students are not only taught the theoretical concepts of tolerance but are also given real-world experiences interacting with individuals from different backgrounds. As a result, their moderate attitudes become mature, well-developed, and balanced. The implications of the multicultural education model for strengthening religious moderation based on the principle of *wasāṭiyah* (moderation) in religion through the ideology of *Ahl al-Sunnah wa al-Jamā'ah*.⁴⁹

2. Strengthening te of Tolerance anda Anti-Radicalism

The second relevance of the concept of multicultural education from al-Rāzī's perspective is its ability to strengthen the virtue of tolerance and foster an anti-radicalism stance. Without proper tolerance, a nation's diversity has the potential to become a source of conflict and division.

In interpreting QS. Al-Baqarah [2]: 256, al-Rāzī emphasizes that there must be no compulsion in matters of religion because faith is a matter of conviction that arises from individual awareness and choice. According to him, religious truth cannot be established through coercion, but rather through rational argumentation and dialogue.⁵⁰

The value of tolerance is highly relevant to the lives of Indonesian society, which is composed of various religions and beliefs. Moral education grounded in Al-Rāzī's values will encourage students to respect others' rights to practice their faith without having to sacrifice their commitment to their own religion. In other words, tolerance does not mean religious relativism, but rather respect for human dignity as creatures created by God.

Furthermore, in his interpretation of Quranic Surah Al-Mumtaḥanah (60:8), al-Rāzī explains that Islam does not prohibit its followers from doing good and acting justly toward non-Muslims who do not wage war against Muslims. This verse demonstrates that harmonious social relations are an integral part of Islamic teachings. According to him,

⁴⁷ Yayah Khoeriyah, Uus Ruswandi, & Mohamad Erihadiana, "Pendidikan Multikultural: Konsepsi, Urgensi dan Relevansinya dalam Manajemen Pendidikan Islam di Indonesia," *JlIP: Jurnal Ilmiah Ilmu Pendidikan* 5, No. 7 (2022):2523-2532. <https://doi.org/10.54371/jiip.v5i7.708>

⁴⁸ M. Quraish Shihab, *Wasathiyah: Wawasan Islam tentang Moderasi Beragama* (Tangerang Selatan, 2022), 67

⁴⁹ Muhammad Alqadri Burga dan Muljono Damopolii, "Reinforcing Religious Moderation Through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, No.2 (2022):145-162. <https://doi.org/10.15575/jpi.v8i2.19879>

⁵⁰ Fakhr al-Dīn al-Rāzī (w. 606 H/1210 M), *Mafāṭih al-Ghaib*, penafsiran QS. Al-Baqarah (2):256 tentang kebebasan beragama dan penolakan terhadap pemaksaan iman.

people are free to choose their beliefs, and there is no element of coercion. Therefore, Character education needs to develop students' ability to respect differences without losing their religious identity.⁵¹

Furthermore, reinforcing the value of tolerance cannot be achieved solely through the delivery of instructional material; it must also be embodied in the school culture and a supportive school environment. Providing students with opportunities to collaborate with peers from different backgrounds will serve as an effective means of instilling multicultural values.⁵²

Al-Rāzī's ideas can also serve as a foundation for developing preventive anti-radicalism education. According to him, religious texts must be understood comprehensively, contextually, and with consideration for the welfare of humanity. Thus, students will develop the ability to think critically when evaluating various religious messages they encounter on social media or in their surrounding environment.

In the context of moral education, tolerance and anti-radicalism can be fostered through the development of a culture of dialogue in schools. Students need to be given the space to discuss, express their opinions, and learn to respect different viewpoints. In this way, schools become not only places for the transfer of knowledge but also spaces for character development that values diversity.⁵³

From the explanation above, it can be concluded that al-Rāzī's perspective emphasizes the use of reason in understanding religious teachings. The rational approach that characterizes his interpretation encourages Muslims to think critically and not to accept a viewpoint blindly. This critical attitude is crucial in countering the spread of extremist ideologies through social media, which often targets the younger generation

3. Curriculum Development for Moral Education

The relevance of these three points lies in the development of the moral education curriculum in Indonesia. The multicultural values contained in al-Rāzī's interpretation need to be integrated into various subjects, particularly Islamic Religious Education and Pancasila Education. His interpretation of QS. Ar- Rūm (30):22 indicates that differences in language and skin color are signs of Allah's power that must be respected and studied. This verse

⁵¹ Fakhr al-Dīn al-Rāzī (w. 606 H/1210 M), *Mafātīḥ al-Ghaib (Tafsīr al-Kabīr)*, pembahasan QS. Al-Baqarah (2):256 tentang kebebasan beragama

⁵² Andika Septio Harahap, et. al, "Pendidikan Multikultural dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Islam dan keagamaan* 7, No.4 (2023):229-241. <http://dx.doi.org/10.47006/er.v7i4>

⁵³ Zubaedi, *Desain Pendidikan Karakter*, (Jakarta: Kencana, 2022), 56

provides a theological foundation that cultural diversity is part of Allah's will and holds positive value for human life.⁵⁴

Students must get to know other groups so that a sense of mutual respect and appreciation can grow.⁵⁵ Muslim students' multicultural knowledge needs to be manifested in two forms: cultural accommodation and cooperation in the areas of culture and religion.⁵⁶ Education should not be oriented solely toward academic achievement but must also foster noble character in the form of social awareness and concern for others in other words, moral and social maturity.⁵⁷

From a broader perspective, the development of a curriculum based on al-Rāzī's multicultural values can be achieved not only through the Islamic Religious Education course but also through an integrative approach across various other subjects that shape the entire educational process.⁵⁸ Among the strategies implemented to promote and instill multicultural education in students are curriculum adjustments and instructors directly imparting a multicultural perspective to them.⁵⁹

Furthermore, the moral education curriculum needs to provide greater space for the development of dialogue skills and peaceful conflict resolution. These skills are crucial in a multicultural society because students will encounter diverse perspectives in their social lives. Al-Rāzī's philosophy emphasizes the importance of using logic and reason to the fullest extent to seek truth and solve problems.

The implementation of multicultural values in the curriculum is also in line with the government's efforts to foster a generation with a strong sense of national character. Thus, al-Rāzī's concept of multicultural education can serve as a source of inspiration for developing character education that is relevant to the needs of contemporary Indonesian society.⁶⁰

⁵⁴ QS. Ar-Rum (30):22; Kementerian Agama RI, *Al-Qur'an dan Terjemahannya* Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghaib*, pembahasan ayat-ayat tentang tanda kekuasaan Allah dalam penciptaan manusia dan keberagaman.

⁵⁵ Yayah Khoeriyah, Uus Ruswandi, & Mohamad Erihadiana, "Pendidikan Multikultural: Konsepsi, Urgensi dan Relevansinya dalam Manajemen Pendidikan Islam di Indonesia," *JiIP: Jurnal Ilmiah Ilmu Pendidikan* 5, No. 7 (2022):2523-2532. <https://doi.org/10.54371/jiip.v5i7.708>

⁵⁶ Syarif, et.al, "Multiculturalism among Students in Madrasah: Knowledge, Challenges, and Social Capital," *Nazhruna: Jurnal Pendidikan Islam* 7, No.2 (2024): 390-408. <https://doi.org/10.31538/nzh.v7i2.4710>

⁵⁷ Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghaib*, penafsiran nilai keadilan (al-'adl) dan tanggung jawab moral manusia dalam berbagai ayat etika sosial (antara lain QS. An-Nahl: 90 dan QS. Al-Maidah: 8).

⁵⁸ Abdul Wahid, "Moderasi Beragama dalam Perspektif Pendidikan Agama Islam: Implementasi dalam Pendidikan Multikultural di Indonesi," *Scholars: Jurnal Sosial Humaniora dan Pendidikan* 2, No. 1 (2024): 29–36. <https://doi.org/10.31959/js.v2i1.2367>

⁵⁹ Sibawaihi, et.al, "Implementing Multicultural Education in Indonesian State Islamic Universities: Case Studies of UIN Sunan Kalijaga and UIN Sulthan Thaha Saifuddin," *Jurnal Pendidikan Islam* 14, No.1 (2025): 1-14. <https://doi.org/10.14421/jpi.2025.141.1-14>

⁶⁰ Robie Wahab Subagja, Abdurrohman dan Siti Khulasoh "Moderasi Beragama sebagai Pilar Pendidikan Islam dalam Masyarakat Multikultural," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 11, No. 2 (2026):175-184. <https://doi.org/10.23969/jp.v11i02.44834>

The integration of multicultural values into the curriculum is also in line with the objectives of the Strengthening of the Pancasila Student Profile, which emphasizes global diversity, mutual cooperation, and noble character. These values align strongly with the concept of multicultural education developed by al-Razi. Therefore, al-Rāzī's thought can serve as a conceptual reference in the development of character education in Indonesia.⁶¹

Based on the above discussion, it can be explained that the concept of multicultural education from the perspective of al-Rāzī's Tafsir Tarbawi not only holds historical value as part of the intellectual heritage of classical Islam but also possesses practical value that can be applied in addressing the challenges of contemporary Islamic education in Indonesia.

C. Conclusion

Through an in-depth analysis of the four verses of the Qur'an cited above, the author concludes that al-Rāzī's thought on multicultural education, as presented in his exegesis, encompasses four key concepts: equality and tolerance, universal justice, the goals of mutual understanding and competition, and religious freedom and rationality. In the context of contemporary education, al-Rāzī's ideas on multicultural education are highly relevant to current conditions and adaptable; for if implemented in education, students will develop noble character including intellectual integrity, spiritual balance, and a stance against coercion. Al-Razi viewed reason as a gift from God that serves to understand the truth, distinguish between good and evil, and guide humanity toward moral perfection. In his view, moral education is not merely the inculcation of good behavior, but rather the process of shaping human beings into the "perfect human" (insan kamil).

The relevance of the concept of multicultural education from the perspective of al-Rāzī's tarbawi exegesis in his work Mafātiḥ al-Ghaib, with its emphasis on strengthening moderate moral education in Indonesia today, is highly significant. This includes fostering moderate character, reinforcing the moral values of tolerance and anti-radicalism, and developing a moral education curriculum. This is highly relevant because it possesses a strong epistemological foundation rooted in normative sources and national regulations, a deep ontological understanding of the nature of multiculturalism, and significant axiological value in moral education noble, adaptive, and relevant that brings great benefits to all.

This study identified several novel concepts regarding multicultural education in al-Rāzī's thought as expressed in his exegesis, such as universal justice, healthy competition, religious freedom and rationality, intellectual ethics, spiritual balance, ethics opposed to coercion, and others. If these principles are nurtured and properly implemented in society, schools, and the state, they will foster a

⁶¹ Yayah Khoeriyah, Uus Ruswandi, & Mohamad Erihadiana, "Pendidikan Multikultural: Konsepsi, Urgensi dan Relevansinya dalam Manajemen Pendidikan Islam di Indonesia," *JIIP: Jurnal Ilmiah Ilmu Pendidikan* 5, No. 7 (2022): 2523-2532. <https://doi.org/10.54371/jiip.v5i7.708>

society of visionary, far-sighted individuals with a magnanimous spirit who consistently benefit others, thereby realizing a healthy and harmonious diversity and multiculturalism.

We continue to promote and carry out research on multicultural education and its dissemination to the public, with the aim of creating a safe society where people live side by side, respecting and valuing one another, and fostering mutual growth, care, and compassion.

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