The Values of Multicultural Education According to Modern Tafsir: A Thematic Study of Tafsir al-Maraghi and Tafsir al-Mishbah

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ABSTRACT

Many horizontal conflicts and acts of violence arise from erroneous human perspectives on social, cultural, and religious diversity. In Islam, the Qur'an functions as a fundamental source of values and paradigms guiding Muslim attitudes toward such differences. This study examines the values of multicultural education derived from modern Qur'anic interpretations of QS. Al-Baqarah [2]: 62, 213, 256, an-Nisa [4]: 36, 135; al-Maidah [5]: 2, Ali-Imran [3]: 15, 134, al-Ḥujurāt [49]:11-13, a verse that explicitly addresses human diversity, equality, and moral merit based on piety (*taqwā*). The research focuses on Tafsir al-Maraghi and Tafsir al-Mishbah, selected as representative works of modern tafsir due to their rational, contextual, and socio-ethical approaches to Qur'anic interpretation. Using a descriptive qualitative method with a thematic (*mawḍū'ī*) interpretation approach, the study analyzes how these tafsir conceptualize diversity and social relations. The findings indicate that articulate four core values of multicultural education: (1) learning to live with differences, (2) mutual respect among individuals and groups, (3) interdependence among human beings, and (4) non-violent conflict resolution and reconciliation. Rather than offering direct or complete solutions to conflict and violence, these values provide a conceptual and ethical framework that can contribute to the development of multicultural awareness and peaceful coexistence in plural societies.

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1. INTRODUCTION

Human beings are inherently social creatures who cannot live in isolation. Social interaction, cooperation, and mutual dependence are intrinsic to human existence. The Qur'an explicitly articulates this anthropological foundation in QS. al-Ḥujurāt [49]:13, which emphasizes that humanity was created

in diversity of nations and tribes (*shuʿūb wa qabāʾil*) to enable mutual recognition (*li-taʿārafū*), not domination or exclusion. Modern Muslim scholars interpret this verse as a normative framework for social relations based on equality, moral accountability, and mutual need among human beings (Shihab, 2017).

This Qur'anic view of humanity is closely connected to the concept of social responsibility and environmental stewardship. Human actions play a decisive role in shaping social and environmental change, as stated in QS. al-Ra'd [13]:11, which highlights the reciprocal relationship between divine law (*sunnatullāh*) and human agency. According to Shihab (2003), this verse distinguishes between structural social change governed by divine laws and changes in human character that depend on conscious human effort, particularly through education. Recent studies in Islamic education confirm that ethical transformation and social harmony are inseparable from value-based educational processes (Rahman, 2022; Yusuf et al., 2020).

In contemporary societies marked by pluralism, education plays a strategic role in shaping social attitudes toward diversity. In Western discourse, this function is reflected in civic education, which aims to develop democratic participation, critical thinking, and respect for pluralism (Branson, 2001). While civic education originated in a specific socio-political context, its core concern—preparing citizens to live responsibly in diverse societies—resonates with broader discussions on multiculturalism and multicultural education (Banks, 2009). Rather than equating civic education with Qur'anic ethics, this study treats it as a comparative reference to highlight the global relevance of educational approaches that emphasize diversity, tolerance, and social cohesion.

Multiculturalism refers to the recognition of diversity as an empirical and normative reality of human life. It does not merely acknowledge difference but affirms the legitimacy of cultural, ethnic, and religious plurality within a shared social framework (Modood, 2021; Parekh, 2001). Multicultural education, therefore, is understood as an educational approach that promotes awareness, respect, and constructive engagement with diversity, while avoiding both homogenization and relativistic erasure of identity (Banks, 2009; Tilaar, 2017)

At the international level, multicultural education is normatively supported by the Universal Declaration of Human Rights (UDHR)**,** particularly Article 26, which emphasizes education as a means to promote human dignity, tolerance, and peace. Nationally, in Indonesia, these principles are institutionalized in Law No. 20 of 2003 on the National Education System**,** which mandates democratic, non-discriminatory education that respects religious and cultural diversity. Recent Indonesian studies indicate that multicultural education remains highly relevant in addressing religious-based conflicts and social polarization (Maarif et al., 2024; Takunas et al., 2024).

Although the term *multiculturalism* does not explicitly appear in the Qur'an, its ethical foundations have been extensively explored by modern Qur'anic commentators. Ahmad Mustafa al-Maraghi in *Tafsir al-Maraghi* and M. Quraish Shihab in *Tafsir al-Mishbah* emphasize that QS. al-Ḥujurāt [49]:13 establishes universal values of equality, mutual respect, and moral responsibility. They further reinforce these values through QS. al-Ḥujurāt [49]:12**,** which prohibits prejudice, fault-finding, and backbiting—traits that undermine social harmony and fuel conflict (Maraghi, 2006; Shihab, 2006). Recent scholarly analyses view these prohibitions as ethical foundations for peaceful coexistence in plural societies (Nunu & Darul, 2022; Ridwan & Robikah, 2019).

The selection of *Tafsir al-Maraghi* and *Tafsir al-Mishbah* is based on their classification as modern tafsir, characterized by rational analysis, contextual sensitivity, and engagement with contemporary social issues (Baidan, 2003). Al-Maraghi sought to respond to the socio-cultural challenges of his time by presenting the Qur'an as a living guide for social reform. Meanwhile, *Tafsir al-Mishbah*, written within Indonesia's plural socio-religious context, directly addresses issues of interreligious relations,

social conflict, and national cohesion. Quraish Shihab's consistent use of the thematic (*mawḍūʿī*) method reflects an interpretive strategy suited to addressing complex modern problems ((Romli et al., 2025).

Nevertheless, the discourse on multiculturalism within Islamic thought is not without contestation. Critics argue that multicultural education risks promoting theological relativism and eroding religious identity (Husaini, 2005). Recent studies suggest that such critiques often conflate multicultural ethics with doctrinal pluralism, overlooking the distinction between respecting diversity and negating theological commitments (Kusmana, 2019). This tension underscores the need for rigorous Qur'anic analysis that critically situates multicultural values within Islamic theology rather than importing them uncritically.

Based on the above context, this study addresses the following research questions: **1)** What values of multicultural education are articulated in the interpretation of QS. al-Ḥujurāt [49]:13 in Tafsir al-Maraghi and Tafsir al-Mishbah?; and 2) How do these modern tafsir conceptualize diversity, social relations, and conflict prevention within an Islamic ethical framework?. The novelty of this study lies in its comparative thematic analysis of two modern tafsir that represent different socio-historical contexts (Middle Eastern and Indonesian), while focusing on a single key verse central to Qur'anic anthropology and social ethics. Unlike previous studies that discuss multiculturalism normatively or pedagogically, this research grounds multicultural education explicitly in Qur'anic interpretation, thereby strengthening its theological legitimacy.

This study is deliberately limited to QS. al-Ḥujurāt [49]:13 (supported by verse 12 as an ethical corollary) and to two modern tafsir in order to maintain analytical depth and coherence. The findings are not intended to offer direct or exhaustive solutions to social conflict, but to provide a conceptual and ethical framework that contributes to scholarly discourse on multicultural education in Islamic educational contexts.

2. METHODS

This research employs a qualitative library-based approach that focuses on the analysis of Qur'anic texts and their interpretations. Epistemologically, the study is grounded in critical rationalism, understood as an interpretive framework that emphasizes the role of reason in systematically and coherently uncovering meanings embedded in revelatory texts. In this context, rationalism is not positioned in opposition to revelation, but rather as an analytical tool to operationalize interpretation through logical reasoning, semantic analysis, and contextual understanding. This approach is considered appropriate because the Qur'anic text, while limited in quantity, contains dense and multidimensional meanings that require intellectual engagement beyond sensory perception. Accordingly, the intellect functions as a legitimate instrument for constructing theoretical concepts and educational values from Qur'anic verses (Usman, 2009).

As a form of literature research, data in this study are collected exclusively from written sources, including the Qur'an, classical and modern tafsir works, and relevant scholarly literature. The primary data consist of selected Qur'anic verses and their interpretations in *Tafsir al-Maraghi* by Ahmad Mustafa al-Maraghi and *Tafsir al-Mishbah* by M. Quraish Shihab. These two tafsir are selected because they represent modern interpretive characteristics, namely rational analysis, contextual sensitivity, and engagement with contemporary social issues. The verses prioritized in this study are QS. al-Ḥujurāt [49]:10–13, with particular emphasis on verse 13, based on explicit criteria: the verses directly address social relations, human diversity, and ethical principles of equality; they are frequently cited in Islamic discourse on pluralism; and they possess strong relevance to discussions of multicultural education in plural societies. Secondary data include books, peer-reviewed journal articles, and official documents related to Qur'anic studies, education, and multiculturalism.

Data analysis is conducted through textual and content analysis, which involves identifying, classifying, and interpreting interpretive statements related to multicultural educational values. An

inductive analytical process is employed, whereby specific interpretations of the selected verses are generalized into broader conceptual categories of multicultural education. Because this research concentrates on a particular theme within the Qur'an, the analytical procedure follows the thematic (mawḍū'ī) interpretation method, which includes determining the research theme, collecting relevant verses, examining their chronological and contextual backgrounds, analyzing inter-verse relationships within the surah, and synthesizing meanings through a coherent conceptual framework. Relevant hadiths are used selectively to support and clarify Qur'anic interpretations, and apparent textual variations are reconciled through established principles of Qur'anic interpretation, such as general–specific and absolute–qualified relationships (Shihab, 2006).

This study also acknowledges the presence of researcher interpretive subjectivity inherent in qualitative textual analysis. To minimize interpretive bias, the analysis is confined to authoritative tafsir sources and conducted through a comparative reading of two modern interpretations originating from different socio-cultural contexts. The findings are therefore presented as a contextual and academic construction rather than a definitive interpretation. Furthermore, the study is deliberately limited to a small corpus of verses and two tafsir works to ensure analytical depth and coherence. Consequently, the results are intended to contribute conceptually to the discourse on multicultural education from a Qur'anic perspective, rather than to offer exhaustive or universally applicable conclusions.

3. FINDINGS AND DISCUSSION

1. Learning to Live with Differences

QS. al-Baqarah [2]:62 is frequently cited in modern Qur'anic interpretation as a foundational text for understanding religious plurality and ethical inclusivity. The verse states that salvation and divine reward are accessible to those who believe in God and the Last Day and perform righteous deeds, regardless of their affiliation with specific religious communities mentioned in the text. Classical and modern exegetes, including al-Maraghi, identify four groups in this verse: Muslims, Jews, Christians, and the Ṣābi'īn (Maraghi, 2006). In classical tafsir literature, however, the identity of the Ṣābi'īn is not defined unanimously. They are variously described as a distinct monotheistic community, a group situated between Judaism and Christianity, or a community adhering to primordial monotheism (ḥanīfiyyah). Modern scholars caution against equating the Ṣābi'īn directly with all non-Abrahamic religions, noting that such generalization exceeds the historical and exegetical evidence available in classical sources (Sutrisno et al., 2023). Therefore, while QS. al-Baqarah [2]:62 affirms ethical openness and moral accountability beyond formal religious labels, its application to contemporary religious diversity should be approached as a contextual extension, not a definitive theological classification.

This inclusive ethical orientation is further reinforced by QS. al-Baqarah [2]:213, which describes humanity as originally one community (ummatan wāḥidah). According to Quraish Shihab (2006), this verse emphasizes the shared origin and interconnectedness of human beings, while acknowledging that differences emerged as a result of divergent interpretations and responses to divine guidance . Al-Maraghi (2006) similarly interprets the verse as highlighting both unity and diversity as inherent features of human history, with prophetic missions functioning as moral correctives rather than instruments of coercion. Recent studies in Qur'anic ethics underline that this verse provides a normative basis for coexistence, mutual recognition, and social cooperation across differences, which are central principles in contemporary multicultural discourse (Kusmana, 2019; Ridwan & Robikah, 2019).

The principle of learning to live with differences is also firmly grounded in QS. al-Baqarah [2]:256, which explicitly rejects religious coercion. Modern tafsir explains that faith, by its very nature, must be the result of conscious conviction rather than compulsion. Al-Maraghi (2006) relates the revelation of this verse to concrete social situations in Medina involving interreligious family relations, demonstrating that the Qur'an addressed real pluralistic contexts while upholding freedom of belief. Shihab further argues that this verse establishes a permanent ethical principle applicable beyond its

immediate historical circumstances, namely that religious diversity cannot be managed through force without undermining moral responsibility (Shihab, 2006).

From the perspective of multicultural education, these three verses collectively construct a Qur'anic framework that emphasizes ethical coexistence, respect for difference, and voluntary commitment to belief. Contemporary scholars argue that such a framework is particularly relevant for plural societies like Indonesia, where religious and cultural diversity is an empirical reality that requires ethical navigation rather than theological homogenization (Hefner, 2018; Pedersen, 2016). Nevertheless, this study recognizes the analytical limits of exegetical findings. While the interpretations of al-Maraghi and al-Mishbah provide strong normative foundations for multicultural values, their application to specific contemporary religious communities should be understood as contextual and educational interpretations, not as definitive theological judgments. In this sense, the Qur'anic principle of "learning to live with differences" functions as a conceptual and ethical guideline for multicultural education rather than a comprehensive solution to all forms of religious diversity and conflict.

In sum, QS. al-Baqarah [2]:62, 213, and 256, as interpreted in *Tafsir al-Maraghi* and *Tafsir al-Mishbah*, consistently affirm that difference is an inherent and unavoidable dimension of human existence that must be addressed through ethical responsibility rather than coercive uniformity. These verses do not collapse religious distinctions, nor do they offer a simplistic theology of sameness; instead, they emphasize moral accountability, shared humanity, and freedom of conscience as the foundations of coexistence. Within the framework of multicultural education, this Qur'anic orientation reinforces the importance of cultivating attitudes that enable individuals and communities to live constructively with difference—recognizing diversity as a social reality while maintaining firm ethical commitments. Thus, "learning to live with differences" emerges not as a relativistic doctrine, but as a principled educational value rooted in Qur'anic ethics that guides interaction in plural societies without exceeding the interpretive boundaries of the text.

2.　Respect each other

Surah Al-Hujurat verses 11–12 provide a strong ethical foundation for mutual respect and social harmony, revealed in concrete historical contexts that underscore their universal relevance. Classical exegetes explain that verse 11 was revealed in response to acts of ridicule and social humiliation, whether directed at economically marginalized companions such as Bilal, Ammar, and Salman al-Farisi, or at Safiyyah bint Huyaiy, who was mocked for her Jewish lineage. Al-Maraghi emphasizes that the verse addresses both men and women, prohibiting mockery, self-ridicule, and the use of offensive nicknames, as these behaviors erode personal dignity and damage communal cohesion. Quraish Shihab further clarifies that the address to "those who believe" indicates that unethical social conduct is not merely a social failure but a manifestation of weakened faith, as it disrupts trust and solidarity within society. This interpretation positions respect not as optional moral courtesy but as an integral expression of religious commitment.

Verse 12 of Surah Al-Hujurat deepens this ethical framework by addressing internal and less visible moral vices, namely prejudice *(su' al-zann)*, fault-finding *(tajassus)*, and backbiting *(gheebah)*. While these behaviors are often concealed, they function as the psychological roots of overt acts of humiliation and conflict. Shihab's metaphorical explanation—likening backbiting to consuming the flesh of one's dead brother—highlights the severity of such conduct and its dehumanizing impact. From an analytical perspective, these verses collectively construct a layered moral pedagogy: ethical discipline begins with the regulation of inner attitudes and culminates in respectful outward behavior. Contemporary scholars note that this Qur'anic ethic aligns with modern theories of social-emotional learning, which emphasize empathy, self-regulation, and respect as prerequisites for inclusive and peaceful communities (Halstead, 2007; Ibrahim et al., 2024).

When translated into educational praxis, the values of Surah Al-Hujurat 11–12 can inform curriculum design, pedagogy, and institutional culture. Respect can be operationalized through learning outcomes that emphasize ethical communication, critical self-reflection, and appreciation of

diversity. Pedagogically, dialogical learning, cooperative group work, and reflective discussions can help students internalize the dangers of mockery, prejudice, and backbiting while cultivating empathy and moral responsibility. At the institutional level, school culture and policy can reflect these Qur'anic principles by promoting anti-bullying regulations, inclusive language practices, and character education programs grounded in religious and moral values. Recent educational studies confirm that integrating Islamic ethical principles into formal education contributes significantly to the development of respectful attitudes, conflict sensitivity, and social cohesion among students in plural societies (Nuryatno, 2011; Sahin, 2022). Thus, Surah Al-Hujurat 11–12 not only offers normative ethical guidance but also provides a robust conceptual framework for cultivating respect as a lived value within educational environments.

In essence, Surah Al-Hujurat [49]:11–12 articulates respect as a comprehensive ethical value that encompasses inner disposition, verbal expression, and social behavior. Through the prohibitions of mockery, prejudice, fault-finding, and backbiting, these verses establish that social harmony cannot be sustained without moral self-discipline and empathy. As interpreted by al-Maraghi and Quraish Shihab, respect is not merely a social norm but a religious imperative that safeguards human dignity and communal trust. Within the context of multicultural education, this Qur'anic ethic provides a powerful framework for nurturing inclusive attitudes and responsible interaction, emphasizing that genuine respect must be consciously cultivated through education, institutional culture, and sustained ethical practice in diverse social settings.

3.   Interdependence among Humans

Verse 36 of Surah An-Nisa articulates a comprehensive ethical vision that links devotion to Allah with concrete social responsibilities toward a wide range of social actors, including parents, relatives, orphans, the poor, neighbors near and far, colleagues, travelers in need (ibn sabil), and socially vulnerable groups. In *Tafsir al-Mishbah*, Shihab (2006) interprets this verse as affirming that monotheistic faith is inseparable from social ethics, arguing that belief in Allah must be reflected in inclusive concern for others within a plural social environment. Al-Maraghi (2006), while sharing this universal orientation, places greater emphasis on the normative and moral obligations derived from Islamic teachings, supported by prophetic traditions that stress the centrality of kindness to neighbors. Both interpretations converge on the idea that social responsibility is not limited by religious identity, but rooted in shared humanity and social proximity, even though they differ in analytical emphasis.

This ethical framework is reinforced by prophetic traditions cited by Al-Maraghi, such as the hadith narrated by al-Bukhari and Muslim concerning the obligation of believers to honor and care for their neighbors. Al-Maraghi employs these traditions to strengthen the moral imperative of social solidarity, whereas Shihab contextualizes them within broader social realities, highlighting their relevance for building harmonious relations in diverse societies. Contemporary scholars note that such narrations should not be understood merely as moral exhortations, but as ethical principles that require contextual interpretation in accordance with changing social structures and pluralistic settings (Sahin, 2022). This perspective helps prevent a purely moralistic reading and opens space for constructive engagement with alternative interpretations that emphasize social justice and civic responsibility.

Verse 2 of Surah al-Maidah further complements this discourse by establishing cooperation (ta'awun) in righteousness and piety as a foundational social principle, while clearly prohibiting cooperation in wrongdoing and transgression. Shihab interprets this verse as legitimizing collaboration across religious and cultural boundaries when oriented toward the common good, reflecting a more sociological and civic-oriented reading. Al-Maraghi, in contrast, frames cooperation more cautiously within the bounds of moral accountability and obedience to divine law. Together, these interpretations do not claim to fully resolve social conflict, but rather contribute a conceptual and ethical framework for understanding human interdependence as a basis for peaceful coexistence and collaborative life in multicultural societies, a conclusion that aligns with recent discussions in Islamic education and ethics literature (Ali, 2023).

Overall, QS. An-Nisa [4]:36 and QS. al-Maidah [5]:2, as interpreted in *Tafsir al-Mishbah* and *Tafsir al-Maraghi*, affirm interdependence as a fundamental ethical principle that binds faith to social responsibility. While Al-Maraghi emphasizes normative moral obligations grounded in divine command and prophetic tradition, Shihab situates these obligations within broader social and civic realities, particularly in plural contexts. This convergence and variation highlight that interdependence in the Qur'anic sense is neither limited to intrareligious solidarity nor reducible to moral idealism, but functions as an ethical framework encouraging cooperation, care, and shared responsibility across social and cultural boundaries. Within multicultural education, this principle reinforces the understanding that peaceful coexistence and social cohesion are sustained through conscious recognition of mutual dependence and collective moral accountability rather than through isolation or exclusivist identities.

4.   Conflict Resolution and Reconciliation without Violence

Verses that emphasize forgiveness, restraint, and justice form an important Qur'anic foundation for non-violent conflict resolution and reconciliation. Surah Ali Imran [3]:134 highlights forgiveness as a central ethical response to wrongdoing, describing those who restrain anger and pardon others as exemplars of moral excellence. In *Tafsir al-Maraghi*, this verse is interpreted as outlining three interconnected dimensions of benevolence: actively benefiting others through knowledge, service, or material support; refraining from retaliatory harm despite having the capacity to do so; and relinquishing personal claims through sincere forgiveness (Maraghi, 2006). This ethical orientation is reinforced by Surah Ali Imran [3]:159, revealed in the aftermath of the Battle of Uhud, which illustrates the Prophet's gentle and forgiving leadership toward companions who had erred. Modern interpreters such as Shihab emphasize that these verses do not merely narrate prophetic virtue, but provide an ethical framework for managing conflict through compassion, consultation, and moral self-restraint rather than coercion (Shihab, 2006). Recent studies in Qur'anic ethics and peace education similarly view forgiveness and emotional self-control as key resources for non-violent conflict transformation within Islamic thought (Al-Khazendar, 2018; Wani, 2023).

The Prophet's practice of consultation (shūrā), often cited in connection with these verses and with Surah al-Qalam [68]:4 and Surah al-Tawbah [9]:128, further strengthens this framework. Al-Maraghi underscores shūrā as a moral and social mechanism that enables the articulation of diverse perspectives, collective deliberation, and the cultivation of social cohesion. However, claims that the tradition of deliberation declined entirely after the Prophet's death should be approached with caution. Rather than asserting a complete discontinuity, it is more accurate to understand this view as an interpretive opinion within exegetical discourse. Classical and modern political theologians note that shūrā continued to be discussed and practiced in varying forms throughout Islamic history, albeit with differing institutional expressions depending on political contexts (March, 2009; Whyte, 2019). Engaging this broader literature allows the value of consultation to be situated not as a lost ideal, but as a dynamic principle that remains open to reinterpretation in contemporary governance and conflict-resolution practices.

Justice, as articulated in Surah An-Nisa [4]:135, completes this non-violent ethical framework by providing a normative basis for resolving disputes fairly and impartially. Al-Maraghi interprets this verse as asserting that social order and legal integrity cannot be sustained without unwavering commitment to justice, even when it conflicts with personal interests or kinship ties. Shihab similarly emphasizes that justice in the Qur'anic sense transcends emotional, economic, and social biases, functioning as a safeguard against structural violence and injustice. Contemporary scholarship in Islamic political ethics and conflict studies supports this reading, arguing that justice, forgiveness, and consultation together form a coherent moral paradigm for reconciliation without violence rather than a rigid legal formula (Hallaq, 2019). Thus, modern tafsir does not claim to fully resolve conflict, but contributes a principled ethical framework through which non-violent reconciliation and sustainable peace can be pursued in diverse social contexts.

In essence, the Qur'anic ethic of non-violent conflict resolution, as articulated in Surah Ali Imran [3]:134 and 159 and Surah An-Nisa [4]:135, integrates forgiveness, self-restraint, consultation, and justice into a coherent moral framework for reconciliation. The interpretations of al-Maraghi and Quraish Shihab converge in affirming that sustainable peace cannot be achieved through coercion or retaliation, but through ethical leadership, deliberative engagement, and impartial justice that uphold human dignity. Rather than presenting a fixed political model or immediate solutions to conflict, these verses offer enduring ethical principles that guide how conflicts should be approached and managed. Within the context of multicultural education, this framework reinforces the cultivation of non-violent dispositions, critical moral judgment, and dialogical problem-solving, enabling individuals and communities to pursue reconciliation and social harmony amid diversity without resorting to violence.

4. CONCLUSION

The findings of this study synthesize four core values of multicultural education derived systematically from selected Qur'anic verses and their interpretation in *Tafsir al-Maraghi* and *Tafsir al-Mishbah*, namely: learning to live with differences, mutual respect among individuals and groups, interdependence among human beings, and non-violent conflict resolution and reconciliation. Each value is grounded in specific verses—such as Al-Baqarah [2]:62, 213, and 256; Al-Hujurat [49]:11–13; An-Nisa [4]:36 and 135; Al-Maidah [5]:2; and Ali Imran [3]:134–159—which are interpreted by both commentators as emphasizing ethical relations, social responsibility, and justice within a diverse human community. Taken together, these interpretations demonstrate that the Qur'an, when read through a thematic (maudhu'i) and contextual lens, offers a coherent ethical framework for multicultural education that aligns with contemporary concerns about pluralism, coexistence, and peace.

At the same time, this study has several limitations that need to be acknowledged. First, the scope of the analysis is limited to a small selection of verses and two modern tafsir, which cannot fully represent the diversity of exegetical traditions within Islam. Second, the choice of *Tafsir al-Maraghi* and *Tafsir al-Mishbah*—while justified by their modern orientation and social sensitivity—necessarily reflects particular methodological and normative tendencies, potentially marginalizing alternative classical, contemporary, or critical readings. Third, the study remains primarily normative and conceptual, focusing on ethical values rather than examining how these values are empirically implemented or contested in real educational or social contexts. Future research may therefore expand the comparative scope by including other modern and classical tafsir, explore different methodological approaches such as socio-historical or discourse analysis, or conduct empirical studies on how Qur'an-based multicultural values are translated into educational practice and institutional culture. Such studies would deepen understanding of the dynamic relationship between Qur'anic interpretation, multicultural education, and lived social realities in diverse societies.

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