

The Significance of the Values of Multicultural Islamic Education in the Al-Quran and Al-Hadith

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Abstract—Islamic education is a strategic place to teach the values of multicultural education. This qualitative descriptive writing with literature study will reveal the significance of the values of multicultural education in the Al-Quran and Al-Hadith. Some significant multicultural values with Al-Quran and Al-Hadith can be found as follows, among others: togetherness in Surah Al-Hujurat verse 13; gentleness in Surah Ali Imran verse 159; social unity in Surah Al-Anbiya verse 92, Surah Al-Baqarah verse 213, and Surah Al-Maidah verse 2; tolerance in Surah Al-Baqarah verse 256, Surah Al-Kafirun verse 6, and Surah Yunus verse 99; mutual respect in Surah Ash-Shura verse 15; be progressive in Surah Ar-Ra'du verse 11 and Surah Al-Maidah verse 104; brotherhood in Surah Al-Hujurat verse 10, Surah Ali Imran verse 195, and hadith narrated by Bukhari and Muslim; humanity in Surah Al-Baqarah verse 279 and Surah Al-Hujurat verse 11; democratic in Surah Ash-Shura verse 38 and Surah Ali Imran verse 159; good debate in Surah Al-Ankabut verse 46 and Surah An-Nahl verse 125; creativity in Surah Al-Baqarah verse 148; love of the homeland in Surah Hud verse 117; and justice in Surah An-Nisa verse 135.

Keywords— Islamic Education; Multicultural; Inclusive; Tolerant

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I. INTRODUCTION

Islamic religious education associated with multicultural education can be a reference for developing the core values of Islamic religious teachings that are "rahmatan lil alamin" in the midst of a multicultural and diverse Indonesian society. The problem is whether Islamic religious education is following Islamic values and is following the situation and conditions in Indonesia, which is rich in the value of cultural diversity.

It appears that the main problem in Islamic religious education is the lack of socialization of multicultural values that can increase the multicultural competence of the community so that it can be inclusive and tolerant of other communities. Therefore, the author is interested in exploring multicultural values that have been widely spread in the Al-Quran and Al-Hadith.

Based on the description above, this research generally aims to reveal the significance of the values of multicultural education in the Al-Quran and Al-Hadith.

While specifically, this research has two objectives as follows. First, find the basic foundations or doctrines of multicultural Islamic education following the Al-Quran and Al-Hadith. Second, finding the values of multicultural Islamic religious education that can immediately be applied in society.

With the discovery of these two things, they will likely be able to be developed into the form of a curriculum in madrasas, schools, and universities in Indonesia. Thus, Islamic religious education based on the Al-Quran and Al-Hadith can be immediately conveyed to a multicultural society in all respects such as the Indonesian nation.

II. RESEARCH METHOD

This qualitative research uses a library research approach in doing so. A literature study is a study to collect information and data from several things in the library, such as books, magazines, and others (Mardalis, 1999). While Nazir (1988) stated that literature study is a technique of collecting data by reviewing books, literature, notes, and various necessary notes.

This study uses several methods in its discussion, namely; deduction, induction, and comparison. The deduction method is a way of thinking that departs from general things to specific conclusions. The induction method is thinking that departs from specific facts or events to general conclusions. The comparative method is a method that can be used to find similarities and differences in something that is the object of research or discussion. (Hadi, 1989).

III. RESULT AND DISCUSSION

To discuss multicultural education associated with the Al-Quran and Al-Hadith, of course, one must first know the definition of Islamic education. Because the values of multicultural education associated with the Al-Quran and Al-Hadith certainly cannot be separated from what is called Islamic education. Tafsir (1991) states that Islamic education is guidance for someone to develop optimally following Islamic teachings.

Meanwhile, Mahfud (2012) explains the definition of multicultural education by citing the opinion of Anderson and Crusher stating that multicultural education can be interpreted as education about cultural diversity. Citing the opinion of James Bank who defines multicultural education as "people of color" education. This means that multicultural education wants to explore differences as a necessity (*sunatullah*).

From the various understandings above, it can be concluded that multicultural Islamic education is education based on the foundations of Islam (Al-Quran and Al-Hadith) which wants to explore differences as a necessity (*sunatullah*), so that "*rahmatan lil alamin*" Islam will be realized in space. real (contextual), not in a vacuum (textual). The values of significant multicultural Islamic education with the Al-Quran and Al-Hadith as guidelines for Muslims are as follows, among others:

First, the value of togetherness

Islam teaches its people about the value of togetherness, getting to know each other (*ta'aruf*) in differences in ethnicity, nation, language, skin color, and type as well as recognizing equality, equal rights, and obligations between fellow human beings.

The Word of Allah SWT: "O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable among you in the sight of Allah is the most pious among you" (Surah Al-Hujurat: 13).

Second, the value of gentleness

Islam teaches its people to be gentle with other people of different religions, different nations, different ethnicities, and others. And forgive them when they are guilty, ask forgiveness for them, and consult with them for the sake of upholding democratic life.

The Word of Allah SWT: "So because of Allah's mercy, you treat them gently. If you were strict, they would have distanced themselves from those around you. Therefore, forgive them, seek forgiveness for them, and consult with them in this matter." (Surah Ali Imran: 159).

Third, the value of social unity

Islam teaches its people that all humans are creatures who have social unity. The word of Allah SWT: "Indeed this ummah is your ummah, one ummah and I am your Lord, so worship me" (Surah Al-Anbiya: 92).

In another verse, it is stated: "Verily all mankind is one people" (Surah Al-Baqarah: 213). As beings who have social unity, they are expected to always cooperate socially, carry out humanitarian activities, help each other in goodness and piety, and not help each other in sins and transgressions.

It is explained in the word of Allah SWT: "And help you in doing good and piety, and do not help in sins and transgressions, and fear Allah all of you" (Surah Al-Maidah: 2).

Fourth, tolerance value

Islam teaches its people the value of tolerance (*tasamuh*) and freedom of thought, and there is no coercion to choose one religion.

The Word of Allah SWT: "There is no compulsion to enter religion. Verily, the right way is clearer than the wrong way." (Surah al-Baqarah: 256).

Likewise in the word of Allah SWT, it is stated: "To you is your religion, and to me is my religion" (Surah Al-Kafirun: 6).

In another verse: "Are you going to force people so that they all become believers?" (Surah Yunus: 99).

Fifth, the value of mutual respect

Islam teaches that human beings respect each other and work together between religious adherents and adherents of belief in God Almighty, so that true harmony and peace are fostered. Islam does not condone disputes, let alone quarrels between adherents of different religions.

The affirmation of the above is found in the word of Allah SWT: "Allah is our Lord and your Lord. For us, our deeds and for you, your deeds. There is no fight between us and you. Allah gathers between us and to Him (we) return" (Surah Ash-Shura: 15).

Sixth, the value of being progressive

Islam teaches us to move forward (progressive), as well as eradicate the freeze (static) and always develop an attitude of flexibility (dynamic).

Regarding the above, Allah SWT has said: "Verily Allah will not change a people until they change the situation that is in themselves" (Surah Ar-Ra'du: 11).

Regarding the eradication of static (static) attitudes, it is reflected in the word of Allah SWT which reads: "Has it been said to them, let's follow what Allah revealed to the Messenger. They said, suffice for us what we found our fathers taught him. Did they follow their forefathers, even though their forefathers knew nothing and were not guided?" (Surah Al-Maidah: 104).

Seventh, the value of brotherhood

Islam teaches its people about the brotherhood of members of the community who believe in all their diversity. Both the internal brotherhood of religious people and external religious communities.

About brotherhood is reflected in the word of Allah SWT: "Indeed the believers are brothers" (Surah Al-Hujurat: 10).

Another verse states: "... Some of you are descendants of some others..." (Surah Ali Imran: 195).

Likewise in the words of the Prophet Muhammad: "...Muslims are brothers of other Muslims" (Narrated by Bukhari Muslim).

Another hadith reads: "...Be you servants of Allah who are brothers" (Narrated by Bukhari Muslim).

Eighth, human values

Islam teaches its people about human values and does not allow them to persecute, arbitrarily, oppress and discriminate against humans, religion, ethnicity, nation, or other people.

The above is confirmed in the word of Allah SWT: "...You (not) may persecute, nor be persecuted" (Surah Al-Baqarah: 279).

Nor is it permissible to insult and look down on an unbeliever like us.

The above has been explained in His word: "O you who believe, let not one people insult another (because) it may be that they (the insulted) are better than them (who insults) and let not the women (insulting) other women (because) it may be that women (who are insulted) are better than women (who insult) "(Surah Al-Hujurat: 11).

Ninth, democratic values

Islam teaches its people about the attitude of prioritizing deliberation in making decisions for the common interest, nation, state, or other worldly affairs. Thus, there will be an open (inclusive) attitude that is part of the ideals of multicultural education in a pluralistic society.

The above is emphasized in the word of Allah SWT: "...And their affairs are (decided) by deliberation between them (before carrying out their will)" (Surah Ash-Shura: 38).

In another verse it is stated as follows: "... and consult about (worldly) matters" (Surah Ali Imran: 159).

By prioritizing deliberation, students will learn to be open (inclusive) in all forms of diversity.

Tenth, good debate value

Islam teaches its people, that if there is a religious issue with another religion, or the like, to argue in a good way (mujadalah bil ahsan). Islam does not extremely allow debate, cheating, or the like so that which can lead to the estrangement of diversity among others.

The above is reflected in the words of Allah SWT: "And do not argue with the people of the book except in the best way" (Surah Al-Ankabut: 46).

In another verse, it is stated: "... And debate them in the best way..." (Surah An-Nahl: 125).

Eleventh, value creativity

Islam teaches its people to compete in goodness (*fastabiqul khairat*), and develop creativity, both internally by religious people, and externally by religious people. Islam does not teach us to be extreme, if for example in the competition in the global era, they lose in terms of technology with other people. Awareness of being humble and always learning from both internal and external religious communities must be instilled, so that in this global era of competition, victory is natural.

The basis of this competition is stated in the word of Allah SWT: "For every ummah there is a Qibla (itself) which he faces to him. So you compete (in making) goodness. Wherever you are, Allah will surely gather you (on the Day of Resurrection). Verily, Allah has power over all things" (Surah Al-Baqarah: 148).

Twelfth, the value of love for the homeland

Islam teaches its people to always make improvements to their country (the noble values of a nation) as proof of love for their homeland and nation.

The improvement of the above can be done by promoting peace across religions, ethnicities, ethnicities, and cultures. Because the destruction of a country is the responsibility of the people of the country themselves in doing good in the country.

The word of Allah SWT: "And your Lord will never destroy the lands unjustly, while the people do good" (Surah Hud: 117).

Thirteenth, the value of justice

Islam teaches its people to be enforcers of justice. Upholding justice (truth) towards himself and others, from relatives to other people of different ethnicity, nation, religion, culture, and others indiscriminately.

The word of Allah SWT: "O you who believe, be you, enforcers of justice (truth)..." (Surat an-Nisa: 135).

The multicultural situation is a necessity that cannot be avoided by humans on this earth, not least for Muslims themselves. Diversity is a necessity (*sunnatullah*) that should be addressed wisely.

IV. CONCLUSION

Based on the discussion above, several conclusions can be drawn as follows. First, there are many doctrines about multicultural Islamic religious education that come from the Al-Quran and Al-Hadith. However, this kind of thing sometimes escapes the attention of the public. Therefore, to implement the doctrines (teachings) of multicultural Islamic religious education, it is necessary to formulate experts, considering that planting the doctrine of multicultural Islamic education feels appropriate in Indonesian society, where the majority of the people are Muslim.

Second, the findings of the values of multicultural Islamic religious education based on the Al-Quran and Al-Hadith can be used in the development of Islamic religious education in schools, madrasas, and universities. Therefore, developing multicultural Islamic religious education is the task of experts. Thus, the task of the experts in the field is very urgent to create a society that can be open (inclusive) and tolerant in the current flow of globalization.

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