

THE VALUES OF PLURALISM IN ISLAMIC RELIGIOUS EDUCATION: A PERSPECTIVE FROM AL-QASIMI'S EXEGESIS

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Abstract

This study examines the values of pluralism in Islamic religious education through the perspective of Al-Qasimi's exegesis (Mahasin at-Ta'wil). This study stems from the reality of diversity in Indonesian society, which demands a religious understanding that is inclusive, tolerant, and in harmony with the social context. The research method used is descriptive-analytical with a qualitative approach based on a literature review, with the primary source being Al-Qasimi's interpretation of Qur'anic verses related to pluralism and tolerance. The analysis reveals that Al-Qasimi interprets verses on pluralism in a moderate and rational manner. Through Surah Al-Hujurat: 13, he emphasizes human equality and the importance of mutual understanding (ta'aruf) as the purpose of diversity. In Surah Al-Kafirun: 6, he affirms the principle of religious freedom without coercion. Meanwhile, in QS. Al-An'am: 108, he highlights the ethics of interfaith dialogue and the prohibition against denigrating other beliefs to maintain social harmony. These values of pluralism have strategic implications for Islamic religious education, particularly in shaping students' character to respect differences, uphold justice, and engage in polite dialogue with various groups. Thus, the Al-Qasimi Exegesis makes a significant contribution to the development of moderate, humanistic Islamic education that is responsive to the challenges of diversity in the modern era.

Keywords: Pluralism, Islamic Religious Education, Al-Qasimi Exegesis

Abstrak

Penelitian ini mengkaji nilai-nilai pluralitas dalam pendidikan Agama Islam melalui perspektif Tafsir Al-Qasimi (Mahasin at-Ta'wil). Kajian ini berangkat dari realitas keberagaman masyarakat Indonesia yang menuntut pemahaman keagamaan yang inklusif, toleran, dan selaras dengan konteks sosial. Metode penelitian yang digunakan adalah deskriptif-analitis dengan pendekatan kualitatif berbasis studi kepustakaan, dengan sumber primer berupa penafsiran Al-Qasimi terhadap ayat-ayat Al-Qur'an yang berkaitan dengan pluralitas dan toleransi. Hasil analisis menunjukkan bahwa Al-Qasimi menafsirkan ayat-ayat pluralitas secara moderat dan rasional. Melalui QS. Al-Hujurat: 13, menekankan kesetaraan manusia dan pentingnya ta'aruf sebagai tujuan keberagaman. Pada QS. Al-Kafirun: 6, menegaskan prinsip kebebasan beragama tanpa pemaksaan. Sementara pada QS. Al-An'am: 108, menyoroti etika dialog antaragama dan larangan mencela keyakinan lain demi menjaga harmoni sosial. Nilai-nilai pluralitas tersebut memiliki implikasi strategis bagi pendidikan Agama Islam, terutama dalam membentuk karakter peserta didik yang menghargai perbedaan, menjunjung keadilan, serta mampu berdialog secara santun dengan berbagai kelompok. Dengan demikian, Tafsir Al-Qasimi memberikan kontribusi signifikan dalam pengembangan pendidikan

Islam yang moderat, humanis, dan responsif terhadap tantangan keberagaman di era modern.

Kata Kunci: *Pluralitas, Pendidikan Agama Islam, Tafsir Al-Qasimi.*

INTRODUCTION

Indonesia is a country with a highly complex diversity in terms of ethnicity, culture, language, and religion. This diversity is both a source of richness and a challenge for the Indonesian people in building a harmonious nation and state. In the context of education, particularly Islamic religious education, an understanding of pluralism is crucial for fostering a generation that is tolerant and respects differences. Islamic religious education plays a strategic role in shaping the character and personality of students. However, it is not uncommon for religious education to be understood in an exclusive manner and to tend to ignore the reality of existing pluralism. A narrow understanding of religious teachings can give rise to intolerant and discriminatory attitudes toward other groups with different beliefs.

Pluralism has become one of the central issues in contemporary global society, particularly in multicultural countries where differences in religion, ethnicity, culture, and ideology coexist within the same social space. In the context of Islamic education, pluralism is not merely understood as the existence of diversity, but also as an ethical and theological framework that encourages mutual respect, tolerance, peaceful coexistence, and constructive dialogue among human beings. Islamic Religious Education (IRE) therefore carries a strategic role in shaping learners who are not only spiritually devoted, but also socially inclusive and capable of living harmoniously within diverse societies. In many cases, however, religious education is still often trapped within exclusive and textual approaches that tend to neglect the broader humanitarian and social dimensions of Islamic teachings. As a result, intolerance, radicalism, and discriminatory attitudes can emerge within educational environments. Therefore, a reinterpretation of Islamic educational values based on inclusive Quranic exegesis becomes increasingly important in responding to contemporary social realities.

The Qur'an, as the primary source of Islamic teachings, has fundamentally emphasized the importance of diversity as part of God's divine plan. Diversity in religion, ethnicity, language, and culture is repeatedly described in the Qur'an as a sign of Allah's power and wisdom. One of the most frequently cited verses regarding pluralism is Surah Al-Hujurat verse 13, which explains that human beings were created into nations and tribes so that they may know one another. This verse illustrates that diversity is not intended to create conflict or superiority among people, but rather to encourage mutual understanding and cooperation. Similarly, Surah Al-Baqarah verse 256 emphasizes that "there is no compulsion in religion," which demonstrates Islam's recognition of freedom of belief and individual conscience. According to Fazlur Rahman (1982), the Qur'an consistently promotes moral universalism and social justice, which become the foundation for peaceful coexistence in plural societies.

In addition, the Qur'an also encourages interreligious dialogue through wisdom, kindness, and respect. Surah An-Nahl verse 125 commands Muslims to invite others to the way of God with wisdom and good instruction, while Surah Al-Ankabut verse 46 advises believers to engage in discussions with the People of the Book in the best possible manner. These teachings indicate that Islam does not advocate hostility toward religious differences, but instead encourages communicative engagement rooted in ethics and mutual respect. According to Abdullah Saeed (2006), contextual interpretation of the Qur'an is necessary in order to uncover the universal ethical values embedded in Quranic verses, especially those related to human relations and pluralistic societies. Without contextual understanding, Quranic teachings may be narrowly interpreted and potentially misused to justify exclusivism or intolerance.

The discourse of pluralism within Islamic thought has increasingly gained attention in modern scholarship due to the growing complexity of multicultural societies and the rise of identity-based conflicts. Scholars such as Diana L. Eck (2001) argue that pluralism is not simply diversity itself, but active engagement with diversity through dialogue, understanding, and cooperation. In the Islamic perspective, pluralism is closely related to the concept of *rahmatan lil 'alamin* (mercy to all creation), which positions Islam as a religion that promotes compassion, justice, and peace for all humanity regardless of religious background. Therefore, Islamic Religious Education should not merely focus on ritualistic aspects of religion, but also develop ethical awareness, empathy, and social responsibility among students.

One of the Quranic commentaries that offers a moderate and rational understanding of pluralistic values is *Tafsir Al-Qasimi* or *Mahasin At-Ta'wil*, written by Jamaluddin Al-Qasimi. Jamaluddin Al-Qasimi was a prominent reformist scholar from Syria who lived during the late nineteenth and early twentieth centuries. He was deeply influenced by Islamic reform movements that sought to reconcile Islamic teachings with reason, modernity, and social progress. His commentary is considered one of the important modern tafsir works because it integrates classical Islamic scholarship with rational analysis and contextual interpretation. According to Muhammad Husayn al-Dhahabi (2005), Al-Qasimi's tafsir reflects a balanced approach between traditional narration (*riwayah*) and rational interpretation (*dirayah*), making it highly relevant for addressing modern social issues, including pluralism and religious tolerance.

Tafsir Al-Qasimi demonstrates openness toward diverse scholarly opinions and avoids rigid sectarianism. Al-Qasimi frequently presents various interpretations from earlier scholars while critically evaluating them through rational consideration and social relevance. This moderate methodology allows readers to understand Quranic teachings more comprehensively and contextually. In interpreting verses related to human diversity and interreligious relations, Al-Qasimi emphasizes ethical values such as justice, mutual respect, and peaceful interaction. His approach aligns with contemporary educational needs that require inclusive religious understanding in order to reduce prejudice and social conflict. According to Azyumardi Azra (2012), moderate Islamic thought is

essential in developing harmonious multicultural societies, especially in countries with high religious and cultural diversity such as Indonesia.

The relevance of pluralistic values in Islamic Religious Education has become increasingly urgent in the modern era due to the emergence of radicalism, intolerance, and hate speech in both physical and digital spaces. Educational institutions are expected to become centers for cultivating democratic values, intercultural understanding, and peaceful coexistence. However, several studies indicate that religious education in some contexts still emphasizes doctrinal exclusivism rather than inclusive spirituality. According to James A. Banks (2015), multicultural education should empower students to appreciate cultural differences and develop social justice perspectives. In line with this view, Islamic Religious Education should integrate Quranic values that promote pluralism and humanity so that students are prepared to live constructively within diverse communities.

Furthermore, Indonesia as a multicultural nation faces ongoing challenges related to religious intolerance and social polarization. Cases of discrimination, sectarian conflict, and radical movements demonstrate the need for strengthening moderate religious education. The integration of pluralistic Quranic interpretations such as those found in *Tafsir Al-Qasimi* can serve as an important intellectual foundation for promoting inclusive Islamic education. Through contextual interpretation, students can understand that religious diversity is part of God's will and that Islam encourages peaceful interaction with others. This perspective can help build tolerant attitudes and prevent extremist interpretations of religious texts.

Based on these considerations, this study seeks to examine the values of pluralism in Islamic Religious Education from the perspective of *Tafsir Al-Qasimi*. This research is important because it contributes to the development of inclusive Islamic educational discourse grounded in authentic Quranic interpretation while remaining relevant to contemporary social realities. By analyzing the interpretation of pluralistic verses in *Mahasin At-Ta'wil*, this study is expected to provide a deeper understanding of how Islamic teachings support tolerance, coexistence, and interfaith dialogue. In addition, this research is expected to enrich academic discussions on Quranic interpretation and Islamic education, particularly in promoting moderate and peaceful religious understanding in plural societies.

METHOD

This study employs a descriptive-analytical method with a qualitative approach through library research. The primary data in this study is *Tafsir Al-Qasimi* (*Mahasin At-Ta'wil*) by Jamaluddin Al-Qasimi, specifically the interpretation of verses related to religious pluralism and tolerance. Secondary data was obtained from various relevant literature, including books on exegesis, Islamic religious education, pluralism, and religious tolerance. Data collection was conducted through documentation, namely by identifying, classifying, and analyzing texts related to the research theme. Data analysis was

conducted in several stages: first, identifying Qur'anic verses related to pluralism; second, collecting Al-Qasimi's interpretations of those verses; third, analysis of Al-Qasimi's interpretive characteristics and methods; fourth, extraction of pluralism values from Al-Qasimi's interpretations; and fifth, formulation of the implications of these values in the context of Islamic religious education.

RESULTS AND DISCUSSION

An Overview of Tafsir Al-Qasimi

A. Profile of Tafsir Al-Qasimi

Tafsir Al-Qasimi, or "Mahasin At-Ta'wil" (The Beauties of Interpretation) in full, is a monumental work in the field of exegesis compiled by Jamaluddin Al-Qasimi. This exegesis consists of 17 volumes and covers all verses of the Qur'an from Surah Al-Fatihah to Surah An-Nas. A key characteristic of this exegesis is its comprehensive approach, combining tradition (ma'tsur) and reason (ma'qul), as well as its openness to the various opinions of scholars from different schools of thought and traditions. This exegesis is also known for its straightforward and easy-to-understand language, making it accessible to a wide range of readers.

B. The Background of the Emergence of Tafsir Al-Qasimi

Tafsir Al-Qasimi emerged during the revival of Islamic thought in the late 19th and early 20th centuries. At this time, the Islamic world was facing various challenges of modernity and colonialism. Jamaluddin Al-Qasimi recognized the need for an understanding of the Qur'an that could address the challenges of that era. Al-Qasimi was influenced by the Islamic reform movement pioneered by Muhammad Abduh and Rashid Rida. He sought to present an exegesis that did not rely solely on tradition but also employed reason and rationality in understanding the verses of the Qur'an. This exegesis also emerged as a response to the blind imitation and sectarian fanaticism prevalent at the time.

C. Characteristics of Al-Qasimi's Exegesis

Al-Qasimi's exegesis possesses several distinctive characteristics that set it apart from other exegeses:

1. Combining the methods of tradition and reason: Al-Qasimi did not rely solely on tradition in interpreting verses but also employed a rational and scientific approach.
2. School-neutral approach: This exegesis is not bound to a specific school of thought but draws on opinions from various schools where the arguments are considered strongest.
3. Moderation in thought: Al-Qasimi strikes a balance between traditionalist, text-based thought and overly liberal modernist thought.
4. Attention to social context: The interpretation of Quranic verses is always linked to the social context and their relevance to people's lives.

5. Criticism of Isra'iliyat: Al-Qasimi is highly selective in accepting Isra'iliyat traditions and prioritizes authentic evidence.

D. Al-Qasimi's Exegetical Method

The method Al-Qasimi employs in his exegesis can be categorized as an analytical (tahlili) method with an eclectic approach. The steps involved include:

1. Explaining the meanings of mufradat (elaborating on the meanings of key terms in the verse)
2. Mentioning the asbabun nuzul (explaining the reason for the revelation of the verse, if any)
3. Connecting the verse with other verses (establishing contextual relationships to understand the coherence of meaning)
4. Citing the opinions of the salaf and khalaf scholars (presenting various views from both early and contemporary scholars)
5. Critical analysis (providing analysis and evaluation of the various existing opinions)
6. Deriving lessons and wisdom (summarizing the values and lessons that can be drawn from the verse)

Biography of Jamaluddin Al-Qasimi

A. Birth and Social Upbringing

Jamaluddin bin Muhammad Said bin Qasim Al-Hallaq Al-Qasimi was born in 1866 CE (1283 AH) in Damascus, Syria. He grew up in a religious family with a strong scholarly tradition. His father, Muhammad Said, was a devout merchant who placed great emphasis on his children's education. Al-Qasimi lived during the decline of the Ottoman Empire. The socio-political conditions of that era were marked by intellectual stagnation, sectarian fanaticism, and blind imitation. It was these conditions that later drove Al-Qasimi to renew Islamic thought through his works. Damascus at that time was one of the important centers of Islamic scholarship. The city had many mosques, madrasas, and libraries that served as places for the development of knowledge. However, on the other hand, Damascus society at that time also experienced internal conflict between fanatical traditionalist groups and reformist groups who sought ijtiḥad.

B. Educational Background

Al-Qasimi began his education by learning to read the Qur'an at a kuttāb (traditional elementary school). After that, he continued his education in various scholarly circles and study groups held in the mosques of Damascus. He studied various disciplines of Islamic knowledge such as tafsir, ḥadīth, fiqh, uṣul al-fiqh, Arabic language, and logic. Al-Qasimi received his formal education at several leading madrasahs in Damascus, including the Jaqmaqiyah Madrasah, the Umawiyah Madrasah, and the Zahiriyah Madrasah. Al-Qasimi

was known as a bright and diligent student. He was able to master various disciplines well in a relatively short time.

C. Al-Qasimi's Teachers

Al-Qasimi studied under many great scholars of his time, including:

1. Sheikh Salim Al-Bukhari (his primary teacher in the science of hadith)
2. Sheikh Mahmud Effendi Al-Hamzawi (studied fiqh and usul fiqh)
3. Sheikh Said Al-Khayr (from whom he studied tafsir and Arabic language)
4. Sheikh Tahir Al-Jaza'iri (a reformist figure who greatly influenced Al-Qasimi's thought)
5. Sheikh Abdul Razzaq Al-Baithar (from whom he studied hadith and the methodology of hadith criticism)

From his teachers, Al-Qasimi gained not only knowledge but also the passion to renew Islamic thought. He was influenced by the reformist ideas brought by Muhammad Abduh and Rashid Rida through the magazine Al-Manar.

D. Al-Qasimi's Works

Jamaluddin Al-Qasimi was a prolific scholar. Some of his important works include:

1. Mahasin At-Ta'wil (Al-Qasimi's Tafsir) – his monumental work in the field of exegesis
2. Qawa'id At-Tahdith – a book on the science of hadith and its methodology
3. Islah Al-Masajid – on the reform of mosque management
4. Dalail At-Tawhid - on creed and tawhid
5. Al-Fatawa - a collection of his fatwas
6. Naqd At-Taqlid - a critique of blind imitation
7. Al-Jarh wa At-Ta'dil - on the criticism and praise of hadith narrators

Jamaluddin Al-Qasimi passed away on the 23rd of Jumada al-Akhir 1332 AH, corresponding to the year 1914 CE, in Damascus at the age of 48. Although his life was relatively short, his contribution to Islamic thought was immense, particularly through his written works, which continue to be studied to this day.

Theoretical Framework of Pluralism

A. Definition of Pluralism

Pluralism derives from the word “plural,” meaning multiple or diverse. In a socio-religious context, plurality refers to a societal condition comprising various groups with differing religious, cultural, ethnic, and ideological backgrounds. Plurality is not merely diversity but also encompasses the attitude and awareness to value, respect, and coexist

with these differences. From an Islamic perspective, pluralism is a *sunnatullah* (God's law in creation) that must be accepted as a reality. The Qur'an explicitly states that human diversity in ethnicity, nationality, and religion is God's will and not something to be eliminated. Plurality in the context of Islamic religious education can be understood in several dimensions:

1. **Internal Plurality:** Diversity in religious understanding and practice among Muslims themselves
2. **External Plurality:** Diversity of religions and beliefs outside of Islam
3. **Cultural Plurality:** Diversity of cultures and traditions within Muslim societies

B. The Ideal Concept of Plurality in Education

The ideal concept of pluralism in education encompasses several fundamental principles:

1. **Recognition:** Acknowledging the existence and rights of other, different groups. In the context of Islamic religious education, this means teaching students to acknowledge the existence of other religions and beliefs without necessarily agreeing with their teachings.
2. **Respect:** Valuing differences as something of worth and dignity. Education must instill a respectful attitude toward others' beliefs, not one of condescension or insult.
3. **Dialogue:** Creating space for positive communication and interaction among different groups. Education must facilitate interfaith and intercultural dialogue to build shared understanding.
4. **Tolerance:** Being patient and open-minded toward differences. Tolerance does not mean agreeing with all of others' beliefs, but allowing them to practice their beliefs without discrimination.
5. **Justice:** Treating all groups fairly without discrimination. Education must instill the value of social justice that does not discriminate against people based on religion, ethnicity, or background.

C. The Relevance of Pluralism in Islamic Religious Education

Pluralism holds significant relevance in contemporary Islamic religious education for several reasons:

1. **The Indonesian Context:** As a country with religious and cultural diversity, Islamic religious education must foster a pluralistic attitude to foster social harmony.
2. **Globalization:** The global era brings diverse cultures and religions into intense contact. Islamic religious education must prepare the younger generation to live in a pluralistic global society.
3. **Social Conflict:** Many social conflicts have religious roots. Inclusive religious education can serve as a preventive solution to such conflicts.

4. Radicalism: An exclusive and intolerant understanding of religion is one of the roots of radicalism. Education in pluralism can act as a counter to radical ideologies.
5. Character Development: A pluralist attitude is part of the character needed in national and civic life.

Values of Pluralism from the Perspective of Al-Qasimi's Exegesis

A. Exegesis of QS. Al-Hujurat [49]: 13 on Human Diversity

Verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاتُمْ

“O mankind! Indeed, We have created you from a male and a female, and We have made you into nations and tribes so that you may come to know one another. Indeed, the most honorable of you in the sight of Allah is the one who is most righteous.”

Al-Qasimi's Exegesis:

In his commentary, Al-Qasimi explains that this verse constitutes a fundamental principle regarding human equality and the wisdom behind diversity. He emphasizes several key points:

1. First, the address “Ya ayyuhan nas” (O mankind) is universal, encompassing all of humanity without distinction of race, tribe, or religion. This demonstrates that the principles of equality and pluralism are universal values in Islam.
2. Second, the creation of humanity from a single man and woman (Adam and Eve) demonstrates the unity of human origins. Al-Qasimi asserts that no group is superior to another based on lineage, as all stem from the same source.
3. Third, differences in tribe and nation are part of Allah's wise will, namely “lita'arafu” (so that you may know one another). Al-Qasimi explains that the purpose of diversity is not to foster hostility or a sense of superiority, but rather to get to know one another, understand one another, and cooperate. The word “ta'aruf” carries the meaning of positive and constructive mutual understanding.
4. Fourth, the only criterion for honor in the sight of Allah is piety, not tribe, race, or lineage. Al-Qasimi emphasizes that piety is an individual matter and the result of human effort, not an automatic gift based on background.

Implications for Education:

This verse serves as a theological foundation for teaching an anti-discrimination attitude and valuing diversity. Islamic religious education must instill the understanding that differences are the will of Allah and should be used as a means to get to know one another and cooperate.

B. Exegesis of QS. Al-Kafirun [109]: 6 on the Principle of Religious Tolerance

Verse:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“To you is your religion, and to me is my religion.”

Al-Qasimi’s Exegesis:

Al-Qasimi explains that this verse affirms the principle of religious tolerance in Islam. Some key points highlighted:

1. First, this verse affirms that everyone has the right to embrace and practice their respective religions without intimidation or discrimination. Al-Qasimi emphasizes that the use of the pronouns “lakum” and “liya” indicates a clear separation and respect for each individual’s religious choice.
2. Second, tolerance in this verse does not mean religious relativism or viewing all religions as equal. Al-Qasimi explains that Muslims remain convinced of the truth of Islam, yet do not impose that belief on others. Tolerance is the attitude of respecting others’ right to hold different beliefs.
3. Third, this verse was revealed in the context of the Prophet’s rejection of a compromise offer from the polytheists of Mecca. However, Al-Qasimi emphasizes that the principle contained in this verse is universal and remains relevant for regulating interfaith relations.
4. Fourth, this verse teaches that religious differences must not be a reason for conflict or mutual harm. Every religious group has the right to live in peace and practice their religion without interference.

Implications for Education:

Islamic religious education must teach a firm yet respectful stance in one’s beliefs while still respecting the beliefs of others. Students need to understand that tolerance is a noble value in Islam that must be practiced in daily life.

C. Exegesis of QS. Al-An’am [6]: 108 on Not Slandering Others’ Deities**Verse:**

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

“And do not revile those whom they invoke besides Allah, lest they revile Allah out of enmity without knowledge.”

Al-Qasimi’s Exegesis:

Al-Qasimi explains that this verse teaches etiquette in interacting with adherents of other religions. Some key points:

1. First, the prohibition against reviling the deities of other religions is a form of etiquette in interfaith dialogue. Al-Qasimi emphasizes that although Muslims do not approve of worshiping anything other than Allah, reviling others harshly will cause greater negative consequences.
2. Second, this verse teaches the principle of “sadd al-dzari'ah” (blocking the path to corruption). Denigrating others’ deities will provoke a retaliatory reaction in the form of blasphemy against Allah and Islam. Al-Qasimi explains that Islam prioritizes *maslahah* (the public good) in its approach to *da’wah*.
3. Third, criticism of other beliefs must be conducted in a polite, reasoned, and non-offensive manner. Al-Qasimi emphasizes that *da’wah* must be carried out with wisdom, not through provocative or insulting means.
4. Fourth, this verse demonstrates Islam’s concern for social harmony. The prohibition against slander is intended to maintain peace and prevent interfaith conflict.

Implications for Education:

Islamic religious education must teach the ethics of polite and constructive interfaith dialogue. Students need to be equipped with the ability to critique other beliefs academically and through reasoned argument without resorting to slander or insult. Respect and empathy must form the foundation of every interaction with adherents of other religions.

CONCLUSION

Al-Qasimi’s exegesis makes a significant contribution to establishing a theological foundation for inclusive and tolerant Islamic religious education. Through his moderate and rational interpretation of verses on pluralism, Al-Qasimi demonstrates that Islam possesses fundamental values that support diversity, tolerance, and interfaith dialogue.

The values of pluralism contained in the Al-Qasimi Commentary include:

1. Recognition of diversity as *sunnatullah* and the will of Allah (QS. Al-Hujurat: 13)
2. Religious freedom and the prohibition of coercion in matters of faith
3. Religious tolerance that is active and constructive (QS. Al-Kafirun: 6)
4. Ethics of interfaith dialogue that are courteous and respectful (QS. Al-An'am: 108)
5. Universal justice without distinction of religion, ethnicity, or race

The implementation of these values in Islamic religious education requires a holistic approach that includes an inclusive curriculum, dialogic learning methods, the development of a pluralistic character, the active role of educators, and a comprehensive evaluation system. Thus, Islamic religious education can produce a generation that possesses strong faith yet remains tolerant, has a clear Islamic identity yet remains inclusive, and is capable of contributing positively to building a harmonious society amidst diversity.

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