



Multicultural Islamic Education: An Endeavor to Integrate Human Rights Values

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Humanism; Islamic education; Learning environment; Principle of tolerance.</p> <hr/> <p>Article history:</p> <p>Received 2026-02-26 Revised 2026-02-27 Accepted 2026-03-11</p>	<p>In an era marked by increasing cultural diversity and global interconnectedness, this article critically examines the pivotal role of multicultural Islamic education in instilling Human Rights values within multicultural societies. By fostering an educational paradigm that transcends traditional boundaries, multicultural Islamic education emphasizes the profound internalization of core principles such as tolerance, justice, inclusivity, and non-discrimination. This approach is strategically designed to cultivate moderate (<i>wasatiyah</i>) and humanistic learners who embody Islam's balanced, compassionate ethos across diverse contexts. Drawing on robust theoretical analysis, the study establishes meaningful linkages between universal human rights principles—derived from international frameworks such as the Universal Declaration of Human Rights—and authentic Islamic perspectives. Key Islamic concepts, including human dignity (<i>karāmah al-insān</i>), equality before God, restorative justice (<i>'adl</i>), and religious freedom (<i>hifz al-din</i>), are meticulously aligned with the comprehensive <i>Maqāṣid al-Sharī'ah</i> framework, which prioritizes the preservation of faith, life, intellect, progeny, and wealth. This integration not only resolves potential tensions between secular and religious worldviews but also enriches both by highlighting Islam's inherent commitment to human flourishing. The article further highlights practical strategies for embedding Human Rights values by promoting tolerance and interfaith dialogue, respect for minority rights, equitable social justice initiatives, and the unequivocal rejection of violence and extremism in Islamic educational curricula. Special emphasis is placed on the indispensable role of teachers and educational institutions as architects of change. Educators, equipped with pedagogical innovations and cultural competence, are positioned as key agents in crafting inclusive, participatory learning environments that encourage critical thinking, empathy, and civic engagement among students from varied backgrounds.</p> <p style="text-align: right;"><i>This is an open access article under the CC BY-SA license.</i></p> 

1. INTRODUCTION

In the past two decades, the discourse on human rights has occupied an increasingly central position in social, political, and educational discourse in Indonesia. Advances in communication technology and the increasing intensity of intercultural interaction require every individual to have the capacity to coexist peacefully

in an increasingly heterogeneous society. The phenomenon of globalization has not only accelerated the exchange of information but also expanded the space for encounters across cultural, religious, ethnic, and ideological identities (Swastiwi, 2024). In this context, understanding human rights has become more than a normative discourse; it is also a fundamental necessity for inclusive and respectful social relations (M. T. Rahman, 2016). However, the importance of human rights in this multicultural era is not always accompanied by adequate social awareness and competence to implement them. In Indonesia's social reality, the nation's fundamental diversity is often intertwined with various challenges (M. F. Rahman et al., 2020). Although Indonesian society is known for its traditions of tolerance and mutual cooperation, outbreaks of intolerance, discrimination, and identity-based violence are still found in various regions. Various national and international reports on religious freedom, the treatment of minority groups, and social polarization indicate that human rights values are not yet fully understood and internalized by some members of society (Polii, 2024).

At the same time, debate continues regarding the relationship between religious teachings and human rights principles. Some consider human rights values to be a Western product that is not fully aligned with religious values (Hardiman, 2011). Others, however, see a harmonious intersection between the two. This difference in perception calls for a more comprehensive and educational approach to reconcile religious values with universal humanitarian principles (Ismail, 2018).

Education plays a strategic role in fostering human rights awareness from an early age. The educational process not only serves to transfer knowledge but also instills values, shapes perspectives, and strengthens character (Nur'aeni & Mupid, 2021). In the context of Indonesia's predominantly Muslim society, Islamic education plays a crucial role in internalizing religious moral values aligned with respect for human dignity. Within the Islamic tradition itself, respect for human rights has a strong theological foundation, as reflected in the concepts of justice, equality, freedom of choice, and protection of vulnerable groups. However, these values are not always expressed in educational and teaching practices. Therefore, efforts are needed to develop a model of Islamic education that is multicultural in orientation and that places human rights among its ethical foundations.

Multicultural Islamic education exists as a response to these needs. This educational model emphasizes not only theological aspects but also encourages students to understand diversity as a natural law, a divine decree. Through this perspective, multicultural Islamic education strives to teach students to be open, tolerant, and empathetic toward differences (Nasaruddin et al., 2025). The goal is not to dilute religious identities, but rather to strengthen awareness that diversity is a space for mutual complementarity, not mutual exclusion. In the context of human rights, multicultural Islamic education can be an effective instrument for instilling values of respect for human dignity through an approach that aligns with religious teachings and is relevant to the social realities of Indonesian society.

Nevertheless, a crucial question that needs to be answered is how multicultural Islamic education can be operationalized as a means of effectively instilling human rights values. This question arises because Islamic education in various institutions has different characteristics, curricula, and pedagogical orientations. Some Islamic educational institutions still focus on textual understanding, which tends to be exclusive (Istikarani & Anwar, 2025). Consequently, the ideas of multiculturalism and human rights have not yet been fully accepted as an integral part of religious education.

Furthermore, the learning approach often remains one-way, thus not providing sufficient space for students to develop critical and reflective skills regarding diversity issues. These challenges reinforce the urgency of research into how multicultural Islamic education can be formulated theoretically and applied practically as a means of instilling human rights values.

Based on this background, this study formulates the following main question: How can multicultural Islamic education serve as a means of instilling human rights values? This problem formulation includes an analysis of the concept of multicultural Islamic education itself, human rights values relevant to Islamic principles, and learning approaches that enable effective internalization of these values. This study also seeks to identify supporting and inhibiting factors in the implementation of multicultural Islamic education in educational institutions and strategies that can be applied to optimize its role as a means of developing students' character that respects human rights.

The purpose of this study is to provide a comprehensive understanding of the relationship between multicultural Islamic education and the instilling of human rights values. More specifically, this study aims to: (1) explain the conceptual basis of multicultural Islamic education and its relevance to human rights principles; (2) analyze how human rights values can be integrated into the Islamic education process through a multicultural approach; and (3) identify pedagogical and curricular strategies that can be implemented by Islamic educational institutions to foster tolerant, inclusive, and humanistic attitudes in students. Thus, this study is expected to provide

theoretical and practical contributions to the development of Islamic education that is relevant to the challenges of diversity and the need to respect human rights in the modern era.

The benefits of this research can be seen from two aspects: theoretical and practical. Theoretically, this research can enrich academic studies on Islamic education, particularly those related to multiculturalism and human rights. By examining the relationship between these three concepts, this research is expected to provide a new theoretical foundation that can serve as a reference for further research. This research can also open up a broader dialogue between religious concepts and universal human values, thus fostering a more integrative and contextual perspective in educational studies.

In terms of application, this research has strong practical relevance for Islamic educational institutions, educational policy makers, and educators in designing and implementing educational programs oriented towards strengthening human rights values in the context of a multicultural society. The recommendations generated from this research can be used as conceptual and operational references in the formulation of educational policies, particularly those related to the integration of humanitarian values into the Islamic education system. Through a theoretically based approach, this research provides an overview of educational patterns that can encourage a deeper internalization of human rights values, not only as normative discourse, but as attitudes and behaviors internalized in students' daily practices. This practical contribution is expected to strengthen the orientation of Islamic education so that it remains rooted in religious values while being responsive to pluralistic and dynamic social demands.

Furthermore, the findings of this study have the potential to serve as a foundation for developing an Islamic Religious Education curriculum that is more sensitive to humanitarian and diversity issues. A curriculum designed with human rights values in mind allows the learning process to go beyond mastering the cognitive aspects of religion and, instead, focus on developing students' ethical and social awareness. Beyond the curriculum, the findings of this study are also relevant for developing contextual, reflective, and dialogical learning methods and character education strategies. This learning approach provides students with the opportunity to understand Islamic values as a source of social ethics that encourage respect for basic human rights. Thus, Islamic education can serve as a vehicle for developing moderate, humanistic, and socially justice-oriented character.

Another practical benefit of this research is its contribution to building collective awareness among teachers, school administrators, and the community about the importance of an inclusive school culture that values diversity. An educational environment that upholds the principles of equality and respect for differences is an essential foundation for creating healthy and harmonious social relations. By strengthening an inclusive school culture, the values of tolerance and human rights are not only taught formally but also practiced in real-life interactions among school members. In the long term, such educational practices are expected to contribute to the formation of a peaceful, just society capable of managing differences constructively. Within this scope, this research has broad implications for strengthening tolerance and respect for human rights in Indonesian society.

The urgency of this study is further strengthened by previous research demonstrating the effectiveness of multicultural Islamic education in fostering tolerance from an early age. Research (Kholida et al., 2025) revealed that multicultural education based on an Islamic perspective can foster intercultural tolerance through the integration of the values of *tasamuh* (compassion), *ukhuwah* (brotherhood), and *'adl* (justice) into elementary school learning practices. This approach positions Islamic values as a source of social ethics that support harmonious interactions between individuals with diverse backgrounds. Although its implementation faces limitations in teacher training and concerns from some parents about strengthening Islamic identity, this study's findings demonstrate that multicultural education can still improve intercultural competence without eroding students' religious identities.

These findings align with research findings (Mustofa, 2021) which emphasize the strategic role of human rights education in shaping students' democratic awareness and social responsibility. Human rights education is seen as a crucial instrument in fostering students' understanding of their rights and obligations as members of society. However, this study also notes structural and cultural challenges in implementing human rights education in schools, including limited institutional support and specific cultural resistance. These challenges require schools to make a strong commitment to integrating human rights education into the learning process. In this context, multicultural Islamic education can serve as a bridge between religious values and the principles of democracy and human rights.

Research (Karim & Munir, 2017) also provides an empirical basis for the relevance of multicultural-based Islamic religious education in managing societal diversity. The results show that a multicultural approach in Islamic religious education emphasizes the values of pluralism, humanism, and democracy as an ethical framework for

learning. Through this approach, students acquire not only normative religious understanding but also social skills for interacting harmoniously in a diverse society. Islamic religious education is positioned as a means of developing social awareness, enabling students to understand differences as realities that need to be managed wisely. These findings reinforce the view that multicultural Islamic education has a significant contribution to strengthening the values of tolerance and human rights.

In line with these findings, research (Sari et al., 2022) demonstrates the effectiveness of multicultural Islamic education at the junior high school level in instilling religious tolerance. By treating all students equally and incorporating values of tolerance into various school activities, this education successfully creates a conducive, conflict-free learning environment. The results of this study demonstrate the emergence of mutual respect among students and the formation of an inclusive school climate. Overall, these previous studies confirm the significant potential of multicultural Islamic education to instill human rights and tolerance values from an early age, while also highlighting implementation challenges that should be considered in future curriculum development and learning practices.

2. METHOD

This research employs a library research approach as the primary methodological foundation, emphasizing theoretical studies and critical analysis of various relevant written sources (Abdussamad & Sik, 2021). This approach was chosen because it focuses more on conceptual exploration, theoretical interpretation, and the exploration of academic ideas developing within the study of Islamic education, multiculturalism, and human rights. Library research enables the author to explore experts' thoughts in depth, examine established conceptual constructs, and understand the dynamics of emerging discourse within the field. The conceptual focus of this research makes this approach relevant for building a comprehensive understanding of multicultural Islamic education as a means of instilling human rights values. With this framework, the research focuses on mapping ideas, rather than empirical measurements or field experiments.

The literature review approach allows researchers to deeply examine various theories and perspectives related to the research topic. Through the literature review, the author can trace the development of the concept of multicultural Islamic education and its relationship to human rights values over time. This approach also allows for comparisons between the views of academics with different scientific backgrounds and analytical approaches. Thus, the research is not confined to a single perspective but rather opens up a space for dialogue among ideas. The literature review provides a strong conceptual foundation for understanding how multicultural Islamic education is positioned as a strategic instrument in instilling humanitarian values. This process helps build a systematic, argumentative framework necessary to explain the conceptual relationship among religious education, diversity, and respect for human rights.

The primary focus of this research is to comprehensively understand the concept of multicultural Islamic education in relation to the instilling of human rights values. Therefore, a literature-based approach is deemed most appropriate because it allows for in-depth exploration of the ideas, principles, and values contained in various academic sources. This research does not aim to test hypotheses or collect empirical data in the field, but rather seeks to develop a structured conceptual understanding. Through the literature review, the author was able to identify common threads between the concepts of Islamic education, the principles of multiculturalism, and human rights values as formulated in various scientific works. This approach supports reflective and critical analysis, so that the resulting understanding is not merely descriptive, but also analytical and argumentative.

The data sources for this study were obtained from a variety of academic literature, including books, scientific journals, policy documents, and scholarly articles relevant to the topics of Islamic education, multiculturalism, and human rights. Sources were selected based on the authors' credibility, publishers' reputation, and the relevance of the substance to the research focus. The literature used was prioritized from sources that have made significant contributions to the development of academic discourse in related fields. Furthermore, up-to-date literature was considered to ensure that the analysis reflects the latest developments in thought (Abdussamad & Sik, 2021). With careful source selection, this study seeks to build a solid and scientifically sound theoretical foundation.

The data collection process was conducted through a systematic search of various academic databases, digital libraries, and relevant printed references. The author initially identified literature relevant to the research keywords and then filtered it based on thematic suitability and academic quality. This stage aims to ensure that the sources used truly support the needs of the conceptual analysis. The literature selection process considered not only topic suitability but also the depth of discussion and clarity of argumentation presented in the sources. This procedure ensured that the collected data had sufficient academic validity and relevance for further analysis.

This approach aligns with the principles of literature research, which require careful selection of sources to ensure the study results have strong scientific weight.

The collected data was then analyzed using a descriptive-critical method. This method emphasizes systematically analyzing the literature and critically assessing the ideas presented. Descriptive analysis was conducted to map key concepts related to multicultural Islamic education and human rights values. Meanwhile, critical analysis focused on comparing views between authors, examining theoretical assumptions, and identifying the relevance of concepts in an educational context. Through this approach, the author not only presents a summary of expert thinking but also examines the strengths and limitations of existing arguments. This method allows the research to yield a deeper understanding, rather than merely superficial.

During the analysis process, the author also synthesized various perspectives found in the literature. This synthesis aims to integrate relevant ideas into a coherent conceptual framework. Through synthesis, the concept of multicultural Islamic education is understood not as a separate entity, but as part of a broader discourse on education and human rights. This process involves grouping ideas, drawing thematic similarities, and identifying consistent patterns of thought across various sources. With this synthetic approach, the research is able to present a comprehensive and coherent conceptual picture. The results of this synthesis serve as the basis for developing arguments regarding the role of multicultural Islamic education in systematically instilling human rights values.

The literature research method used allows the author to identify the relevance and potential theoretical gaps in the study of multicultural Islamic education and human rights. By comparing various sources, the author can see how certain concepts are understood, developed, and applied in different contexts. This type of analysis provides a picture of the consistency and differences in views among academics. Furthermore, this approach helps clarify the research's position within the existing body of research. The research does not simply repeat previous ideas but attempts to systematically reorganize them to strengthen conceptual understanding. Thus, literature research serves as a means of academic reflection that enriches the discourse on multicultural Islamic education and human rights values.

Overall, the use of a literature-based research approach provides a significant contribution to the conceptual understanding of the role of multicultural Islamic education in instilling human rights values. Through in-depth theoretical study and critical analysis of written sources, this research produces a structured conceptual framework and systematic argumentation. This approach also provides an academic foundation for developing more inclusive and humanistic educational practices, without straying beyond the realm of conceptual study. With this methodological foundation, the research is able to provide a comprehensive understanding of the relationship between Islamic education, multiculturalism, and human rights, as emphasized in the principles of literature-based research.

3. RESULTS AND DISCUSSION

Multicultural Islamic Education

Multicultural Islamic education is understood as a conceptual educational framework that integrates the normative values of Islamic teachings with a critical awareness of the reality of social, cultural, and religious diversity that is an inherent part of modern society (Futaqi, 2023). Within this framework, education is not reduced to the function of conveying religious doctrine textually, but rather is positioned as a process of shaping students' ethical and social awareness. Multicultural Islamic education seeks to present Islamic teachings as a living value system that interacts with social dynamics, thereby forming individuals who are sensitive to differences. This orientation positions Islamic values as the moral foundation that guides students' attitudes and behavior in social life. Thus, multicultural Islamic education functions not only as a means of transferring knowledge but also as a medium for developing personality rooted in humanitarian values and social justice.

Through a multicultural approach, Islamic education is aimed at producing individuals with a high sensitivity to diversity and the ability to interpret religious teachings within dynamic social relations. Islamic values are understood not within an exclusive framework that forecloses dialogue, but rather as a source of ethics that encourages universal respect for humanity. Multicultural Islamic education facilitates students' understanding that differences are a social reality inseparable from living together. In this process, Islamic teachings are articulated as moral guidelines that encourage mutual respect and social responsibility. Education with this approach serves to bridge the theological dimension with social reality, allowing religious values to be presented contextually and relevantly in a pluralistic society.

In the context of modern society characterized by a plurality of identities, multicultural Islamic education holds strong strategic significance. The diversity of social, cultural, and religious backgrounds demands an

educational approach that equips students to understand differences constructively. Multicultural Islamic education provides space for students to interpret religious teachings not only normatively but also reflectively and contextually (Ananda et al., 2024). This understanding allows Islamic ethical values to be internalized as guiding principles for social interaction. Education does not stop at the cognitive aspect but moves toward developing moral awareness that supports the creation of just, equal, and harmonious social relations in everyday life.

A multicultural Islamic educational approach emphasizes the importance of understanding religion as a source of values that promote justice and respect for human dignity. Islamic teachings are not limited to mere ritual practices but are understood as an ethical system with broad social implications. Within this framework, education serves as a vehicle for fostering awareness that Islamic values are directly relevant to the diverse realities of social life. Students are guided to view religious teachings as guidelines for building healthy and responsible social relationships. In this way, multicultural Islamic education contributes to the formation of individuals who are not only religiously devout but also committed to humanitarian values.

Multicultural Islamic education also views the educational process as a continuous social practice. Students are positioned not merely as recipients of knowledge, but as active subjects involved in the process of constructing meaning and values. In this process, students are trained to respond to differences in a mature, rational, and responsible manner. Education becomes a social learning space that enables students to develop empathy and the ability to interact constructively with individuals from diverse backgrounds. This orientation strengthens the role of Islamic education as a means of character development capable of meeting the challenges of a pluralistic and dynamic society.

Multicultural Islamic education places religious values in a dialogical relationship with social reality. Islamic teachings are not positioned as separate entities from social life, but as a source of ethical inspiration that guides social action. This approach enables students to understand that religious values play a crucial role in building social cohesion. Multicultural Islamic education helps students develop the ability to interpret religious teachings contextually without losing their normative substance. Thus, education serves as a bridge between the ideals of Islamic teachings and the diverse practices of social life.

Multicultural Islamic education can be understood as a pedagogical approach that significantly contributes to strengthening social cohesion in a pluralistic society. By integrating Islamic values with multicultural awareness, this education forms individuals capable of living harmoniously alongside differences. Multicultural Islamic education guides students to view diversity as part of a social reality that needs to be managed ethically and responsibly. With this orientation, education serves not only as a means of religious learning but also as an instrument for developing social awareness rooted in the values of humanity and justice, as emphasized in the framework of contemporary Islamic educational thought.

Terminologically, multicultural Islamic education refers to an educational process that consciously fosters an understanding and appreciation of diversity in its various forms, whether related to ethnicity, religion, culture, or language (Dwiyani, 2023). This awareness goes beyond knowledge and also involves the formation of attitudes and behaviors that reflect respect for differences. Multicultural Islamic education integrates the cognitive, affective, and psychomotor dimensions as an interrelated whole. Students are encouraged to develop empathy, mutual respect, and the ability to interact constructively in pluralistic social situations. Thus, education not only produces a conceptual understanding of diversity but also develops social capacities that enable students to live together peacefully and with dignity.

The philosophical foundation of multicultural Islamic education rests on a set of fundamental principles that serve as guidelines for the formulation and implementation of educational practices (Zainal et al., n.d.). The principle of tolerance occupies a central position as a value that demands respect for differences in beliefs, cultures, and outlooks on life. In educational practice, this value is reflected through dialogic learning, cross-cultural collaboration, and the presentation of materials that represent diversity. The principle of justice emphasizes equal treatment for all students, in line with Islamic teachings that view humans as having equal standing before God. The principle of inclusivity ensures that education is an open space for all individuals, while the principle of non-discrimination affirms the rejection of all forms of detrimental treatment based on particular social identities.

The integration of these principles forms a normative foundation that guides all aspects of the implementation of multicultural Islamic education. The curriculum is designed with diversity in mind, learning strategies are designed to encourage the active participation of all students, and social interactions within the educational environment are fostered in an atmosphere of mutual respect. These principles are not understood as abstract

concepts but are translated into concrete and sustainable pedagogical practices. Through this integration, multicultural Islamic education functions as a value system that guides the behavior and attitudes of school members. This approach enables educational institutions to serve as safe and inclusive social spaces, where students learn to manage differences constructively and meaningfully in their daily lives.

The primary goal of multicultural Islamic education is to develop moderate or *wasathiyah* character in students, emphasizing balance in thinking, behaving, and acting (Futaqi, 2023). The concept of *wasathiyah* positions moderation as an ethical stance that enables individuals to avoid extremism and exclusivity in their religion. Multicultural Islamic education shapes students to view differences as social realities that need to be managed proportionally. Moderate character is reflected not only in tolerance but also in the ability to think critically and reflectively about various social and religious issues. Thus, multicultural Islamic education contributes to strengthening individuals' capacity to face the dynamics of a pluralistic society in a mature and responsible manner.

From a pedagogical perspective, multicultural Islamic education emphasizes the use of participatory, reflective, and contextual learning strategies (Fauzy et al., 2025). This approach encourages active student involvement in the learning process through discussions, group work, and analysis of social and religious issues relevant to the context of diversity. Project-based learning and case studies are utilized to develop students' analytical and empathetic skills. Educational narratives and stories are used as media to enrich understanding of values, while simulations of intercultural interactions help students develop social skills. These strategies are designed to make learning a meaningful experience that connects religious values with the social realities faced by students.

The principle of integrating cognitive, affective, and psychomotor dimensions is an essential element in multicultural Islamic education (Dwiyani, 2023). The cognitive dimension encompasses an understanding of Islamic teachings, human rights values, and concepts of multiculturalism. The affective dimension relates to the development of tolerant, empathetic, and inclusive attitudes, reflected in students' value orientations. The psychomotor dimension is realized through social skills that enable students to apply these values in real-life interactions. The integration of these three dimensions ensures that multicultural Islamic education does not stop at mastering theory but produces individuals with the moral and social capacity to live together harmoniously in a diverse society.

The Concept of Human Rights

Human Rights are understood as a fundamental concept that serves as a normative foundation for the continuity of human life in various dimensions, including the social, political, and cultural realms. From a global perspective, human rights are positioned as a set of basic rights inherent in every individual from the moment they are recognized as human. These rights do not arise from the concession of power or the granting of certain authorities, but rather stem from human existence itself. The United Nations affirms the universal, inalienable character of human rights, and applies to every individual without distinction of any identity, whether based on race, religion, gender, or other social background (Sholihah et al., 2024). This framework positions human rights as an ethical foundation for building interpersonal relationships that uphold human dignity and values. Recognition of human rights is a crucial element in maintaining a just and civilized social order.

Understanding human rights as inherent rights inherent in human beings demonstrates that their existence is not dependent on formal recognition by a particular state or legal system. States and social institutions act as parties obligated to respect, protect, and fulfill these rights, not as the primary source of human legitimacy. In this context, human rights serve as normative guidelines guiding the organization of communal life so as not to reduce humans to mere objects of policy or the interests of power. This principle reinforces the notion that every individual has equal standing in terms of human dignity and value. Thus, respect for human rights is a moral prerequisite for the creation of a social order that values freedom, justice, and shared responsibility in an increasingly pluralistic and interconnected society.

The Universal Declaration of Human Rights defines human rights as rights that guarantee freedom, justice, and legal protection for every individual without discrimination. This definition affirms that every human being has the right to protection of freedom of thought, opinion, and belief, as well as to receive fair treatment before the law. These rights are designed to ensure that every individual can live a dignified life within an orderly and humane social framework. This understanding positions human rights as an ethical instrument that regulates the relationship between individuals and society, while also serving as a benchmark for assessing the justice of a

social system. With its broad scope, human rights serve not only as protection against oppression but also as normative guidelines for building a social life that respects the values of humanity as a whole.

Human rights encompass a spectrum of interrelated rights, including civil, political, economic, social, and cultural rights. These rights form an inseparable whole, as the fulfillment of one right is closely related to respect for other rights. Civil and political rights guarantee individual freedom in the public sphere, while economic, social, and cultural rights ensure the fulfillment of decent living conditions for every human being. This understanding emphasizes that the protection of human dignity cannot be achieved through a partial approach. Human rights are understood as a comprehensive framework that aims to maintain a balance between individual freedom and collective well-being. Thus, human rights serve as a normative basis for efforts to create a whole, meaningful, and just human life in various social contexts.

The principle of the universality of human rights affirms that these rights apply to all human beings, regardless of cultural, religious, or ethnic differences. From this perspective, human rights transcend geographical boundaries and specific collective identities, allowing them to be applied in diverse social contexts (Julaeha & Erihadiana, 2021). The universality of human rights is not interpreted as the elimination of cultural specificities, but rather as a recognition of fundamental human values that are cross-contextual. This principle strengthens human rights' position as a global ethical standard that serves as a reference in building just social relations. By upholding universality, human rights play a role in preventing practices of discrimination and social exclusion that have the potential to degrade human dignity.

In practice, human rights serve as normative guidelines in the formulation of public policy, the implementation of education, and daily social interactions. Human rights values serve as a reference in ensuring that social policies and practices do not neglect the interests and fundamental rights of individuals. In the context of education, for example, human rights encourage the creation of a learning environment that values freedom of thought, equality, and participation. In the social and political sphere, human rights serve as an instrument for maintaining the balance between power and citizen freedom. In this role, human rights function not only as an abstract normative concept but also as a practical framework that guides social action so that it remains grounded in the principles of justice and humanity.

Overall, human rights can be understood as the ethical foundation that underpins human life in an increasingly complex global society. Recognition of human rights affirms that every individual has value and dignity that must be respected in every aspect of life. Human rights principles serve as the foundation for creating just social relations, while maintaining a balance between individual freedom and social responsibility. In the context of an interconnected world, respect for human rights becomes increasingly relevant as an effort to maintain harmony and humanity in shared life. By adhering to the human rights framework, society has a normative foundation for building a social order that upholds justice, equality, and respect for human dignity.

From an Islamic perspective, human rights principles strongly align with the fundamental teachings of the religion. One central concept is the recognition of human dignity, or *karāmah al-insān*, which affirms that every individual possesses intrinsic worth that must be respected unconditionally (Hidayat et al., 2025). This dignity is understood as a divine gift inherent in humans from birth, and therefore cannot be removed by power, social status, or differences in belief. This concept demonstrates that Islam views humans as dignified subjects with fundamental rights that must be protected. Thus, respect for human rights in Islam is not external or merely adopted, but rather rooted in theological principles that place humans as honored beings. This perspective demonstrates that humanitarian values are an integral part of Islamic teachings.

The principle of justice (*'adl*) in Islam strengthens the harmony between religious teachings and human rights values. Justice is understood as the granting of proportional rights and equal treatment to all members of society, regardless of social background, ethnicity, or belief (Harahap et al., 2024). This principle rejects all forms of discriminatory treatment that demean human dignity. Furthermore, Islam emphasizes the concept of equality (*musāwāh*) as a recognition of human equality in rights and obligations. This view asserts that differences among humans cannot be used as a basis for eliminating fundamental rights inherent in nature. The harmony between the principles of justice and equality in Islam and the spirit of universal human rights demonstrates that Islamic values have strong relevance in the discourse of human rights protection.

The aspect of religious freedom is an important dimension in the relationship between human rights and the Islamic perspective. In Islamic teachings, this principle is reflected in the concept of *Hifz al-Dīn*, namely the protection of religion as part of basic human rights (Putri, 2025). This principle affirms the recognition of individual freedom to choose, believe, and practice their religious teachings without pressure or coercion. Religious freedom is understood as part of respect for human spiritual integrity. In this context, Islam places faith as a personal

domain that must be respected, so that relations between religious communities are built on a foundation of mutual respect. This principle demonstrates that religious freedom in Islam aligns with the principles of human rights, which uphold freedom of thought and belief as part of fundamental human rights.

The relevance of human rights in Islam can be understood more comprehensively through the framework of *Maqāṣid al-Syarī'ah*, the objectives of Islamic law that are oriented toward human welfare. This framework encompasses five main principles: protection of religion, life, intellect, descendants, and property (Jasmin et al., 2025). These five principles implicitly contain guarantees for basic human rights, including the right to life, freedom of religion, protection of physical and mental integrity, the right to education, and the right to property and economic prosperity. *Maqāṣid al-Syarī'ah* places humans as the center of legal orientation, so that every rule is directed at maintaining the continuity and quality of human life. Thus, this framework shows substantial compatibility between the objectives of Islamic law and human rights principles.

In the pedagogical realm, the integration of human rights and *Maqāṣid al-Syarī'ah* The principles of Islamic law in multicultural Islamic education contribute to the formation of humanistic, tolerant, and moderate student character. Students are guided to understand differences as a social reality that must be managed ethically and fairly. This understanding encourages the internalization of the value of respect for human dignity in every social interaction, both in educational settings and in community life. This integration makes the concept of human rights in Islam not only normative but also operational, providing concrete guidance for inclusive and equitable educational practices (Zainal et al., n.d.). Education with this approach functions as a space for learning values, where students develop moral and social awareness relevant to the dynamics of a multicultural society.

Integration of Human Rights Values in Multicultural Islamic Education

The integration of human rights values into multicultural Islamic education is understood as a planned and ongoing process that places human rights principles as an inherent part of Islamic religious education. This approach views Islamic education as not only oriented toward mastering the cognitive aspects of religious teachings but also directed toward strengthening students' affective and psychomotor dimensions. Through this process, students not only understand normative concepts of human rights but are also able to internalize and apply them in everyday social life (Futaqi, 2023). Multicultural Islamic education serves as a strategic vehicle for instilling the values of tolerance, justice, respect for differences, and an attitude of rejection of violence. These values are positioned as concrete manifestations of human rights principles that align with Islamic teachings, thus enabling education to function as a space for the formation of ethical and social awareness rooted in religious values.

In a pedagogical context, multicultural Islamic education emphasizes the importance of internalizing values as the core of learning. Students are guided to develop a reflective understanding of the relationship between Islamic teachings and the realities of social diversity. This process requires active student involvement in examining humanitarian issues related to rights, obligations, and social responsibilities. Education does not stop at the level of conceptual knowledge but encourages the development of social attitudes and skills that reflect respect for human rights. Thus, multicultural Islamic education serves as a space for dialogue between religious values and universal human rights principles. This approach strengthens the role of religious education as an instrument for character formation that is inclusive and responsive to the dynamics of a pluralistic society.

One of the main mechanisms for integrating human rights values is strengthening tolerance as a fundamental attitude in communal life. This strengthening of tolerance is realized through dialogic, collaborative, and case study-based learning methods, which provide space for students to understand and appreciate the diversity of views, beliefs, and cultural practices. This learning process encourages students to develop the ability to listen, discuss, and respond constructively to differences. Strengthening tolerance not only reflects Islamic teachings that emphasize mutual respect among humans but also serves as a means of cultivating ethical awareness regarding respect for individual and group rights (Ananda et al., 2024). In this context, tolerance is understood as an active attitude that involves respect for human dignity in all social relations.

In addition to tolerance, multicultural Islamic education also places respect for minority groups as a crucial element in the integration of human rights. This respect is reflected in the fair and equal treatment of all students, regardless of ethnic, religious, or cultural background (Alfianti et al., 2025). This principle aligns with human rights, which emphasize the protection of the rights of minority groups so they can participate meaningfully in educational and social life. In learning practices, respect for minorities is manifested through inclusive school policies, diverse representation of teaching materials, and social interactions free from stigma and stereotypes. This approach

reinforces the values of equality, social justice, and inclusivity as the foundation of learning that respects diversity as an inseparable social reality.

The principle of social justice is an essential component in the process of integrating human rights into multicultural Islamic education. Social justice demands equal rights and opportunities for every student, including access to education, learning resources, and social and institutional protection. In the educational context, this principle is reflected through the development of a curriculum that is responsive to diversity, learning methods that encourage active participation, and transparent and accountable school policies. Social justice is not understood as uniformity, but rather as a recognition of the diverse needs and potential of students. This approach creates a learning environment conducive to respecting human rights and strengthening a sense of justice as a living value in everyday educational practices.

The aspect of anti-violence education also plays a crucial role in integrating human rights values. Multicultural Islamic education directs students to reject all forms of violence, both physical and verbal, and encourages conflict resolution through a dialogical and peaceful approach (Dwiyani, 2023). Anti-violence education instills awareness that violence undermines human dignity and disregards fundamental individual rights. In learning practice, this value is realized through the practice of polite communication, constructive conflict management, and the cultivation of empathy for others. This approach aligns with human rights principles, which place the protection of human dignity as a fundamental value and support the development of individuals who are responsible for upholding the rights of others.

The integration of human rights values into multicultural Islamic education is also closely linked to Islamic Religious Education (PAI) teaching materials. Key Islamic concepts such as justice ('adl), equality (*musāwāh*), human dignity (*karāmah al-insān*), and religious freedom (*hifz al-dīn*) inherently reflect human rights principles and can serve as a pedagogical framework for learning. These concepts are not understood merely as normative discourse, but as values internalized through a reflective and contextual learning process. Thus, PAI materials serve as a strategic medium for connecting religious teachings with social realities that demand respect for human rights.

Overall, multicultural Islamic education that integrates human rights values plays a role in equipping students with the moral, social, and ethical capacities needed to live in a diverse society. Education emphasizes not only the mastery of religious knowledge but also fosters awareness of respecting individual rights, upholding justice, protecting minority groups, and rejecting violence in all its forms. This approach supports the formation of a generation that is moderate, humanistic, and highly sensitive to humanitarian issues. Multicultural Islamic education with a human rights orientation serves as an important foundation for building a just and dignified social life amidst the reality of diversity.

Opportunities for Strengthening Human Rights Through Multicultural Islamic Education

Multicultural Islamic education occupies a strategic position in strengthening human rights because it provides an educational framework capable of bridging religious values with universal human rights principles. This approach positions Islamic religious education not merely as a process of conveying normative, textual teachings, but rather as a space for developing ethical awareness relevant to contemporary social dynamics. Multicultural Islamic education encourages students to understand religion as a living and contextual source of values, not as a doctrine separate from social reality. Through this approach, religious values are combined with the principles of respect for human dignity, freedom, and equality. This strategic position makes multicultural Islamic education a crucial medium for building just and civilized social relations, in line with the spirit of human rights, which emphasizes recognition of the fundamental rights of every individual without exception.

One of the main opportunities in multicultural Islamic education lies in strengthening a moderate Islamic orientation as the foundation for character development in students. Moderate Islam emphasizes the principle of balance, or *tawazun*, between understanding religious teachings and their application in social life. This orientation fosters a non-exclusive religious perspective and encourages an open attitude toward differences (Idharudin, 2025). Multicultural Islamic education guides students to develop attitudes of tolerance, justice, and respect for the rights of others as part of religious expression. Moderate Islam in the educational context serves not only as a theological concept but also as a moral orientation that guides social behavior. With this approach, education contributes to the formation of individuals capable of managing differences proportionally while strengthening humanitarian values in line with human rights principles.

The application of moderate Islam through multicultural Islamic education provides a strong foundation for the formation of an inclusive and pluralistic society. Students are accustomed to viewing diversity as a natural and

valuable social reality, not a threat to religious identity. This type of education fosters awareness that differences in beliefs, cultures, and outlooks are part of social life that must be managed ethically. Moderate Islam emphasizes the importance of respecting individual freedom and equal rights, which aligns with human rights values. Within this framework, multicultural Islamic education serves as a vehicle for social learning that instills the principles of peaceful coexistence. This orientation strengthens the role of education as a means of developing citizens who are sensitive to the rights of others and committed to social justice.

Multicultural Islamic education also opens up space for the empowerment of humanistic Qur'anic values as a basis for strengthening human rights (Alawi & Maarif, 2021). The Qur'an contains fundamental principles such as justice ('adl), compassion (rahmah), equality (musāwāh), and respect for human dignity (karāmah al-insān). These values are strongly relevant to human rights principles and can serve as a normative foundation in educational practice. Multicultural Islamic education guides the learning process so that Qur'anic values are not only understood textually but also interpreted as ethical guidelines in social life. This approach positions religious teachings as a source of inspiration for respecting individual rights and strengthening just social relations in a diverse society.

Through the development of a contextual Islamic Religious Education curriculum, humanistic Quranic values can be more effectively internalized. The curriculum is designed with students' social realities in mind, enabling them to understand religious teachings in relation to humanitarian and diversity issues. The learning process is directed toward a reflective, dialogical, and collaborative nature, enabling students to actively engage in examining the meaning of religious values. With this approach, students not only gain a theoretical understanding of religious texts but also develop the ability to apply these values as moral principles in everyday life. Multicultural Islamic education with a contextual curriculum serves as a learning space for values that bridges religious teachings with the practice of respecting human rights in social reality.

The role of schools is crucial in maximizing opportunities for strengthening human rights through multicultural Islamic education. As educational institutions, schools have a responsibility to create a safe, inclusive, and participatory learning environment (Alfianti et al., 2025). A school environment that values diversity allows students to directly experience respect for human rights. Fair school policies, open social interactions, and a school culture that values diversity are crucial elements in the internalization of values. Multicultural Islamic education takes place not only in the classroom but is also reflected in the overall institutional climate of the school. Thus, schools function as social spaces where human rights values are practiced and experienced by all members of the school community.

Teachers play a central role as agents of change in strengthening human rights through multicultural Islamic education. Teachers serve not only as transmitters of material but also as role models in attitudes and behaviors that reflect respect for human rights. Adaptive pedagogical strategies, such as thematic discussions, social case simulations, and project-based learning, enable students to develop a critical and reflective understanding of human rights issues. Teacher professionalism, an understanding of students' socio-cultural contexts, and the ability to integrate human rights principles into Islamic Religious Education (PAI) materials are determining factors in educational effectiveness. Through these roles, teachers contribute directly to the formation of students' moral and social awareness within the framework of multicultural Islamic education.

Beyond institutional and pedagogical factors, there is a significant opportunity to strengthen the synergy between religious values and human rights principles through multicultural Islamic education. Islamic principles such as justice, equality, and religious freedom (hifz al-dīn) are substantially aligned with human rights values. Multicultural education strengthens this alignment by creating a space for dialogue between religious teachings and the reality of diversity. This synergy demonstrates that religious values do not conflict with human rights but can instead serve as a normative foundation that enriches understanding of human rights and responsibilities. This approach helps students develop an awareness that respect for human rights is part of ethical and responsible religious practice.

Overall, multicultural Islamic education offers significant opportunities to strengthen human rights through an integrative and contextual approach. This education connects religious values with universal human rights principles and equips students with a moderate, inclusive, and humanistic moral orientation. Through the strengthening of moderate Islam, the empowerment of humanistic Quranic values, the active role of schools and teachers, and the synergy between religion and human rights, multicultural Islamic education contributes to the formation of individuals with ethical awareness and social responsibility. This approach positions education as a strategic space in building a society that respects human dignity, individual freedom, and social justice within a diverse context.

4. CONCLUSION

Multicultural Islamic education plays a crucial role in the instillation and internalization of human rights values within the educational environment. In a society characterized by diverse social, cultural, and religious identities, this education serves as a means of fostering students' awareness, fostering tolerance, justice, and respect for differences. Various theoretical studies demonstrate that multicultural Islamic education holds tolerance, inclusivity, justice, and the rejection of discriminatory practices as fundamental principles of learning. This orientation is directed toward the development of a moderate or wasathiyah character, emphasizing a balance between understanding religious teachings and sensitivity to pluralistic social realities. Human rights values, both those derived from universal principles as formulated by the United Nations and those rooted in Islamic teachings, have a substantial relationship with the Maqāṣid al-Syarī'ah. The concepts of human dignity (karāmah al-insān), justice, equality, and religious freedom (hifz al-dīn) represent humanitarian values that align with the goal of protecting and maintaining basic human rights. The integration of human rights principles in multicultural Islamic education is realized through strengthening tolerance, respect for minority groups, developing social justice, and cultivating the habit of resolving conflicts without violence. Humanistic Islamic Religious Education teaching materials based on Qur'anic values are the main instruments in this internalization process, supported by an inclusive school environment and the reflective and participatory role of teachers. Comprehensively, multicultural Islamic education not only transmits religious knowledge but also develops students' moral, social, and ethical competencies in respecting human rights. Sustainable implementation has the potential to produce a generation that is moderate, humanistic, and tolerant, with a strong commitment to humanitarian values and social justice.

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