Multicultural Education in the Perspective of the Qur'an Chapter Al-Hujurat 13

Devi Syukri Azhari [1], Abdul Basit[2], Thaheransyah[3], Wilrahmi Izati[4], Sharifah Khadijah[5]

[1] Universitas Putra Indonesia YPTK, Indonesia
[2] Universitas Islam Negeri Imam Bonjol Padang, Indonesia
[3] Universitas Muhammadiyah Sumatera Barat, Indonesia
[4] STAI- Pengembangan llmu Al-Qur'an Sumatera Barat, Indonesia
[5] Universiti Tun Hussein Onn Malaysia (UTHM), Malaysia

Mail: syukridevi@gmail.com

Abstract

Indonesia is the largest multicultural country in the world. Indonesia consists of various ethnic groups, tribes, religions, cultures and so on. The diversity of the Indonesian nation can be an advantage as well as a disadvantage. In the Qur'an there is a concept of multicultural education, namely in the letter al-Hujurat verse 13. The research method in this paper uses library research, which is a research activity carried out by collecting information and data with the help of various materials available in the library such as reference books, previous research results of the same type, articles, notes, and various journals related to the problem to be solved. The library method in this study uses the tarbawi interpretation approach. With the following steps, namely (1) determining the object of research (the verse to be studied) this is done by determining the verse of the Qur'an (2) understanding the general content of the verse (3) detailing the content of the verse (4) interpreting the verse and (5) making conclusions. The conclusion of this study is that; first, multicultural education is something important to be taught to students, especially in Indonesia which has diverse tribes, religions and cultures. Second, the concept of multicultural education is found in the Qur'an, especially in the letter al-Hujurat verse 13. Third, there are several attitudes that must be possessed in the context of multicultural education: (1) Ta'āruf (getting to know each other) (2) Ta'āluf (togetherness), (3) Tafāhum (understanding each other) (4) Ri'āyah and Tafākud (5) Ta'āwun (helping each other) and (6) Tanāshur (protecting each other).

INTRODUCTION

Indonesia is the largest multicultural country in the world. This fact is taken for granted, where the country of Indonesia consists of various ethnic groups, tribes, religions, cultures and so on. At present Indonesia consists of 13,000 large and small islands, the population is around 250 million people with various kinds of diversity, consisting of 300 tribes, and 200 languages. In addition, the Indonesian people adhere to 6 religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as various kinds of beliefs. The diversity of the Indonesian nation can be a blessing as well as a disaster. It would be a blessing if Indonesia as a nation-state entity is able to maintain its diversity (Forshee, 2006).

On the other hand, it can be a disaster if this nation is unable to maintain diversity, such as the national disharmony that is happening today. The social disharmony events that are shown in the media and social media are a reflection that this country is in a state of emergency awareness of diversity. Democracy is a challenge for the diversity that exists in Indonesia. Democracy is a product of the post-1998 reform. The building of New Indonesia from the results of the reform or overhaul of the New

Order's order of life is a "multicultural Indonesian society" that is characterized by a "plural society". The pattern of Indonesian society that is "bhinneka tunggal ika" is no longer the diversity of ethnic groups and cultures, but the diversity of cultures that exist in Indonesian society (Suparman, 2017).

The political strategy of culture is also different, if during the New Order era diversity or multiculturalism in Indonesia was like a carpet, while during the reform era it resembled a mosaic. Lately, there has been a massive awareness from various levels of society about the importance of maintaining the Unitary State of the Republic of Indonesia, Bhineka Tunggal Ika, and diversity or multiculturalism. The disharmony of the nation lately due to friction between several groups, both the majority and minority or vice versa, as a result of political events, namely Therefore, education becomes an important agent of socialization that needs to be utilized as much as possible so that the disharmony that occurs can be avoided (Sen & Hill, 2007).

The implementation of multicultural education as a concept or idea did not emerge in a vacuum, but there were political, social, economic and intellectual interests that drove its emergence. The discourse of multicultural education was initially very biased towards America because it had historical roots with the human rights movement of various oppressed groups in the country. Many historical traces or origins of multicultural education refer to the social movements of African Americans and other groups of color who experienced discriminatory practices in public institutions during the human rights struggle in the 1960s (Kalantzis & Cope, 2005).

Multicultural education in Islamic education is not something new, but it has strong roots because it is based on the Qur'an. This article specifically discusses multicultural education in the perspective of the Qur'an, Surah Al-Hujurat chapter 13.

METHODS

The research method in this paper uses library research, which is a research activity carried out by collecting information and data with the help of various materials available in the library such as reference books, previous research results of the same type, articles, notes, and various journals related to the problem to be solved. Activities are carried out systematically to collect, process, and conclude data using certain methods/techniques to find answers to the problems faced (Sari & Asmendri, 2020).

The library method in this study uses the tarbawi interpretation approach. According to Zulheldi, tarbawi interpretation is interpreting one of the themes of education by interpreting one or a group of verses of the Qur'an that discuss education, whether the discussion is explicit (open) or implicit (vague) based on the information contained in the verses. With the following steps, namely (1) determining the object of research (the verse to be studied) this is done by determining the verse of the Qur'an (2) understanding the general content of the verse (3) detailing the content of the verse (4) interpreting the verse and (5) making conclusions (Kadri, 2020).

FINDINGS AND DISCUSSION
A. The Meaning of Education

Education is a process designed to shape the knowledge, skills, values, and attitudes of students. The main goal of education is to prepare individuals to become productive, responsible, and moral members of society. Education involves various levels, from basic education to higher education, and includes formal and informal education. Education is a continuous learning process that allows individuals to develop their potential to the fullest. In addition, education plays a role in transforming society by forming knowledgeable and ethical individuals. Education also helps a person develop the skills needed to work and contribute effectively in society. In education, the formation of character and moral values, such as honesty, responsibility, and tolerance, is emphasized. Education also provides equal opportunities for all individuals to gain knowledge and skills, regardless of social, economic, or cultural background.(Brooks , ٢٠١٤)

According to UU No. 20 of 2003, Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state (UU No. 20 of 2003).

1. According to H. Fuad Ihsan (2005: 1) explains that in a simple and general sense the meaning of education is "Human efforts to grow and develop innate potentials both physically and spiritually in accordance with the values that exist in society and culture". Efforts are made to instill these values and norms and pass them on to the next generation to be developed in life and life that occurs in an educational process as a human effort to preserve his life.

2. According to Jhon Dewey (2003: 69) explains that "Education is the process of forming fundamental intellectual and emotional skills towards nature and fellow human beings". Meanwhile, according to JJ Rousseau (2003: 69). Explains that "Education is giving us provisions that are not there in childhood, but we need them in adulthood".

3. According to Oemar Hamalik (2001: 79) explains that "Education is a process in order to influence students to be able to adapt as well as possible to the environment and thus will cause changes in themselves that enable them to function strongly in community life. The meaning of education can be simply interpreted as a human effort to develop their personality in accordance with the values in society and their culture.

Thus, no matter how simple a society's civilization is, an educational process occurs or takes place within it. Because It is often stated that education has existed throughout human civilization. Education is essentially a human effort to preserve life. Education according to the Greek meaning is "pedagogic", namely the science of guiding children, the Romans viewed education as "educare", namely bringing out and guiding, the act of realizing the potential that children bring born into the world. The German nation sees education as "Erzichung" which is equivalent to educare, which is to awaken hidden power or activate the power/potential of the child. In Javanese, education means pelulawentah (processing), processing, changing, spirituality, maturing feelings, thoughts and character, changing the child's personality.

Meanwhile, according to Herbart, education is the formation of students to what education wants, which is termed Educere. In the big dictionary of the Indonesian language, education comes from the basic word "didik" (to educate), which is to maintain and provide training (leadership teachings) regarding morals and intelligence. While education has the meaning of the process of changing and the behavior of a person or group of people in an effort to mature humans through teaching and training efforts, the process of expansion, and how to educate. Ki Hajar Dewantara defines education as an effort to advance the character, mind and body of children, in order to advance the perfection of life and bring children to life in harmony with nature and society.

In any educational activity, students are both targets (objects) and subjects of education, therefore, in understanding the nature of education, it is necessary to be equipped with an understanding of the general characteristics of students. At least, in general, students have five characteristics, namely:

1) Students are in a state of empowerment to use their abilities, will, and so on.
2) Have the desire to develop into adulthood.
3) Students have different backgrounds.
4) Students explore the natural surroundings by basic potentials that are possessed individually.

B. Multicultural Education

Multiculturalism comes from two words, namely Multi and Kultur, multi means many and culture means culture. According to Parsudi Suparlan (2002:25) the root word of multiculturalism is culture, namely, culture seen from its function as a guideline for human life. In the context of national development, the term multicultural has formed an ideology called multiculturalism. Multiculturalism is an ideology and a tool to improve the dignity of humans and their humanity. To be able to understand multiculturalism, a foundation of knowledge is needed in the form of a building of relevant concepts that support the existence and functioning of multiculturalism in human life. The building of these concepts

must be communicated among experts who have the same scientific concern about multiculturalism so that there is a common understanding and mutual support in fighting for this ideology.

1) According to Choirul Mahfud (2011: 75) multiculturalism is formed from the words multi (many), kultur (culture), and isme (stream or understanding). In essence, the word contains recognition of the dignity of humans who live in their communities with their own unique cultures.2. The definition of multicultural education according to Andersen and Cusher (1994: 320) in Choirul Mahfud (2011: 167) multicultural education can be interpreted as education about cultural diversity.

2) James Bank (1993:3) in Choirul Mahfud Multicultural education wants to explore differences as a necessity (a gift from God).

3) Suparlan quoted Fay Brian (1996:203), stating that multiculturalism will be the main reference for the realization of a multicultural society, because multiculturalism as an ideology will acknowledge and glorify differences in equality both individually and culturally.

According to experts, the definition of multicultural education is as follows:

1. According to UI sociologist Parsudi Suparlan (2002:17), multicultural education is education that is able to act as a binder and bridge that accommodates differences, including differences in ethnicity and tribe in a multicultural society.

2. Azyumardi Azra (2000: 20) defines multicultural education as education for or about cultural diversity in responding to demographic and cultural changes in a particular community environment or even for the sake of the whole. Meanwhile, Musa Asy'ari (2004: 16) also states that multicultural education is a process of instilling a way of life that respects, is sincere, and is tolerant of cultural diversity that lives in the midst of a plural society.

3. Andersen and Cusher (1994:320) define multicultural education as education about cultural diversity.

4. James Banks (1993: 3) defines multicultural education as education for people of color. This means that multicultural education wants to explore differences as a necessity (a gift from God). Where with the conditions we are able to accept differences with a full sense of tolerance.

5. Paulo Freire, an expert in liberation education, defines education as not an "ivory tower" that tries to distance itself from social and cultural realities. Rather, education must be able to create an educated and educated society, not a society that only glorifies a social class as a result of the wealth and prosperity it has obtained (Paulo Freire, 2000:7).

The term multicultural education can be used at both descriptive and normative levels, describing educational issues and problems related to multicultural societies. It also includes the notion of consideration of educational policies and strategies in multicultural societies.

In this descriptive context, the multicultural education curriculum must include subjects such as: tolerance, themes on ethno-cultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy and plurality, multiculturalism, universal humanity, and other relevant subjects. Education is a conscious and planned effort to realize and develop one's potential to have spiritual religious strength, self-control, personality, noble morals and skills needed by oneself, society, nation and state. Multiculturalism is a variety of statuses socio-cultural includes background, place, religion, race, ethnicity, etc. (Munib, 2009:41).

So multicultural education is a conscious effort to develop personality inside and outside school that studies various social statuses, races, tribes, religions in order to create intelligent personalities in dealing with problems of cultural diversity. Multicultural education is the process of instilling a way of life that respects, is sincere, and is tolerant of the diversity of cultures that live in the midst of a pluralistic society (Julaiha, 2014).

In this multiculturalism model, a society (including a nation like Indonesia) has a culture that is generally accepted in that society, the pattern of which is like a mosaic. The need for multicultural education in Indonesia today is expected to achieve the goal of a sovereign, peaceful, humane country and be able to bring eternal peace in the sight of God Almighty.

C. Multicultural Education from the Perspective of the Qur'an Al-Hujurat 13

Multicultural education is an approach to education that recognizes and values cultural diversity within a society. The primary goal of this approach is to promote understanding, respect, and cooperation among different cultural groups. Multicultural education recognizes that each individual comes from a unique and valuable cultural background, and seeks to ensure that curricula and teaching methods include and respect all cultural groups. In addition, multicultural education focuses on social justice, reducing discrimination, and promoting equality. It helps students develop skills to interact effectively with people from diverse cultural backgrounds (Supriatin & Nasution, 2017).

Furthermore, multicultural education supports the formation of a strong individual identity, which values their own cultural background while remaining open to other cultures. Multicultural education prepares students to live and work in an increasingly interconnected global society by teaching appreciation for cultural diversity. Thus, multicultural education and education both play an important role in forming individuals who are knowledgeable, ethical, and able to interact in a diverse society (Banks, 1993).

In the Qur'an there are many verses that talk about multiculturalism. One of them is the letter Al-Hujurat verse 13 as follows

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوْا إِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ إِنَّ اللهَ عَلِيْمٌ خَبِيْرٌ

O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant (QS. Al-Hujurat : 13)

Asbab Al-Nuzul, this verse was narrated from Abu Awalkah, he said, "at the event of the liberation of the city of Makkah (Fathu Makkah), a friend of the Prophet named Bilal bin Rabah climbed to the top of the Ka'bah and shouted the call to prayer. Seeing this, said 'Attab bin Said bin Abil 'Ish, "Praise be to Allah who has taken the life of my father, so that he has not seen this day." Meanwhile, Al-Harris bin Hisham said, "Muhammad did not find anything other than this black crow to serve as mu'adzin." and Suhail bin Amr said, "If Allah wills something then He may reduce it." Then the Angel Gabriel came to the Prophet Muhammad SAW and informed him of what they had said (Waskito & Rohman, د.ت).

This verse explains that Allah created humans from the same origin as descendants of Adam and Eve who were created from the earth. All humans are equal before Allah, humans are noble not because of their tribe, skin color or gender but because of their piety. Then they were made into tribes and nations. The purpose of such creation is not to bring each other down, blaspheme, and be arrogant but so that each gets to know each other to foster a sense of mutual respect and a spirit of helping each other. From the explanation of this verse, it can be understood that Islam through the Qur'an has outlined equality in society that does not discriminate against other groups (Suparman, 2017).

In the context of multicultural education, Al-Qur'an Tafsir experts begin their explanation of this verse by stating that ukhuwwah can be divided into several, namely: 1. Ukhuwwah 'ubūdiyyah or brothers in unity and submission to Allah SWT, that all creatures are brothers in the sense of having equality. This equality, among other things, in creation and submission to Allah. 2. Ukhuwwah insāniyyah (basyariah) in the sense that all human beings are brothers, because they all come from the same father and mother, namely Adam and Eve. 3. Ukhuwwah wathāniyyah, namely brotherhood in descent and nationality. 4. Ukhuwwah fī din al-Islām, brotherhood between fellow Muslims (Faesal, 2022).

The four types of ukhuwwah have similarities and differences. The similarities lie in their essence, namely the recommendation to live in harmony, respect each other, help each other, work together, and other forms of solidarity. The differences lie in the way they are implemented. Efforts to strengthen the bonds of ukhuwwah are not easy, but require a gradual and continuous process. There are at least six

stages or levels that must be passed before realizing ukhuwwah, namely: (1) Ta'āruf (2) Ta'āluf, (3) Tafāhum (4) Ri'āyah and Tafākud (5) Ta'āwun and (6) Tanāshur (Faesal, 2022).

Universal Values in multicultural education are to help students gain knowledge and respect others who have different ethnicities, cultures and personality values. Through the instillation of a multicultural spirit in schools, it will become a medium of training and awareness for the younger generation to accept differences in culture, religion, race, ethnicity and needs among others and want to live together peacefully. In order for this process to run as expected, we should be willing to accept if multicultural education is socialized and disseminated through educational institutions, and, if possible, is determined as part of the educational curriculum at various levels both in government and private educational institutions. Moreover, the multicultural paradigm is also implicitly one of the concerns of Article 4 of Law No. 20 of 2003 on the National Education System. In this article it is explained that education is organized democratically, non-discriminatory by upholding human rights, religious values, cultural values and national diversity. In this context, it can be said that the main goal of multicultural education is to instill an attitude of sympathy, respect, appreciation, and empathy towards adherents of different religions and cultures (As, 2016).

The implementation of multicultural education is education that includes all students without distinguishing between groups, such as gender, ethnicity, race, culture, social strata, and religion. James banks, explains that multicultural education has several dimensions that are interrelated with each other, namely:

a. Content Integration, namely integrating various cultures and groups to illustrate basic concepts, generalizations, and theories in a subject/discipline knowledge.
b. The knowledge construction process, namely bringing students to understand cultural implications into a subject.
c. An equity pedagogy, namely adapting teaching methods to students' learning styles in order to facilitate the academic achievement of students who are diverse in terms of race, culture, or social background.
d. Prejudice reduction, namely identifying the racial characteristics of students and determining their teaching methods. Then, training groups to participate in sports activities, interacting with all staff and students of different ethnicities and races in an effort to create a tolerant and inclusive academic culture.

CONCLUSION

From the description above, it can be concluded that; first, multicultural education is something important to be taught to students, especially in Indonesia which has diverse tribes, religions and cultures. Second, the concept of multicultural education is found in the Qur'an, especially in the letter al-Hujurat verse 13. Third, there are several attitudes that must be possessed in the context of multicultural education: (1) Ta'āruf (getting to know each other) (2) Ta'āluf (togetherness), (3) Tafāhum (understanding each other) (4) Ri'āyah and Tafākud (5) Ta'āwun (helping each other) and (6) Tanāshur (protecting each other).

REFERENCES

Azra, Azyumardi. 2000. Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru.

As, Z. A. (2016). MENANAMKAN KONSEP MULTIKULTURALISME DI INDONESIA. 01.

Banks, J. A. (1993). Multicultural education: Historical development, dimensions, and practice. Review of research in education, 19, 3–49.

Brooks, R., Te Riele, K., & Maguire, M. (2014). Ethics and education research. Sage.

Faesal, M. (2022). Konsep ukhuwah dalam perspektif al-Qur'an dan relevansinya dalam kehidupan bermasyarakat: (Kajian Surat Al-Hujurat Ayat 10). Jurnal al Irfani Ilmu Al Qur an dan Tafsir, 3(1), 1–13. https://doi.org/10.51700/irfani.v3i1.336

Forshee, J. (2006). Culture and customs of Indonesia (م ٨٨). Greenwood Press London.

Julaiha, S. (2014). Internalisasi Multikulturalisme dalam Pendidikan Islam. Dinamika Ilmu, 109–122. https://doi.org/10.21093/di.v14i1.11

Kadri, R. M. (2020). TAFSIR TARBAWI SEBAGAI SALAH SATU CORAK VARIAN TAFSIR. 1.

Kalantzis, M., & Cope, B. (2005). Multicultural education: Transforming the mainstream. في Critical multiculturalism (ص ٢٧٥–٣٠٨). Routledge.

Sari, M., & Asmendri, A. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. Natural Science, 6(1), 41–53. https://doi.org/10.15548/nsc.v6i1.1555

Sen, K., & Hill, D. T. (2007). Media, culture, and politics in Indonesia. Equinox Publishing.

Suparman, H. (2017). Multikultural dalam Perspektif Alquran. AL QUDS : Jurnal Studi Alquran dan Hadis, 1(2), 185. https://doi.org/10.29240/alquds.v1i2.250

Supriatin, A., & Nasution, A. R. (2017). IMPLEMENTASI PENDIDIKAN MULTIKULTURAL DALAM PRAKTIK PENDIDIKAN DI INDONESIA. Elementary: Jurnal Ilmiah Pendidikan Dasar, 3(1), 1. https://doi.org/10.32332/elementary.v3i1.785

Waskito, T., & Rohman, M. (د.ت). PENDIDIKAN MULTIKULTURAL PERSPEKTIF AL-QURAN.