



Multicultural Islamic Education Model Based On Local Wisdom: Implementation of the Tafsir Lenyepaneun by Moh. E. Hasim in the Cicendo Bandung Community

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Abstract

This study examines the implementation of an Android-based Islamic learning media grounded in Acehnese local wisdom among Generation Z students at State Islamic Higher Education Institutions (PTKI) in Aceh Province. Responding to the digital-native characteristics of Generation Z and drawing on constructivist learning theory and culturally responsive pedagogy, the research employs a qualitative case study design involving lecturers, Generation Z students, educational technologists, cultural leaders, and educational technology practitioners. Data were collected through in-depth semi-structured interviews, participant observation, and document analysis, and analyzed using thematic analysis. The findings reveal that integrating local wisdom values such as the philosophy of “Adat bak Poe Teumeureuhom, Hukom bak Syiah Kuala,” the Peusijek tradition, and Kenduri Blang into interactive multimedia significantly enhances student engagement and contextual understanding of Islamic teachings. Among the application features, gamification elements (points, badges, and challenges) and social learning tools (discussion forums and peer feedback) demonstrated the highest impact on motivation and active participation, while content personalization strengthened individual learning pathways. The study contributes theoretically by proposing a culturally integrated digital learning model that bridges Islamic education innovation with local wisdom preservation. However, challenges remain in infrastructure readiness, human resource competence in application development, and ensuring the authenticity of digitally represented cultural content. Overall, this implementation supports effective Islamic education innovation while fostering a technologically adaptive generation rooted in Islamic values and Acehnese cultural heritage.

Keywords: Educational technology, local wisdom of Aceh,

Generation Z, Islamic education innovation, Android application.

Abstrak

Penelitian ini bertujuan untuk mengkonstruksi, menganalisis, dan mengevaluasi model pendidikan Islam multikultural yang bersumber dari Tafsir Ayat Suci Lenyepaneun karya Moh. E. Hasim, sebuah karya tafsir berbahasa Sunda yang mengintegrasikan nilai-nilai universal Islam dengan kearifan lokal. Menggunakan pendekatan kualitatif dengan desain studi kasus, penelitian ini berfokus pada implementasi model tersebut di masyarakat multietnis Cicendo, Bandung. Data dikumpulkan melalui analisis dokumen tafsir, wawancara mendalam dengan narasumber kunci, dan observasi partisipatif. Temuan penelitian menunjukkan bahwa konsep pendidikan Islam multikultural Hasim didasarkan pada tiga pilar utama: (1) esensi kesetaraan kemanusiaan (QS. Al-Hujurat:13), (2) keberagaman sebagai sunnatullah untuk silih pikawanoh (saling mengenal), dan (3) ketakwaan sebagai satu-satunya tolok ukur kemuliaan. Konsep ini diimplementasikan melalui praksis pendidikan transformasi yang mencakup dakwah inklusif, internalisasi nilai-nilai silih asih, silih asah, silih asuh, dan pemberdayaan sosial merata. Dampaknya terlibat pada terbentuknya kohesi sosial yang kuat, berkurangnya prasangka antaragama dan etnis, serta terwujudnya masyarakat yang mampu menyelesaikan konflik secara dialogis. Penelitian ini menyimpulkan bahwa model pendidikan Islam multikultural berbasis kearifan lokal yang dikembangkan oleh Moh. E. Hasim terbukti efektif sebagai solusi epistemologis dan praktis dalam merawat keberagaman dan membangun harmoni sosial di Indonesia.

Kata Kunci: Pendidikan Islam Multikultural, Kearifan Lokal, Moh. E. Hasim, Ayat Suci Lenyepaneun.

Introduction

Indonesia is one of the world's most multicultural countries, characterized by immense diversity in ethnicity, religion, language, and culture. This diversity, on the one hand, represents a national asset and a foundation of collective identity. On the other hand, if not properly managed in an inclusive and constructive manner, it may generate social tensions, identity-based conflicts, and segregation. In the past five years, various reports have indicated that issues of intolerance and violations of religious freedom remain a significant challenge in Indonesia. The SETARA Institute reported 175 incidents of intolerance involving 333 violations of religious freedom in 2022, indicating that social cohesion remains vulnerable to identity-based fragmentation.¹

¹ Tengku Irmayani Faiz Albar Nasution and Hasan Sazali, "(PDF) The Reality of Spirituality and the Challenge of Religious Freedom in Indonesia: Theological and Social

In the digital era, these challenges have become even more complex. Social media platforms have not only functioned as spaces of communication but also as arenas for the reproduction of exclusive religious narratives and ideological polarization. Studies indicate a tendency toward a “regression of religious moderation,” characterized by the increasing spread of intolerant religious discourse in digital spaces and the weakening authority of traditional religious institutions among younger generations². This phenomenon demonstrates that digital globalization contributes not only to connectivity but also to the acceleration of social polarization and sectarian tendencies.

In this context, Islamic education plays a strategic role in fostering multicultural awareness and strengthening social harmony. Normatively, Islam promotes universal values such as justice, compassion, and human brotherhood. The Qur’an explicitly states that diversity is part of divine design intended to encourage mutual recognition and interaction, as stated in QS. Al-Hujurat:13. However, in practice, Islamic education in Indonesia often experiences a gap between normative teachings and contextual social realities. Many Islamic educational institutions still rely on a doctrinal and monological approach that is less responsive to the complexity of plural societies. This condition may contribute to exclusive religious interpretations that are less adaptive to contemporary social dynamics.³

To address this gap, there is a need for an Islamic education model that not only emphasizes the transmission of theological knowledge but also develops students’ social competencies to live peacefully, inclusively, and tolerantly in multicultural societies. In this regard, the thought of Moh. E. Hasim through his monumental work *Tafsir Ayat Suci Lenyepaneun* is highly relevant. This tafsir, written in the Sundanese language, occupies an important position within the tradition of Nusantara Qur’anic exegesis as it presents a contextual and culturally grounded interpretative approach. Rather than merely translating the Qur’anic text into local language, it seeks to contextualize the universal messages of the Qur’an within the social and

Perspectives,” *ResearchGate* (South Africa) 105, no. 5 (2024), <https://doi.org/10.46222/pharosjot.105.517>.

² Ahmad Alfajri and Abdul Haris Pito, “Regresi Moderasi dan Narasi Keagamaan di Sosial Media,” *Andragogi* 9, no. 2 (2021): 136–53, <https://doi.org/10.36052/andragogi.v9i2.237>.

³ Dedi Saputra, “The Role of Islamic Education in Countering Radicalism and Extremism among Indonesia’s Young Generation,” *Jurnal Ar Ro’is Mandalika (Armada)* 4, no. 2 (2024): 81–89, <https://doi.org/10.59613/armada.v4i2.4079>.

cultural realities of Sundanese society.

Within the framework of Nusantara tafsir studies, Tafsir Ayat Suci Lenyepaneun represents a cultural exegesis that positions local wisdom as a medium for internalizing Islamic values. Moh. E. Hasim integrates universal Islamic values such as justice, tolerance, and humanity with Sundanese philosophical principles of *silih asih* (mutual love), *silih asah* (mutual learning), and *silih asuh* (mutual care)⁴. This approach demonstrates that Islam can be contextualized through local cultural expressions without losing its universal essence, while simultaneously enhancing the relevance of Islamic education in plural societies.

Academic studies on Tafsir Ayat Suci Lenyepaneun have developed significantly in recent years. Jajang A. Rohmana (2020) positions this tafsir as a representation of Sundanese Islam that successfully bridges Qur'anic messages with local cultural realities⁵. Other studies on local Qur'anic interpretations in Southeast Asia highlight that integrating local wisdom into Qur'anic exegesis contributes to strengthening religious moderation and social harmony⁶. However, these studies remain largely focused on textual and normative analysis and have not yet constructed a comprehensive model of multicultural Islamic education derived from this tafsir.

Recent research has also examined gender equality dimensions within this tafsir. Winaningsih (2025) finds that Tafsir Ayat Suci Lenyepaneun contains values of gender-equitable education through a *ma'na-cum-maghza* approach, particularly in interpreting verses related to righteous deeds and respect for women⁷. Nevertheless, such studies remain limited to specific thematic aspects and have not integrated their findings into a broader framework of multicultural Islamic education.

Based on this literature mapping, several research gaps can be identified. First, most previous studies are dominated by library-based research and have not examined the practical implementation of tafsir values

⁴ Jajang A. Rohmana, "Tafsir Al-Qur'an dari dan untuk Orang Sunda: Ayat Suci Lenyepaneun Karya Moh. E. Hasim (1916-2009)," *JOURNAL OF QUR'AN AND HADITH STUDIES* 9, no. 1 (2020): 1, <https://doi.org/10.15408/quhas.v9i1.15260>.

⁵ Rohmana, "Tafsir Al-Qur'an dari dan untuk Orang Sunda."

⁶ Sa'dullah Sa'dullah and Hajam Hajam, "The Role of Nusantara Ulama's Da'wah in Islamic Moderation: A Critique of Blackwater and Peripheral in Islamic Studies," *Jurnal Ilmu Dakwah* 45, no. 1 (2025): 69–86, <https://doi.org/10.21580/jid.v45.1.25373>.

⁷ Elis Tuti Winaningsih, "Keadilan Gender Dalam Tafsir Ayat Suci Lenyepaneun: Kajian Pendidikan Berbasis Ma'na-Cum-Maghza Atas QS 4: 124, 16: 97, Dan 40: 40," *AT-TAISIR: Journal of Indonesian Tafsir Studies* 6, no. 2 (2025): 155–71.

in social life. Second, existing studies tend to be fragmented, focusing separately on moderation, local culture, or gender issues. Third, there has been no systematic effort to construct a multicultural Islamic education model based on Tafsir Ayat Suci Lenyepaneun, including its implementation and impact on social cohesion.

Meanwhile, recent international studies emphasize that education based on local wisdom plays a crucial role in strengthening tolerance and social cohesion in multicultural societies ⁸. Therefore, the development of a local wisdom-based multicultural Islamic education model is highly relevant in the contemporary Indonesian context, particularly in addressing challenges of polarization and digital-era social fragmentation.

Accordingly, this study offers a significant novelty. It not only analyzes the conceptual framework of multicultural Islamic education in Tafsir Ayat Suci Lenyepaneun, but also examines its implementation within the Cicendo community in Bandung and evaluates its impact on social harmony and cohesion. Through this approach, the study seeks to provide a synthesis between Nusantara Qur'anic exegesis, multicultural Islamic education, and local social praxis as an alternative model of Islamic education that is contextual, applicable, and transformative in contemporary Indonesia.

This research is important because it contributes not only to the theoretical development of Islamic studies and multicultural education but also offers a practical and context-sensitive model for responding to the ongoing challenges of diversity, intolerance, and social polarization in Indonesia.

Method

This study employs a qualitative approach with a case study design. This design was chosen because a case study enables the researcher to gain an in-depth understanding of a phenomenon within its real-life context, particularly when the boundaries between the phenomenon and its context are not clearly distinguishable ⁹. According to Yin, the case study method is

⁸ Rasidi Rasidi et al., "Education Based on Local Wisdom: An Alternative Model for the Integration of Cultural Values in The School Curriculum In Indonesia," *International Journal of Contemporary Studies in Education (IJ-CSE)* 4, no. 2 (2025): 114–35, <https://doi.org/10.56855/ijcse.v4i2.1521>.

⁹ John W. Creswell, "Qualitative Inquiry and Research Design: Choosing Among Five Approaches by John W. Creswell | 9781412995306 | Compare Discount Book Prices & Save up to 90% - FindBookPrices.Com," 2018, <https://www.findbookprices.com/isbn/9781412995306/>.

especially suitable for investigating contemporary phenomena when contextual conditions are integral to the phenomenon being studied and when the research focuses on exploring processes and social dynamics in real settings¹⁰. Accordingly, this approach is used to comprehensively examine the conceptualization, implementation, and impact of the multicultural Islamic education model based on Moh. E. Hasim's thought within the Cicendo community in Bandung.

The research site is located in Cicendo District, Bandung City. This location was selected based on strong academic and sociological considerations. Demographically, Cicendo is an urban area characterized by a high level of social heterogeneity. Its population consists of various ethnic groups such as Sundanese, Javanese, Chinese, Batak, Arab, and others, as well as religious diversity including Islam, Christianity, Catholicism, Buddhism, and Confucianism. These conditions make Cicendo a microcosm of Indonesian society that is plural and multicultural. In addition, the community is marked by intensive social interaction in various domains such as education, economic activities, and socio-religious life, making it highly relevant for examining multicultural Islamic education practices in everyday contexts. There is also a historical and sociological linkage between Moh. E. Hasim's intellectual legacy and the Sundanese urban community, in which the values embedded in Tafsir Ayat Suci Lenyepaneun continue to resonate within contemporary social life.

Data collection in this study was conducted through three main techniques: document analysis, in-depth interviews, and participatory observation. Document analysis was carried out on Moh. E. Hasim's Tafsir Ayat Suci Lenyepaneun, particularly sections related to diversity, human equality, and social interaction, such as Qur'an Surah Al-Hujurat:13. In-depth interviews were conducted with eight key informants selected through purposive sampling, consisting of three community leaders, three educators, and two members of the general public. The interviews were semi-structured and lasted approximately 45–90 minutes each to explore participants'

¹⁰ Robert K. Yin, *Case Study Research and Applications: Design and Methods*, Sixth edition (SAGE, 2018).

understanding, experiences, and practices related to multicultural values in Cicendo society. In addition, participatory observation was conducted through direct involvement in various community activities such as religious gatherings, social events, and neighborhood forums to capture real-life practices of social interaction and the implementation of multicultural values.

Data analysis was conducted interactively using the Miles, Huberman, and Saldaña (2014) model, which consists of three stages: data condensation, data display, and conclusion drawing/verification. In the data condensation stage, data from interviews, observations, and documents were selected, focused, simplified, and coded through initial coding to identify meaningful units relevant to the research themes. In the data display stage, codes were organized into categories and themes such as multicultural values in tafsir, social educational practices, and the implementation of local wisdom. Finally, in the conclusion drawing and verification stage, findings were continuously refined to ensure consistency and accuracy of interpretation throughout the analytical process. The validity of the data was ensured through source triangulation by comparing information from community leaders, educators, and residents, as well as method triangulation by cross-checking interview data, observations, and document analysis ¹¹.

Findings and Discussion

The Concept of Multicultural Islamic Education in Tafsir Lenyepaneun

The concept of multicultural Islamic education in Tafsir Ayat Suci Lenyepaneun did not emerge as an isolated idea detached from social realities; rather, it represents a theological and cultural construction rooted in Qur'anic interpretation and the lived experiences of Sundanese society. Moh. E. Hasim viewed diversity not as a threat, but as a *sunnatullah* (divine law) that should serve as the foundation for building harmonious, inclusive, and civilized social relations. This perspective is reflected in his interpretation of Qur'an Surah Al-Hujurat:13, which he understood not merely as a theological doctrine but also as a philosophical basis for social education within a multicultural society ¹². Hasim interpreted the verse using a communicative

¹¹ Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013).

¹² Rohmana, "Tafsir Al-Qur'an dari dan untuk Orang Sunda."

Sundanese language approach closely connected to the cultural experiences of local communities:

*“Yen manusa, satemenna Kami ngayuga maraneh ti hiji lalaki jeung ti hiji awewe jeung Kami ngajadikeun maraneh sababaraha bangsa jeung sababaraha suku supaya maraneh silih pikawanoh. Satemenna jalma nu paling mulya ti antara maraneh mungguh Allah nyaeta jalma anu paling takwa ti antara maraneh. Satemenna Allah teh anu maha uninga tur mana ningali.”*¹³.

This interpretation demonstrates Hasim’s effort to present the universal messages of the Qur’an through a local cultural approach so that they could be more easily understood by society. In this context, Islamic education is positioned not merely as a process of transmitting normative religious teachings, but also as a medium for developing social awareness that respects human diversity. This approach reflects the integration of universal Islamic values with Sundanese philosophical principles such as *silih asih* (mutual love), *silih asah* (mutual learning), and *silih asuh* (mutual care), which emphasize compassion, collective learning, and social guidance in communal life¹⁴.

Field findings further strengthen this construction. Yusup explained that Moh. E. Hasim was a Sundanese literary figure who possessed remarkable linguistic competence and strong social sensitivity, despite not having a formal *pesantren* educational background. According to him, Hasim was deeply concerned with the social conditions of society and sought to bring the teachings of the Qur’an closer to Sundanese communities through contextual and communicative language. Through *Tafsir Ayat Suci Lenyepaneun*, Hasim attempted to remove the perception that the Qur’an was a “foreign” text inaccessible to ordinary people due to the Arabic language barrier. This approach received positive responses from both society and educational institutions, and the tafsir even received an award from the Cultural Institute of Pasundan University (UNPAS) in 2001 as the most unique and comprehensive Sundanese tafsir because of its literary

¹³ Moh. E. Hasim, *Tafsir Ayat Suci Lenyepaneun*, 26 (Pustaka, 2012).

¹⁴ Dasrun Hidayat and Hanny Hafiar, “Nilai-Nilai Budaya Soméah Pada Perilaku Komunikasi Masyarakat Suku Sunda,” *Jurnal Kajian Komunikasi* 7, no. 1 (2019): 84–96, <https://doi.org/10.24198/jkk.v7i1.19595>.

richness and linguistic quality ¹⁵.

Conceptually, Moh. E. Hasim's approach strongly aligns with James A. Banks' theory of multicultural education, which emphasizes the importance of integrating local culture and students' social experiences into educational processes. Banks argues that multicultural education should not merely teach tolerance in a normative sense, but should also foster critical awareness of diversity through contextual cultural approaches ¹⁶. In this regard, Hasim did not simply translate Qur'anic texts into Sundanese; rather, he transformed Qur'anic values through the language and cultural expressions of local communities. This approach illustrates that multicultural Islamic education can be developed through a creative dialogue between religious texts and local social realities.

Furthermore, Hasim's thought is also in line with contemporary Islamic education paradigms that emphasize humanization, inclusiveness, and the strengthening of religious moderation. Islamic education is no longer understood solely as the transmission of religious knowledge, but also as a means of shaping social ethics and humanitarian awareness ¹⁷. From this perspective, Tafsir Ayat Suci Lenyepaneun functions not only as a religious exegetical work, but also as an instrument of social education that promotes harmony within multicultural communities through a local cultural approach.

Thus, the concept of multicultural Islamic education in Tafsir Ayat Suci Lenyepaneun demonstrates that the integration of universal Islamic values and local wisdom can become a contextual, inclusive, and relevant educational model for Indonesia's plural society. This approach also shows that local culture is not an obstacle to the universality of Islam, but rather a strategic medium for grounding Qur'anic values within social life.

Hasim develops three main pillars in his conception of multicultural Islamic education: the ontology of human equality, the teleology of diversity,

¹⁵ Yusuf Mawardi, "Konsep Pendidikan Islam Multikultural Moch. E. Hasim Dalam Tarsir Lenyepaneun," (Bandung), 2025.

¹⁶ James A. Banks, *An Introduction to Multicultural Education* (Allyn and Bacon, 1994).

¹⁷ Azyumardi Azra, *Pendidikan Islam: tradisi dan modernisasi menuju milenium baru* (Logos Wacana Ilmu, 1999).

and the axiology of piety. These three pillars demonstrate that Islamic education is oriented not only toward theological dimensions, but also toward the formation of social awareness and humanitarian ethics within a multicultural society:

The First Pillar: Ontology of Human Equality: Hasim begins his interpretation by affirming the single origin of humanity, expressed in the Sundanese phrase “*ti hiji lalaki jeung ti hiji awewe*” (from one man and one woman). This statement is not merely biological, but an ontological declaration that all human beings possess equal inherent dignity, regardless of social status, ethnicity, or gender. He further emphasizes that “*rek hideung, rek bodas, rek cacah, rek ningrat, teu jadi masalah*” (whether black or white, commoner or noble, it does not matter)¹⁸. which directly rejects all forms of social hierarchy rooted in primordial identities.

Theoretically, this idea resonates with Paulo Freire’s concept of conscientização, which highlights the liberation of human beings from naïve consciousness that accepts social injustice as natural and inevitable.¹⁹ However, while Freire develops this idea from the context of structural oppression and class relations, Hasim situates human equality not merely as a tool for social emancipation, but as a theological foundation derived from Qur’anic interpretation. In this sense, critical awareness in Hasim’s framework is not only socio-political but also spiritual and ethical, because human equality is understood as part of divine will.

Hasim’s distinctive contribution lies in the integration of critical social consciousness with religious-theological legitimacy. If Freire emphasizes the transformation of consciousness through critical reflection on social structures, Hasim strengthens this process by grounding it in sacred textual authority, thereby positioning equality not only as socially rational but also as religiously obligatory. Consequently, Islamic education in Hasim’s perspective does not only liberate individuals from social oppression but also frames this liberation as an act of devotion to God.

Second Pillar: Teleology of Diversity: Hasim interprets the Qur’anic

¹⁸ Moh. E. Hasim, *Tafsir Ayat Suci Lenyepaneun*.

¹⁹ Paulo Freire, *Pendidikan Yang Membaskan* (MELIBAS (Media Lintas Babas), 2021).

phrase “*liya’arafū*” as “*silih pikawanoh*”, a Sundanese expression that goes beyond the simple meaning of “to know one another.” It refers to a deeper relational process that involves mutual understanding, recognition, and meaningful appreciation of differences in an active and continuous manner. In this sense, diversity is not understood as a neutral social fact or merely a test of life, but as a teleological divine design (*sunnatullah*) that directs human beings toward constructive and meaningful social interaction.

Within this framework, ethnic, cultural, and social diversity is not a source of fragmentation, but rather part of a divine order that guides humans toward interaction, dialogue, and social learning. Hasim thus shifts the paradigm from viewing diversity as a “potential source of conflict” to understanding it as a “pedagogical space,” where differences become the primary medium for shaping social awareness and ethical maturity.

Theoretically, this idea resonates with James A. Banks, who positions multicultural education as a systematic effort to develop citizenship competence in plural societies.²⁰ However, Hasim’s contribution extends this framework into the theological domain: while Banks emphasizes the social and democratic necessity of multicultural competence, Hasim adds that intercultural interaction is not only a socio-political need but also a normative expression of divine will.

Therefore, in Hasim’s perspective, Islamic education must function as a deliberately designed space that facilitates intercultural interaction rather than producing identity-based segregation. Diversity is no longer viewed as a threat that must be managed defensively, but as an epistemic and pedagogical asset that enriches learning processes, broadens perspectives, and strengthens social solidarity within a multicultural society.

The Third Pillar: The Axiology of Piety: This pillar is the pinnacle of Hasim's construction. He firmly rejects all worldly criteria of race, social class, wealth, or even academic achievement as benchmarks of nobility. “*Satemenna jalma nu paling mulya. mungguh Allah nyaeta jalma anu paling takwa*”²¹. This is an axiological revolution: the highest values are transcendental and

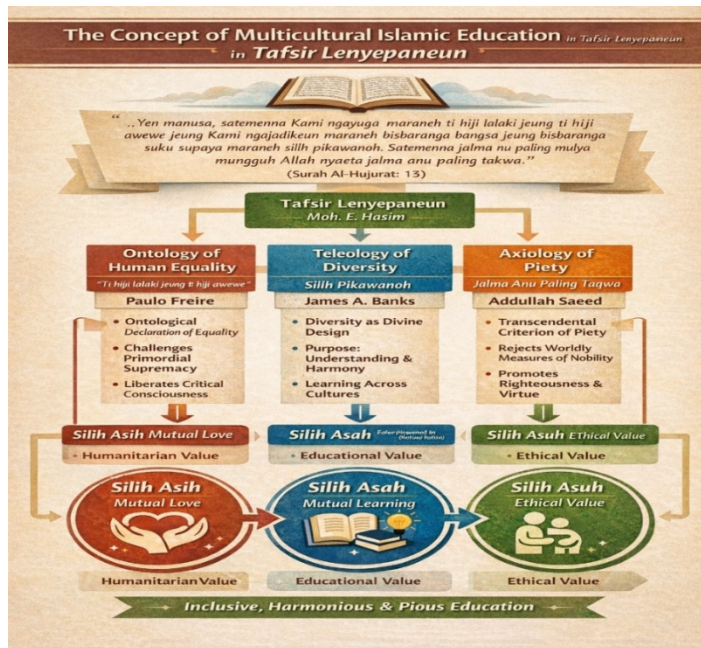
²⁰ James A. Banks, *An Introduction to Multicultural Education*, Sixth edition (Pearson, 2019).

²¹ Moh. E. Hasim, *Tafsir Ayat Suci Lenyepaneun*.

accessible to everyone, without exception.

An ideal Islamic education, according to Hasim, should direct students to pursue these qualities, rather than fleeting worldly pride. This aligns with Abdullah Saeed's (2006) view of the importance of interpretations that respond to the needs of the times without abandoning the core teachings²². Piety, in this context, becomes the ethos that underlies all social actions, including how one interacts with others.

These three pillars are then operationalized through the values of Sundanese local wisdom: *silih asih* (mutual love as an emotional foundation), *silih asah* (mutual education and correction as a cognitive process), and *silih asuh* (mutual care and protection as a behavioral implementation). This integration reflects the contextual hermeneutic approach proposed by Abdullah Saeed (2006), where understanding the Qur'an must dialogue with local social and cultural realities to produce relevant and transformative meaning.



Implementation of Educational Practices in the Cicendo Community

The implementation of multicultural Islamic education in Moh. E. Hasim's thought did not occur through a structured formal educational

²² Abdullah Saeed, *Islamic Thought: An Introduction* (Routledge, 2006).

system, but rather through socio-cultural educational processes embedded in everyday community life. The multicultural values contained in Tafsir Ayat Suci Lenyepaneun were internalized through religious preaching (*dakwah*), social role modeling, community interactions, and religious activities involving various social groups. In this context, education was understood not merely as the transmission of knowledge, but as a process of shaping social awareness, ethics of diversity, and gradual social transformation within society.

Inclusive and Dialogical Dakwah: Moh. E. Hasim developed an inclusive and dialogical model of dakwah by positioning the community as active participants in the process of religious learning. Based on an interview with Ake,

“Hasim was recognized as a figure capable of bridging the Qur’anic text with the social realities of Sundanese society through simple, communicative, and easily understandable language. According to Ake, the use of Sundanese language in Tafsir Ayat Suci Lenyepaneun aimed to enable the community, particularly in Cicendo, to understand Islamic teachings more closely and contextually, so that Qur’anic values would not remain merely textual doctrines but could function as practical guidance in daily life”. (Interview, April 14, 2025).

This process demonstrates that the internalization of multicultural values was carried out through a cultural approach that fostered emotional closeness between society and Islamic teachings. In practice, Hasim did not position himself as a single religious authority dominating interpretation, but rather as a dialogical partner who opened spaces for communication and collective reflection. This approach aligns with Paulo Freire’s concept of dialogical pedagogy, which rejects the banking model of education that treats people as passive recipients of knowledge²³. However, Hasim introduced a distinctive contribution by integrating social dialogue with Islamic spiritual values, so that the educational process cultivated not only critical consciousness but also a humanistic and inclusive religious consciousness.

This dialogical attitude was also reflected in Hasim’s social relations with people from different religious and social backgrounds. Based on an

²³Paulo Freire. Pendidikan Yang Membebaskan. MELIBAS (Media Lintas Babas), 2021.

interview with Tatan,

“Hasim was widely known as a figure capable of maintaining harmonious relationships with both Muslims and non-Muslims. He respected the beliefs of others without creating social distance or hostility. As a result, interreligious relations in the Cicendo area developed within an atmosphere of mutual respect and shared commitment to common goodness”. (Interview, April 14, 2025).

These findings indicate that multicultural education in Hasim’s perspective did not stop at the normative-discursive level, but was concretely manifested in social practices through peaceful communication, respect for differences, and the cultivation of an inclusive social culture.

Character Education through Social Praxis: The internalization of multicultural Islamic educational values in Cicendo society also occurred through social role modeling and everyday praxis. The values of *silih asih* (mutual love), *silih asah* (mutual learning), and *silih asuh* (mutual care) were not taught merely through verbal instruction or moral slogans, but were embodied in tangible actions directly experienced by the community. Based on an interview with Tatan, *“Hasim was known for his strong social concern toward marginalized communities. He even shared part of the proceeds from the sale of his works to assist those in need and invited them to participate in religious and educational activities”.* (Interview, April 14, 2025)

This process illustrates that education took place through mechanisms of social modeling, in which society learned the values of justice, compassion, and solidarity through direct social experience. From the perspective of critical pedagogy, Hasim’s actions can be understood as a form of praxis, namely the integration of reflection and concrete action aimed at fostering social transformation.²⁴ Therefore, multicultural Islamic education did not merely shape individual awareness, but also encouraged social transformation that strengthened solidarity and social cohesion across different identities.

Mosque and Social Spaces as Media for Value Internalization: The internalization of multicultural Islamic educational values also occurred through socio-religious institutions, particularly Al-Mahmud Mosque, which

²⁴Paulo Freire. Pendidikan Yang Membaskan. MELIBAS (Media Lintas Babas), 2021.

became one of the central spaces for Moh. E. Hasim's dakwah and educational activities. Based on an interview with Dani,

"The mosque functioned as a social educational space involving various community groups, including children, youth, women, and community leaders. The activities conducted there included not only Qur'anic learning and religious gatherings, but also tafsir studies and socio-religious discussions carried out openly and collectively." (Interview, April 14, 2025)

In this context, the mosque functioned not merely as a place for ritual worship, but also as a space for social transformation and the formation of multicultural character within society. Through regular interaction in religious and social activities, the values of tolerance, brotherhood, and respect for diversity were gradually internalized into community life. This process demonstrates that multicultural Islamic education in Hasim's perspective operated culturally and participatorily through community social spaces, rather than solely through formal educational institutions.

Thus, the implementation of multicultural Islamic education in Cicendo society occurred through three main processes: inclusive religious dialogue, social role modeling in everyday life, and the internalization of values through socio-religious institutions. These processes demonstrate that Moh. E. Hasim's thought did not remain merely conceptual, but evolved into a form of social praxis that contributed to the development of harmony and cohesion within a multicultural society.

Impact on Social Integration and Harmony

The implementation of multicultural Islamic education rooted in the interpretation of the Holy Verses of *Lenyepaneun* by Moh. E. Hasim has not only resulted in changes in the way society understands Islamic teachings but also has a direct impact on the social dynamics of the Cicendo community. The values developed through this interpretation serve as an ethical framework that integrates Islamic teachings with local Sundanese wisdom, thereby strengthening social relations in a pluralistic society. From a multicultural education perspective, the integration of religious values and local culture is a crucial approach to building an inclusive and democratic

society²⁵.

Based on the research results, the impact of implementing this concept can be seen through several main dimensions, namely increasing the accessibility of Islamic education, strengthening social tolerance, and forming community solidarity that transcends the boundaries of religious and cultural identity.

Increasing Accessibility of Islamic Education: One of the most significant impacts of Moh. E. Hasim's thinking is increasing public access to understanding the Quran through the use of Sundanese in the interpretation of the *Lenyepaneun Holy Verses*. This approach makes it easier for people without a formal religious education background to understand Islamic teachings more deeply.

The use of local languages in tafsir literature serves as a process of vernacularization, an effort to translate religious messages into the cultural context of the local community. This approach has proven effective in expanding the reach of Islamic education, particularly for communities that previously had limited access to religious literature in Arabic or Indonesian²⁶.

Field findings support this argument. In an interview with Yusup Mawardi, he explained:

"Moh. E. Hasim is a Sundanese literary figure with extraordinary expertise in the field of language. Through his Tafsir Ayat Suci Lenyepaneun (The Interpretation of the Holy Verses of Lenyepaneun), he presents a communicative understanding of the Quran in Sundanese, enabling the public to understand Islamic teachings more intimately and contextually." (Interview, April 06, 2025).

This approach shows that local languages can function as an effective pedagogical medium in increasing the religious literacy of the community.

Strengthening Social Harmony and Religious Tolerance: In addition to increasing access to Islamic education, Hasim's multicultural education

²⁵ Banks, *An Introduction to Multicultural Education*, Sixth edition.

²⁶ Wendi Parwanto, "Vernakularisasi Tafsir Al-Qur'an Di Kalimantan Barat (Studi Atas Tafsir Āyāt Aṣ-Ṣiyām Karya Muhammad Basiuni Imran)," *SUHUF* 15, no. 1 (2022): 107–22, <https://doi.org/10.22548/shf.v15i1.711>.

concept also contributes to strengthening social harmony within the Cicendo community. His inclusive and contextual approach to preaching encourages the community to view religious and cultural differences as part of a social reality that must be respected.

An interview with Siti revealed that:

"In his preaching, Hasim deeply understands the social conditions of the Cicendo community, which comprises diverse religious and cultural backgrounds. He conveys Islamic teachings with a tolerant and open approach, enabling people to learn about Islam and become interested in studying it without feeling pressured." (Interview, April 18, 2024).

This approach demonstrates that multicultural education-based da'wah can create a space for constructive dialogue between various community groups. In multicultural education theory, the process of cross-cultural dialogue is one of the primary mechanisms for building a tolerant and democratic society ²⁷

In the Indonesian context, this phenomenon is also in line with the increasing index of interfaith harmony, which shows that interfaith dialogue and collaboration are important factors in maintaining social harmony in plural societies ²⁸.

Reducing Inter-Group Social Conflict: Hasim's multicultural Islamic educational approach also contributes to reducing social conflict based on cultural and religious differences. In multicultural societies, conflict often arises from prejudice and stereotypes that develop between groups. Through an educational approach that emphasizes dialogue and mutual understanding, the potential for such conflict can be minimized.

This is evident in an interview with Mulyana, who explained that Hasim is known as a figure capable of bridging various social groups:

"Hasim actively engages in dialogue with various groups, from the general public, religious leaders, to cultural figures. He conveys Islamic

²⁷ James A. Banks, *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*, 6th ed. (Routledge, 2015), <https://doi.org/10.4324/9781315622255>.

²⁸ kemenagmesuji, "Indeks Kerukunan Umat Beragama 2024: Harmoni Beragama di Indonesia Capai Kategori Tinggi," Kementerian Agama Kabupaten Mesuji, 2025, <https://www.kemenagmesuji.org/2025/07/29/indeks-kerukunan-umat-beragama-2024-harmoni-beragama-di-indonesia-capai-kategori-tinggi/>.

teachings in a simple and gentle manner, so that people feel comfortable learning about Islam.” (Interview, April 5, 2024).

This phenomenon can be explained through the contact hypothesis theory, which states that intensive social interaction between different groups can reduce prejudice and increase mutual understanding ²⁹. Thus, the multicultural Islamic education implemented by Hasim functions as a social mechanism that can reduce conflict and strengthen community integration.

Strengthening Community Solidarity and Identity: Another impact of implementing multicultural Islamic education is the formation of strong social solidarity within the Cicendo community. Education based on the values of tolerance and togetherness encourages the community to build harmonious social relationships, even with groups from different religious backgrounds.

In an interview with Tatan, he explained:

“The community in this area consists of both Muslims and non-Muslims, but they live in harmony and help each other. Even when the mosque is being built, non-Muslims help, and during Ramadan they often provide food for breaking the fast.” (Interview, April 14, 2025).

This phenomenon demonstrates that the values of multicultural Islamic education can foster social solidarity that transcends religious identity. This finding aligns with studies on multicultural education, which emphasize the importance of developing an inclusive social identity in a pluralistic society³⁰. Thus, the impact of implementing multicultural Islamic education from the perspective of Moh. E. Hasim's interpretation not only has an impact on increasing the religious understanding of the community, but also contributes to the formation of a tolerant, inclusive, and harmonious society

Conclusion

This study shows that the concept of multicultural Islamic education in Tafsir Ayat Suci Lenyepaneun by Moh. E. Hasim represents an educational

²⁹ Gordon Willard Allport, *The Nature of Prejudice* (Doubleday, 1958).

³⁰ Fajar Syarif, “MANAGING ETHNICITY, RELIGION, RACE, AND INTER-GROUP RELATIONS ISSUES: MULTICULTURALISM ISLAMIC EDUCATION,” *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 10, no. 2 (2020): 241–76, <https://doi.org/10.22373/jm.v10i2.5426>.

model that integrates Islamic values with Sundanese local wisdom. Hasim views diversity as *sunnatullah* (a divine law) that should serve as the foundation for building a harmonious, inclusive, and respectful society.

This concept is built upon three main pillars: human equality, diversity as a means of mutual understanding, and piety as the highest measure of human dignity. These values are embodied through Sundanese cultural principles such as *silih asih*, *silih asah*, and *silih asuh*, which emphasize love, shared learning, and social care.

The implementation of multicultural Islamic education in the Cicendo community is carried out through inclusive preaching, social role modeling, and religious and community activities involving diverse groups. Education does not only take place in formal institutions but is also embedded in everyday social interactions.

The findings indicate that this model has positive social impacts, including improved religious understanding, increased interfaith tolerance, reduced social prejudice, and strengthened social solidarity and harmony. The Cicendo community is able to maintain peaceful and cooperative relationships despite differences in religion and culture.

Therefore, Moh. E. Hasim's model of multicultural Islamic education can be considered a relevant educational approach for plural societies such as Indonesia. The integration of Islamic values with local wisdom has proven effective in strengthening harmony, tolerance, and social unity in a multicultural context.

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