



CONTEXTUALIZATION OF MULTICULTURAL VALUES ON EDUCATION IN QS. AL-HUJURAT VERSES 10-13 PERSPECTIVE OF IBNU KATSIR'S INTERPRETATION

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ABSTRACT

Indonesia is characterized by a rich mix of ethnic groups, cultures, languages, and religions, making it essential to promote multicultural values to ensure unity among its people. Nonetheless, issues such as intolerance, discrimination, hate speech, and conflicts related to ethnicity, religion, race, and inter-group relations frequently arise, often fueled by social media platforms. The verses 10 to 13 of QS. Al-Hujurat conveys teachings about brotherhood, mutual respect, equality, and the need to shun discrimination. Ibn Kathir's interpretation highlights that true human worth is determined by one's piety rather than ethnic background or social rank. This study seeks to contextualize the multicultural principles present in these verses, aiming for their implementation in educational settings to cultivate a peaceful, respectful, and harmonious learning environment. The research uses a qualitative approach, specifically through library research. The sources of data include Tafsir al-Qur'an al-'Azim by Ibn Kathir, the Qur'an itself, and pertinent literature addressing multiculturalism. The results show that the multicultural values recognized include tolerance, equality, justice, democracy, and fraternity. By integrating these values into education, it is possible to enhance unity and create a harmonious learning environment amid the existing diversity.

Keywords: QS. Al-Hujurat Verses 10-13, Ibn Kathir's Tafsir, multicultural values, multicultural education, brotherhood, tolerance, equality, justice.

Introduction

Indonesia is a country known for its diversity of ethnicities, cultures, languages, and religions. This diversity should be a strength for building unity, but in reality, the phenomena of intolerance, discrimination, and ethnicity-based conflicts still occur frequently, even increasing in the era of social media. Education plays a crucial role in shaping a generation that respects differences and upholds human values. Surah Al-Hujurat, verses 10-13, provides moral and social guidance for building a harmonious society. This verse teaches the principle of brotherhood, prohibits insulting, prejudiced, and backbiting, and recognizes that nobility is measured only by piety. Ibn Kathir's interpretation emphasizes that diversity is God's will and a means to get to know each other (ta'aruf), not to demean each other. This study seeks to contextualize these values in education so that they can serve as guidelines for building a multicultural, tolerant, and inclusive school culture.

Research methods

This research uses a qualitative method with a library research approach. Data sources consist of: (1) primary sources in the form of the book Tafsir al-Qur'an al-'Azim by Ibn Kathir and the Qur'an, (2) secondary sources in the form of books, articles, and journals relevant to multicultural education and Qur'an interpretation. Data collection techniques are carried out through documentation from written sources, while data analysis techniques use content analysis with the steps of interpreting QS. Al-Hujurat verses 10-13, identifying multicultural values, then linking them to the educational context in Indonesia.

Results and Discussion

A. Research result

1. Tafsir QS. Al-Hujurat Verses 10-13 According to Ibn Kathir

﴿١٠﴾ God willing God willing

Indeed, believers are brothers, therefore reconcile your two brothers (who are at war) and fear Allah so that you may be blessed.

According to Ibn Kathir, this verse emphasizes that the relationship between believers is a stronger Islamic brotherhood than kinship. If a dispute arises, it is obligatory to resolve it justly, because true brotherhood in Islam is built on faith, not lineage or status.

2. Tafsir QS. Al-Hujurat Verses 10-13 According to Ibn Kathir

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِالْأَلْقَابِ ۚ بُدِّلُوا بِأَسْمَاءٍ ۚ وَلَا يَجِدُ أَكْثَرُهُمْ فَهْمًا ۚ ﴿١١﴾

O you who believe, let not a people make fun of another people (because) it may be that they (those who are made fun of) are better than those (who make fun of) and do not let women (make fun of) other women (because) it may be that the women (who are made fun of) are better than the women (who make fun). Don't criticize each other or call each other with bad names. The worst calling is (the calling of) being wicked after believing. Whoever does not repent, those are the wrongdoers.

Ibn Kathir interpreted this verse as strictly forbidding the act of belittling, criticizing, and labeling others, as they may be more honorable in the sight of Allah. Allah forbids words or actions that demean others, as this can incite hatred, hostility, and destroy brotherhood.

3. Tafsir QS. Al-Hujurat Verses 10-13 According to Ibn Kathir

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنْ مَا كَفَرْتُمْ بِهِ قَدْ كُنْتُمْ تَعِثُونَ ﴿١٢﴾

God bless you الله

O believers, stay away from many prejudices! In fact, some prejudices are sins. Do not find fault with others and do not let any of you gossip about others. Does any of you like to eat the flesh of his dead brother? Of course you feel disgusted. Fear Allah! Indeed, Allah is Most Accepting of Repentance, Most Merciful.

Ibn Kathir explained that negative prejudice (su'uzh-zhan) toward fellow believers is a sin. Furthermore, faultfinding (tajassus) and backbiting are prohibited, which in the hadith of the Prophet Muhammad (peace be upon him) are compared to eating the flesh of one's own brother. According to him, these prohibitions aim to maintain honor, self-respect, and harmonious social relations within society.

4. Tafsir QS. Al-Hujurat Verses 10–13 According to Ibn Kathir

﴿١٣﴾ وَأَنْتَ إِلهٌ وَجَعَلْنٰكُمْ شُعُوبًا وَقَبَاۓِلَ لِتَعَارَفُوْۤا اِنَّ عَلَیْكُمْ حَیْرًا God willing

O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might 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.

According to Ibn Kathir, this verse affirms the principle of human equality. All humans descend from one father and mother, Adam and Eve, so there is no reason to belittle one another. Differences in race and nationality are a sign of God's greatness, enabling humans to get to know one another, not to boast or belittle one another. Human dignity is measured solely by piety, not by lineage, wealth, or social status.

B. Discussion

1. Multicultural Values in QS. Al-Hujurat Verses 10–13 Perspective of Ibn Kathir's Tafsir

a. Brotherhood (Ukhuwah)

Brotherhood in Arabic is called ukhuwah, derived from the word al-akh, which etymologically means togetherness (asy-Syarākah). Therefore, brotherhood truly implies a shared destiny and shared responsibilities. Alakhuwah necessitates the existence of aspects that unite one person with another, whether positive or negative. At this point, it is not wrong if some people believe that brotherhood comes from the word "se-udara." As long as we breathe the same air, humans truly have a bond of brotherhood, a bond of togetherness.

Brotherhood is a close relationship in human life, if everyone considers each other to be their brothers then they will not hurt each other, injure, insult and so on, but they have a feeling of affection for their brothers. This attitude of affection is called harmony, which should be shared by fellow human brothers. With this, people can make attitude adjustments and balance them so that the perpetrator lives in a state of harmony. (Abdul Halim, 2018)

QS. Al-Hujurat verse 10 emphasizes that believers are brothers. According to Ibnu Kathir, the bond of faith is stronger than the bond of lineage, so disputes between fellow believers must be resolved with peace (M. Abdul Ghoffar, 2019). This value of brotherhood is important in multicultural education to foster solidarity and avoid conflict between groups.

b. Tolerance (Tasamuh)

Tolerance means giving freedom and allowing followers of other religions to act or behave as they should when faced directly with existing realities (Baharuddin Zamawi, tt). The Concept of Interfaith Tolerance in the Quran.

Religion and the state are social phenomena that have evolved throughout human civilization. The two are interconnected. The development of religious understanding and practices influences the conception and practice of state and religion. Conversely, the development of human thought regarding the state and state practices influences the understanding and practice of religion (Muchammad Ali Syafaat, 2018)

Verse 11 of the Quran, Al-Hujurat, forbids Muslims from belittling, criticizing, or giving bad names to others. Ibn Kathir interpreted this prohibition as being universally applicable, as it is possible that the person being belittled is more noble in the sight of Allah. The attitude of tolerance teaches respect for differences, whether ethnic, cultural, or religious. In education, the value of tolerance is a crucial pillar for creating an inclusive and harmonious learning environment.

c. Equality

Equality is a value that emphasizes the understanding that each individual has the same rights and status in society. Therefore, everyone has an equal opportunity to participate in daily social activities. (M. Abdul Ghoffar, 2019) In Khairiah's book, it is stated that equality is not only about equal status or standing between humans, but also about recognizing equal status and equal rights and obligations among people. (Khairiah, 2022) With this equality, it can prevent the emergence of tension in society, such as discrimination, which can cause conflict in social life in society.

QS. Al-Hujurat verse 13 emphasizes that all humans were created from a male and a female, then into nations and tribes so that they might get to know each other (ta'aruf). Ibn Kathir explains that no one is superior to another except through piety (M. Abdul Ghoffar, 2019). This value of equality is very relevant in education, namely eliminating discrimination based on ethnicity, social status, and gender, and upholding fair learning rights.

d. Justice

The value of justice is a moral and ethical principle that demands fair, equal, and impartial treatment of every individual, in accordance with their rights and obligations. This concept emphasizes the balance between individual rights and the common good, and upholds norms based on impartiality, balance, and equity.

The principle of justice is found in Surah Al-Hujurat, verses 10-12, which emphasizes peace, prohibits backbiting, and forbids suspicion. Ibn Kathir emphasized that justice is the foundation for resolving conflict and maintaining the honor of fellow human beings (M. Abdul Ghoffar, 2019) In education, justice means providing equal opportunities to all students to develop according to their potential, without discrimination.

e. Democracy

Democracy means sovereignty rests with the people. In other words, popular sovereignty implies that the highest power system in a country is under the control of the people. (M. Abdul Ghoffar, 2019)

QS. Al-Hujurat verse 10 teaches conflict resolution through peace and deliberation. Ibn Kathir's interpretation states that reconciliation must be carried out fairly to achieve unity. (M. Abdul Ghoffar, 2019) These democratic values include freedom of expression, participation, and respect for collective decisions. In education, democratic values can be realized through a culture of deliberation, dialogue, and respect for diversity of opinion.

Citations and References

A. About Brotherhood (Ukhuwah):

"According to Ibnu Katsir, the ukhuwah referred to in QS. Al-Hujurat verse 10 is a bond of faith that is stronger than a bond of lineage. Therefore, when a dispute occurs it is obligatory to reconcile fairly." (M. Abdul Ghoffar, 2019)

B. About Tolerance (Tasamuh):

"Quran 11, verse 11, prohibits belittling, insulting, and calling someone by bad names. Ibn Kathir's commentary explains that this prohibition applies generally because the person being humiliated may be more noble in the sight of Allah. (M. Abdul Ghoffar, 2019)

C. About Equality:

"Quran 13, verse 13, indicates that all humans descend from Adam and Eve. According to Ibn Kathir, a person's dignity is not determined by lineage or tribe, but only by piety." (M. Abdul Ghoffar, 2019)

D. About the Relevance of Multicultural Education:

"Multicultural education serves as a means to instill the values of brotherhood, tolerance, and equality in students' lives. By integrating the values contained in Surah Al-Hujurat, verses 10-13, schools can create a peaceful learning environment that respects differences."¹

CONCLUSION

QS. Al-Hujurat verses 10-13 contain fundamental principles that are crucial for multicultural education. Ibn Kathir's interpretation emphasizes that Islamic brotherhood is a bond of faith that is deeper than blood ties, so all disputes must be resolved in a just and peaceful manner. The prohibition against insulting, demeaning, negative prejudice, faultfinding, and backbiting forms the basis for fostering mutual respect and maintaining human dignity. Verse 13 emphasizes that all humans are equal, derived from the same source, and that differences among ethnicities and nations are intended for mutual understanding, not for underestimation.

The multicultural values contained in these verses include: brotherhood (ukhuwah), tolerance (tasamuh), equality (equal rights), justice, and democracy (deliberation and rejection of discrimination). In the context of education, these values are highly relevant for building a school atmosphere that is peaceful, inclusive, just, and respectful of differences.

Therefore, the application of multicultural values with the perspective of Ibn Kathir's interpretation in the field of education not only strengthens unity amidst differences, but also becomes a real solution to the problems of intolerance, discrimination, and social conflict in Indonesia.

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