

The Relevance of Multicultural Islamic Religious Education with Hassan Hanafi's Liberation Theology

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Abstract

This research discusses the importance of multicultural Islamic Religious Education (PAI) in Indonesia, which plays a role in overcoming social conflicts, intolerance and injustice that often arise in diverse societies. This education is in line with Law no. 20 of 2003 concerning the National Education System which emphasizes the importance of religious education in shaping the character of students. Multicultural PAI teaches the values of tolerance, mutual respect and social justice. This approach is relevant to Hasan Hanafi's concept of liberation theology, which emphasizes liberation from all forms of oppression and justice for all humanity, as well as equality as the main principle in coexistence. This study uses the method literature study (*library research*) and figures related to the relevance of multicultural Islamic religious education to liberation theology. The findings of this research show that a multicultural approach in Islamic Religious Education, which is in line with Hassan Hanafi's liberation theology, can effectively overcome social problems such as intolerance and radicalism. As a result, these findings can form a younger generation that is more adaptive, appreciates diversity, and is active in fighting for social justice, thereby contributing to the creation of a more harmonious and peaceful Indonesian society.

Keywords: Islamic Religious Education, Multicultural, Liberation Theology Hassan Hanafi

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INTRODUCTION

National Education System in law (UU) no. 20 of 2003 explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students can be active in developing their potential in terms of religious spirituality, personality, self-control, noble character, intelligence and skills needed for themselves and society, nation and state (Khunaifi & Matlani, 2019). Then in article 12 paragraph 1 it is explained that every student has the right to receive education in the religion he or she adheres to and be taught by educators of the same religion (Hamim et al., 2022). Apart from that, article 37 paragraphs 1 and 2 also explain that religious education is mandatory content in the curriculum from elementary to tertiary education (Hamidi & Lutfi, 2010).

Republic of Indonesia Minister of Religion Regulation No. 16 of 2016 concerning the Management of Religious Education, namely education that provides knowledge and can practice religious teachings which are learned through subjects at all levels and types

of education (Assayuthi, 2020). As for religious education, according to article 2, it consists of Islamic, Christian, Catholic, Hindu, Buddhist and Confucian religious education. In the Regulation of the Minister of Religion of the Republic of Indonesia RI No. 13 of 2014, Islamic religious education in question is education that prepares students who can carry out their roles in accordance with knowledge of Islamic religious teachings and/or become experts in Islamic religious knowledge and can practice it (Muthia, 2018). Therefore, Islamic Religious Education is one of the subjects taught and applied in schools from elementary to tertiary levels. Learning Islamic Religious Education is an effort to study knowledge in a planned manner to shape the attitudes and personalities of students so that they become human beings who believe, and are aware and sincere in applying Islamic values in various sectors of life whether they are currently or will be pursued (Wahidin, 2019).

Then, Islamic Religious Education learning in schools can be delivered through a multicultural approach. Because education in Indonesia consists of various cultures, traditions, languages, ethnicities, races and groups. So this becomes a challenge in teaching Islamic Religious Education in every school. So, a multicultural approach can teach the values of mutual respect for diversity, the existence of a group of people with different religions, races, cultures, ethnicities, even regarding gender issues. The aim of Multicultural Islamic Religious Education in every school is as an effort to prevent problems regarding hate speech against one ethnicity, whether related to religion, ethnicity or race (Assayuthi, 2020).

Because in the current reality there are still so many conflicts that are often in the name of religion. For example, in the issue of tolerance, where cases of religious-based intolerance in Indonesia are increasing, the dissolution of religious activities by majority groups against minorities, both among Muslims themselves and between religions. As happened when the recitation given by Ustadz Hanan Attaki at the Al-Muttaqien Mosque, Laden Village, Pamekasan was dispersed by residents together with Banser. The treasurer of GP Ansor East Java, M. Fawait (Gus Fawait), said that the recitation was not in accordance with the culture and culture of the people of East Java, including in the Laden Village area, Pamekasan (Detik Jateng, 2023). Then it also happened during Ustadz Syafiq Riza Basalamah's recitation at the Assalam Mosque, Purimas Housing Complex, Gunung Anyar, Surabaya which ended in chaos. The masses from the Ansor and Banser Youth Movement (GP) rejected the recitation of the Koran. The Head of the GP Ansor Branch (PAC) submitted a letter of objection to lecturer Syafiq Riza Basalamah, who in his lectures attacked NU's *amaliyah* a lot (Jatim, 2024). Not only that, not to mention that recently the title *Habib* went viral, where the police arrested a 24 year old young man who claimed to be *Habib* at his parents' house in the Kalideres area, West Jakarta. The perpetrator opened a fraudulent practice of fake certificates as descendants of the Prophet and the victims paid 4 million to get the *habib* title (Majalah Tempo, 2024). This shows that religious feudalism still persists. By having the title of *habib*, a person has the capital to have religious power such as being a cleric, where the title of *habib* should represent exemplary and noble morality, sometimes it actually becomes a source of social injustice when it is used to strengthen social hierarchies and limit access to equal opportunities for all Muslims .

Then regarding radicalization and extremist propaganda, the Special Detachment (Densus) 88 Anti-terror Police Headquarters arrested three suspected terrorists in Batu, East Java. According to information from the Head of the Public Information Bureau, National Police Public Relations Division, Brigadier General Trunoyudo Wisnu Andiko, one of the suspects was a student and sympathizer of the Islamic State or a supporter of the Islamic State of Iraq and Syria (ISIS) (Kompas, 2024). This shows that education is currently also a domain that is very vulnerable to being infiltrated by various ideologies that can propagate the values of hatred between groups or fellow humans. The nature or

seeds of hatred can grow effectively through religious doctrines in schools or educational institutions. Because in education there are objectives, curriculum, levels and time periods, as well as systems that have been completely prepared.

As happened in the Rangkasbelitung area, Lebak, Banten. The National Police Criminal Investigation Directorate has arrested a perpetrator who spread false news about the existence of 15 million PKI members who were armed to attack ulama. The Director of Cyber Crime, Bareskrim Polri, Brigadier General Fadil Imran, said that the perpetrator worked as a high school teacher in Rangkasbelitung (KumparanNews, 2018). Ironically, a teacher who should be a role model who is admired and imitated, who should give birth to learning ideas, provide some insight regarding scientific literature in order to produce an intelligent generation, instead spreads fake news on social media and creates hostility between ethnicities, religions, races. and group.

Based on this explanation, multicultural Islamic religious education is one of the interesting and important things within the scope of education in schools in order to minimize conflicts between cultures, languages, ethnicities, races, traditions and even religions. Because multicultural Islamic religious education is a concept that glorifies humans because it views humans as having equality in the social order, working together and respecting each other. Apart from that, Hassan Hanafi's liberation theology is a Muslim thinker and scholar who has an extraordinary commitment to Islam and masters Islamic religious sciences, while trying to develop his thinking in building a civilization based on universal Islamic values. Hassan Hanafi revealed that humans are truly free creatures, and humans always try to reject all kinds of acts of violence, oppression and injustice (Alwi, 2015). Apart from freedom and independence, the concept of liberation theology contains the basic value of monotheism, namely the concept of human unity as creatures created by God. This means that religion is not only a metaphysical doctrine but also contains the meaning that all humans are equal in the eyes of God, because the only difference is submission to God. Therefore, diversity, whether ethnic, racial, cultural and religious, is to identify themselves and get to know each other, not to be hostile to each other, destroying harmony and peace between fellow humans.

Diversity can be a capital of cultural knowledge for the nation, but on the other hand it can also be a means of conflict and social jealousy in people's lives. Then there is a narrow attitude of fanaticism and viewing one's beliefs, culture, traditions as the most correct and so on. The idea of multicultural Islamic religious education aims to create equality, harmony and prosperity for society. Likewise, Hassan Hanafi's concept of liberation theology is in line with teachings *Islam rahmatan lil 'alamin*.

METHOD

This research uses a literature study approach (*library research*) and figures related to the relevance of multicultural Islamic religious education to Hasan Hanafi's liberation theology through several literatures in the form of books, journals or previous research reports (Yaniawati, 2020). Research sources consist of primary sources and secondary sources (Zed, 2008). The data collection process was carried out systematically by exploring literature that discussed the concepts of Multicultural Islamic Religious Education, multicultural values in education, as well as the principles of Hassan Hanafi's liberation theology. The collected data was then analyzed using content analysis techniques to identify themes, patterns and relationships between Multicultural Islamic Religious Education and Liberation Theology. It is hoped that the results of this analysis will provide in-depth insight into how a multicultural approach can play a role in overcoming social conflict and intolerance that occurs in Indonesian society, in line with Hassan Hanafi's theological thinking about social justice and freedom. The data analysis technique that researchers use is the content analysis method (content analysis) which was first used by Harold D. Laswell (Ahmad, 2018). In this analysis, the researcher looks

closely at the language and sentences, then groups the text into categories that have similar meanings and provides conclusions (verification). The data validity technique in this research uses theoretical triangulation, namely a technique by matching found data with previous theories (Kaharuddin, 2021).

RESULT AND DISCUSSION

Multicultural Islamic Religious Education

Etymologically, Islamic Religious Education consists of three words, namely, education, religion, and Islam. "Education" comes from the Latin word "*educate*" which has the meaning of directing, developing or guiding (Ali, 2018). In Arabic the word " " is often used "*education*" namely coaching or development (Tarigan et al., 2024). Meanwhile "religion" comes from the Sanskrit "a" which means "not" and "gama" which means "chaotic," so that "religion" is a teaching that directs humans to achieve order in life (Asir, 2014). Then "Islam" comes from Arabic "*lion*" i.e. submit, submit, or obey, which refers to the religion revealed through the Prophet Muhammad SAW (Mulyadi, 2021). So, Islamic Religious Education is an effort to build or develop one's self based on Islamic teachings and values that aim to achieve order and happiness in life, both in this world and in the afterlife through submission to Allah SWT.

Then multiculturalism is culture, "Multi" comes from Latin "*a lot*" i.e. many or diverse (Lathifah, 2019). And "Cultural" comes from the word "culture," in Latin "*culture*" namely maintenance, processing or development, and in the modern context (Lestari, 2024), "cultural" relates to culture, namely the way of life, traditions, values and practices in a community group. Meanwhile "*to the name*" means understanding (Nursusanti et al., 2022). So, multicultural is cultural diversity or many cultures, referring to the existence, recognition and mutual respect for various cultures in a society or community.

So based on this explanation, Multicultural Islamic Religious Education is Islamic religious education that integrates values that respect cultural, ethnic and religious diversity in the learning process. Not only does it teach religious doctrine and practice, but it also emphasizes the importance of understanding, tolerance and cooperation between various groups in a diverse society. This is also in line with the Indonesian nation's motto, namely "Unity in Diversity." On July 11 2006, the Citizenship Bill was passed into law by the DPR, which became the starting point for the struggle to eliminate all forms of discrimination. And what needs to be paid attention to are the implications and implementation in national and state life, so that various cases of discrimination are expected to no longer occur in the future (A. Akbar et al., 2022). Then the context of Multicultural Islamic Religious Education aims to:

1. Developing Critical Awareness. Students are taught to understand complex social realities, including cultural, ethnic and religious differences, as well as how Muslims can create a just and inclusive society.
2. Building a Tolerant and Inclusive Attitude. Multicultural Islamic Education teaches students to be able to appreciate differences and interact positively socially with other people who have different backgrounds, both in terms of religion and culture.
3. Encouraging Intercultural and Interreligious Dialogue. This education teaches the importance of dialogue and cooperation between various religious and cultural groups in order to create mutual understanding and reduce the occurrence of conflict in social life.
4. Promoting Social Justice. Multicultural Islamic Religious Education also teaches that Muslims can also play a role in knowing and studying social justice issues. This encourages students to play a role in efforts to overcome injustice and discrimination in social life (Yasin & Rahmadian, 2024).

Therefore, Multicultural Islamic Religious Education does not only aim to strengthen or affirm individual religious identity, but also to form individuals who can live

harmoniously in a pluralistic society, and can contribute to peace and social justice in society. In addition, the curriculum in a multicultural approach must be based on several principles, namely:

1. Cultural diversity must be a basis for determining the school's philosophy, theory, model and relationship with the local socio-cultural environment.
2. Cultural diversity must be the basis for developing curriculum components, including objectives, content, processes and evaluation.
3. The culture in the environment in every education becomes a learning source and learning object that must be made part of students' learning activities.
4. Curriculum is a material used to develop regional and national culture. So that the culture in the area can continue to be sustainable and become a supporting pillar of national culture (Adhani, 2014).

So the multicultural approach curriculum must be built on the basis of principles of mutual respect for cultural diversity, and the curriculum must play a role in developing and preserving regional culture, which will ultimately strengthen national culture.

The values of Multicultural Islamic Religious Education according to Yaya Suryana and A. Rusdiana are; Andragogy Values, Peace Values, Inclusivism Values, Wisdom Values, Tolerance Values, Humanism Values, and Freedom Values (Mukarromah et al., 2021). Apart from that, Muhammad Tholhah Hasan stated that "*taaruf*" (knowing each other) is a positive indication that a plural society can live together, respect each other and accept the differences between them. "*Ta'aruf*" can also be a way to build togetherness in cultural life through inclusive characters, such as "*Tasamuh*" (tolerance), "*tawassuth*" (moderate), "*the plague*" (please help), and "*tawazun*" (harmony) (Mansur, 2016). This also shows that Islamic religious education contains multicultural values. Meanwhile, according to Farida Hanum, the values of multicultural education are democracy, humanism and pluralism. Democratic, that is, students must be given freedom and developed according to their abilities. So that students can develop and express their abilities without coercion. Humanism, namely students have human values that can help each other and respect each other. Pluralism, namely that students can recognize the existence of pluralism, recognizing differences in ethnicity, culture, race and religion. Because these differences are assets that must be well guarded, not as hostility or as material for hate speech against one another.

Biography of Hassan Hanafi

Hassan Hanafi is a philosopher of Islamic law and an Islamic thinker as well as a professor of Philosophy at the Faculty of Arts, Cairo University, Egypt (Shimogaki, 2012). Hassan Hanafi was born on 13 February 1935 in Cairo, Egypt and died on 21 October 2021 at the age of 86 years. He is one of many leading doctors in the field of contemporary philosophy in the Islamic world who comes from a family of musicians. In 1948 Hassan Hanafi graduated from elementary school and continued his education at Madrasah Tsanawiyah '*Khalil Agha*' Cairo, completed in 1952 (Lutfi, 2023). While at Tsanawiyah he was active in discussions with the Muslim Brotherhood group, this made him aware of the thoughts being developed and the social activities being carried out. Apart from that, he also studied Sayyid Quthub's thoughts about social justice and Islam (Syarifuddin, 2012). After that he continued his studies at the Department of Philosophy at Cairo University and finished in 1956 with a bachelor's degree. Then he continued to Sorbone University, France and in 1966 successfully completed his Master's and Doctoral program with a thesis '*The Methods of Exegesis: Essei on The Science of* (Essei on Methods of Interpretation) (Negara, 2023).

Hassan Hanafi received the award for writing the best scientific work in Egypt with his dissertation which was 900 pages thick (Akso & Faridah, 2023). This work is a monumental work that seeks to confront science *jurisprudence* (Philosophy of Islamic

Law) with a contemporary philosophical school, namely phenomenology which was pioneered by Edmund Husserl. After receiving his Doctorate degree he returned to his alma mater and taught courses in Medieval Christian Thought and Islamic Philosophy. There are several international reputations that can lead him to extraordinary professorships at various universities outside Egypt. In 1969 he became a visiting professor in France, and taught in Belgium in 1970, the United States in 1971-1975, in Kuwait in 1979, in Morocco 1982-1982, and the United Arab Emirates in 1985 (Saenong, 2002).

Hassan Hanafi has also visited various countries such as the Netherlands, Sweden, Portugal, Spain, India, Sudan, Saudi Arabia and Indonesia between 1980-1987 (Noorhayati, 2016). During his visit, he met with many renowned thinkers who enriched his understanding of the fundamental issues facing humanity in general, and Muslims in particular. He witnessed firsthand the various contradictions and suffering experienced by the weak in various parts of the world. Apart from that, in the United States, he saw a revolutionary religion, while in Latin America, he experienced directly the development of the liberation theology movement, which then opened his insight that religion (Islam) must be returned to its essence as a religion of liberation that is very concerned with humanitarian issues (Maulana, 2021). According to him, Islamic theology needs to be immediately reconstructed to form a scientific framework that can advance Muslims, defend the weak, and fight against all forces that maintain a tyrannical regime that robs them of their God-given right to life and essential freedom. Islamic theology must discuss human problems, including social, economic, political and cultural problems.

Hassan Hanafi's Theological Concept of Liberation

Hassan Hanafi views Islam as not only a religion, but also as a revolution. Due to the recent needs of Muslims, it is necessary to change the "statement of belief to revolution." So that Muslims are not just limited to expressing their faith, but must also carry out a revolution in the context of the needs of society which is developing in the modern era. According to Hassan Hanafi, there are two types of society in the modern era, namely society which considers "tradition" to remain a strong source of inspiration, and "modern society" which considers tradition no longer a source of value or power (Esposito et al., 2002). However, Hassan Hanafi considers "tradition" as a possible basis for a revolution. So in the modern era this does not mean that traditions are no longer needed, but how to maintain "traditions" for social change.

Because nothing happens in reality before something happens in consciousness, and the reconstruction of historical consciousness which is called tradition is a way for development. As tradition is still used to argue for power for political rulers to maintain the ruling elite. If so, why not use the same tradition as a weapon against the ruling elite in defending or fighting for weak communities (Hanafi, 1982). The aim of this effort is a theology of liberation that can be used as an effective option for change. This theology "as hermeneutics is not as a sacred science, but as a social science created by humans." Every social group of people who believe has its own desires and to maintain these desires in the faith system. This is what is called theology (Esposito et al., 2002).

Theology in this context is the result of the projection of human needs and goals in sacred biblical texts. Hassan Hanafi emphasized that there is no truly independent meaning for each verse in the holy book. Every theologian or interpreter also sees that the holy books are something they want to see, and this shows how humans depend on these texts for their needs and goals (Taufik, 2020). Theology can act as an ideology of liberation for people oppressed by oppressors. Theology provides a legitimated function for the interests of each different layer of society. According to Hassan Hanafi, there is no objective truth that stands alone apart from human desires. Because theological truth is correlational truth or correspondence between the meaning of the original text which stands alone and objective reality which is always dynamic and universal. So this

theological reconstruction does not eliminate old traditions, but confronts new threats in the modern era using concepts that have been preserved purely in history. So that theological reconstruction is one of the ways that must be taken to make a concrete contribution to human life and development.

So that liberation theology can be an answer to assumptions that say Islamic theology is not 'scientific' and not 'down to earth.' Hassan Hanafi proposed a concept so that theology should not just be an empty religious dogma, but should be transformed into a science of social struggle and faith. not only limited to beliefs and statements, but actually functions as a basis for ethics and motivation for human action (Hayati & Sriyanto, 2018). Hassan Hanafi tries to transform traditional theology which is theocentric to anthropocentric, namely from God to humans, from textual to contextual, and from theory to action (Rahmadina & Hambali, 2023). The theological reconstruction was carried out by Hassan Hanafi based on three things, namely; *First*, the need for a clear ideology (theology) in the midst of the global struggle between various ideologies. *Second*, the importance of this new theology is not only on the theoretical side, but also emphasizes the real practical importance of realizing ideology as a movement in history, one of the interests of which is to solve poverty and backwardness in Muslim countries. *Third*, theology which is practical in nature is actually realized in reality through the realization of monotheism in the Islamic world (Nidlomuddin, 2021).

Then in the theological issues carried out in the project "*al-turath wa al-tajdid*" (Tradition and Reform), Hassan Hanafi views that the Mu'tazilah had a contribution as a reflection of the movement of rationalism, humanism, and encouraging human freedom. Hassan Hanafi's liberation theology is also a neo-kalam idea, not only doctrinal theology but the ideology of revolution can also be called theology of the land or theology of the oppressed. So this ideology becomes the motivation for modern Muslims to take action against despotism and authoritarian rulers (Assyaukanie, 1998). Therefore, this reconstruction aims to achieve worldly success by fulfilling the hopes of the Muslim world for independence, freedom, social equality, identity reunification, progress and mass mobilization.

DISCUSSION

The Relevance of Multicultural Islamic Religious Education with Hassan Hanafi's Liberation Theology

Islamic Religious Education in Indonesia has a very important position, as explained in Law no. 20 of 2003 concerning the National Education System, which emphasizes the importance of religious education in forming the character of students who believe, have noble character, and have the intelligence and skills needed for themselves, society, nation and state (Rahman et al., 2021). In this context, religious education is not only about theological knowledge, but also includes the formation of morals and ethics that are able to facilitate coexistence in a diverse society. Multicultural Islamic Religious Education emerged as a response to Indonesia's very diverse social reality, both in terms of culture, ethnicity, language and religion (Rois, 2013). In this education, the importance of values such as tolerance, mutual respect and cooperation between different groups of society is emphasized. This is in line with the motto "Unity in Diversity" which emphasizes unity in diversity. Through a multicultural approach, PAI aims to prevent social conflict, overcome intolerance, and promote social justice. Some of the main principles promoted by Multicultural Islamic Religious Education include:

1. Critical Awareness: Developing an understanding of social and cultural diversity, and how to create a just and inclusive society.
2. Tolerant and Inclusive Attitude: Teaches students to respect differences and interact positively with those from different backgrounds.

3. Intercultural and Interreligious Dialogue: Promotes the importance of dialogue and cooperation to build mutual understanding and prevent conflict.
4. Social Justice: Encouraging students to care about issues of injustice and discrimination, and play an active role in creating a just society (SS, 2015).

Whereas Hassan Hanafi's concept of liberation theology which focuses on human liberation from all forms of oppression, whether social, political, economic or cultural. For Hanafi, Islamic theology must be relevant to the social context of the people, so that it is able to answer the challenges of the times (N. Akbar et al., 2024).

According to Hanafi, liberation theology must:

1. Defending the Oppressed: The main focus is defending the rights of the weak and oppressed, fighting injustice, and opposing tyranny.
2. Supporting Freedom: Affirming that all humans are truly free, and therefore must reject all forms of violence, oppression and injustice.
3. Applying the Values of Monotheism: Understanding that all humans are equal before God, the only difference is piety. Tawhid also means affirming that diversity is part of God's creation that must be respected (Mustaqim, 2015).

Based on this, Multicultural Islamic Religious Education and Hassan Hanafi's liberation theology have similarities in emphasizing the importance of justice, equality and liberation. Both focus on developing complete humans, who are able to live in harmony in diversity, and play an active role in fighting for social justice. The multicultural approach in PAI seeks to overcome social issues such as intolerance, discrimination and radicalism that often arise in society. By integrating multicultural values, PAI can create a more inclusive generation, capable of respecting differences and working together to create a peaceful and just society. Meanwhile, Hassan Hanafi's liberation theology provides a strong philosophical and theological framework for multicultural PAI. By emphasizing the importance of defending the oppressed and fighting all forms of injustice, this theology provides a solid moral and ethical foundation to support inclusive and just education.

The combination of religious education that recognizes and respects diversity, and liberation theology that focuses on social justice, can be a powerful force in building a more peaceful, just and prosperous society. Multicultural Islamic Religious Education which is based on the principles of liberation theology will be able to create a generation that is not only religious, but also cares and is active in creating positive social change. Thus, Multicultural Islamic Religious Education and Hassan Hanafi's liberation theology have a very strong relevance in efforts to build a more inclusive and just society, which is able to face complex social challenges in this modern era. As for The findings of this research provide an important contribution in the context of religious education in Indonesia by showing that a multicultural approach in Islamic Religious Education which is in line with Hassan Hanafi's liberation theology can be an effective tool for overcoming various social problems, such as intolerance, discrimination and radicalism. This approach not only promotes the values of inclusivity, tolerance and social justice, but also strengthens social bonds by fostering critical awareness among students to appreciate and respect differences. The impact of these findings has the potential to produce a younger generation that is more adaptive and responsive to social diversity, as well as more active in fighting for justice and reducing conflicts based on religious, cultural or ethnic differences in society. Thus, these findings can contribute to the development of a more harmonious, just and peaceful Indonesian society.

CONCLUSION

Islamic Religious Education in Indonesia plays an important role in forming the character of students who have faith, noble character and intelligence, in accordance with Law no. 20 of 2003. This education does not only focus on theological knowledge but also morals and ethics, which are important for living side by side in a diverse society.

Multicultural Islamic Religious Education responds to Indonesia's social diversity by emphasizing tolerance, mutual respect and social justice.

Hassan Hanafi's liberation theology, which focuses on liberation from oppression and upholding social justice, is in line with Multicultural PAI. Both emphasize justice, equality, and defense of the oppressed. In this way, Multicultural PAI which is based on liberation theology is able to form a generation that is not only devoutly religious, but also cares and is active in creating positive social change, building a more inclusive and just society.

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