



THE CONCEPTS OF MULTICULTURAL EDUCATION IN AL-QURAN SURAH AL-HUJURAT VERSE 11-13

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Abstract

Al-Quran contains a normative basis on multiculturalism so that Islamic multicultural education is a solution to the problem of intolerance behavior towards human diversity. This study is discussed the concept of multicultural Islamic education in Surah Al-Hujurat 11-13 based on both of the perspective of Ibn Kathir's and Al-Misbah's interpretation. This study is library study through a thematic approach. The primary data taken from the Tafsir Ibnu Katsir and Tafsir Al-Misbah and the secondary data were obtained from relevant books and articles. Data is collected through the documentation by collecting, classifying, quoting, checking data related to the study. The instrument used in this research is the researcher who acts as a planner, implementer, data collector, analysis, and data interpreter. Data were analyzed using content analysis methods (hermeneutic interpretation) and maudhu' i method. There are three types of Islamic multicultural education contained in the Al-Quran surah Al-Hujurat verses 11-13. The first is to distance yourself from insulting others. Secondly, shy away from prejudice and gossiping others. Third, to get to know each other with people who come from different tribes, customs, languages, cultures, customs, community, social status, even religions by always prioritizing mutual respect and appreciation to each other.

Keyword: *Al-Quran, Education, Multicultural*

Abstrak

Al-Quran mengandung landasan normatif tentang multikulturalisme sehingga edukasi multikultural Islam merupakan solusi dari permasalahan sikap intoleran terhadap perbedaan. Penelitian ini membahas tentang konsep pendidikan multikultural Islam pada Surah Al-Hujurat Ayat 11-13 dalam perspektif tafsir Ibnu Katsir, dan dalam perspektif tafsir Al-Misbah. Penelitian ini merupakan penelitian pustaka (library research), melalui pendekatan tematik. Data primer diperoleh dari Tafsir Ibnu Katsir karya Ibnu Katsir, dan Tafsir Al-Misbah karya M. Quraish Shihab dan data sekunder diperoleh dari buku-buku, artikel yang relevan. Data dikumpulkan melalui dokumentasi dengan menghimpun, mengklasifikasi, mengutip, mengecek, dan mengelompokkan data yang terkait dengan penelitian. Instrumen yang digunakan dalam penelitian ini adalah peneliti yang bertindak sebagai perencana, pelaksana, pengumpul data, analisis, dan penafsir data. Data dianalisis menggunakan metode content analysis (tafsir hermeneutika) dengan metode maudhu'i. Terdapat tiga jenis edukasi multikultural Islam yang terkandung di dalam Al-Quran surah Al-Hujurat ayat 11-13. Pertama menjauhkan diri dari sifat mengolok-olok dan menghina orang lain. Kedua menjauhkan diri dari sifat prasangka buruk dan menggunjing. Ketiga agar saling kenal mengenal dengan masyarakat yang berasal dari suku, adat, bahasa, budaya, adat istiadat, kelompok, golongan, status sosial bahkan agama yang berbeda dengan senantiasa mengedepankan sikap saling hormat – menghormati, dan menghargai antara satu dengan yang lainnya.

Kata kunci: Al-Quran Edukasi, Multikultural.

A. Introduction

A multicultural society is an identity closely related to the Indonesian people; however, the various ethnic backgrounds, customs, cultures, languages, and religions can also be a barrier to strengthening brotherhood ties as fellow citizens. Cultural and religious differences are often color Indonesian people, so it is the leading cause of conflicts, riots, and violence in all time. The higher education context inherited by colonialism gave birth to multicultural education; thus, resulting in a different thinking paradigm in every social situation¹. The lack of insight into the plurality, making diversity more difficult to accept in our society. As the largest Muslim community, Indonesian people should understand and practice the values of unity in diversity based on Islam as an educational religion. In fact, all human beings are equal before Allah *Subhanahu Wata 'ala*, and

¹ Avishek Ray, "The Secular University in India and the Discursive Limits of Liberalism," *Multicultural Education Review* 12, no. 3 (2020): 223–28, <https://doi.org/10.1080/2005615X.2020.1808929>.

the degree of faith and devotion makes them different from one another². This is in accordance with the word of Allah in QS. Al-Hujurat verse 13 as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The Meaning:

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware”.

Islam as a universal religion is welcome to the new transformation and cultural exchanges from many different backgrounds. The teachings of Islam provide broad space for a multicultural society as has been happening in Europe³. The concepts of multicultural education are the critical thing to consider to provide equal education for all students⁴. The ambition of Islamic multiculturalism is based on the belief in respecting diversity by prioritizing respect for adherents of other religions⁵. Furthermore, the reflection of multiculturalism is found both in normative teachings and Islamic history which are widely open and appreciate local traditions and acknowledging their existence⁶. Therefore, as Muslims, we must realize how important to instill a multicultural attitude in our nation's life so that both the pluralism and diversity of our society can be accepted as an invaluable gift from Almighty Allah.

There are many studies on multicultural education have done by researchers around the world. Dhikrul in his study found that multicultural education has a vital role in shaping tolerant attitudes among many religious communities in the life of the nation and state⁷. Indonesian students need multicultural education to improve students' character in accepting others because this country consists of many people who had different ethnicities, religions, and cultures⁸. Multicultural education is not only in urban but also in

² Abdurrahman Kasdi, “PENDIDIKAN MULTIKULTURAL DI PESANTREN: Membangun Kesadaran Keberagaman Yang Inklusif,” *ADDIN Media Dialektika Ilmu Islam*, 2012.

³ Gabriele Marranci, “Multiculturalism, Islam and the Clash of Civilisations Theory: Rethinking Islamophobia,” *Culture and Religion*, 2004, <https://doi.org/10.1080/0143830042000200373>.

⁴ Sunita Sharma, “Multicultural Education: Teachers Perceptions And Preparation,” *Journal of College Teaching & Learning (JCL)* 2, no. 5 (2005): 139–46, <https://doi.org/10.19030/tlc.v2i5.1825>.

⁵ Tariq Modood and Fauzia Ahmad, “British Muslim Perspectives on Multiculturalism,” *Theory, Culture & Society*, 2007, <https://doi.org/10.1177/0263276407075005>.

⁶ M. Zainal Abidin, “ISLAM DAN TRADISI LOKAL DALAM PERSPEKTIF MULTIKULTURALISME,” *Millah*, 2009, <https://doi.org/10.20885/millah.vol8.iss2.art6>.

⁷ D I Era and Revolusi Industri, “Sebagai Upaya Pencegahan Radikalisme,” n.d., 18–34.

⁸ International Journal and Indonesian Education, “International Journal of Indonesian Education and Teaching [Http://E-Journal.Usd.Ac.Id/Index.Php/IJIET](http://E-Journal.Usd.Ac.Id/Index.Php/IJIET) Sanata Dharma University, Yogyakarta, Indonesia” 3, no. 2 (2019): 204–214.

rural settings to cover all of the children of the 21st century⁹. The efforts to integrate both multicultural education and the national identity can be made through local wisdom, and civic education¹⁰. Furthermore, in their study, Atin and Aida revealed that multicultural teaching material is crucial for curriculum developers in accommodating students' cultural differences¹¹. Multicultural teaching material will foster people understanding and tolerance to arouse the spirit of nationality and unity among citizens. Both in public and private schools, multicultural education can be conducted through several things, including learning approaches, curriculum design, evaluation, and teaching staff who have multicultural perceptions, attitudes, and behaviors¹².

Based on previous studies, this research aims to understand the concept of multicultural education in the Qur'an Surah Al-Hujurat verse 11-13 both in the perspective of the interpretation of Ibn Katsir and interpretation of Al-Misbah. This study's purposes are (1) To know the interpretation of Surah Al-Hujurat verses 11-13, (2) To Analyse the concepts of multicultural education that existed in the Qur'an. The benefits of this study are (1) To add scientific information in the study of religion and education regarding the concept of multicultural education in the Qur'an based on the interpretation of the Surah Al-Hujurat verses 11-13., (2) To contribute thoughts in the form of concepts or theories to develop Islamic multicultural education materials.

B. Literature Review

According to Suparlan, multiculturalism is an understanding that gives recognition to diversity¹³. Multiculturalism is a social movement oriented to the values and principles of difference to respect groups who come from different backgrounds¹⁴. Furthermore, Edi Nugroho stated that multiculturalism is a concept that involves efforts to seek unity and integrity between various groups of people who have different backgrounds, rights, and political status¹⁵. Multiculturalism emphasizes how to form harmony among people¹⁶. Therefore,

⁹ Lydiah Nganga, "Multicultural Curriculum in Rural Early Childhood Programs," *Journal of Praxis in Multicultural Education* 9, no. 1 (2015), <https://doi.org/10.9741/2161-2978.1073>.

¹⁰ Abdul Rohman and Yenni Eria Ningsih, "Pendidikan Multikultural : Penguatan Identitas Nasional Di Era Revolusi Industri 4.0," *UNWAHA Jombang* 1, no. September (2018): 44–50, <http://ejournal.unwaha.ac.id/index.php/snami/article/view/261>.

¹¹ Atin Supriatin and Aida Rahmi Nasution, "IMPLEMENTASI PENDIDIKAN MULTIKULTURAL DALAM PRAKTIK PENDIDIKAN DI INDONESIA," *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 2017, <https://doi.org/10.32332/elementary.v3i1.785>.

¹² Seminar Nasional and An Implication, "NILAI-NILAI MULTIKULTURALISME : Sebuah Implikasi & Tantangan Negara-Bangsa Indonesia Ke Depan .," 2019, 224–31.

¹³ "Multikulturalisme," *Jurnal Ketabanan Nasional*, 2016, <https://doi.org/10.22146/jkn.22069>.

¹⁴ Aziddin Harahap, "Pendidikan Islam Dan Multikulturalisme," *Ecobisma (Jurnal Ekonomi, Bisnis Dan Manajemen)* 5, no. 2 (2019): 32–46, <https://doi.org/10.36987/ecobi.v5i2.54>.

¹⁵ Heru Nugroho, "Multikulturalisme Dan Politik Anti Kekerasan," *Jurnal Pemikiran Sosiologi* 2, no. 2 (2017): 1, <https://doi.org/10.22146/jps.v2i2.30000>.

¹⁶ " "صِدِّيقِي، بَيْسِيْنَ مَظْهَرِ، " No Title , 1, "رضاعى مائين" كى رسول اكرم عليه وسلم" n. 2 (n.d.): 28–47.

it can be concluded that multiculturalism is an understanding that involves a social movement oriented to respect for differences to create peace in life.

An effort to shape individual character called education; on the other side, Islamic education is based on Islamic teachings and beliefs. Specifically, the great Islamic education is one that respects difference and diversity¹⁷. For this reason, various studies oriented towards the implementation of multicultural education have been carried out. Bukhori, in his research, stated that the cultivation of multicultural attitudes could be given early to children at elementary school¹⁸. Islam's inclusive attitude can become a political, educational paradigm in bridging multicultural problems¹⁹. By doing the cultivation of multicultural values impacts shaping the social sensitivity of individuals who are sensitive and tolerant²⁰. Fostering a tolerant attitude, mutual respect, accepting other people's opinions, working together through exemplary and habituation methods to eliminate conflicts caused by differences in culture, ethnicity, language, customs, and religion²¹. Thus, it can be concluded that education is a medium for cultivating mutual respect towards differences and diversity.

Saihu in his study about Islamic multicultural education, mentions that the social conflicts can be resolved through a multicultural education process because this particular education will make people aware that intolerance is something that is not commendable to do²². SARA conflicts can be resolved through multicultural education based on respect for differences²³. As a continuous process, multicultural education has respect contribution and appreciation without any favoritism²⁴. The presence of multicultural education in Indonesia carries an ideology that is based on mutual understanding and respect each other's dignity²⁵.

The implementation of multicultural education in Islamic teaching and learning is aimed to socialize the moral values of pluralism which give recognition

¹⁷ Rustam Ibrahim, "PENDIDIKAN MULTIKULTURAL : Pengertian , Prinsip , Dan Relevansinya Dengan Tujuan Pendidikan Islam," *ADDIN*, 2013.

¹⁸ Imam Bukhori, "Metode Penanaman Nilai-Nilai Multikultural," *Jurnal Pendidikan Agama Islam Edureligia* 2, no. 1 (2018): 41–52.

¹⁹ Samsul Munir, "Politik Pendidikan Islam Berbasis Multikultural : Konsep Dan Strategi Pembelajaran Agama Islam Dalam Mewujudkan Islam Rahmatan Li Al- ' Ā Lam ī N," *Dirosat* 2, no. 2 (2017): 149–82, <https://doi.org/10.28944/dirosat.v2i2.105>.

²⁰ Desti Wiranti, "PENANAMAN NILAI-NILAI MULTIKULTURAL MUHAMMADIYAH KOTA METRO Program Studi: Pendidikan Agama Islam INSTITUT AGAMA ISLAM NEGERI (IAIN) METRO," 2019.

²¹ Aziza Elma Kumala, "Penanaman Nilai-Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam Di SMP N 1 Mertoyudan Kabupaten Magelang," 2018.

²² Saihu Saihu, "Pendidikan Islam Multikulturalisme," *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam* 1, no. 2 (2019): 170–87, <https://doi.org/10.36670/alamin.v1i2.8>.

²³ Mawardi, "Reaktualisasi Kerukunan Antar Umat Beragama Dalam Kemajemukan Sosial," *Substantia*, 2015.

²⁴ James A. Banks, "Multicultural Education," in *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, 2015, <https://doi.org/10.1016/B978-0-08-097086-8.92097-X>.

²⁵ Sunarto, "Sistem Pembelajaran PAI Berwawasan Multikultural," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7, no. 2 (2016): 215–228.

of acceptance of the diversity²⁶. By giving respect to others could be form a tolerant attitude towards multiculturalism of the people²⁷. The teaching of multicultural religion in schools must emphasize the importance of tolerance to each individual²⁸. Thus, the concept and implementation of Islamic multicultural education is a solution to the intolerance behaviour of the people who came from different background.

The Holy Book of Qur'an is a definitive source for every aspect of the world. It does contain not only the human rights values but also justice and democracy needed by human beings. The main principles contained in the Qur'an are guidelines regarding all aspects of human life²⁹. As a holy book, Al-Qur'an contains normative values of Islamic teachings and has educational methods including; method of story, dialogue, role model, and habituation³⁰. The Islamic multicultural education, which gives appreciation towards social pluralism and recognition that highly upholds human rights must be based on the Qur'an, as a result, the multicultural concepts and their implementation can be running well as we expected.

In general, some verses in the Holy Book of Qur'an contained normative basis to guide us to multiculturalism understanding as in QS Al-Hadid: 25, QS Al-A'raf: 181³¹, QS Hūd/11: 118-119, dan QS Al-Baqarah/2:213³². There is a value of moral education that existed in Surah Al-Hujurat verses 11-13³³. Many studies had been concerned about multiculturalism in Islam, however, the research on the concepts of multicultural education in the Qur'an Surah Al-Hujurat verses 11, 12 and 13 have not been found yet. For that reason, we need a comprehensive understanding about the concepts of multicultural education in the Qur'an Surah Al-Hujurat verses 11, 12 and 13.

²⁶ Fita Mustafida, "Integrasi Nilai-Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam (PAI)," *Jurnal Pendidikan Islam Indonesia* 4, no. 2 (2020): 173–85, <https://doi.org/10.35316/jpii.v4i2.191>.

²⁷ Abidin Wakano, "Nilai-Nilai Pendidikan Multikultural Dalam Kearifan Lokal Masyarakat Maluku," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 4, no. 2 (2019): 26, <https://doi.org/10.33477/alt.v4i2.1006>.

²⁸ Abdul Wahid et al., "Learning Development Based On Multicultural In Inclusion School," *Nadwa*, 2019, <https://doi.org/10.21580/nw.2018.12.2.2744>.

²⁹ Rina Rehayati, "Filsafat Multikulturalisme John Rawls," *Ushuluddin XVIII*, no. 2 (2012).

³⁰ S Shobron, M A K Hasan, and H Kapawi, "Metode Pendidikan Islam Dalam Tafsir Al-Mishbah Perspektif Muhammad Quraish Shihab," *Profetika Jurnal Studi Islam*, no. 8 (2019): 120–29, <http://journals.ums.ac.id/index.php/profetika/article/view/7430>.

³¹ Achmad Rois, "PENDIDIKAN ISLAM MULTIKULTURAL: Telaah Pemikiran Muhammad Amin Abdullah," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013), <https://doi.org/10.21274/epis.2013.8.2.301-322>.

³² Roswati Nurdin, "Multikulturalisme Dalam Tinjauan Al-Qur'an," *Jurnal Al-Asas* 11, no. 2 (2019): 1–23.

³³ Mishbahush Shudur, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur'an (Kajian Tafsir Surat Al-Hujurat Ayat 11-13)," *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya*, 2016, <https://doi.org/https://www.mendeley.com/profiles/sumbula-e-journal/>.

C. Method

This study used a qualitative descriptive method through a thematic approach by discussing Surah Al-Hujurat verses 11-13. There were two sources of the data in this study, called primary data, taken from the interpretation of Ibnu Katsir, and Al-Misbah, on the other side, the secondary data obtained from books and articles. Data collection techniques are carried out through documentation by collecting, classifying, quoting, checking, and grouping data related to research³⁴. The instrument of this study is the researcher himself, who acts as a planner, executor, collector, analyzer, and interpreter of the data contained in the interpretation of both Ibn Kathir's and Al-Misbah³⁵. The data were analyzed using a content analysis method specifically called hermeneutical interpretation known as *maudhu'i*, by collecting particular themes of Qur'an Surah Al-Hujurat verses 11-13 as determined by the commentators³⁶.

D. Finding and Discussion

QS. Al-Hujurat ayat 11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللَّغَبِ بِيُسُ أَلِاسْمِ الْفُسُوقِ
بَعْدَ ءِإِيْمَنٍ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

The meaning:

“O believers! Do not let some ‘men’ ridicule others, they may be better than them, nor let ‘some’ women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the ‘true’ wrongdoers”.

According to the commentators of Surah Al-Hujurat verse 11, it is clear that several things must be avoided to prevent the arising of conflict³⁷. Allah in his word calls the believers with an affectionate call: O you who believe, don't be a group of men, make fun of other groups of men, that is because of this can lead to conflict - even though those who are mocked by the weak may be better than those ridiculed, so that, in doing so the mocker can be committed to multiple mistakes. First, the ridicules and secondly the ridicules are better than them; and

³⁴ Marilyn Domas White and Emily E. Marsh, “Content Analysis: A Flexible Methodology,” *Library Trends*, 2006, <https://doi.org/10.1353/lib.2006.0053>.

³⁵ Dr. M.A. Lexy J. Moleong, “Metodologi Penelitian Kualitatif (Edisi Revisi),” *PT. Remaja Rosda Karya*, 2019, <https://doi.org/10.1016/j.carbpol.2013.02.055>.

³⁶ Azis, “Metodologi Penelitian, Corak, Dan Pendekatan Tafsir Al-Qur’an,” *Jurnal Komunikasi Dan Penelitian Islam*, 2017.

³⁷ M. Quraish Shihab, *Tafsir Al-Misbah, Journal of Chemical Information and Modeling*, 2002, <https://doi.org/10.1017/CBO9781107415324.004>.

do not also women who make fun of other women because this causes a rift between them, especially if they are the women who are ridiculed better than them, the women who make fun of it and don't you mock anyone - secretly - with words, deeds, or gestures because the ridicule will come upon yourself and do not call out with titles that are judged bad by those you call - even though you consider them to be true and beautiful - whether you created the label or someone else.

The worst calling of you is a call to wickedness, that is, a bad call after faith. Whoever repents after doing these bad things, then they are the ones who follow the straight path, and whoever does not repent, then they are the ones who are wrongdoers and are stable in their tyranny by wronging others and themselves. According to Ibn Kathir's interpretation, as cited in Maliki explains that Allah Subhanahu Wata 'ala Prohibited people to insult others, namely by belittling and making fun of others³⁸. More over, the Prophet Muhammad *Sallallahu Alaihi Wasallam* said that:

الْكِبْرُ بَطْرُ الْحَقِّ وَغَمْصُ النَّاسِ - وَيَرْوِي - وَغَمَطُ النَّاسِ

The meaning:

Takabur is not only opposing the truth and belittling but insulting others also included on it.

The meaning of it about insulting and belittling other people is forbidden because people who are criticized may have a higher position to Allah and are more favored by Him than those who are belittled. From some of the opinions of the commentators about surah Al-Hujurat verse 11, it can be concluded that to prevent conflict, Allah *Subhanahu Wata'ala* forbids a people to mock and criticize others because perhaps the people who are mocked and criticized are far more noble and honorable in the side of Allah.

QS. Al-Hujurat Verse 12

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ؕ أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ؕ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

The meaning:

“O believers! Avoid many suspicions, ‘for’ indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!¹ And fear Allah. Surely Allah is ‘the’ Acceptor of Repentance, Most Merciful”.

³⁸ Maliki Maliki, “TAFSIR IBN KATSIR: METODE DAN BENTUK PENAFSIRANNYA,” *El-Umdah*, 2018, <https://doi.org/10.20414/el-umdah.v1i1.410>.

According to the commentators of Surah Al-Hujurat verse 12, it explains that the above verse is a continuation of the previous one verse guidance³⁹. Here are just the bad things of a hidden nature. Therefore the affectionate call to the believers is repeated a fifth time. On the other hand, labeling by a bad calling - which has been prohibited by the previous verse may be based on an unfounded conjecture; therefore, the above verse states: O you who believe, stay away with earnest efforts. Many of them are allegations, namely prejudice against humans, because some of the allegations, namely that which are not true, are sin.

Furthermore, prejudice invites an effort to do an investigation, so the above verse explains that; And don't look for the faults of others who are actually covered up by the perpetrators and don't go more broadly, namely that some of your gossips, namely talking about the shame of others. Would any of you eat the flesh of your dead brother? So, of course, if it presented to you, you will feel disgusted by it, and will avoid eating the flesh of a brother who has died and fear Allah, namely avoiding His torment in this world and the hereafter by carrying out His commands and keeping away from His prohibitions and repenting of all your fault, verily Allah is the Most Recipient of Repentance and the Most Merciful. Moreover, Abdullah has explained that Almighty Allah prohibits His faithful servants from prejudice, namely suspecting family and relatives and other people with nasty accusations that are not appropriate, because some of these things are purely sinful, for that reason we should avoid them altogether⁴⁰.

Thus, regarding surah Al-Hujurat verse 12 it can be concluded that Allah *Subhanahu Wata'ala* forbids His servants to have prejudice and look for others' faults because these actions are grave sins and can hurt someone heart and can be triggered conflict among humans being.

QS. Al-Hujurat Verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The meaning:

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware”.

Shihab in his *Al-Misbah* interpretation on Surah Al-Hujurat ayat 13 has explained that the above verse We created you from a man and a woman, is an introduction to affirm that all human beings have the same degree as Allah; there

³⁹ Shihab, *Tafsir Al-Misbah*.

⁴⁰ Abdullah Abdullah, “Penistaan Agama Pada Masyarakat Plural Ditinjau Dari Tafsir Maqasyidi,” *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, 2017, <https://doi.org/10.14421/panangkaran.2017.0101-09>.

is no difference between one tribe and another⁴¹. There is no differentiation between men and women related to their human values because, indeed, all are created from a man and a woman, as a result, this leading us to the conclusion that the last part of this verse calls "Surely the noblest among you with Allah is the most pious." Therefore, try to increase righteousness to be the noblest in the sight of Allah.

The above verse affirms humans' origin by showing the equality and humanity of human beings. It is inappropriate for someone to be proud and feel superior to others, not only between one nation, ethnicity, or skin color but also between their genders. Because if only someone said that Eve 'the woman came from Adam's rib, while Adam is a man, and the source of something is higher than its degree from the branch, again if someone says that then it is only for Adam and Eve, not for all humans because humans other than them both except Isa *Alaihi Salam* born as a result of mixing a boy and a girl.

The word (تعارفا) *ta'arafa* originated from the word of (عرف) *'arafa* which means to be acquainted with. The word used in this verse implies reciprocity; thus, it means knowing each other. The recognition of one party to the other, the more opportunities are opened for mutual benefit. The above verse emphasizes the need to get to know each other. To recognize among people is needed to draw lessons from each other and their experiences to increase devotion to Almighty Allah, which has an impact on the peace and welfare of worldly life and happiness of the ukhrawi.

Ibnu Katsir interpretation as cited in La Diman explained that Allah tells humans that He has created them from oneself, and Allah created his wife, namely Adam and Eve, then He made them nations⁴². In Arabic, the definition of a nation is called *sha'ibun*, which means greater than the tribes. After the tribes, there are other smaller levels such as *fasa-il (puak)*, *'asya-ir (bani)*, *ama-ir*, *Afkehad*, and so on. On the other side, What is meant by *syu'ub* is the non-Arab tribes; meanwhile, what is meant by tribes is specifically for the Arab nation, just like the tribe of Israel called *Asbat*. From the element of its occurrence, all humans come from the ground; therefore, Allah *Subhanahu Wata 'ala* prohibits gossiping and insulting others. Almighty Allah then said to remind them that all human beings have the same dignity, moreover Allah does not view human glory based on their position, but their submission to Him. The difference in virtue between them is religious matters, namely, their obedience to Allah and His Messenger. From the opinions of the commentators above, it can be concluded that Almighty Allah created humans from a man and a woman and made them in many nations and tribes so that they know each other.

⁴¹ Shihab, *Tafsir Al-Misbah*.

⁴² Hayati Nufus Nur Khozin La Diman, "NILAI PENDIDIKAN MULTICULTURAL (KAJIAN TAFSIR AL-QUR'AN SURAH AL-HUJURAT AYAT 9-13)," *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 2018, <https://doi.org/10.33477/alt.v3i2.680>.

There were three fundamental concepts of multicultural education in the Qur'an Surah Al-Hujurat verses 11-13 as mentioned below:

1. To avoid mocking behaviour and insulting others

Allah *Subhanahu Wata'ala* remind all humans not to mock each other and make fun of because they are the same before the creator. It is forbidden for believers to criticize their people because the believers are one unity that cannot be separated from one another. As the results of the analysis of the QS. Surah Al-Hujurat Verse 11 found four aspects of a multicultural society: humanity, tolerance, equality, and harmony⁴³. Thus, Al-Qur'an Surah Al-Hujurat verse 11 was call for educating all humankind about social manners, mutual respect, and appreciative attitude towards the differences among many people.

2. Keep away from prejudice and gossiping others

Allah *Subhanahu Wata'ala* calls to all of the human beings not to prejudice, because it is a great sin. Prejudice as to look for other faults to spread. This action indicates the act of gossiping or talking about someone's shame. Almighty Allah likens the act of gossiping the same as the act of eating your carcass. How bad is the behavior of gossiping, so that by analogy, people will feel disgusted and avoid it. Almighty Allah reminds believers to stay away from prejudice against fellow believers; furthermore, He also calls for the prohibition of doing backbiting or telling awful news, gossiping about others, because mentioning or telling others ugliness without his knowledge can hurt the person's feelings. As the results of the analysis of the QS. Surah Al-Hujurat Verse 12 found an emphasis on the civilized association to maintain social unity and its integrity⁴⁴. So, Al-Qur'an Surah Al-Hujurat verse 12 was calling for education to humankind to avoid all actions that can ruin the brotherhood.

3. Getting to know each other through pluralism and multiculturalism

Humans are the same. Allah *Subhanahu Wata'ala* distinguishes his servants according to the degree of their faith and piety before him. Almighty Allah created the human being from a man (Adam) and a woman (Eve), making him in nations, tribes, and having different skin colors to ridicule one another and get to know each other and help one another. Furthermore, Allah *Subhanahu Wata'ala* views human dignity not according to descent, rank, or wealth but from the degree of their submission to Him. Human beings are commanded to respect and always give a valuable appreciation to others. The differences should be used as a momentum to get to know each other for fraternal bonds between fellow humans. By comprehending all of those things, it is hoped that there will be no more social conflicts between ethnic, racial, and religious nuances so that humans can live side by side over diversity. Getting to

⁴³ Muhamad Khusnul Muna and M. Yusuf Agung Subekti, "TUJUAN PENDIDIKAN ISLAM DALAM AL QUR'AN [Kajian Surah Al-Hujurat Ayat 11-13 Tafsir Al- Munir Karya Wahbah Al-Zuhaili]," *Journal PIWULANG*, 2020, <https://doi.org/10.32478/piwulang.v2i2.376>.

⁴⁴ Nazneen Binti Ismail et al., "Perspektif Islam Dalam Pembentukan Akhlak Masyarakat," *Dakwah Dan Syariah*, 2015.

know each other and the appreciation of human equality can be found on the Surah Al-Hujurat verse 13⁴⁵. Therefore, Al-Qur'an Surah Al-Hujurat verse 13 was calling for educating humankind to respect and appreciate the diversity that is possessed by every human being, then by applying this attitude, every human being can live side by side in harmony, so peaceful society can be realized.

E. Conclusion

After doing depth analysis, it concluded that the content of QS. Al-Hujurat verses 11, 12, and 13 are the calls and commands of Allah *Subhanahu Wata 'ala* to all humankind to; first to avoid mocking and insulting of others. Secondly, keep away from prejudice and gossiping others. Thirdly, getting to know each other comes from different tribes, customs, languages, cultures, groups, social status, and even religions by always promoting mutual respect and understanding.

The implication of this research suggests that the concept of multicultural education in the Qur'an Surah Al Hujurat verses 11-13; (1) become a reference for both the development of the curriculum of Islamic and general education throughout the schools. (2) to put multicultural education either as a basis or approach, and subject of study to foster tolerance and mutual respect among human beings with different physical and spiritual backgrounds, (3) to apply multicultural values and always be appreciate pluralism in everyday life to anticipate social conflicts among people.

⁴⁵ Muhammad Nurul Bilad, "KONSEP PENDIDIKAN MULTIKULTURAL DALAM PERSPEKTIF TAFSIR IBNU KATSIR DAN TAFSIR AL- MISBAH (Analisis Surat Al-Hujurat Ayat 13)," 2016.

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