

PHILOSOPHICAL APPROACH TO INTERDISCIPLINARY STUDIES OF EDUCATION MULTICULTURAL ISLAM

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Abstract

Article History
Received :26-08-2026
Revised :09-09-2026
Accepted :15-09-2026

Keywords:

*Philosophical
Approach;
Interdisciplinary;
Education
The Religion
of Islam Multicultural;*

Multicultural Islamic religious education requires a comprehensive understanding to explain the relationship between Islamic values and the reality of socio-cultural diversity. Previous studies have discussed interdisciplinary approaches in Islamic education, intercultural philosophy, and the development of multicultural values, but the relationship between the philosophical dimension and the interdisciplinary perspective still needs to be synthesized systematically. This study aims to analyze the integration of philosophical and interdisciplinary approaches in understanding multicultural Islamic Religious Education and formulate a relevant conceptual analysis framework. The research uses a qualitative approach with the library research method. Data are obtained from relevant literature, including books, scientific journal articles, and academic publications, then analyzed through content analysis and conceptual synthesis. The results of the study show that philosophical approaches can be integrated with social, cultural, and educational perspectives through three main dimensions, namely ontology, epistemology, and axiology. The ontological dimension explains the nature of multicultural Islamic Religious Education, the epistemological dimension examines the foundations of Islamic knowledge, while the axiological dimension examines the values and goals of education in a pluralistic society. The integration results in a conceptual analysis framework that connects the philosophical foundations of Islamic teachings with multicultural

realities. This framework can be a theoretical foundation for understanding Islamic Religious Education in a more systematic, contextual, and value-oriented manner.

Introduction

The development of multicultural Islamic Religious Education is important for fostering an understanding of religion that is open to social and cultural diversity and for strengthening tolerance in society. (Enoh, Kertayasa et al. 2023) emphasize the need for disciplinary and interdisciplinary studies in Islamic education as a way to respond to challenges at both national and global levels. Similarly, (Fitriani and Munir 2023) explain the importance of multicultural education in addressing the dynamics of social diversity in the digital era. Accordingly, a philosophical approach combined with an interdisciplinary approach is needed to examine the fundamental principles of Islamic teachings in greater depth and to understand their relationship with the circumstances of diverse societies.

This study is motivated by the need to understand multicultural Islamic Religious Education comprehensively in responding to social and cultural diversity. A philosophical approach examines the nature, foundations of knowledge, and values contained in Islamic teachings, while an interdisciplinary approach enables Islamic studies to be connected with perspectives from different fields of knowledge. (Kurnia, Asep, Toto Koswara 2022) explain that disciplinary and interdisciplinary approaches in Islamic education are important for addressing various national and global challenges. Nevertheless, the relationship between philosophical and interdisciplinary approaches in the study of multicultural Islamic Religious Education requires further examination. This need concerns how to understand the fundamental principles of Islamic teachings in diverse societies and how to explain the connections between ontological, epistemological, and axiological dimensions and multicultural realities. Therefore, this study analyzes the integration of these two approaches as a foundation for a more comprehensive and contextual conceptual understanding of multicultural Islamic Religious Education.

Previous studies have addressed the importance of interdisciplinary approaches in Islamic education and the role of multicultural education in responding to societal diversity. Mukti Ali's view, as cited in (Sri Ihsan, Hasbullah, Emy Herawati, Fitria 2021) emphasizes that peace is part of universal values and should be expressed through people's attitudes and everyday behavior. (Trisnawati, Ira 2023) argue that Islamic teachings should be understood deeply and comprehensively so that their values are grasped as a whole (kaffah), rather than through isolated aspects. (Kahmad 2006, 23) notes that the development of religion and belief systems in a society is related to its social and cultural conditions and level of civilization. An interdisciplinary approach analyzes and addresses an issue by integrating relevant perspectives from different disciplines to achieve a more comprehensive understanding (Rohmatika 2019).

(Mujtaba 2015b) similarly argues that Islam continually encounters concrete and dynamic realities of life; therefore, understanding it requires relevant scientific approaches that respond to changing times. Mukti Ali's view, as cited in (Mujtaba

2015a), holds that the multidimensional character of Islam calls for a philosophical approach to explore the nature of the relationship between human beings and God, including universal metaphysical aspects that remain open to reflection. Islam also encompasses human life in this world, which can be examined through scientific methods developed in the humanities.

Purwadarminta, as cited in (Efendy 2022, 145), defines philosophy as rational thinking and reasoning aimed at tracing the causes, fundamental principles, and laws underlying phenomena in the universe, including questions about the nature of truth and existence. In Islamic education, a philosophical approach involves examining educational practice through Islamic values, with an orientation toward truth, the development of knowledge, and wisdom, grounded in the Qur'an and Hadith. In practice, reason is used to investigate issues through logical and systematic reasoning. Ideas and actions can thus be assessed through rational argument to determine their coherence, appropriateness, and logical basis.

Philosophical thought plays an important role in understanding religious teachings deeply, particularly by revealing their essence, substance, and wisdom (Nata 1998). Such an approach examines the meaning behind phenomena and explores the messages, values, and wisdom embedded in religious teachings. Religious understanding therefore extends beyond the textual dimension to a deeper interpretation of the substance of those teachings.

The research gap addressed here is the need for a conceptual synthesis connecting the philosophical approach especially its ontological, epistemological, and axiological dimensions with an interdisciplinary approach to multicultural Islamic Religious Education. This integration helps explain how the nature, sources of knowledge, and values of Islamic teachings can be analyzed through different disciplinary perspectives in plural societies. The study therefore develops a more systematic conceptual understanding of the relationship between philosophical and interdisciplinary approaches in multicultural Islamic Religious Education.

The study integrates the philosophical approach through ontology, epistemology, and axiology with an interdisciplinary approach to multicultural Islamic Religious Education. This integration connects understandings of the nature of Islamic teachings, the foundations of Islamic knowledge, and the values underlying them with social, cultural, and educational perspectives. Rather than discussing philosophical and interdisciplinary approaches separately, the study synthesizes them into a conceptual framework for explaining the relationship between the philosophical foundations of Islamic teachings and the realities of societal diversity.

The analysis focuses on the relationship between the ontological, epistemological, and axiological dimensions of philosophy and interdisciplinary perspectives encompassing religious, social, cultural, and educational aspects. It examines the nature of multicultural Islamic Religious Education, the knowledge foundations used to understand it, and the values underpinning its implementation in diverse societies. It also explores the relationship between Islamic values and the principles of tolerance, justice, equality, and respect for difference. The aim is to explain the conceptual relationship between philosophical foundations and interdisciplinary perspectives in building a comprehensive and contextual understanding of multicultural Islamic Religious Education.

This topic deserves further development because a philosophical approach may broaden understanding of Islamic educational values that respect diversity while offering an alternative perspective for addressing complex human concerns. It can contribute to solutions for social and educational problems, particularly in responding to the challenges and demands of globalization. Accordingly, this study analyzes the relationship between philosophical and interdisciplinary approaches through library research and formulates a conceptual understanding of their relevance to Islamic values amid social and cultural diversity.

Reasearch Methods

This study uses a qualitative approach and the library research method (Jurnal Hasil Penelitian, Kajian Kepustakaan, and Bidang Pendidikan, 2025). It examines scholarly references relevant to the research problem, including academic books, journal articles, previous studies, and other publications on philosophy of education, Islamic Religious Education, interdisciplinary approaches, and multicultural education (Creswell, 2014). Data were collected through documentation, involving the identification of sources, selection of relevant literature, thematic classification, and recording of information aligned with the study's focus and objectives.

Data were analyzed using content analysis and interpretation through philosophical and interdisciplinary perspectives (Moleong, 2018). The philosophical analysis focused on the ontological, epistemological, and axiological dimensions of multicultural Islamic Religious Education. The interdisciplinary perspective integrated philosophy, Islamic education, multicultural education, and social sciences. The collected information was then compared, interpreted, and synthesized to develop a conceptual understanding of the role of philosophical and interdisciplinary approaches in developing Islamic Religious Education that responds to the dynamics of diversity (Creswell, 2013).

Discussion

Multicultural Islam

The concept of multiculturalism can be traced to the basic concept of culture. Etymologically, multiculturalism combines “multi,” meaning many; “culture,” referring to ways of life; and “-ism,” denoting a belief or movement. According to Choirul, as cited in (Lundeto 2017), multiculturalism recognizes the dignity of every person living in a community with a distinctive cultural background.

Ainul Yaqin, as cited in (Lundeto 2017) identifies seven characteristics of culture. First, culture is both general and specific: all human beings have culture, but each social group has distinctive cultural characteristics. Second, culture is acquired through learning in society. Third, culture uses verbal and nonverbal symbols that carry particular meanings for the communities that use them. Fourth, culture guides human behavior in meeting life's needs, including choices about food and eating practices. Fifth, culture develops through shared life and becomes part of a group's identity. Sixth, culture is an organized, interconnected system rather than merely a collection of customs or beliefs. Seventh, culture is adaptive and can develop in response to the environment in order to support a community's continuity.

Islam's perspective on multiculturalism can be examined through its primary sources, the Qur'an and Hadith. These sources provide a basis for understanding cultural diversity as long as it does not contradict Islamic principles and values. Islam recognizes differences among peoples and nations as part of human life and teaches that humanity shares a common origin. Qur'an 49:13 emphasizes human diversity and encourages people to know one another. (Yusuf 2018, 106) explains that multiculturalism from an Islamic perspective upholds democracy, equality, justice, humanity, solidarity, and peace. It emphasizes recognizing, accepting, and respecting diversity in social life on the basis of the Qur'an and Hadith.

The Meaning of an Interdisciplinary Approach

According to Yuwana Sudikan (Yuwana Sudikan 2015, 4) an interdisciplinary approach connects two or more academic disciplines through research in order to integrate concepts, methods, and analysis. It is used to examine and address a problem by combining relevant scholarly perspectives, thereby producing a more comprehensive understanding.

An interdisciplinary approach studies an issue by bringing together two or more relevant disciplines. Interaction among disciplines can take place in teaching and learning as well as in research, with the aim of integrating concepts, methods, and analytical perspectives. Through this integration, a problem can be understood more broadly and comprehensively (Fitri, Nafis, and Indarti 2020, 4).

Lyall et al., as cited in (Sri Ihsan, Hasbullah, Emy Herawati, Fitria 2021), classify interdisciplinary research into two categories: academically oriented research and problem-focused research. Academically oriented research addresses scholarly questions that require more than one discipline, whereas problem-focused research seeks solutions to social, technical, or policy issues that have not been adequately addressed by a single field. Interdisciplinary research broadens researchers' perspectives, encourages collaboration and the exchange of knowledge and skills, and enriches theoretical understanding through literature from other fields.

The Meaning of a Philosophical Approach

Etymologically, the word philosophy comes from the Greek *philo*, meaning love, and *sophia* or *sophos*, meaning wisdom or knowledge. Endang Saifuddin, as cited in (Trisnawati, Ira, 2023), describes philosophy as the human use of reason to understand the nature of things deeply, comprehensively, and universally. Its concerns include God, nature, and humanity, as well as the effects of such understanding on human attitudes and behavior (Sirajuddin 2007, 2)

A philosophical approach to Islamic education examines education on the basis of the Qur'an and Hadith, emphasizing the search for truth, knowledge, and wisdom. It uses rational reasoning to assess issues logically and critically. In Islamic studies, it investigates the essence of Islamic teachings critically, deeply, and comprehensively, seeking an understanding relevant to changing times and social conditions in accordance with the principle *shalih li kulli zaman wa makan* suitable for every time and place (Kartini, Putri, Raimah, Silva 2023, 110). This approach seeks to understand the meaning behind phenomena so that Muslims do not merely practice religious teachings but also understand the values and wisdom they contain. The branches of philosophy include metaphysics, logic,

epistemology, and ethics (Putra, 2022)

(Benny Kurniawan 2015, 58) describes the philosophical study of religion, or philosophy of religion, as a critical examination of central concepts in religious traditions. It seeks to understand religious teachings through logical reasoning and to identify rationally intelligible foundations for religious thought. Four major branches are relevant: logic, which examines rational and systematic argument; metaphysics, which explores existence, life, and reality; epistemology, which investigates the sources, foundations, and limits of knowledge; and ethics, which studies moral values guiding behavior in society at local, national, and global levels.

(Sri Suyanta 2019, 3) explains that a philosophical approach examines religious issues through critical analysis and rational reflection in order to find solutions and understand the meaning behind Islamic teachings. It supports deep and comprehensive religious understanding, so that worship is not merely a formal routine but reflects an understanding of its values and wisdom. Amin Abdullah, as cited in (Abdurrahman Wahid 2021, 479), criticizes Islamic philosophical studies that focus too heavily on intellectual history and consequently make limited contributions to contemporary Islamic thought. Islamic philosophy should not be restricted to historical figures and schools; it also includes metaphysics, ethics, aesthetics, logic, and epistemology. It should therefore be understood as a critical, analytical, and systematic process of thinking.

According to Rob Fisher, as cited in (Abdurrahman Wahid 2021, 479), the relationship between philosophy and religion can be understood in five ways: philosophy as religion, as a supporter of religion, as a space for faith, as an analytical tool in religious studies, and as an examination of reasoning in religious thought. Overall, a philosophical approach uses philosophical methods and reflection to understand religious teachings and their essence in depth. It encourages people to understand the values and wisdom within religious teachings, making religious practice more meaningful.

Applying a Philosophical Approach in Islamic Studies

An interdisciplinary approach in Islamic studies can be developed through sociological, historical, and philosophical perspectives. Several examples illustrate the application of philosophical inquiry.

First, the study of Iblis includes classical and modern interpretations of the creation narrative in Qur'an 2:30–34. The narrative begins with God's decision to appoint humanity as vicegerent on earth. The appointment of Adam raises questions among the angels and becomes a subject of philosophical inquiry into the meaning of human vicegerency and the wisdom of human creation. According to Shaykh Mustafa al-Maraghi, scholars have held two views concerning the nature of Iblis. One view maintains that Iblis was among the jinn who lived among the angels and shared some of their characteristics. Another considers Iblis to have been an angel because the command to prostrate was addressed to the angels and the text mentions Iblis as an exception. Classical and modern exegetes have also discussed the meaning of prostration in this passage, generally understanding it as an act of respect for Adam rather than worship. Al-Tabari and al-Razi considered Iblis to belong to the angels, partly on the basis of the grammatical exception in the verse.

Second, a philosophical approach can be applied to inheritance rules in Qur'an 4:7. Before Islam, women were denied inheritance rights and could themselves be treated as inheritable property. The Qur'an established inheritance rights for women, although their shares may differ from those of men. Changes in social conditions encourage philosophical inquiry into the principles of justice and the wisdom underlying these provisions in their social context.

Third, philosophical inquiry can explore the wisdom underlying religious practices. Supplication and congregational prayer teach solidarity and respect for others, while fasting nurtures empathy for people experiencing deprivation. The pilgrimage contains spiritual and social values, including brotherhood, simplicity, and equality among Muslims from different countries. Tawaf may be understood as symbolizing perseverance in a life devoted to God, while sa'i represents struggle and perseverance in pursuing good intentions. Standing at Arafat invites reflection on oneself, God, and other people. The stoning of the pillars symbolizes rejecting negative traits, while the simple ihram garments teach purity of heart and humility before God (Trisnawati, Ira 2023, 162)

Fourth, a philosophical approach to prophetic narratives seeks to uncover the values and wisdom behind the events described. The story of Prophet Yusuf, who faced temptation from a noblewoman, for example, contains a moral message about preserving one's dignity and controlling desire. Yusuf's example suggests that human nobility is grounded not merely in physical appearance but also in purity of heart, steadfast faith, and commendable conduct. (Khoiruddin 2018)

(Benny Kurniawan 2015, 49) identifies three contemporary philosophical approaches in Islamic studies: hermeneutics, philosophical theology, and philosophical exegesis. Philosophical theology integrates theology and philosophy as complementary fields. Theology focuses on God, belief, scripture, and worship, while philosophy emphasizes rational reasoning, critical thought, and the search for truth and meaning. Their integration allows Islamic teachings to be examined more deeply through both religious and rational perspectives (Kartini, Putri, Raimah, Silva 2023, 112).

Philosophical analysis of theological concepts applies philosophical methods to issues such as God's existence and attributes, free will, and life after death. It uses logical and critical reasoning to develop clearer and more consistent understandings of religious beliefs. Theological-philosophical inquiry also creates dialogue between theologians and philosophers, enabling them to exchange ideas, examine assumptions, and seek a more holistic understanding of religious reality and truth.

A philosophical approach in Islamic studies aims to understand the essence of an issue by tracing its roots. Ainiy (Ainiy 2022, 73) explains that Islamic teachings serve as a foundation for knowledge and truth, while philosophy functions as an analytical tool for constructing an approach to inquiry. This allows scientific findings and human experience to be brought together to develop a coherent and systematic understanding of life and the universe.

A Philosophical and Interdisciplinary Approach in Islamic Studies

According to Sharif, as cited in (Khoiruddin 2018, 56) Greek philosophy developed from the sixth century BCE through early thinkers such as Thales, Anaximander, Anaximenes, and Heraclitus, and later reached a high point in the

thought of Socrates, Plato, and Aristotle in the fifth and fourth centuries BCE. Greek culture spread further during the era of Alexander the Great, bringing Greek traditions into contact with Persian culture. After Alexander's death, his territories were divided among three major kingdoms: Macedonia in Europe, the Ptolemaic kingdom in Egypt, centered in Alexandria, and the Seleucid kingdom in Asia, with centers including Antioch, Seleucia, and Bactra. These developments formed part of the history of Greek thought that later influenced Islamic intellectual traditions.

Greek thought reached the Islamic world through interactions with different regions and intellectual traditions, particularly Syria and Persia. Jundishapur was one important center for the development of knowledge in the region surrounding Baghdad. (Khoiruddin 2018) notes that Muslim encounters with these cultures introduced knowledge, particularly in medicine and chemistry. An early translation effort is reported during the reign of Caliph Marwan ibn al-Hakam (64–65 AH), when a physician named Maserqueh translated a Syriac work associated with the priest Ahran ibn Ayun into Arabic. The manuscript was preserved until the reign of Umar ibn Abd al-Aziz (99–101 AH), who supported its use by Muslims. Other accounts also identify Khalid ibn Yazid al-Umawi as contributing to the translation of works on chemistry into Arabic. These events illustrate how Islamic scholarship developed through cross-cultural exchange and translation.

The influence of Greek philosophy encouraged the development of Islamic intellectual traditions in philosophy and sciences such as medicine, chemistry, astronomy, and mathematics, as well as Islamic disciplines such as kalam, jurisprudence, Qur'anic exegesis, and Sufism. Prominent Muslim thinkers included al-Kindi, al-Farabi, Ibn Sina, al-Ghazali, Ibn Rushd, Ibn Bajjah, Ibn Tufayl, the Ikhwan al-Safa, and Ibn Miskawayh. Engagement with Greek thought also encouraged critical thinking and intellectual debate, enriching Islamic scholarship.

A philosophical approach in Islamic studies seeks to understand the essence of an issue through deep, critical, and comprehensive analysis. It can broaden Muslim perspectives and encourage reconsideration of religious thought that has become rigid or formalistic. In relation to Mohammed Arkoun's concept of *taqdis al-afkar al-diniyyah* (the sacralization of religious thought), philosophical inquiry can help critique interpretations that may foster exclusivism and hinder intellectual development. (Pransiska 2017) notes that the philosophical approach helps explain the meaning and essence of religious teachings, cultivates awareness of the wisdom behind actions, and prevents religious practice from becoming a meaningless routine. It also encourages critical thinking, intellectual freedom, tolerance, and wisdom in addressing life's problems.

Philosophical inquiry in Islamic studies includes three main dimensions: ontology, epistemology, and axiology (Ainiy 2022). The ontological dimension examines the nature of Islamic teachings, principles, and values from both internal Muslim (insider) and external (outsider) perspectives. The epistemological dimension considers sources and methods of knowledge, how truth is assessed, and the validity of knowledge. The axiological dimension focuses on values within Islamic teachings, including religious values expressed through faith and pious conduct.

These perspectives provide an important foundation for developing multicultural Islamic Religious Education, although earlier studies have emphasized different aspects. (Waston 2022) discusses multidisciplinary and

interdisciplinary approaches in Islamic education; (Abdul-jabbar and Makki 2024) examine the relationship between intercultural philosophy and Muslim education; and (Sijamhodži 2023) explores the contribution of Islamic Religious Education to intercultural values. Collectively, these studies highlight the importance of knowledge integration, philosophical reflection, and respect for diversity. However, within the scope of the literature reviewed here, the systematic relationship between the ontological, epistemological, and axiological dimensions and interdisciplinary perspectives in understanding multicultural Islamic Religious Education has not been explicitly synthesized. The research gap therefore concerns the need for a conceptual explanation of how philosophical foundations and cross-disciplinary perspectives can be connected in studying Islamic education in diverse societies.

The ontological dimension is used to examine the nature of multicultural Islamic education; the epistemological dimension investigates the foundations and means of acquiring Islamic understanding; and the axiological dimension explores educational values and aims in a plural society. These three dimensions are then connected with interdisciplinary perspectives to build a more systematic conceptual synthesis. This analysis clarifies the relationship between the philosophical foundations of Islamic teachings and sociocultural realities, particularly in developing Islamic Religious Education that is contextual and respectful of diversity.

Conclusion

This study concludes that an interdisciplinary approach examines an issue by integrating two or more relevant disciplines to achieve a comprehensive understanding. A philosophical approach, meanwhile, investigates an issue critically, deeply, and systematically to reveal its essence, meaning, and values. In Islamic studies, the philosophical approach includes ontological, epistemological, and axiological dimensions, which help examine the nature of Islamic teachings, the sources and validity of knowledge, and the values underpinning religious life. Applications include inquiry into human creation and the nature of Iblis, inheritance provisions, the meaning of worship, and the moral messages in prophetic narratives. These examples demonstrate that understanding Islam involves not only textual interpretation but also an effort to uncover the meanings and wisdom underlying its teachings.

A philosophical and interdisciplinary approach to Islamic studies connects philosophical reflection with other scholarly perspectives to understand Islamic teachings in relation to social, cultural, historical, and scientific realities. The philosophical approach provides a foundation for examining the essence and values of Islamic teachings, while the interdisciplinary approach broadens the analysis through relevant perspectives. Their integration can yield a more comprehensive, critical, and contextual understanding of Islam. In multicultural Islamic studies, this approach can help explain diversity and strengthen conceptual foundations for tolerance, equality, justice, humanity, and respect for difference. Thus, integrating philosophical and interdisciplinary approaches offers a conceptual framework for examining Islamic teachings in depth while connecting them with the dynamics of diverse societies.

Theoretically, the findings contribute to Islamic studies by presenting philosophical and interdisciplinary approaches as complementary analytical frameworks. Practically, the framework may inform the development of Islamic Religious Education that is more open and responsive to diversity. The study is limited, however, by its reliance on library research; its findings depend on the interpretation and synthesis of literature and do not empirically test the integration of the two approaches in classroom learning. Future research should develop a more operational conceptual model and test it through field research in diverse multicultural Islamic education settings to establish its contribution and practical applicability.

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