



Exploring Multicultural Islamic Education: Insights from K.H. Ahmad Hasyim Muzadi

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Abstract

The existing diversity can have great potential for the nation's progress. However, on the other hand, it also has the potential to cause various kinds of conflicts if it is not managed and fostered correctly. One forum for forming a society that respects ethnic, racial, cultural, and religious diversity is through multicultural Islamic education, which teaches diversity and explores values from Islamic sources. K.H. Ahmad Hasyim Muzadi is essential in developing holistic, multicultural Islamic education. This research aims to describe the foundations, values, and internalization of multicultural Islamic education according to the views of K.H. Ahmad Hasyim Muzadi. The research method uses a qualitative approach with character studies, collecting data from books, journals, videos, and other relevant sources and analyzing it through content analysis. The research results show that the foundation of multicultural Islamic education, according to K.H. Ahmad Hasyim Muzadi, is *rahmatan li al-'alamin*, which provides teaching moral development and guidance, encouraging acceptance of differences and building a more tolerant world. Key values identified include *iqra'* (open thinking), *i'tidal* (justice), and *tasamuh* (tolerance). Internalization of these values involves education within the family, school, and community, with a focus on monotheism, worship, community, and statehood in the family; respect for diversity in schools; and strengthening the three brotherhoods (*ukhuwah Islamiyyah*, *ukhuwah wathaniyyah*, and *ukhuwah basyariyyah*) in society. This research concludes that K.H. Ahmad Hasyim Muzadi's thoughts can be applied in Islamic education to create a more inclusive and tolerant society.

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I. Introduction

Indonesia has a complex diversity of religions, languages, traditions, and cultures, reflected in the motto *Bhinneka Tunggal Ika* (Arifa, 2016; Supriadi, 2015; Wiwaha, 2015). This diversity can have great potential for the nation's progress, but it also has the potential to cause conflict if not managed well (Wiwaha, 2015). Religious conflicts, for example, if not immediately addressed with comprehensive prevention and involving the learning process in the world of education, can lead to

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destruction. These various religious conflicts show the importance of education in forming a society that respects diversity (Ulya, 2016). Multicultural Islamic education, which emphasizes the inclusive, democratic, and humanist values of Islamic teachings, becomes very relevant in this context. This education is not only about the transfer of knowledge but also the transfer of values that shape personality (Aly, 2011; Arifin, 2018; Fauzi, 2018; Hepni, 2020; Idi, 2021; Supriadi, 2015; Thoyib, 2016). In this research, the thoughts of K.H. Ahmad Hasyim Muzadi (Kiai Hasyim), a Nahdlatul Ulama figure known for the concept of *rahmatan li al-'alamin*, were appointed as the primary focus. Kiai Hasyim has significantly promoted tolerance and nationality through the Nahdlatul Ulama Executive Board (PBNU) and international forums such as the International Conference of Islamic Scholars (ICIS). He described Islam as a friendly, peaceful, and wise religion and an example of moderation and culture in the international world (NU Online, 2021; Rasyid, 2016, 2018; Sa'dullah et al., 2020).

Previous studies regarding the thoughts of Kiai Hasyim highlighted the concept of *Islam rahmatan li al-'alamin*, which is inclusive but also has elements of internal religious exclusivity. Muhammad Makmun Rasyid (2016) explains that this concept emphasizes peace, gentleness, and balanced religious polarization and emphasizes that Pancasila is a meeting point for differences, not a religion or a path, but can unite differences in religion, ethnicity, or culture, and language. Ibnul Arobi emphasized that Islam *rahmat li al-'alamin*, formulated by Kiai Hasyim, is a model of Islam that emphasizes the substance of Islamic teachings rather than formalities. Anwar Sa'dullah, Imam Muslimin, and Triyo Supriyatno (2020) highlighted Kiai Hasyim's contribution to the ICIS forum to eliminate Islamophobia and build an Indonesian Islamic paradigm with a symbiotic philosophy. Aulia Badrul (2022) uses Gadamer's hermeneutical analysis to state that Islam *rahmatan lil 'alamin* must coexist with modernity. This research continues this study by focusing on Kiai Hasyim's thoughts regarding multicultural Islamic education, aiming to internalize this concept in education.

This research aims to describe the foundations, values, and internalization of multicultural Islamic education according to Kiai Hasyim. Theoretically, this research is expected to become a reading source and theoretical basis for further research on multicultural Islamic education and building awareness of the importance of respecting diversity in society. Practically, this research is expected to increase insight and experience in multicultural Islamic education based on Kiai Hasyim's thoughts and become a reference in writing good scientific papers in multicultural Islamic education. This research also aims to provide a deeper understanding of how the concept of multicultural Islamic education can be applied in the social and educational context in Indonesia to support the creation of a society that is inclusive, democratic, and respects differences.

This study departs from the argument that Indonesia, with its diversity of religions, languages, traditions, and cultures, requires an educational approach that can manage this diversity constructively. Multicultural Islamic education based on the views of Kiai Hasyim can be a solution to overcome potential conflicts arising from misunderstanding and intolerance. By internalizing the inclusive, democratic, and humanist values of Islam, this education aims to create a society that respects diversity and lives in harmony. Kiai Hasyim, through the concept of *rahmatan li al-'alamin*, emphasized the importance of tolerance and nationality, which can be a model for other countries. This research assumes multicultural Islamic education can build a peaceful, tolerant, and respectful society.

II. Methods

This research uses the character study method to explore the thoughts of figures with phenomenal works such as books, letters, or messages that reflect their thoughts. This type of qualitative research, often used in theses and dissertations, examines in depth, systematically, and critically the history, original ideas, and socio-historical context surrounding the character. This library research produces data in speech, writing, and behavior observed in a particular context, studied holistically, comprehensively, and holistically (Evanirosa et al., 2022). The focus is to

reveal new concepts related to multicultural Islamic education in Kiai Hasyim's view by taking data from exploring library materials and analyzing them using the relevant thinking framework or philosophical paradigm.

The data in this research was collected from two main sources, namely primary sources and secondary sources. Primary sources include direct data from Kiai Hasyim's thoughts, such as books and videos of his lectures. Secondary sources include literature from books, journals, articles, and other writings that are relevant to the research topic. The data collection technique is carried out through the documentation method, a strategic approach in this research. This documentation includes various sources such as written texts, videos, images, and monumental works, significantly contributing to research analysis. The library research approach was chosen to explore information holistically about the concept of multicultural Islamic education in Kiai Hasyim's view. Thus, this method ensures the completeness of the required data and allows data preparation by established research standards (Hamzah, 2019).

Table 1. Books by K.H. Ahmad Hasyim Muzadi

| No | Writer | Title | Publisher | Year |
|----|--------------------------|------------------------------|---|------|
| 1. | K.H. Ahmad Hasyim Muzadi | Islam Sejati Islam Dari Hati | Jakarta: Noura Books | 2019 |
| 2. | K.H. Ahmad Hasyim Muzadi | Radikalisme Hancurkan Islam | Jakarta: Center for Moderate Muslim (CMM) | 2005 |

Tabel 2. K.H. Ahmad Hasyim Muzadi's Lecture Video

| No | YouTube Channel | Title | Link |
|----|-----------------|--|---|
| 1. | Hijau 19 | K.H. Ahmad Hasyim Muzadi: Indonesia Bisa Seperti Suriah Jika... | https://youtu.be/ZAAF2yu3hGc |
| 2. | Alhikamdepok | K.H. Hasyim Muzadi: Apa yang Dibaca? | https://youtu.be/R9JHfA-C8HI |
| 3. | Alhikamdepok | K.H. Ahmad Hasyim Muzadi: Dialog Pencegahan Radikalisme dan Terorisme | https://youtu.be/d0P-5t2pd6A |
| 4. | Alhikamdepok | K.H. Hasyim Muzadi: Berbicara tentang Gusdur Bersama Greg Barton | https://youtu.be/CgcmhndtUpk |
| 5. | NU Online | Khittah 1926, Pancasila & Politik Kebangsaan NU-Ceramah K.H. Ahmad Hasyim Muzadi | https://youtu.be/pkfsORwayfc |
| 6. | Gontortv | K.H. Ahmad Hasyim Muzadi dalam Seminar Nasional Sistem Pendidikan Mu'allimin | https://youtu.be/zkVXCYJsZuo |
| 7. | H27 Channel | Nilai-nilai Keislaman KH. Hasyim Muzadi | https://youtu.be/FLagOZT52BQ |
| 8. | Aswaja Tube | K.H. Hasyim Muzadi- Hukum, HAM & Keadilan Sosial | https://youtu.be/6z0-wC1E1Us |

Tabel 3. Books written by Writer about K.H. Ahmad Hasyim Muzadi

| No | Writer | Title | Publisher | Year |
|----|-------------------|--|-----------------------------------|------|
| 1. | Makmun Rasyid | Islam yang Mengayomi | Jakarta: PT Elex Media Komputindo | 2018 |
| 2. | Ahmad Milah Hasan | Biografi A. Hasyim Muzadi (Cakrawala Kehidupan) | Depok: Keira Publishing | 2018 |
| 3. | Tasirun Sulaiman | K.H. A. Hasyim Muzadi Sang Peace Maker | Yogyakarta: Real Books | 2017 |
| 4. | Rosidin | Tawa Berbalut Hikmah, Gaya Dakwah Abah Hasyim Muzadi | Surabaya: Khalista | 2017 |
| 5. | Hepni | Pendidikan Islam Multikultural (Telaah Nilai, Strategi, dan Model Pendidikan di Pesantren) | LKiS | 2020 |
| 6. | Abdullah Aly | Pendidikan Islam Multikultural di Pesantren | Pustaka Pelajar | 2011 |

The data in this research was analyzed using content analysis techniques, which examine in-depth written or printed information content. The analysis process involves organizing data into relevant categories, systematically describing units of information, synthesizing to identify emerging patterns, and drawing conclusions that can be easily understood (Evanirosa et al., 2022; Hamzah, 2019). This approach is used to investigate Kiai Hasyim's views regarding multicultural Islamic education to gain a comprehensive understanding of this concept from his perspective. Thus, content analysis becomes an effective tool to reveal various dimensions of thought and values upheld by Kiai Hasyim in the context of inclusive and harmonious Islamic education, in accordance with his vision and mission in promoting tolerance and unity in a diverse society.

III. Results and Discussion

The Foundations of Multicultural Islamic Education in the View of K.H. Ahmad Hasyim Muzadi

Multicultural Islamic education is education that emphasizes the vision of multiculturalism with an inclusive, egalitarian, democratic, and humanist character while remaining firm on spiritual values based on the Qur'an and Hadith (Araniri, 2019; Arif, 2012; Arifa, 2016; Arifin, 2018; Fatimah et al., 2021); The essence of this education is the willingness to accept all people or groups equally, without regard to differences in culture, ethnicity, gender, language, religion, and so on. This education aims to create a generation that is aware of the diversity of society so that it can create a harmonious and peaceful life (Aly, 2011; Hepni, 2020; Idi, 2021; Khairiah, 2020; Ruchiyad & Abidin, 2022).

Kiai Hasyim explores the concept of multicultural Islamic education from the idea of *rahmatan li al-'alamin*, which is the core of Islamic teachings (Rasyid, 2018). This term comes from the Qur'an and means compassion for the universe, as found in Qur'an Surah al-Anbiya' verse 107. Kiai Hasyim emphasized that Islam, which is carried out correctly, will bring mercy not only to Muslims but also to all of nature. *Rahmat* here means gentleness, compassion, and subtlety, which includes blood relations, brotherhood, and kinship (Muzadi, 2019). Kiai Hasyim wrote:

Allah's mercy is more comprehensive, and His mercy overcomes His punishment on humans. Kiai Hasyim interprets Allah's words "*Rahman*" and "*Rahim*" differently. Allah SWT's mercy is for all creatures, including non-Muslims, while His womb is only intended for those who obey Allah. Do not second-guess Him and believe in the teachings of the Prophet Muhammad because this is a ticket to enter Allah SWT's heaven. *The grace of li al-'alamin* indeed surpasses *the mercy of li al-Muslimin*. Affairs that are not related to Sharia do them together. However, for matters related to Sharia matters, related to worship, the principle is *lakum dinukum waliya din* (Muzadi, 2019).

Rahmatan li al-'alamin has a psychological, historical, and realistic foundation underlying this concept campaign. First, Nahdlatul Ulama (NU), as the guardian of the Republic of Indonesia, succeeded in implementing Islamic teachings with a moderate, tolerant, and balanced attitude. This role allows NU to accept differences and spread Islamic teachings with the vision of *rahmatan li al-'alamin*. The concept of *ukhuwah Islamiyyah* initiated by the Prophet Muhammad also inspired a mature attitude in responding to differences (Muzadi, 2019).

Second, the spread of Islamophobia is caused by violence and conflict carried out by a handful of groups in the name of Islam. Kiai Hasyim emphasized that all religions teach peace, and acts of violence committed in the name of religion constitute piracy of religious teachings. Therefore, religion should not be used as a tool for political or economic interests. Peace is an obligation of all religions.

Third, true peace requires religious maturity, shared awareness, and security across religions and communities. Conflict occurs due to differences in thinking and a lack of acceptance of differences. Kiai Hasyim suggested refreshing contextual Islamic teachings that still adhere to principles so Muslims can carry out Islam with a humanitarian spirit.

In the context of *rahmatan li al-'alamin*, Islam regulates community relations in the theological, ritual, social, muamalah, and humanitarian aspects. Theologically, Islam provides a formulation of beliefs that its adherents must believe in without forcing non-Muslims to embrace Islam. The ritual aspect emphasizes that the rules of worship should not be the cause of hostility among Muslims. Social and muamalah aspects discuss introductory provisions adapted to local communities. The humanitarian aspect emphasizes equality and human rights of all humans in the eyes of Allah (Rasyid, 2016; Sulaiman, 2017).

The development of multicultural Islamic education must be carried out quantitatively and qualitatively. Quantitatively, Islamic education must build a more excellent and even spirit of multiculturalism in Indonesian society. Qualitatively, multicultural Islamic education must be better, better quality, and more advanced by the fundamental values of Islamic teachings (Sulistyaningsih, 2024). Multiculturalism and Islamic education will produce the exact definition and goals, with an inclusive, democratic, and humanist character (Aly, 2011; Arifin, 2018; Naim & Syauqi, 2010; Rasyid, 2018).

Multicultural Islamic education based on *rahmatan li al-'alamin* not only provides teaching (*tadris*) but also the formation of adab (*ta'dib*) and guidance (*irsya*). This concept allows students to practice what they learn, accept differences, and build a more tolerant and peaceful world. The development of Islam *rahmatan li al-'alamin* in education can be realized through multicultural Islamic education because it has the same spirit and goal of respecting diversity.

The Values of Multicultural Islamic Education in the Views of K.H. Ahmad Hasyim Muzadi

1. Values of Iqra' (Open Thinking)

Kiai Hasyim always teaches the importance of open thinking through the concept of *iqra'*, which refers to the command in the Qur'an Surah Al-Alaq verse 1: "Read in (mentioning) the name of your God who created." This verse invites us to read without mentioning a specific object, which,

according to the science of interpretation, includes reading the verses of Allah, the teachings of the Prophet Muhammad, the universe, and the phenomena of life. Every event has a meaning only people with a living heart and mind can understand. In multicultural Islamic education, we are motivated to understand diverse life phenomena with an open attitude. This relates to *hablun min Allah* (relationship with Allah) and *hablun min al-nas* (relationship with fellow humans), which must be balanced between worship and social activities (*muamalah*). If we make a mistake, there must be an apology to Allah and fellow humans. Kiai Hasyim also teaches the importance of *ukhuwah baina al-din* (interfaith brotherhood), with the principle of *lakum dinkum wa liya din* (for you, your religion, for me, my religion) (Alhikamdepok, 2016; Muzadi, 2019; Sulaiman, 2017).

In multicultural Islamic education, we are free to express diversity while respecting and loving each other. Customs, ethnicity, and culture can develop without conflict with ideology (Alhikamdepok, 2016). Radicalism often arises from cultural differences that are not accommodated, giving rise to disbelief. The correct principle is maintaining good old values and adopting new, better ones (Muzadi, 2019). Multicultural Islamic education teaches openness in dealing with others regardless of religious background, ethnicity, and social status. This open attitude impacts healthy and harmonious social relations based on tolerance and respect for everyone's freedom to live and express their choices. Differences should not hinder mutual respect, respect, and cooperation (Hepni, 2020; Setiawan, 2017; Suryana & Rusdiana, 2015).

2. Values of Justice (T'idal)

Allah revealed His laws relating to relationships between humans (*hablun min al-nas*) to protect human rights. In Islamic education, it is essential to teach the concept of Justice, not only the knowledge of Sharia. Allah says in Qur'an An-Nahl verse 90 orders us to act fairly, do good deeds, assist relatives, and prevent evil acts and hostility. Kiai Hasyim emphasized the importance of Justice in Islamic education. Justice means *al-istiqamah wa al-musawa* (straight and equal), which must be applied evenly in protecting individual and collective rights (Muzadi, 2019). Social Justice is very influential in society, especially in education. Without social Justice, democracy and human rights theory will not achieve the expected goals (Aly, 2011; Berry, 2016; Khairuddin, 2018; Mahfud, 2016; Naim & Syaumi, 2010).

Kiai Hasyim upholds Justice; for this reason, Islamic education should teach students to act fairly towards others because *al-adalah min al-nas* (Justice among humans) is the fruit of religion for humans. Fair means *al-istiqamah wa al-musawa* (straight and equal). Therefore, Justice must be treated equally (Muzadi, 2019). Laws concerning social matters, which concern relations between people, are precisely to protect their rights individually and collectively. Only then does the content of the law become Justice (Aswaja Tube, 2015). Kiai Hasyim also explained that of the five principles of Pancasila, the one that most influences public opinion is social Justice. The arrangement in various areas of life, especially in education, no matter how good it is, will be protected if social Justice is implemented thoughtfully. So, from the many theories of democracy, human rights, and openness, only discourse will emerge if social justice is damaged, which will certainly not achieve its goals (Berry, 2016).

In multicultural Islamic education, every child has the right to receive the same education and has the same rights to respect and be respected, express opinions, and listen to opinions (Supriadi, 2015). Learning opportunities must be provided proportionally without distinguishing between skin color, race, ethnicity, or religion (Hepni, 2020). Children must be given opportunities to express and develop their potential. Implementing this Justice ensures that all children receive fair and equal treatment in education to create an inclusive and harmonious learning environment (Thoyib, 2016; Umro & Nurhasan, 2023). Thus, multicultural Islamic education plays a role in building a just and prosperous society (Khairiah, 2020) where every individual is respected and can develop according to his potential.

3. Values of Tolerance (*Tasamuh*)

Kiai Hasyim explained that to achieve tolerance (*tasamuh*) needs to be preceded by moderate (*tawassuth*) and justice (*i'tidal*). *Tawassuth* refers to conveying religion contextually, while *i'tidal* emphasizes accuracy and consistency (Hasan, 2018; Sulaiman, 2017). With the correct application of these two concepts, *tasamuh* will be created, which is a balance between principles and respect for the principles of others. *Tasamuh* includes the ability to respect other people's beliefs and behavior, aiming to build harmony between religious communities. This attitude of mutual understanding and respect for differences is expected to lead to a solid commitment to each other's religion without reducing respect for other people's beliefs (Fatimah et al., 2021; Hepni, 2020).

Tasamuh is the principal capital in facing diversity and differences and is an attitude of respect and cooperation within a plurality framework. With the spirit of harmony and humanity, which is based on Islamic values such as *rahmatan li al-'alamin*, tolerance is the key to building a harmonious society. Kiai Hasyim opposes all forms of extremism in religion, emphasizing the importance of respect and tolerance for diversity (Alhikamdepok, 2016; Muzadi, 2019; Rasyid, 2018; Sulaiman, 2017). Campaigning against these values is essential to prevent conflict and promote cooperation. A tolerant attitude allows people to coexist peacefully, respect differences, and maintain harmony in everyday life.

Internalization of Multicultural Islamic Education in the View of K.H. Ahmad Hasyim Muzadi

1. Multicultural Education in the Family Environment

Kiai Hasyim emphasized the importance of multicultural Islamic education, starting with the family environment. An attitude that upholds peace must be instilled early because the family is central to forming a child's character. In the family, children see family members as examples to emulate. Diversity in religion, ethnicity, and descent can also be found in families. The education parents provide the basic foundation for children's thinking, shaping their physical, spiritual, and mental development. Multicultural Islamic education teaches children to be tolerant, respect each other, and respect differences, forming good religiosity in children (Gontor TV, 2016; Rasyid, 2016, 2018; Sulaiman, 2017).

Kiai Hasyim explained that parents must instill four critical points in their children from an early age. First, monotheism is the main foundation of Islam. Second, worship that connects directly to God. Third, social, where parents' knowledge about the importance of instilling social education in children determines the child's character in the future. Children must be taught a caring attitude toward others regardless of race, ethnicity, and culture differences. Fourth, a state that instills the value of diversity. Children are also introduced to the origins of parents from different ethnicities and languages, teaching collaboration and respecting the struggles of heroes from various backgrounds (Alhikamdepok, 2016).

Children must be given insight from an early age on how to appreciate differences, seeing differences as opportunities for collaboration. Children will acquire strong values in the subconscious at zero to seven years, so the role of parents is crucial (Cahyaningrum et al., 2016; Idi, 2021; Mahfud, 2016). Concrete activities such as education and upbringing based on cultural diversity and deliberation within the family can teach children to respect differences of opinion and joint decisions. Visits to places with striking differences can also broaden children's horizons. Parental education significantly influences a child's character (Naim & Syauqi, 2010; Zulkarnaen, 2021).

2. Multicultural Education in the School Environment

Kiai Hasyim emphasized that multicultural Islamic education must highlight the characteristics of Islamic education in understanding and appreciating diversity. He teaches that

teaching methods are more important than the teaching material itself. Teachers must act as mentors who protect students and instill the values of Justice, honesty, and respect for differences. The ideal education system is guided by the Islamic boarding school spirit, which emphasizes the formation of character and attitudes of struggle that are not included in the formal curriculum. Teachers must also understand the needs of diverse students and be able to teach them to respect ethnic, religious, ethnic, and cultural differences (Gontor TV, 2016; NU Online, 2021).

In multicultural Islamic education, teachers can use various methods such as dialogue/deliberation (*tasyawur*), preaching (*da'wah*), and exchanging ideas (*ta'aruf*). The *tasyawur* method encourages students to engage in dialogue and respect differences of opinion. The *da'wah* method is more centered on educators who understand the needs of students, using cultural diversity as a learning tool. The *ta'aruf* or cooperative learning method encourages students to work in groups regardless of their background. These methods aim to improve academic achievement, tolerance, acceptance of diversity, and development of social skills (Gontor TV, 2016; Hasan, 2018; Muzadi, 2019; Pahrudin et al., 2017; Permana, 2020).

Some Islamic education materials that can be developed with multicultural nuances include the Qur'an, Fiqh, *Akhlaq* (Moral), and the History of Islamic Culture. Al-Qur'an material can be supplemented with verses emphasizing a tolerant and inclusive attitude. Fiqh can be expanded by studying *fiqh al-siyasah*, which teaches national concepts. *Akhlaq* material emphasizes good behavior towards Allah, the Messenger, fellow humans, oneself, and the environment. History of Islamic Culture material teaches social interaction practices that the Prophet Muhammad applied when building a multicultural Medina society. Multicultural Islamic education aims to build inclusive and moderate students and eliminate social distance between students of different religions. This education must be integrated into all school activities, both curricular, extracurricular, and self-development, to create true brotherhood and live peacefully in pluralism (Aly, 2011; Arifa, 2016; Arifin, 2018; Fauzi, 2018; Hepni, 2020; Idi, 2021).

3. Multicultural Education in the Community Environment

Kiai Hasyim emphasized that multicultural Islamic education must open itself to other cultures through dialogue and tolerance. This openness is in line with the teachings of the Qur'an, which places diversity as a fundamental reality in life, as in Surah Ar-Rum verse 22, which emphasizes the creation of differences in language and skin color as a sign of Allah's greatness. Apart from that, verses in the Qur'an such as Surah al-Hujarat verse 10 encourage people to maintain and strengthen brotherhood ties, emphasizing that societal differences are Sunnatullah that must be accepted and respected. By recognizing and appreciating diversity, society can move towards the best works that support the creation of social harmony (Alhikamdepok, 2016; Muzadi, 2019; Sa'dullah et al., 2020; Sulaiman, 2017).

Kiai Hasyim explained the importance of establishing three types of brotherhood (*ukhuwah*) in creating peace in society: *ukhuwah Islamiyyah* (brotherhood based on religion), *ukhuwah wathaniyyah* (brotherhood based on nationality), and *ukhuwah basyariyyah* (brotherhood based on humanity). These three *ukhuwah* must be carried out balanced and mutually supportive (Muzadi, 2019). In living as neighbors, including with non-Muslims, we are obliged to establish good relations and respect them. Multicultural Islamic education teaches universal values such as tolerance, pluralism, moderation, and peace, making it possible to create pleasing cooperation in social development without sacrificing religious teachings. These values are by the principle of *rahmatan li al-'alamin*, which means mercy for all of nature, as explained in the Medina Charter (Alhikamdepok, 2016; H27 Channel, 2021; Hasan, 2018).

It is essential to highlight similarities between religions and avoid arguing over differences to foster a spirit of religious tolerance (Hasan, 2018). Social activities involving various religious adherents can strengthen relations between communities. A change in the orientation of religious education is also needed, from focusing on sectoral aspects of Sharia to develop universal aspects of

divinity and individuality with noble character (Araniri, 2019). Religious leaders and community leaders are essential in instilling the values of multicultural Islamic education (Hijau 19, 2017). Implementing multicultural Islamic education involves not only formal education but also family and community education. The success of education depends on the synergy built by these three educational institutions, known as the tricerter of education: family, school, and community. With this approach, it is hoped to reduce conflicts caused by differences and create a harmonious society.

IV. Conclusion

Kiai Hasyim's idea of multicultural Islamic education emphasizes the concept of *rahmatan li al-'alamin* as the main foundation. This concept includes social relations from the theological, ritual, social, and humanitarian aspects, which teaches not only *tardis* but also *ta'dib* and allows students to apply these values in everyday life with tolerance and peace. These educational values include *Iqra'* (freedom of expression in understanding), *I'tidal* (upholding social justice), and *Tasamuh* (tolerance). The internalization of multicultural Islamic education starts from the family by instilling the values of monotheism, worship, community, and statehood, as well as teaching tolerance and respect for differences. In the school environment, the role of teachers is vital in teaching respect for ethnic, religious, cultural, and other differences. In society, Kiai Hasyim suggests three brotherhoods (*ukhuwah Islamiyyah*, *wathaniyyah*, and *basyariyyah*), to create peace and cooperation between diverse communities.

The theoretical implications of multicultural Islamic education based on *rahmatan li al-'alamin*, put forward by Kiai Hasyim, can enrich the education field by emphasizing the integration of religious, social, and humanistic values. This can improve educational theory and practice in building an inclusive understanding of diversity. Educational institutions such as schools, madrasas, and universities must integrate curricula that support understanding and respect for social, cultural, and religious plurality. Islamic boarding schools need to strengthen character education based on *rahmatan li al-'alamin* by teaching tolerance and Justice between religious communities. Families must encourage their role in shaping children's character with multicultural values. At the same time, government agencies need to issue policies that support multicultural Islamic education at all levels of education, including training for teachers in integrating these values into learning. The hope is that this will internalize the values of *rahmatan li al-'alamin* in everyday life, creating a harmonious and inclusive environment for the younger generation and society.

This study has three main limitations. First is the limited availability of primary and secondary works regarding Kiai Hasyim. Second, the researcher lived in a different era from Kiai Hasyim, so there are potential differences in the relevant social and historical context. Third, this research did not involve interviews with Kiai Hasyim's family, students, or colleagues, who could provide a direct and in-depth perspective on implementing his thoughts in daily practice. Future research on multicultural Islamic education from the viewpoint of Kiai Hasyim needs to deepen three main aspects. First, a comprehensive study of his primary and secondary works to obtain a solid theoretical foundation. Second, a comparative analysis of his views in different eras and social contexts to reveal the relevance of his thinking. Third, qualitative research involving his family, students, and colleagues to understand the implementation of *rahmatan li al-'alamin* values in educational practice. Case studies in educational institutions that apply this concept are also needed to identify challenges, successes, and practical implementation strategies. By overcoming these limitations, future research is expected to provide more profound and more applicable insights into the development of multicultural education.

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VI. Author Contributions Statement

NNS is responsible for data collection. ZA is responsible for preparing research instruments and presenting and analyzing data.

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