

Multicultural Education Based on Al-Qur'an (Literature Study of Al Azhar Interpretation)



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ABSTRACT: The multicultural conflict has always been a separate phenomenon in society. Multicultural education is an alternative to prevent conflicts that occur in multicultural societies. The Al-Qur'an explores humanistic principles and values in interacting with other human beings in group and inter-group interactions that must be studied to resolve all conflicts that befall society. Al Azhar interpretation is one approach to exploring the contents of the Qur'an. This study aims to analyze verses of Al-Qur'an related to multicultural education from the perspective of Al Azhar's interpretation. The method used is a literature review approach. The data analyzed are journals and books related to multicultural education from the perspective of Al Azhar's interpretation. The analysis used is content analysis. The results of the study found that Al Azhar interpretation argued that the concept of unity and equality needs to be taught in the concept of multicultural education. The concept of unity and similarity can be seen from two things. 1) The unity and similarity of human origins from the same father and mother. 2) The unity and similarity of belief make humans brothers and sisters. Diversity is the starting point for conflicts in people's lives.

KEYWORDS: Multicultural Education, Al-Qur'an, Al Azhar Interpretation

I. INTRODUCTION

The substantive view of the world regarding multiculturalism is not new in Indonesia (Mania, 2010). As a country that declared independence more than half a century ago, Indonesia already has many tribes, races, cultures, and religions spread across thousands of islands. This kind of social reality makes the Indonesian nation referred to as a nation that has a multicultural society (Munif, 2018).

Indonesia has different cultures, ethnicities, and beliefs (Kholil et al., 2022). Indonesia is one of the largest multicultural countries in the world (Sumarna et al., 2021); this can be seen from Indonesia's socio-cultural and geographical conditions, which is so complex, diverse, and broad (Lestari, 2016). The fact of plurality in Indonesia cannot be denied anymore. Very few community groups have ever had contact with other community groups. The relationship between various communities of different cultures is increasing. Contact with various groups of different ethnicities, races, cultures, and religions will positively and negatively impact changes in culture and social life (Roswati, 2019). For this reason, all Indonesian people must cultivate multicultural understanding so that later social units will be formed by the motto in the symbol of the Unitary State of the Republic of Indonesia, namely *Bhinneka Tunggal Ika* (Madakir et al., 2022).

Diversity and multiculturalism are realities and necessities that must be treasured, not as a disaster or catastrophe. It is undeniable that multi-culture has the potential to create conflicts that can threaten national integration because inter-cultural conflicts can lead to clashes between ethnicities, between religious adherents, races, and groups which are very sensitive and fragile to a situation that leads to national disintegration (Najwan, 2009). This phenomenon can occur if the conflict is not controlled and resolved wisely (Lorantina et al, 2017).

In Indonesia, several cases that have emerged, such as the conflict in Tolikara Papua and the burning of a Protestant church in Aceh Singkil, are clear evidence that tolerance, one of multiculturalism's values, has faded. Such cases do not only occur in Papua and Aceh but also other regions. More interestingly, the people involved in this anarchist action are Muslims. Islamic teachings that are supposed to be friendly and respect differences are seen as a harsh and radical religion.

Since 14 years after the reformation, there have been 2,398 cases of violence and discrimination in Indonesia which have a background of existing pluralism, 60% have a background of religious pluralism, 20% have a background of ethnic diversity, 15%

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of gender and the remaining 5% percent sexual violence (Mukarromah et al., 2021). Based on this, religious pluralism occupies the highest percentage, which is the background to the presence of conflict (Jufri, 2021).

The emergence of violence in the name of Islam is due to a misunderstanding in understanding Islam and a shallow understanding of the verses of the Qur'an. In other words, these verses are only understood textually and in bits and pieces. Whether we realize it or not, understanding the Qur'an textually and in bits and pieces can bring various obstacles (Abdillah, 2017). Even though textual understanding is more practical, when faced with changing social realities, it will experience limitations.

According to M. Quraish Shihab, acts of violence committed by some Muslims are caused by a misunderstanding of religion. They pay too much attention to the formal side of religion and forget its substance. Worse, some make the formal law of religion as God. What is stated in the formal religious law must be implemented and enforced following the text. The purpose of religion that Allah has set is none other than the benefit of all His creatures (Shihab, 2011).

Errors in understanding religion lead to separation and gaps between religious teachings and the reality of the behavior of its adherents. This condition is often the background for social conflicts and is contrary to the values of religion itself. Religion teaches the values of togetherness, mutual respect, and love for one another. The most important spirit of multiculturalism is living together as one society. This expert arises because of the encouragement that the world has moved towards a global village since fifty years ago.

Based on the paradigm of Islamic religious education that is developing in the community above, then religious education must be oriented towards religious education that has a multicultural perspective in facing the challenges of globalization both in terms of material and approach, and methodology so that Islam truly becomes the religion of the people, with values that can reach into any realm of life.

The Al-Qur'an is rich and full of meaning in each of its verses, according to the methods and approaches used in interpreting the verses of the Al-Qur'an. Efforts to interpret the Qur'an are how to make the Qur'an able to answer all the challenges of the times that occur both now and the future (Rohmah, 2013). Islam believes that the Qur'an is "Shalihun Likulli Zamanin". Consequently, Muslims must return to the Al-Qur'an to overcome all kinds of problems by reconstructing and reinterpreting the verses of the Al-Qur'an so that they are relevant to the current context and can respond to the challenges of the times.

One of the problems researchers raise in this study is the problem of multicultural education, bearing in mind that Indonesia is rich in diversity. However, this heterogeneity and multicultural often trigger social conflict. In examining these problems, researchers refer to the Al-Qur'an as a solution focusing on studying the interpretation of Al-Azhar to reveal the values of multicultural education in Buya Hamka's interpretation of Al-Azhar. This research aims to analyze studies related to Al-Qur'an-based multicultural education from the perspective of Al-Azhar's interpretation.

II. METHOD

The method used is a literature review approach. The data analyzed are journals and books related to multicultural education from the perspective of Al Azhar interpretation. The analytical method used is the content analysis method. The researcher chose Al-Azhar's interpretation as the focus of his study with the following considerations:

1. Al-Azhar interpretation is the work of an Indonesian figure who understands the condition of Indonesian society.
2. Buya Hamka is one of the figures in Indonesian Islamic education. Buya Hamka is active in education with his educational thoughts (Sukari, 2021).
3. Al-Azhar interpretation has the Adab Al-Ijtima'iy style, namely a style of interpretation that focuses on explaining the verses of the Qur'an with careful expression, explaining the meaning of the Qur'an in beautiful and exciting language, interpretation it tries to connect the Al-Qur'anic texts that are being studied with the existing social reality and cultural system.
4. Buya Hamka, in his interpretation, highly respects the relationship between Naqli (Revelation Knowledge) and Aqli (Human Knowledge). Hence, this interpretation is very relevant and can be used as a reference in studying problems in the current context (Saladin, 2021).

III. RESULTS AND DISCUSSION

After conducting a literature study by researchers related to the values of Al-Quran-based multicultural education according to Buya Hamka in Al Azhar's interpretation can be described as follows:

1. Equality (Al Musawah)

Islam is a religion that upholds the values of equality and anti-discrimination (Saifuddin, 2018) because Islam is a religion of peace. In the Al-Qur'an, several verses emphasize the values of equality, including in Al Hujurat, verse 13.

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يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

Translation (www.quran.com):

"People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God's eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware

According to Amrullah (2003) that Hamka in interpreting the verse has two versions:

- All humans were originally created from a man and a woman, namely Adam and Eve.
- All humans, from ancient times until now, came from a man and a woman, namely mother and father (Hamka, 2021).

In an article by Ahmad Syarif (2017), Hamka explains the origins of nations. They start with a drop of semen that does not differ in color and character. Then it develops into a color according to the earth's climatic conditions, air, soil location, and the changing seasons. So that there are various kinds of faces and people. The various languages they use are divided in the vast earth, live to find their preferences, share profits, group to live, and look for suitable land so that they produce what are called nations over time. Then the nation was divided into various smaller tribes, then the tribe was divided into families, and the families were further divided into maternal and paternal households.

The implications of Hamka mentioned above are from Al Azhar's interpretation, directing humans to unite because they come from one lineage (Hamka, 2021). There is no difference between one and the other, and there is no need to question the differences but realize that there are similarities in the ancestry.

2. Brotherhood (Ukhuwah)

The word Ukhuwah means "sameness and harmony in many ways," both brotherhood based on descent and brotherhood based on similarities in nature, which highly upholds the values of brotherhood in its interpretation, explaining the problem of brotherhood among Muslims. Al Hujurat verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

Translation (www.quran.com):

"The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy."

According to Digarizki (2021) that Hamka, in his commentary, explains that the core of brotherhood in verse above is the bond of faith in God. If humans have faith in their hearts, they cannot be enemies. Allah confirms that he forbids memorization, quick to believe news brought by others without verifying the truth.

Hamka emphasized in Al-Azhar's interpretation that among the believers must be brothers, and there is no self-interest to defend; in both, there is truth, but the truth has been split in two, so the third group must reconcile them and remind them to be people who fear God (Hamka, 2021).

3. Deliberation (Al-Musyawah)

In searching the author using the Mu'jam Al-Mufahras Li Alfaaz Al-Qur'an Al-Karim dictionary, it was found that three verses of the Qur'an contain terms whose roots refer to the word deliberation, namely; Al-Baqarah, verse 233, which contains the term tasyawur; Al-Imran, verse 159, in which there is the term syawir; and Al-Syura, verse 38, in which there is the term shura (Bakry, 2018).

In interpreting Al-Imran verse 159, Buya Hamka provides a separate theme in his interpretation, namely "Shura as the Common Foundation of Islamic Society". Al-Imran verse 159:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

Translation (www.quran.com):

"It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him."

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Hamka, in his interpretation, divides affairs into two categories, namely religious and world affairs. Religious affairs consist of worship, sharia, and fundamental laws that originate from the revelations and sunnah of the Prophet Muhammad SAW (Hamka, 2015).

Firman (2016) argues regarding this interpretation that the two world affairs must be discussed based on considerations of benefit, which one is better for society in terms of its benefits and mafsadat (disadvantage).

4. Justice (Al-'Adlu)

The concept of justice according to the Al-Qur'an can be seen in the word Al-'Adlu in its various derivations. Muhammad Fu'ad Abdul Baqiy in the book Al-Mu'jam Al-Mufahras Li Alfaz, according to him the word Al-'adilu in the Qur'an is repeated up to 28 times in 28 verses in 11 letters (Fu'ad'Abd al-Baqi, 2001).

The verse used as the main argument by Buya Hamka in the concept of justice is Al-Nisa verse 135.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ
تُعْرَضُوا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ ١٣٥

Translation (www.quran.com):

"O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate 'from justice'. If you distort the testimony or refuse to give it, then 'know that' Allah is certainly All-Aware of what you do."

In the verse above, the word "qawwamina" is expressed, that is, be you people who stand tall with justice. Hamka means that one cannot submit to anyone who wants to try to undermine the justice that is upheld. The word "al qisth" in the verse is used for the word "justice" which means the middle way, not one-sided (Hamka, 2015).

Quote of the verse "shuhada'a lillahi though ala anfusikum awil walidaini wal aqrabina in yakun ganiyyan au faqiran fallahu hall bihima". The verse instructs a person to dare to speak the truth, because truth and justice are two meanings that have one goal, humans are obliged to declare justice because they are responsible to Allah SWT, so there is no need to fear threats from fellow human beings who try to deny justice (Hamka, 2015).

According to Al-Haq & Amalih (2021), the interpretation of Al Azhar states to act fairly without discriminating against anyone, even if you are against yourself, your parents, your family and your relatives and the rich and the poor, all of whom are entitled for the same treatment. In short, Hamka himself in his interpretation stated "what is right is still right, what is wrong is still wrong, rich and poor before justice are the same" (Hamka, 2015).

5. Getting to Know Each Other (Ta'aruf)

According to Firman (2016), the word al-ta'ruf comes from the word 'arafa which means to know or know and then add alif to become ta'aruf which means to know each other. The word ta'ruf in the Al-Qur'an which means getting to know each other is only found in the Al-Quran, Al Hujurat verse 13.

Hamka's interpretation explains the beginning of human creation from one soul, namely Adam AS., who later made his wife Eve. The gathering of two humans who do not have color and characteristics is then colored according to the earth's climate, air, land location, and seasons, so they are different colors and emerging characteristics. The occurrence of various nations, tribes, skin colors, and languages is not so that they are further away but so that they get to know each other and know where their ancestors came from. So wherever humans go, they like to recite their origins because they want to find relationships with other people so that those far away become close. The conclusion is that there is no difference between one and the other, so there is no need to shake the differences, but to perceive the existence of hereditary similarities, because, in essence, what distinguishes humans in the sight of Allah is only piety (Hamka, 2021).

Based on Hamka's interpretation, this is supported by Solihati (2017), who explains that multicultural education is important in relation to human beings who are essentially the same; differences in color and character are manifestations of God's power to make everything according to His will.

6. Helping Each Other (Ta'awun)

The word ta'awun in the Qur'an is used to describe help, the word ta'awanu, ista'inu comes from the word 'ana. The word command to help each other is clearly explained in Al Maidah verse 2.

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهُدَىٰ وَلَا الْقَلْبَيدَ
وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Translation (www.quran.com):

“O believers! Do not violate Allah’s rituals [of pilgrimage], the sacred months, the sacrificial animals, the [offerings decorated with] garlands, nor those [pilgrims] on their way to the Sacred House seeking their Lord’s bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment.”

Al Faruq & Suharjianto (2019) argue regarding the verse above from Hamka's perspective that the verse above relates to the implementation of the pilgrimage. That shows that implementing the pilgrimage is hard work in large groups, so one must help and help each other. When done with mutual cooperation and mutual help, good work will be even better so that "the same weight is carried and the light is carried together". Hamka further gave an example of Indonesian citizens who want to perform the pilgrimage easier if it is done by helping a group of pilgrims by renting an airplane. However, it is so difficult if one person has to rent a plane to go to the Holy Land of Mecca.

According to Al Azhar's interpretation, the review of the meaning of the above verse extends to further developments. Many other good deeds must be done by helping each other to run smoothly, including building a mosque or prayer room, building a school building, establishing an orphanage, holding religious da'wah, and 1001 other practices can be encouraged by helping each other. On the other hand, Allah forbids helping each other in committing sins, causing enmity, hurting others, strictly speaking, anything that harms others (Hamka, 2015).

7. Tolerance (Tasamuh)

The Al-Qur'an talks a lot about tolerance. The Qur'an's values of tolerance are divided into two. First, tolerance towards fellow Muslims. This is an inevitability and obligation of a form of brotherhood that is bound by the same faith. Second, tolerance towards non-Muslims. Tolerance towards non-Muslims is also ordered because Islam teaches peace to Muslims and non-Muslims. The concept of cooperation and tolerance is only for worldly interests, not related to religious interests, such as aqidah (belief).

Hamka gave a special theme related to Islamic tolerance when discussing Al-Qur'an, Al Baqarah verse 62.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰبِغِينَ وَالصَّٰبِغِينَ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

Translation (www.quran.com):

“Indeed, the believers, Jews, Christians, and Sabians—whoever [truly] believes in Allah and the Last Day and does good will have their reward with their Lord. And there will be no fear for them, nor will they grieve.”

In this verse, Allah does not discriminate between believers, Jews, Christians, and Sabi'in. It makes no difference if it fulfills the conditions that have been set, namely faith and good deeds. The first condition is only enough if the second condition has been met, namely doing good or good deeds that benefit oneself and society.

The authors consider this verse a satire for Muslims because many claims to be Muslims. However, their behavior/actions do not reflect Islam or the good deeds implied in verse, but rather actions that undermine public order and peace. In addition, this verse is an expression that gives the four groups the same opportunity and right to repent, believe in Allah, the last day, and do good deeds.

Calm and peace in society will be created when gathered in an atmosphere of faith. On the other hand, chaos, anxiety, and fear will arise if confessions are only made in the mouth by saying, I am a believer, I am Jewish, I am Christian, I am a Sabi', but good deeds or pious deeds do not prove this. If that happens, there will be divisions and fights because religion has become a group, no longer preaching the truth. Religious adherents who previously hoped that religion could bring peace to the heart, on the contrary, only brought trouble and war because each religion did not want to do good, only giving rise to fanaticism and the desire to win alone.

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Hamka further explained that this verse conveys the impression of peace and peaceful coexistence among adherents of all religions in this world. This has been exemplified by the Prophet Muhammad SAW as a role model for Muslims, he was neighbours with Jews, and then he did well for him. He once slaughtered his cattle and ordered some of the meat immediately delivered to his neighbour's house (Firman, 2016).

8. Love each other (Ar Rahmah)

The word arrahmah (compassion) is the attribute of Allah which is most often expressed in the Qur'an in different forms, namely arrahman (compassionate) which is usually combined with the word arrahim (merciful) both of which denote the attributes of Allah. The words Rahman and Rahim are the attributes of Allah that are most frequently expressed in the Qur'an, namely 114 times (Shihab, 2011).

The two words mawaddah and ar-rahmah have the same meaning, namely compassion. However, ar-rahmah tends to love spiritual things, while mawaddah tends to love worldly things. In addition, in the context of mutual love for fellow believers it is expressed in the plural form ruhama'u. The word ruhama'u in the Qur'an which shows affection for fellow Muslims is only expressed once, which is contained in Al Fath, verse 29 (Mahmadah, 2017).

Firman (2016) and Mahmadah (2017) argue that Hamka in his interpretation reveals that what is meant by "ruhama'u bainahum" is the attitude of people who claim that there is no God but only Allah and that Muhammad is the messenger of Allah. He is united in faith, united in outlook on life, in love, as heavy, as light, as shy, as heavy as being carried, as light as on the hand, with fellow believers.

The verse above explains the attitudes and signs of a believer, namely: affection for fellow believers, toughness towards infidels who are hostile to Islam, constant strengthening of the faith that has grown in his heart by strengthening prayer, the stronger his worship, the stronger his faith, the stronger relations and affection between one another, and their increased discipline in the face of their enemies. The gentle demeanour of a believer is not easily made into a spoon, and his hardness is not easily stabbed. They are kind to others, but they do not play with their faith; they do not insult their religion. A civilized person must be good at respecting other people's beliefs even if they are not by his beliefs (Hamka, 2015).

9. Doing Good to Fellow Humans (Ihsan)

The word ihsan comes from the word hasuna-yahsunu which means good, then it is changed to ahsana-yuhsinu-ihsanan which means: do good (Irawan, 2019). The word ihsan in the Quran is repeated 12 times in different contexts. Further in the Qur'an Allah explains in more detail to whom to do good. This is explained in An-Nisa verse 36.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

Translation (www.quran.com):

"Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful,"

The verse above commands to do good to several groups, namely: Mothers and Fathers, Relatives, Orphans, Poor People, Close Neighbours and Far Neighbours, Partners, Ibnu Sabil and Servants (Sukmawati, 2021). The command to do good in a broader context, namely to all human beings, even though they have different religions and beliefs. This is explained in Al Mumtahanah verse 8.

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

Translation (www.quran.com):

"Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair."

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Hamka explained that Allah did not forbid Muslims who follow Muhammad SAW. to do good, socialize, or act fairly and honestly with other groups, both Jews, Christians, and polytheists, as long as they don't fight you, don't expel you from your hometown, and must put aside differences in beliefs in daily interactions (Hamka, 2015).

10. Mutual Respect for Heterogeneity

Islam guides humans to respect and appreciate each other without distinguishing class, type, skin colour, ethnicity and even religion (Sulistiyo, 2018). In the context of *hablum minannas*, Islam does not discriminate between humans because of differences in religion and all of them are ordered to do good and be fair to fellow human beings.

People who believe in Allah SWT with other believers are brothers. Therefore, Islam hates quarrels and disputes among Muslims. The concept of *ukhuwah Islamiyah* was given a special theme by Hamka when discussing the Qur'an, Al Fath verse 29.

Syafi'i (2014) conveys that Hamka's perspective on the verse above uses a theological approach (*tauhid*). He says Muslims are brothers and sisters with other Muslims, and he will not insult or disappoint them. Premananto (2019), in his article, conveys that when the time for prayer comes, they unite to face one Qibla (*baitullah*) wherever they are. The God they worship is the goal of life and death; physically and spiritually, a Muslim is one. There is no difference between the Allah of people of color, black Africans and white Europeans, and yellow-skinned Japanese. Even though they use hundreds of different languages to say hello, they still have one "*assalamu-laikum*" the answer is one *wa'laikum salam*"

The writers agree with the concept of unification, which Hamka always uses in interpreting verses about differences. Because the concept of unification makes humans live in harmony and peace in society, they feel one, so they must respect each other. On the other hand, divisions originate from differences. A person may have different beliefs and faith/beliefs because it is impossible to unite them but to create peace and calm in social life, it is necessary to unite human values regardless of class, ethnicity, and religion, all of which are united by one value that is upheld, such as mutual respect and appreciation, doing justice, doing good and others (Hamka, 2015).

In Al Hujurat verse 12, several prohibitions must be avoided by believers, namely: (1) Prohibition of making fun of, (2) Prohibition of self-deprecation, (3) Prohibition of calling nasty names, (4) Avoiding prejudice wrong, (5) Prohibition of finding fault with others, and (6) Prohibition of slandering one another (Lismijar, 2016).

11. Conflict Resolution and Reconciliation

Disputes and divisions in society occur because of differences that are not combined with shared values which are the goals and desires of every human being. Everyone wants peace regardless of ethnicity, class, and even religion. Even though everyone likes peace, conflicts, and chaos occur in several places. As far as the author's observation, this is due to the attitude of egoism, fanaticism, and the collapse of the values of equality in association with fellow human beings, especially those who are different.

In responding to this dispute between fellow Muslims, the Al-Qur'an provides guidance that there must be a third party to resolve the dispute. This is explained in the Qur'an in Al Hujurat verse 9.

Hamka explained that this verse is an order from Allah to believers with a sense of responsibility. If they find two groups of believers fighting, then there must be a third party of believers to reconcile the two. If one of the parties does not want to make peace, then look at the reasons. Suppose one of the parties still does not want to make peace. In that case, he is referred to in this verse as the "persecutor", then the third group that reconciles must also forcefully submit to the truth and then be examined carefully, seek a peaceful way, and decide fairly.

History records that during the time of the Prophet, there was a dispute between the Auz and Khazraj tribes which the Prophet reconciled fairly, the wounds were treated, those who fought were reconciled, the husband and wife were brought together, the families of both sides were advised, and all accepted the Prophet's advice happily (Sholikhah, 2015). In response, as Muslims, we must be wise to be fair, not accuse people of disbelief as the Shiites did, and not view the two caliphs as heretical, namely Abu Bakr and Umar bin Khattab, like the Khawarij. Those who are in conflict are the particular companions of the Prophet. So that you have a good attitude towards them because disputes can occur due to misunderstandings or third parties playing against each other.

The Mutaqaddimin/previous Ulama, when asked about disputes between the companions of the Prophet Muhammad, they did not want to interfere in this matter at all like Umar bin Abd Aziz when asked, he replied, "My hands have been cleaned by Allah, so that they are not exposed to splashes of blood spilled when That. So please don't ask me again what I think of this matter lest my tongue be stained with blood after a long time has passed." Hasan Basri answered, "The big war which the great companions of the Prophet attended, while I myself was not present, they knew more about what the problem was because they were closer and experienced the event, while I came later and did not know, in this case, they agreed with those whom we follow and in matters of differing opinion, we are silent." (Hamka, 2015).

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Hamka further explained that they were brothers between the two groups of believers who were in conflict. Both have the truth, but the truth has been split in two, one half here and one half there, so let the third group of believers reconcile between the two. Then in order for the peace process to be successful, they are warned at the end of the verse, "fear Allah/fear Allah," which means that there are no other elements just for the hope of Allah's approval, love that blossoms between one another based on faith in Allah SWT.

Conflict in many ways must be avoided, and education must serve as a means of conflict resolution. Meanwhile, conflict resolution is only enough with reconciliation, namely peace efforts through forgiveness or forgiveness. Granting clemency or pardon in reconciliation is appropriate in a communal conflict situation. In Islamic teachings, all humans must prioritize peace, love, and security for all creatures. The Al-Qur'an explicitly recommends forgiveness, guiding towards a peace agreement through deliberation, and sitting at the same table with the principle of compassion.

V. CONCLUSIONS

Following the Buya Hamka in Al Azhar's interpretation of the concept of the value of multicultural education places more emphasis on unity and equality in interpreting verses about multiculturalism. Differences are the starting point for conflict in people's lives. Buya Hamka's concept of unification and equality can be seen from two aspects: (1) The unity and equality of the origins of human events, namely, coming from one father and one mother. (2) The unity and equality of aqidah (belief) that makes humans brothers and sisters.

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