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Enhancing the Understanding of Multicultural Islamic Education Values through the Study of Al-Hikam: The Role of Majelis Taklim

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ABSTRACT

Islamic teachings support harmonious social life in diverse communities. However, their internalization is often associated with formal education, while the role of nonformal institutions such as Majelis Taklim remains underexplored. One such forum is Majelis Taklim at Pondok Panggung, which regularly studies the classical Sufi text Al-Hikam by Ibn Ata Allah al-Sakandari. The teachings in this text emphasize moral refinement, spiritual awareness, and social harmony, making them relevant to multicultural Islamic education. This study aims to identify multicultural Islamic education values in the Al-Hikam and analyze the role of the Majelis Taklim in enhancing participants' understanding of these values. This research employed a qualitative descriptive approach. Data were collected through observation, interviews with a religious teacher and congregation members, and documentation of learning activities, and these were analyzed through data reduction, data display, and conclusion drawing. The findings reveal that the Al-Hikam contains key multicultural values, including tolerance (tasamuh), justice (al-'adl), equality (al-musawah), peace (shulh), and brotherhood (ukhuwah). These values are conveyed through regular religious gatherings led by Manshur Bahruddin using contextual and accessible approaches. The Majelis Taklim functions not only as a space for religious learning but also as a medium for strengthening social interaction, solidarity, and mutual understanding among diverse community members.

INTRODUCTION

Multiculturalism has become a central issue in contemporary societies characterized by ethnic, cultural, and religious diversity. In such contexts, education plays a strategic role in fostering mutual respect, tolerance, and social harmony among different groups (Azhari et al., 2024). Islamic education, in particular, possesses a strong normative foundation for promoting multicultural values, as Islamic teachings emphasize justice, compassion, equality, and peaceful coexistence among human beings. These values are deeply embedded in Islamic sources derived from the Qur'an, Hadith, and classical Islamic scholarship (Mohamed & Ridwan, 2025). Therefore, integrating multicultural values into Islamic education is essential for cultivating inclusive religious understanding and preventing social conflict in diverse communities. Recent studies emphasize that

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multicultural Islamic education can significantly strengthen attitudes of tolerance, empathy, and respect for diversity in pluralistic societies (Lestari & Sahid, 2024).

However, despite this strong normative foundation, there remains a significant gap between ideal Islamic teachings and their practical internalization in everyday social life. In many contexts, religious learning still tends to be doctrinal and less responsive to issues of diversity, which can lead to exclusive attitudes, social fragmentation, and even latent conflict within multicultural communities (Ciptadi, 2024). Moreover, existing studies on multicultural Islamic education have predominantly focused on formal educational institutions, while nonformal religious learning spaces such as Majelis Taklim have received limited scholarly attention, despite their wide influence at the grassroots level. This gap raises critical questions regarding how multicultural values are actually transmitted, interpreted, and internalized within community-based religious learning settings. Therefore, it is important to examine how classical Islamic teachings, particularly those rooted in Sufi traditions, are contextualized in nonformal education to address contemporary challenges of diversity and social cohesion.

In the Indonesian context, Islamic education is implemented not only through formal institutions such as schools and universities but also through nonformal religious learning forums. One of the most influential community-based educational institutions is Majelis Taklim, which functions as a medium for transmitting religious knowledge, strengthening spiritual awareness, and fostering social cohesion among community members. Several studies have shown that Islamic educational activities emphasizing multicultural values can effectively promote inclusive attitudes and tolerance within diverse communities. For instance, research on multicultural Islamic education demonstrates that integrating values such as tolerance, cooperation, and social justice into religious education contributes significantly to the development of harmonious social relations (Firdaus & Mustajab, 2025).

Furthermore, the implementation of inclusive Islamic education has been found to strengthen students' understanding of religious diversity and encourage constructive dialogues among different groups. Studies also highlight that multicultural approaches in the Islamic education can promote open-minded attitudes, respect for differences, and from the formation of inclusive social interactions (Muhajir et al., 2025). In addition, research conducted in pesantren and Islamic educational environments indicates that multicultural education plays an important role in developing tolerant attitudes and strengthening moral character among learners from diverse backgrounds (Isbah, 2020).

Alongside the development of multicultural Islamic education, scholars have also emphasized the relevance of Islamic spiritual traditions in fostering social harmony. Sufism, for instance, contains moral and spiritual teachings that promote universal values such as compassion, humility, love, and brotherhood. These values can serve as a strong ethical foundation for building tolerance and social cohesion in multicultural societies (Bakar, 2025). One of the most influential classical Sufi texts widely studied in Islamic learning communities is the Al-Hikam, written by Ibn Ata Allah al-Sakandari (Hamid, 2025). The text contains spiritual aphorisms and ethical reflections that guide Muslims in developing inner awareness, humility, and moral responsibility in social life (Ruhullah & Ushama, 2025). Although primarily known as a work of Sufism, many of its teachings implicitly promote values relevant to multicultural Islamic education, such as tolerance *(tasamuh)*, justice *(al-'adl)*, equality *(al-musawah)*, peace *(shulh)*, and brotherhood *(ukhuwah)* (Sidqi, 2019).

Despite the growing number of studies on multicultural Islamic education, much previous research has focused primarily on formal educational institutions such as

schools and universities. Only limited attention has been given to nonformal religious learning forums, particularly the Majelis Taklim, as spaces for the internalization of multicultural values. Moreover, studies examining the teachings of Al-Hikam generally focus on its theological or spiritual dimensions within Sufi traditions, while its potential contribution to multicultural Islamic education within community-based learning settings remains underexplored. This gap becomes even more significant when considering the demographic characteristics of Majelis Taklim participants, who are predominantly adults, many of whom are over the age of 40. As adult learners, they possess distinct learning characteristics that differ from younger students in formal education settings.

From the perspective of Malcolm Knowles's theory of andragogy, adult learners tend to be self-directed, experience-based, and oriented toward practical and relevant learning. They bring rich life experiences into the learning process, which serve as valuable resources for interpreting new knowledge (Nallaluthan et al., 2023). In the context of Majelis Taklim, this means that the study of Al-Hikam is not merely understood at a conceptual or theoretical level, but is actively connected to the lived experiences of the participants, including social interactions, community dynamics, and everyday challenges in a multicultural environment. Consequently, the internalization of multicultural values such as tolerance, justice, and social harmony becomes more meaningful, as these values are directly linked to real-life situations faced by the congregation.

Furthermore, adult learners are generally motivated by internal factors, such as the desire for self-improvement, spiritual fulfillment, and social relevance. This aligns closely with the nature of Sufi teachings in Al-Hikam, which emphasize inner transformation, moral awareness, and ethical conduct. The convergence between andragogical principles and Sufi pedagogy creates a unique learning environment in which participants are not passive recipients of knowledge but active interpreters who reflect on and apply the teachings in their daily lives (Alkouatli, 2018). Therefore, examining the Majelis Taklim as a nonformal adult learning space provides important insights into how multicultural Islamic education values can be effectively internalized through experiential, reflective, and context-based learning processes. This gap highlights the urgent need for empirical research that not only examines classical Islamic texts as theological or spiritual sources but also investigates how these texts are interpreted, contextualized, and operationalized within contemporary religious learning communities. In many cases, classical works are treated as normative references without sufficient exploration of their practical relevance in addressing modern social challenges, particularly those related to multiculturalism and social cohesion. Therefore, it is important to analyze how such texts function as living knowledge within community-based educational settings. In this regard, the Majelis Taklim provides a significant and relevant context for examining the dynamic relationship between classical Sufi teachings and multicultural Islamic education. The religious gathering regularly studies Al-Hikam under the guidance of Manshur Bahruddin, a respected religious teacher known for his inclusive approach to Islamic preaching. His method of delivering the teachings not only emphasizes spiritual purification but also connects moral values with the realities of a diverse social environment, making the Majelis Taklim an important site for the internalization of multicultural values (Mashabi et al., 2025).

Based on this context, this study aims to analyze the multicultural Islamic education values embedded in Al-Hikam and to examine the role of the Majelis Taklim at Pondok Panggung in enhancing the congregation's understanding and internalization of these

values. More specifically, this research seeks to explore how abstract Sufi teachings are translated into practical social attitudes such as tolerance, justice, equality, peace, and brotherhood within a pluralistic community setting. This research employs a qualitative approach with a descriptive-analytical design, allowing for an in-depth exploration of the learning process and value transmission within the Majelis Taklim. Data were collected through participant observation of Majelis Taklim activities, in-depth interviews with the religious teacher and congregation members, and documentation of learning materials and activities. Through this methodological approach, the study aims to capture both the textual interpretation of Al-Hikam and its practical implications in shaping the social behavior of the participants.

The novelty of this research lies in its effort to bridge the gap between classical Sufi scholarship and contemporary multicultural Islamic education by situating the study of Al-Hikam within a community-based learning context. Unlike previous studies that tend to focus either on the theoretical aspects of multicultural education or the spiritual dimensions of Sufism separately, this research integrates both perspectives to demonstrate how spiritual teachings can serve as a foundation for social inclusivity and harmony. By highlighting the role of Majelis Taklim as a nonformal Islamic educational institution (Marzuki et al., 2018), this study offers a new analytical perspective on how traditional religious forums contribute to the formation of inclusive and tolerant attitudes in society. Furthermore, this research provides empirical evidence that classical Islamic texts are not merely historical artifacts but remain relevant as sources of ethical guidance capable of addressing contemporary issues related to diversity, social cohesion, and intercultural understanding in multicultural societies.

RESEARCH METHOD

This study employed a qualitative approach with a descriptive design to examine the internalization of multicultural Islamic education values through the study of Al-Hikam in the Majelis Taklim at Pondok Panggung. The research was conducted in a nonformal religious learning setting involving a religious teacher and congregation members (jama'ah), who are predominantly adult learners over the age of 40. Data were collected through observation of Majelis Taklim activities, in-depth interviews with the religious teacher and selected participants, and documentation of learning materials related to the study of Al-Hikam. These techniques were used to capture the learning process, participants' understanding, and the application of multicultural values in daily life.

Data analysis followed the interactive model of Matthew B. Miles and A. Michael Huberman, which includes data reduction, data display, and conclusion drawing (Miles et al., 2014). The analysis focused on identifying themes related to multicultural values such as tolerance, justice, equality, peace, and brotherhood. To ensure data validity, triangulation was applied by comparing findings from observation, interviews, and documentation. This approach was used to enhance the credibility and consistency of the research findings.

This study was conducted in accordance with established ethical principles governing qualitative research. Prior to data collection, all participants were informed about the purpose, scope, and procedures of the study. Their participation was entirely voluntary, and informed consent was obtained before the interviews were conducted. Participants were assured of their right to withdraw from the study at any stage without consequences. Confidentiality and anonymity were maintained throughout the research process by removing personally identifiable information and securely handling all collected data. The findings were reported responsibly, ensuring that participants'

identities, privacy, and perspectives were protected. The study was conducted with due consideration for the ethical principles of respect, integrity, and the protection of research participants.

RESULT AND DISCUSSION

To systematically understand how Sufi teachings contribute to the development of multicultural Islamic education, it is essential to first identify the core values embedded within the classical text Al-Hikam. As a work rich in moral and spiritual aphorisms, Al-Hikam by Ibn Ata'illah al-Sakandari offers not only guidance for individual piety but also ethical principles applicable to social life in diverse communities. In the context of the Majelis Taklim, these teachings are interpreted in a contextual and experiential manner, allowing participants to relate them to real-life social dynamics. Therefore, this section presents an analysis of the key multicultural Islamic education values found in Al-Hikam, which serve as the foundation for understanding how these values are internalized and practiced within a pluralistic society.

Identify Multicultural Islamic Education Values in Al-Hikam

The findings reveal that the teachings of Al-Hikam by Ibn Ata Allah al-Sakandari contain essential values that are highly relevant to multicultural Islamic education. These values are implicitly embedded within Sufi aphorisms *(hikmah)* and are interpreted contextually in the Majelis Taklim. The analysis identifies five core values, namely tolerance *(tasamuh)*, justice *(al-'adl)*, equality *(al-musawah)*, peace *(shulh)*, and brotherhood *(ukhuwah)*, as presented in Table 1.

Table 1. Multicultural Islamic Education Values in Al-Hikam

No	Content of *Al-Hikam* (*Ibarot & Translation*)	Multicultural Value	Description
1	رُبَّمَا فَتَحَ لَكَ بَابَ الطَّاعَةِ… (Hikmah 34) *"Perhaps Allah opens for you the door of obedience…"*	Tolerance *(Tasamuh)*	Emphasizes diversity in human spiritual conditions and discourages judgment based on outward actions.
2	رُبَّمَا أَعْطَاكَ فَمَنَعَكَ… (Hikmah 77) *"Sometimes Allah gives to you…"*	Justice *(Al-Adl)*	Highlights that justice is not always visible externally and requires deeper moral understanding.
3	أَصْلُ كُلِّ مَعْصِيَةٍ… (Hikmah 13) *"The root of every sin is self-satisfaction…"*	Equality *(Al-Musawah)*	Promotes humility and rejects superiority, supporting equality among individuals.
4	مَتَى أَرَاحَكَ مِنْهُ… (Hikmah 70) *"When Allah grants you relief…"*	Peace *(Shulh)*	Encourages inner peace as a foundation for social harmony and conflict resolution.
5	لاَ تَصْحَبْ مَنْ لاَ يُنْهِيْكَ… (Hikmah 47) *"Do not keep company with one…"*	Brotherhood *(Ukhuwah)*	Emphasizes positive relationships that foster solidarity and moral development.

The data in Table 1 show that the values contained in Al-Hikam are not only spiritual but also social in nature. This finding indicates that Sufi teachings provide a value system that supports multicultural Islamic education by promoting inclusive attitudes, ethical awareness, and harmonious social interactions. These values are further strengthened through contextual interpretation in the Majelis Taklim, where participants relate the teachings to their daily social experiences in a diverse community. For a more detailed explanation, each value is discussed in the following sections.

Tolerance *(Tasamuh)*

The value of tolerance is reflected in Hikmah 34:

رُبَّمَا فَتَحَ لَكَ بَابَ الطَّاعَةِ وَمَا فَتَحَ لَكَ بَابَ القَبُولِ، وَرُبَّمَا قَضَى عَلَيْكَ بِالذَّنْبِ فَكَانَ سَبَبًا فِي الوُصُول

"Perhaps Allah opens for you the door of obedience, yet does not open for you the door of acceptance. And perhaps He decrees that you fall into sin, and that sin becomes the means by which you reach Him" (Mahmud, n.d.).

This finding indicates that Sufi teachings recognize the diversity of human spiritual conditions and discourage judgment based solely on outward actions (Arslan, 2014). From a multicultural Islamic education perspective, this supports the principle of tolerance, where individuals are encouraged to respect differences in religious expression and life experiences.

This perspective is closely aligned with the concept of inclusive and moderate Islam proposed by Azyumardi Azra, who emphasizes that Islamic teachings inherently promote openness, tolerance, and peaceful coexistence within pluralistic societies. According to Azra, multicultural Islamic education should cultivate an attitude of wasatiyyah (moderation), which avoids exclusivism and encourages mutual respect across differences (Azra, 2000). In this context, the teaching of Hikmah 34 reinforces the idea that spiritual journeys are deeply personal and varied, thus no individual has the authority to claim absolute moral superiority over others (Halim, 2021).

Furthermore, this finding indicates that the internalization of tolerance in Sufi teachings is not merely social but also spiritual, rooted in humility and self-awareness. This strengthens Azra's argument that tolerance in Islam is not only a sociological necessity but also a theological imperative. Therefore, the integration of Al-Hikam in Majelis Taklim learning contributes to the formation of a moderate and inclusive religious outlook, which is essential for maintaining harmony in multicultural societies.

Justice *(Al-Adl)*

The value of justice is reflected in Hikmah 77:

رُبَّمَا أَعْطَاكَ فَمَنَعَكَ، وَرُبَّمَا مَنَعَكَ فَأَعْطَاكَ

"Sometimes Allah gives to you, yet in reality He is withholding from you; and sometimes He withholds from you, yet in reality He is giving to you" (Mahmud, n.d.).

This finding indicates that justice in Sufi thought is not merely procedural but deeply moral and spiritual. What appears as inequality may contain hidden wisdom. This aligns with multicultural Islamic education, which emphasizes fairness and discourages prejudice toward others based on external conditions (Mariyono, 2024). This perspective can be further understood through the framework of multicultural education proposed by James A. Banks, who emphasizes equity pedagogy and the development of social justice

awareness in diverse societies (Banks, 2021). Banks argues that education should not only transmit knowledge but also cultivate the ability to recognize and challenge injustice, bias, and inequality in social structures. In this context, the message of Hikmah 77 encourages learners to move beyond superficial judgments and to develop a deeper, more reflective understanding of fairness.

Furthermore, this finding indicates that Sufi teachings contribute to the formation of an internalized sense of justice, where individuals are guided not only by external norms but also by inner moral consciousness. This resonates with Banks' idea that multicultural education should foster transformative attitudes, enabling individuals to act justly in diverse social contexts. Thus, the integration of Al-Hikam in the Majelis Taklim setting supports the development of a holistic concept of justice combining spiritual awareness with social responsibility which is essential for building equitable and harmonious multicultural communities.

Equality (Al-Musawah)

The value of equality is reflected in Hikmah 13:

أَصْلُ كُلِّ مَعْصِيَةٍ وَغَفْلَةٍ وَشَهْوَةٍ الرِّضَا عَنِ النَّفْسِ، وَأَصْلُ كُلِّ طَاعَةٍ وَيَقْظَةٍ وَعِفَّةٍ عَدَمُ الرِّضَا مِنْكَ عَنْهَا

"The root of every sin is self-satisfaction, while the root of every act of obedience is dissatisfaction with oneself" (Mahmud, n.d.).

This finding indicates that Sufi teachings emphasize humility and self-awareness, which eliminate feelings of superiority (Yazid, 2025). This supports the principle of equality in multicultural Islamic education, where all individuals are considered equal regardless of social or cultural differences. This perspective can be further strengthened through the framework of multicultural education proposed by James A. Banks, particularly in relation to the concept of equity and prejudice reduction. Banks highlights that one of the core goals of multicultural education is to reduce attitudes of superiority and discrimination by fostering self-reflection and awareness of bias (Banks, 2025). In this context, the teaching of Hikmah 13 directly addresses the internal roots of inequality namely, egoism and self-satisfaction which often lead to feelings of superiority over others.

Furthermore, this finding indicates that Sufi teachings provide a deeper, transformative foundation for equality by emphasizing inner moral discipline rather than merely external social norms. This aligns with Banks' view that equality in multicultural education is not only about equal treatment but also about transforming individual attitudes and perspectives. By encouraging individuals to critically examine themselves and avoid self-glorification, Al-Hikam contributes to the development of an egalitarian mindset that supports inclusive and respectful social interactions. Thus, the integration of this teaching within the Majelis Taklim context reinforces the idea that true equality begins from inner awareness, which then manifests in fair and respectful behavior toward others in a multicultural society.

Peace *(Shulh)*

The value of peace is reflected in Hikmah 70 and Hikmah 4:

مَتَى أَرَاحَكَ مِنْهُ فَاعْلَمْ أَنَّهُ يُرِيدُ أَنْ يُظْهِرَ لَكَ فَضْلَهُ عَلَيْكَ

أَرِحْ نَفْسَكَ مِنَ التَّدْبِيرِ، فَمَا قَامَ بِهِ غَيْرُكَ عَنْكَ لَا تَقُمْ بِهِ لِنَفْسِكَ

"When Allah grants you relief from something, know that He intends to manifest His grace upon you" (Mahmud, n.d.).

This finding indicates that inner peace and spiritual surrender are essential foundations for social harmony (Liu, 2024). In the context of multicultural Islamic education, this contributes to peaceful coexistence and conflict resolution in diverse societies. This perspective can be further understood through the thought of Azyumardi Azra, who emphasizes that Islamic teachings inherently promote peace *(rahmah)* and moderation *(wasatiyyah)* as core principles in responding to diversity (Azyumardi Azra, 2020). Azra argues that a peaceful religious outlook is rooted in spiritual maturity, where individuals are able to manage inner conflicts and avoid reactive or intolerant attitudes toward others. In this regard, the teachings of Hikmah 70 and Hikmah 4 highlight the importance of inner tranquility *(sakinah)* and reliance on God *(tawakkal)* as the basis for outward social harmony.

Furthermore, this finding indicates that peace in Sufi teachings is not merely the absence of conflict but a proactive ethical stance grounded in spiritual awareness. This aligns with Azra's view that peacebuilding in Islamic societies must begin from the internalization of values that encourage patience, self-restraint, and openness toward differences. Thus, the integration of Al-Hikam in the Majelis Taklim context contributes to the formation of individuals who are not only spiritually grounded but also capable of fostering harmonious and constructive relationships within multicultural communities.

Brotherhood *(Ukhuwah)*

The value of brotherhood is reflected in Hikmah 47:

لاَ تَصْحَبْ مَنْ لاَ يُنْهِيْكَ حَالُهُ، وَلاَ يَدُلُّكَ عَلَى اللهِ مَقَالُهُ

"Do not keep company with one whose behavior does not inspire you and whose words do not guide you to Allah" (Mahmud, n.d.).

This finding indicates that Sufi teachings emphasize the importance of positive social relationships that foster moral growth. This aligns with the principle of brotherhood in multicultural Islamic education, which promotes solidarity, empathy, and mutual support in diverse communities. This perspective can be further strengthened through the thought of Azyumardi Azra, who highlights that Islamic brotherhood *(ukhuwah)* is not limited to intra-religious solidarity but extends to broader social relations within pluralistic societies. Azra emphasizes that the concept of ukhuwah in contemporary Islamic discourse should be understood inclusively, encompassing Islamic brotherhood (*ukhuwah Islamiyah)*, *(ukhuwah wathaniyah)* national brotherhood *(ukhuwah wathaniyah)*, and universal human brotherhood *(ukhuwah insaniyah)* (Azyumardi Azra, 2000). In this context, the teaching of Hikmah 47 underscores the importance of building relationships that contribute positively to moral and spiritual development, which in turn supports the creation of a harmonious and ethical social environment.

Furthermore, this finding indicates that Sufi teachings provide a selective yet constructive approach to social interaction, where individuals are encouraged to engage in relationships that nurture virtue and avoid those that lead to moral decline (Rahman et al., 2023; Sameh, 2020). This aligns with Azra's view that strong and ethical social networks are essential for maintaining social cohesion in multicultural societies. Thus, the integration of Al-Hikam in the Majelis Taklim context contributes to the formation of a value-based brotherhood that not only strengthens internal solidarity but also fosters inclusive, respectful, and harmonious relationships across diverse social groups.

Role of The Majelis Taklim in enhancing participants' understanding of these values

The integration of these values demonstrates that the Sufi teachings in Al-Hikam are not limited to individual spirituality but extend to social ethics that are highly relevant to multicultural life. This finding indicates that tasawuf provides a comprehensive moral and spiritual framework that supports the development of tolerance, justice, equality, peace, and brotherhood in society. This perspective resonates with the thought of Imam Al-Ghazali, who emphasizes that spiritual purification *(tazkiyat al-nafs)* is inseparable from ethical conduct in social life. For Al-Ghazali, inner transformation must be reflected in outward behavior, including fairness, compassion, and respect for others, which are essential principles in multicultural engagement (Al Ghazali, 1997).

Furthermore, the contextual interpretation of these teachings in the Majelis Taklim guided by Manshur Bahruddin strengthens their relevance to contemporary social issues. The Majelis Taklim serves as a nonformal educational space where these values are not only understood cognitively but also internalized through experience and social interaction. The participants of this Majelis Taklim are predominantly adult learners, generally over the age of 40, who come from diverse professional and social backgrounds, including farmers, entrepreneurs, private sector employees, and even individuals who have previously experienced social marginalization. This diversity creates a rich and dynamic learning environment in which religious teachings are interpreted through varied life experiences. This finding indicates that the internalization of multicultural values becomes more meaningful when it engages participants' real-life contexts, particularly in addressing social inequality, exclusion, and community relations.

This process aligns with the perspective of Azyumardi Azra, who highlights the importance of inclusive and moderate Islamic education in fostering peaceful coexistence in plural societies. Azra argues that religious learning should cultivate openness, dialogue, and social harmony, especially by embracing diverse social groups, including those who are often marginalized. In this context, the Majelis Taklim functions not only as a space for religious instruction but also as a medium for social integration, where individuals from different socio-economic and experiential backgrounds interact on equal footing. The inclusive nature of this forum reflects the principles of ukhuwah insaniyah (universal brotherhood) and reinforces the role of Islamic education in bridging social divides, thereby contributing to the formation of a cohesive and harmonious multicultural society (Azyumardi Azra, 2020). From a theoretical perspective, this study contributes to the development of multicultural Islamic education by integrating Sufi teachings as a source of values. This integration can also be understood through the framework of James A. Banks, particularly in relation to transformative knowledge and value-based education. Banks emphasizes that multicultural education should not only provide knowledge about diversity but also transform individuals' perspectives and attitudes toward greater inclusivity and social justice. This finding indicates that Al-Hikam functions as a transformative text that shapes both personal spirituality and social awareness, making it highly relevant for multicultural education.

Thus, this research provides both theoretical and practical contributions: theoretically, by expanding the framework of multicultural Islamic education through the integration of tasawuf, and by demonstrating its alignment with the ethical-spiritual paradigm of Imam Al-Ghazali, the inclusive-moderate approach of Azyumardi Azra, and the transformative framework of James A. Banks; and practically, by offering a contextual model of value internalization through community-based religious learning that is

capable of fostering inclusive, harmonious, and socially responsible multicultural communities.

CONCLUSSION

The findings of this study demonstrate that the teachings of Al-Hikam by Ibn Ata Allah al-Sakandari offer a coherent ethical framework that is highly relevant to multicultural Islamic education, particularly in fostering tolerance, justice, equality, peace, and brotherhood. More importantly, these values are not merely understood at a conceptual level but are effectively internalized through the Majelis Taklim at Pondok Panggung under the guidance of Manshur Bahruddin. This indicates that Sufi teachings, when contextualized within community-based learning, can function as a transformative medium for shaping inclusive religious attitudes and strengthening social harmony in diverse societies.

The significance of this study lies in its demonstration that classical Islamic texts are not only relevant as spiritual references but also as practical sources for addressing contemporary challenges related to multiculturalism. By situating Al-Hikam within a nonformal educational setting, this study extends previous scholarship on multicultural Islamic education, which has largely focused on formal institutions, and highlights the strategic role of Majelis Taklim as a space for experiential and socially embedded learning. Therefore, the findings contribute to the broader discourse by offering an integrative perspective that connects tasawuf with multicultural education, showing that spiritual values can serve as a foundation for developing inclusive, tolerant, and socially responsible communities.

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