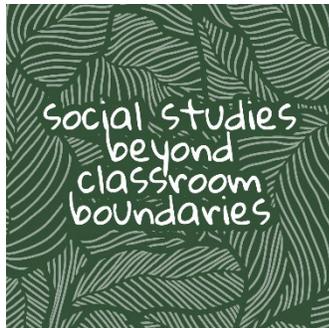


Integrating the Concept of Unity in Diversity and Quranic Values in Multicultural Education to Foster Tolerance-Based Character in Indonesia



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ABSTRAK

Negara Republik Indonesia merupakan negara majemuk yang memiliki keanekaragaman suku, budaya, dan agama pada setiap wilayahnya yang terdiri dari pulau-pulau, sehingga disebut juga negara kepulauan. Keanekaragaman yang dimiliki inilah menjadi motivasi para pendiri bangsa untuk merumuskan suatu semboyan untuk menjaga stabilitas negara yaitu Bhinneka Tunggal Ika yang bermakna berbeda-beda tetapi tetap satu jua. Konsep semboyan Bhinneka Tunggal Ika sama dengan makna yang terkandung dalam Q.S Al-Hujurat ayat 13 yang berbunyi, "Kami telah menciptakan kamu dari seorang laki-laki dan seorang perempuan, kemudian Kami jadikan kamu berbangsa-bangsa dan bersuku-suku agar kamu saling mengenal", menjelaskan bahwa Allah SWT menciptakan setiap manusia berbeda-beda agar mereka saling menghargai dan menghormati serta hidup berdampingan tanpa adanya perseteruan. Penelitian ini bertujuan untuk menganalisis relevansi konsep Bhinneka Tunggal Ika dan Tafsir Q.S Al-Hujurat ayat 13 dalam pendidikan multikultural melalui pendekatan kualitatif deskriptif. Melalui pendekatan kepustakaan yang mengumpulkan literatur-literatur yang memiliki hubungan dengan kajian yang dibahas. Hasil penelitian ini menunjukkan dalam dunia pendidikan juga memunculkan gerakan pembaruan sistem pendidikan yang menekankan pendidikan karakter yang dapat menghargai perbedaan yang ada dalam diri setiap manusia baik itu suku, agama dan budaya dengan menerapkan makna Bhinneka Tunggal Ika dan tafsir Q.S Al-Hujurat ayat 13 dalam sistem pendidikan di Indonesia agar peserta didik memiliki karakter sesuai dengan nilai-nilai toleransi, kemanusiaan, kekeluargaan, dan keadilan dalam kehidupan bermasyarakat dan bernegara tanpa memandang asal-usulnya.

KATA KUNCI: Bhinneka Tunggal Ika; Nilai-Nilai Al-Qur'an; Pendidikan Multikultural; Toleransi; Pengembangan Karakter; Indonesia.

ABSTRACT

The Republic of Indonesia is a diverse and pluralistic nation characterized by a multitude of ethnicities, races, and religions across its various regions comprising islands, thus earning its designation as an archipelagic state. This diversity served as the impetus for the nation's founding fathers to formulate a motto aimed at maintaining national stability, namely "Bhinneka Tunggal Ika," which conveys the notion of unity in diversity. The conceptual essence of the motto Bhinneka Tunggal Ika aligns with the sentiment expressed in Surah Al-Hujurat, verse 13 of the Qur'an, which states, "We created you from a male and a female and made you into nations and tribes, that you may know one another," elucidating that Allah SWT created each individual uniquely to foster mutual respect, understanding, and coexistence without conflict. This research aims to analyze the relevance of the concept of Bhinneka Tunggal Ika and the interpretation of Surah Al-Hujurat, verse 13, within the context of multicultural education, employing a qualitative descriptive approach. Utilizing a literature review methodology, this study gathers works related to the discussed subject matter. The findings of this research reveal that the realm of education has given rise to a movement for the reform of the educational system, emphasizing character education that appreciates the inherent differences among individuals, encompassing ethnicity, religion, and race. This is achieved by incorporating the meanings of Bhinneka Tunggal Ika and the interpretation of Surah Al-Hujurat, verse 13, into the Indonesian educational system. The objective is to instill in students the values of tolerance, humanity, familial bonds, and justice, fostering a societal and national life that transcends individual origins.

KEYWORDS: Bhinneka Tunggal Ika; Quranic Values; Multicultural Education; Tolerance; Character Development; Indonesia.

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A. Introduction

The Unitary State of the Republic of Indonesia is a pluralistic nation characterized by a rich diversity of ethnicities, races, languages, religions, and cultures. The cultural tapestry and regional variations in each territory constitute a key aspect of Indonesia's diversity. This diversity manifests itself through the myriad traditional houses, customary ceremonies, traditional dances, indigenous attire, and distinct regional cuisines. The cultural diversity, thus, stands as both the wealth and beauty unique to the Indonesian nation. Nevertheless, the abundance of cultural diversity also renders Indonesia susceptible to conflicts and divisions.

The presence of diverse cultures necessitates vigilant preservation and respect within a multicultural society to prevent fragmentation. Unity and cohesion stand as essential endeavors to mitigate the risk of such divisions. The motto "Bhineka Tunggal Ika," translating to "unity in diversity," serves as the foundation for preserving this diversity, emphasizing that despite being different, the nation remains fundamentally united. This principle serves as a guiding principle to safeguard and celebrate the intricate tapestry of cultural distinctions within the Indonesian society, fostering a harmonious coexistence and mitigating the potential for discord.¹

Multicultural education constitutes a vital facet of the educational discourse and remains a contentious topic within the global educational landscape. Its pertinence is particularly pronounced when applied to the existing educational framework in Indonesia, a nation characterized by a diverse societal composition where individuals often find it challenging to embrace or, in some instances, reject the prevailing diversity. Indonesia, as a country, is recognized for its rich array of ethnicities, races, languages, religions, social classes, and cultures. Presently, the archipelago consists of approximately 13,000 islands, with a population exceeding 250 million individuals, encompassing 300 ethnic groups speaking nearly 200 distinct languages. The populace practices a myriad of religions and beliefs, including but not limited to Islam, Protestantism, Buddhism, Hinduism, Catholicism, Confucianism, and various indigenous faiths. The intricate demographic fabric of Indonesia underscores the complexity of societal diversity, necessitating a nuanced and inclusive approach within the educational paradigm. The challenge is exacerbated by the reluctance or resistance exhibited by some individuals in embracing this diversity. Consequently, the integration of multicultural education into the Indonesian educational system becomes imperative, serving as a mechanism to foster understanding, tolerance, and appreciation for the multifaceted dimensions of the nation's populace. This educational approach seeks to equip students with the cognitive tools and socio-cultural awareness required to navigate and contribute positively to a heterogeneous society, thereby mitigating the potential for societal discord and fostering a cohesive and harmonious national identity.²

Numerous instances serve as tangible evidence of the limited presence of multicultural education in Indonesia, as evidenced by numerous incidents stemming from ethnic, racial, religious, social class, and cultural differences. Illustrative examples include the mass slaughter of the Indonesian Communist Party (PKI) in 1965, the ethnic Chinese massacre in Jakarta in 1998, the conflicts between Muslims and Christians from 1999 to 2003, as well as tensions between the Dayak and Madurese ethnic groups, among others. Amidst the myriad incidents scattered across Indonesia, it can be deduced that

¹ Fitri Lintang Fitri Lintang and Fatma Ulfatun Najicha, "NILAI-NILAI SILA PERSATUAN INDONESIA DALAM KEBERAGAMAN KEBUDAYAAN INDONESIA," *Jurnal Global Citizen : Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 11, no. 1 (July 1, 2022): 79–85, accessed November 20, 2023, <https://ejurnal.unisri.ac.id/index.php/glbctz/article/view/7469>.

² M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding Untuk Demokrasi Dan Keadilan* (Yogyakarta: Pilar Media, 2007).

obstacles exist in the implementation of educational functions. However, these functions are expected to cultivate skills and instill noble character traits.

Education assumes a pivotal role and necessitates effective solutions to address social conflicts within society. Humans are inherently interdependent beings, limited, vulnerable, and mutually reliant, often justifying actions that, upon reflection, prove to be erroneous. One solution lies in revisiting the essence and meaning of "Bhineka Tunggal Ika," which holds profound significance in navigating the contours of this diverse and pluralistic society. Despite differences, we remain unified as Indonesians. The concept of "Bhineka Tunggal Ika" also aligns with the perspective of the Quran, specifically Al-Hujurat, verses 10 and 13, emphasizing the essential brotherhood of humanity, akin to one body despite differences in ethnicity, culture, and lineage. Islam, in its teachings, mandates living with love, peace, and harmony in the diversity of life.

B. Literature Review

The focal point of this scholarly work is to examine the relevance of the concept encapsulated in the motto "Bhinneka Tunggal Ika" and the interpretation of Surah Al-Hujurat, verse 13, within the context of multicultural education. The employed methodology is library research, entailing the gathering of pertinent data from books and prior research aligned with the specified topic.

Existing literature encompasses a multitude of works addressing the motto "Bhinneka Tunggal Ika" and the interpretation of Surah Al-Hujurat, verse 13, as the foundation for the unity and cohesion of the Indonesian nation, particularly within the realm of education. Notable examples include Gina Lestari's work titled "Bhinnekha Tunggal Ika: Khasanah Multikultural Indonesia Di Tengah Kehidupan Sara" in 2015, Hayati Nufus et al.'s study on "Nilai Pendidikan Multicultural (Kajian Tafsir Al-Qur'an Surah Al-Hujurat Ayat 9-13)" in 2018, and Muhammad Fathur Rahman et al.'s research on "Bhinneka Tunggal Ika Sebagai Benteng Terhadap Risiko Keberagaman Bangsa Indonesia."

However, a recent phenomenon has emerged wherein some segments of society assert the separation of Islam from the national ideology, indicative of the growing influence of secularism, especially within the realm of education. This contemporary development poses a potential challenge to the harmonious integration of multicultural principles, emphasizing the need for further exploration and analysis in the context of Indonesia's educational landscape.³ Hence, a reconsideration is necessary concerning the national motto and Surah Al-Hujurat, verse 13, which serve as the foundation for upholding the values of tolerance, humanity, familial bonds, and justice in life, particularly within the educational milieu. The current educational landscape is actively striving towards multicultural education as a means of shaping students' characters in alignment with the values of tolerance, humanity, familial bonds, and justice.

This research employs a literature review methodology, grounded in the philosophical underpinnings of multiculturalism, particularly drawing from the ideas of John Rawls. The Theory of Justice by John Rawls provides a theoretical framework for gathering relevant literature, offering solutions to conflicts arising from ethnic, religious, and racial differences. Rawls' philosophy advocates for the necessity of justice and equality in societal life as a means to address and reconcile such diversities.

This study seeks to delve into the conceptual and practical dimensions of these foundational principles within the context of Indonesia's educational system. By utilizing Rawlsian multiculturalism as a lens, the research aims to contribute to the ongoing discourse on the cultivation of a just and equitable educational environment, fostering students who embody the values of tolerance, humanity,

³ Fiqh Vredian, "Masalah Sekularisme Dan Dampaknya Dalam Hubungan Mayoritas-Minoritas," 2018, <https://crcs.ugm.ac.id/masalah-sekularisme-dan-dampaknya-dalam-hubungan-mayoritas-minoritas/>.

familial bonds, and justice in their lives.⁴ This is in line with the meaning of the motto Bhinneka Tunggal Ika and the interpretation of Q.S al-Hujurat verse 13, it is necessary to discuss its relevance for multicultural educators.

C. Study QS Al Hujurat verse 13

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

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

Surah Al-Hujurat constitutes a segment of the Madaniyyah surahs, with its revelation occurring subsequent to the migration of Prophet Muhammad (peace be upon him). The nomenclature "Al-Hujurat" is derived from the vocabulary found in one of its verses, specifically in the fourth verse. In the entire Quranic corpus, the term "Al-Hujurat" appears only once, making it the sole mention in the Quran, and this surah, Al-Hujurat, is the exclusive bearer of this name in the Quran. Regarding its chronological revelation, Surah Al-Hujurat holds the position of being the 108th surah, revealed after Al-Mujadilah and before At-Tahrim. Numerous historical accounts place the revelation of Surah Al-Hujurat in the 9th century of the Hijrah, further solidifying its Madaniyyah classification. The unique status of this surah, both in terms of nomenclature and its place in the chronological sequence of revelations, lends itself to a distinctive significance within the broader Quranic context.⁵

The revelation of this verse serves as one of its primary objectives, establishing a direct correlation between the verse and prevailing social issues, which, in turn, prompted the descent of this surah. It delineates the principles governing our conduct towards Allah SWT, the Prophet Muhammad (peace be upon him), and fellow Muslims, whether they are obedient or disobedient, as well as our broader interactions with humanity. The verse unequivocally affirms the fundamental equality of all human beings, emphasizing that, at the point of creation, individuals share a common humanity. Therefore, any sense of superiority or pride, especially within nations, ethnicities, regions, languages, races, social classes, religions, and cultures, contradicts the essence of this verse. The Prophet Muhammad (peace be upon him) has explicitly identified such an attitude as arrogance. Furthermore, it is emphasized that, in the eyes of Allah, there is no distinction in human status based on gender, as both men and women share a common origin. This verse not only provides a moral and ethical framework for interpersonal relationships but also underscores the universality of human dignity, transcending artificial divisions created by societal constructs. It serves as a foundational tenet that rejects any form of discrimination, promoting an egalitarian ethos within the diverse tapestry of human existence.

In verse 10 of Surah Al Hujurat, Allah also warns that Muslims are brothers.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: "Believers are actually brothers. Therefore, reconcile (improve relations) between your two brothers and fear Allah, so that you may receive mercy." (QS Al Hujurat verse 10)

The content of this verse conveys a profound message regarding the paramount importance of a peaceful and harmonious life among the Muslim community. Allah SWT depicts believers as brethren, symbolizing the kinship within a common lineage. In the context of social dynamics and community relations, this verse imparts the significance of preserving peace and unity among fellow Muslims. The fraternity depicted herein fosters positive relationships, necessitating a conscious effort to uphold them. This verse serves as a foundational principle for fostering amicable interactions within the Muslim ummah, highlighting the interconnectedness and shared responsibilities among believers. It

⁴ Rina Rehayati, "Filsafat Multikulturalisme John Rawls," *JURNAL USHULUDDIN* 28, no. 2 (2012): 208–222.

⁵ M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002).

underscores the imperative of maintaining cordial relations and unity, recognizing the intrinsic familial bond that transcends individual differences. As a result, the verse underscores the obligation to actively cultivate and sustain peaceful coexistence within the Muslim community. This principle, derived from the Quranic injunction, holds relevance in shaping a cohesive and supportive social fabric among believers.⁶ Fraternity, or *ukhuwah*, in Islam is generally categorized into three types: *Ukhuwah Islamiyah*, which is brotherhood based on shared beliefs, faith, and piety in the Islamic religion; *Ukhuwah Wathaniyah*, which is brotherhood based on common ancestry or lineage within the same country; and *Ukhuwah Basyariyah* or *Insaniyah*, which is brotherhood founded on humanity, emphasizing the universal brotherhood of all humans. The following provides elucidations on the concepts of brotherhood and *ukhuwah* in Islam:

Ukhuwah Islamiyah:

The bond of brotherhood is formed through shared beliefs or faith in Islam. This signifies that the bond of brotherhood is constructed and consolidated through the Islamic religion. It involves mutual advice for goodness and discouragement from evil. Due to sharing the same faith, there is an internal call to consider fellow believers as brothers. Prophet Muhammad SAW stated, "You are my companions, and our brothers are those who come after me (after my death)." This form of brotherhood in Islam emphasizes the spiritual and ethical dimensions, fostering a sense of mutual responsibility and care among believers. The shared faith becomes the foundation for a collective identity, reinforcing the concept of the Muslim *ummah* as a cohesive and supportive community. The guidance provided by Prophet Muhammad SAW underscores the profound connection among believers, transcending temporal and worldly distinctions.⁷

Ukhuwah Wathaniyah:

This form of brotherhood is rooted in national heritage and citizenship. It is a fraternity bound by a nationalist spirit that transcends distinctions of religion, ethnicity, customs, culture, skin color, and other aspects. This brotherhood is essential as we are all integral parts of a unified nation, namely Indonesia. Prophet Muhammad (peace be upon him) stated, "Love for the homeland is part of faith." This type of brotherhood emphasizes a sense of national identity and civic responsibility, fostering unity among citizens irrespective of their diverse backgrounds. The guidance from Prophet Muhammad (peace be upon him) underscores the importance of love and loyalty to one's country, reinforcing the idea that the sense of belonging and solidarity transcends individual differences.

Ukhuwah Basyariyah:

This brotherhood applies to all humanity globally, universally, without distinctions based on race, religion, ethnicity, and other specific aspects. It is a brotherhood formed by the spirit of social humanity, signifying that as humans, we should be capable of treating and viewing others with compassion and mercy, always focusing on their virtues rather than their shortcomings.

The purpose of Surah Al-Hujurat, verse 13, is to teach humans to know one another. The stronger the acquaintance among individuals, the greater the opportunity for mutual benefits, fostering a sense of unity and solidarity among them. This acquaintance is essential for learning from and gaining experiences from others, with the goal of enhancing an individual's piety toward Allah SWT. The impact of this is reflected in world peace, prosperity, and spiritual happiness. This verse reconstructs almost every dimension of human existence, starting from our creation and then highlighting the union of male and female counterparts, which subsequently unite in smaller entities, interpreted as nations and

⁶ 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* 3, no. 2 (December 14, 2018): 142, accessed July 7, 2023, <http://jurnal.iainambon.ac.id/index.php/ALT/article/view/680>.

⁷ Abdul Aziz Ajhari and Dkk, *Jalan Menggapai Ridho Ilahi* (Bandung: UIN Sunan Gunung Djati, 2019).

tribes, respectively. The purpose of this acquaintance is to facilitate understanding and enable mutual recognition.

D. Asbabun Nuzul Al Hujurat verse 13

The term "Asbabun Nuzul" comprises two words, namely "Asbab" and "Nuzul." The word "Asbab" is the plural form of "Sabab," and "Al Nuzul" is the masdar (verbal noun) derived from the root "Nazala." Interpreting the term "Asbabun Nuzul" literally, "sabab" means cause or background, while "al nuzul" means descent or revelation. Therefore, it can be inferred that the term "Asbab Al Nuzul" literally means the reasons or background for the revelation of a particular verse. In the context of the Quran, "Asbab Al Nuzul" signifies the various reasons or backgrounds that led to the revelation of specific Quranic verses. This term is crucial for understanding the circumstances and contexts in which certain verses were revealed, providing insights into the events or situations that prompted the descent of these verses. By delving into the "Asbab Al Nuzul," scholars seek to unravel the historical, social, or contextual factors that influenced the revelation of Quranic verses. This analytical approach contributes to a comprehensive understanding of the Quranic text, allowing for a nuanced interpretation that considers the specific circumstances in which each revelation occurred.⁸

The revelation of this verse is contextualized by a hadith transmitted by Ibn Abi Hatim from Abi Malakah, narrating, "After the conquest of Mecca, Bilal ascended the Ka'bah and proclaimed the call to prayer." This historical incident forms the backdrop for the revelation, signifying a pivotal moment in the Islamic narrative following the conquest of Mecca. The prominent Companion Bilal, after the triumph, ascended the Ka'bah, a symbolic act of spiritual significance, and proceeded to recite the adhan (call to prayer). This act, laden with symbolism and historical resonance, prompted reactions and discussions among the contemporaneous community. The placement of the historical event at the center of the discussion serves as an illustrative introduction, paving the way for the subsequent elucidation of the verse's revelation. It offers a tangible link between the concrete actions of the Companions and the divine response encapsulated in the revealed verse. By examining the circumstances and reactions surrounding Bilal's call to prayer from the Ka'bah, a nuanced understanding of the verse's significance within the broader historical and social context can be developed.⁹

Observing this event, some individuals made remarks such as, "How can this black slave be the one proclaiming the call to prayer atop the Ka'bah?" Others, in a mocking tone, questioned, "Would Allah be displeased if it were not him who called the adhan? Consequently, Allah revealed this verse." In response to the spectacle of Bilal, a revered Companion, ascending the Ka'bah and leading the call to prayer, diverse reactions emerged within the community. A segment of observers expressed incredulity, highlighting racial prejudices, while others, adopting a sarcastic tone, suggested a potential divine displeasure if Bilal were not the one calling the adhan. These varied responses showcase the societal attitudes and biases prevalent at that historical juncture. This sequence of events, encapsulated in the reactions to Bilal's actions, lays the foundation for the subsequent revelation of the Quranic verse. The diverse perspectives expressed within the community set the stage for a nuanced exploration of the verse's underlying message, underscoring the need for dispelling racial biases and emphasizing the equality of all believers. The verse, revealed in response to these reactions, addresses and corrects the misconceptions prevalent among the community members, thereby contributing to the broader discourse on social justice within the Islamic framework.¹⁰

⁸ Kadar M. Yusuf, *Studi Al-Qur'an* (Jakarta: Bumiaksara, 2009).

⁹ Abu Hasan Ali Bin Ahmad Al-wahidi Al-naisabury, *Asbabun Nuzul* (Beirut: Dar Al-fikr, 468H).

¹⁰ Jalaludin Abdurrahman bin Abi bakar As-Suyuthi, *Ad-Durrul Mantsur Fittafsiril Ma'tsur* (Beirut: Darl Al-kutb Ilmiah, 911H).

Ibnu Asakir, in his work *Al Mubhama*, asserts, "I came across a handwritten note from Ibn Basykual, citing Abu Bakar bin Dawud's narration in his commentary." The historical context leading to the revelation of this verse pertains to the companion Abu Hindun. On a particular occasion, Prophet Muhammad SAW commanded the Bani Bayadhah tribe to arrange the marriage of Abu Hindun to a woman from their tribe. This passage introduces the source of the narration and contextualizes the verse's revelation within a specific historical event involving the Companion Abu Hindun. The citation from Ibnu Asakir adds a layer of authenticity to the historical account, as it references a direct source that details the narration. By linking the source and the historical event, the narrative gains credibility and sets the stage for a comprehensive understanding of the circumstances surrounding the revelation of the verse. This approach aligns with academic conventions, providing a clear citation of the primary source and establishing a coherent connection between the narration, the historical context, and the subsequent revelation of the Quranic verse.¹¹

However, they remarked, "O Messenger of Allah, how can we consent to marrying our daughters to a mere slave?" In response to this narration, verse 13 was revealed. This passage delineates the objection raised by members of the Bani Bayadhah tribe when instructed by Prophet Muhammad SAW to arrange the marriage of Abu Hindun, a companion, to a woman from their tribe. The objection, expressing reluctance to marry their daughters to someone considered a mere slave, forms the basis for the subsequent revelation of verse 13. The adjustment aims to enhance clarity, coherence, and formality, aligning with academic writing standards. The revised text maintains a logical progression by presenting the objection and then establishing a cause-and-effect relationship with the revelation of the specific Quranic verse.¹²

E. Tafsir Al Hujurat verse 13

Prior to this verse, Allah provides an explanation regarding the conduct in interacting and mingling with fellow Muslims. Subsequently, this verse transitions to elucidate how one should conduct themselves and adhere to fundamental principles in human relationships. This modification aims to refine the expression for academic clarity and coherence, aligning with formal writing standards. The revised text maintains a logical sequence by introducing the context of interpersonal conduct with fellow Muslims before addressing broader principles of human interaction.¹³ In this verse, Allah begins with the words "Ya Ayyuhan Naass / O People" not with "Ya Ayyuhal dzina Amanuu / O you who believe".

In the second sentence, Allah declares, "Indeed, We have created you from a male and a female." Here, the male and female referred to are Prophet Adam and Siti Hawa. Consequently, it is disconcerting that mockery and ridicule persist among us, despite the explicit indication in the aforementioned verse that we are siblings in lineage connected to Prophet Adam and Siti Hawa. It is distressing to witness mutual derision, mockery, or the use of inappropriate epithets among siblings.

In the third sentence, Allah states, "And We made you into races and tribes so that you may know one another." Subsequently, Allah made us into various races and nations, implying that despite our differences in ethnicity, race, and nationality, the purpose is mutual recognition rather than mutual denial. Engaging in mocking, ridiculing, and gossiping leads to division. Indeed, we are born from the same mother. Therefore, refrain from blaming each other, avoiding discord, and fostering enmity. Strengthening mutual recognition opens opportunities to benefit from one another, cultivating a spirit of unity and harmony. The purpose of this introduction is to collectively extract wisdom and

¹¹ JalaluddinAs-suyuthi, *Sebab Turunnya Ayat Al-Qur'an, Terjemah Tim Abdul Hayyie*, terjemahTim Abdul Hayyie. (Jakarta: Gema Insani, 2009).

¹² Ibid.

¹³ *Tafsir Al-Misbah*.

experiences from others, enhancing our piety before Allah. The impact of this is reflected in peaceful coexistence and prosperity.

In the subsequent sentence, Allah affirms, "Indeed, the most noble among you in the sight of Allah SWT is the most righteous." Hence, let us not boast about our status, social position, or our ethnicity, race, and religion. Whoever aspires to a high rank before Allah should cultivate piety. The Quran unequivocally informs us that human dignity is not measured by a particular class, race, or tribe, nor by a specific nationality. Allah does not assess individuals based on their lineage or origin, nor does He consider physical appearance or wealth. Instead, Allah evaluates based on the inherent piety within a person's soul and the goodness they enact.¹⁴

This verse closes with the words of Allah which say "Indeed, Allah is All-Knowing and All-Compliant". This means that Allah knows all hidden things even though these things are in the layers of the earth. In our actions we must be careful because wherever we are we are definitely being watched by Allah SWT.

F. The concept of the motto *Bhinneka Tunggal Ika*

As a multicultural nation, Indonesia needs to uphold national unity and integrity amid its diversity. The diversity in Indonesian society is evident through the multitude of ethnicities, races, and religions, which stands as a primary factor contributing to societal divisions. The responsibility of safeguarding national unity and integrity against division becomes a duty, particularly for the government. Excessive regionalism and ethnicity-based sentiments (fanaticism) emerge as the main triggers for division, as individuals may assert that their beliefs are the only correct ones.

The diversity of Indonesia is often associated with the motto "Bhinneka Tunggal Ika," which translates to "Unity in Diversity." The concept of "Bhinneka" acknowledges the existence of diversity or differences in every individual, while the concept of "Tunggal Ika" interprets the values of unity and oneness. Diversity is characterized by distinctions within each individual, whereas unity is characterized by commonalities among individuals.

If these two concepts are not understood and implemented in balanced proportions, conflicts between individuals may arise solely based on the differences within themselves. Furthermore, emphasizing the diversity that involves elements of difference may lead to unavoidable conflicts. Conversely, if the unity aspect, which emphasizes similarities, is highlighted, such an action could be considered a violation of the nature of differences. Differences are inherent and, at the same time, a divine blessing from the Almighty.¹⁵

Hence, the existence of these two concepts indicates that the motto "Bhinneka Tunggal Ika" encompasses more than one issue, namely the challenge between diversity and unity, the interplay between the many and the one. This closely aligns with the discussions found in multiculturalism. The *phbudayae* "Bhinneka Tunggal Ika" is derived from the *Sutasoma* manuscript by Mpu Tantular during the Majapahit kingdom around the 14th century. This motto is recorded in the 139th stanza of the fifth canto. In Latin script, the complete verse of *Bhinneka Tunggal Ika* reads: "Rwaneka dhatu winuwus Buddha Wiswa, Bhinnêki rakwa ring apan kena parwanosen, Mangka ng Jinatwa kalawan Siwatatwa tunggal, Bhinnêka tunggal ika tan hana dharma mangrwa."

¹⁴ Inan Tihul, "Azabun Nuzul Al Hujurat Ayat 13 (Sebuah Metodologis Pendekatan Pendidikan Multikultural)," *Jurnal Media dan Komunikasi Ilmiah* 3, no. 2 (2021).

¹⁵ I Nyoman Pursika, "Kajian Analitik Terhadap Semboyan "Bhinneka Tunggal Ika"," *Jurnal Pendidikan dan Pengajaran* 42, no. 1 (2009): 15–20.

Translated, it conveys: "Supposedly, the teachings of Buddha and Hinduism differ, but when can God be divided, for the truth of Jina and Shiva is singular, different yet one, there is none (dharma - the path of devotion/goodness) with dual goals."¹⁶

In Wikipedia, the term "Bhinneka Tunggal Ika" is intended to instill loyalty among the Indonesian people toward the Unitary State of the Republic of Indonesia (NKRI), considering the diverse nature of the Indonesian population. This rationale positions it as the national motto of Indonesia. In its translation, Bhinneka Tunggal Ika is associated with religious tolerance. However, when used as a motto for unity in facing existing differences, it extends beyond religious issues to encompass broader concerns such as ethnicity, religion, race, and intergroup relations (known as SARA in Indonesian). According to Government Regulation No. 66 of 1951 regarding the National Emblem, this motto is inscribed beneath the image of Garuda Pancasila, the national emblem of Indonesia. Therefore, it can be interpreted that the motto "Bhinneka Tunggal Ika" is one of the essential elements in Indonesia's national emblem.

The diverse life of the Indonesian population makes Bhinneka Tunggal Ika a guiding principle in interacting with the factual pluralism and cultural diversity of Indonesia since before independence, stemming from the unity of cultural communities. The composition of the population includes various religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and even Animism. Additionally, there is diversity in terms of race and culture, encompassing indigenous people along with Arabs, Chinese, Indians, Japanese, and even Europeans. This Indonesian diversity is a consequence of the long-standing presence of multiple ethnic groups, communities, or nations. Therefore, there is a need for awareness of the challenges of diversity and the aspiration to build a united and sovereign nation. This awareness is embodied in Bhinneka Tunggal Ika, with "Bhinneka" representing social reality and "Tunggal Ika" reflecting the national aspiration. The aspiration for a free and sovereign nation forms a bond that embraces diversity.¹⁷

G. Revival of the concept of the motto Bhinneka Tunggal Ika and Tafsir Q.S Al Hujurat Verse 13 in Multicultural Education

Indonesia, as an archipelagic nation with cultural, racial, ethnic, religious, and social diversity across its regions, possesses an invaluable richness unique to the Indonesian people. According to Selo Soemardjan (Alfian, 1991: 173), during the formation of the Republic of Indonesia based on Pancasila, it became evident that the nation's founders were cognizant of the cultural diversity ingrained in our land, manifesting in each ethnic group and religion.

The reality of Indonesia's cultural diversity is a significant aspect that cannot be overlooked; rather, it must be acknowledged rationally. Therefore, in a multicultural society, every individual and social group aspires to be recognized (politics of recognition), demanding a specific form of social acknowledgment. Indonesia, as a nation, values and recognizes its cultural diversity as a precious asset. Selo Soemardjan's perspective emphasizes that during the establishment of the Republic of Indonesia, founded on Pancasila, the nation's founders were keenly aware of the diverse cultural fabric embedded within each ethnic group and religion across the country. This cultural diversity is considered an invaluable richness that distinguishes the Indonesian people. The acknowledgment of Indonesia's cultural diversity is not a matter that can be ignored; rather, it should be rationally accepted as a fundamental reality. In a multicultural society, the desire for recognition, known as the

¹⁶ Sekretariat Jendral MPR RI, *Panduan Pemasyarakatan ; Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Dan Ketetapan Majelis Permusyawaratan Rakyat Republik Indonesia*, (Jakarta: Sekretariat Jendral MPR RI, 2012).

¹⁷ Pusat Pengkajian MPR RI, *Bhinneka Tunggal Ika Dan Integrasi Nasional* (Jakarta: Pusat Pengkajian MPR RI, 2014).

"politics of recognition," is prevalent among individuals and social groups, reflecting a demand for specific forms of social acknowledgment and respect.

This perspective underscores the importance of understanding and appreciating the various cultural, ethnic, and religious elements that contribute to the mosaic of Indonesian society. As Indonesia navigates its path as a diverse and multicultural nation, the recognition and appreciation of this diversity become crucial for fostering social harmony, inclusivity, and a sense of belonging among its people.¹⁸ So there is a need for multicultural education as a form of social reconstruction in the field of education as a solution to instill the values of tolerance, oneness and unity in learning activities in a country with a very plural and multicultural nuance like Indonesia, in order to maintain balance. This was emphasized by James A. Banks in his book *Multicultural Education* (1993:2) who defined Multicultural Education as:

An idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, and cultural groups will have an equal chance to achieve academically in school

Aligned with the objective of a multicultural education system, the concept of the motto "Bhinneka Tunggal Ika," formulated by the founding figures of Indonesia, can serve as a foundation for implementing the learning process. Furthermore, this motto pioneers the educational reform movement with the primary goal of transforming and improving the structure of educational institutions. The overarching aim is to ensure that students, irrespective of gender, students with special needs, and students from diverse racial, ethnic, and cultural backgrounds, have equal opportunities to achieve academic success in schools.

The motto "Bhinneka Tunggal Ika," translating to "Unity in Diversity," encapsulates the essence of Indonesia's multicultural identity. By integrating this motto into the educational framework, the nation aspires to create an inclusive and equitable learning environment that accommodates the diverse needs and backgrounds of all students. This approach aligns with the principles of multicultural education, which seeks to foster understanding, appreciation, and acceptance of differences while promoting equal educational opportunities for everyone. In the context of educational reform, the application of the "Bhinneka Tunggal Ika" concept implies a comprehensive restructuring of educational institutions to eliminate barriers that may hinder certain groups of students.

This includes addressing gender disparities, providing adequate support for students with special needs, and ensuring that educational practices are culturally sensitive and inclusive. The multifaceted nature of diversity in Indonesia, encompassing various aspects such as race, ethnicity, and culture, necessitates an educational approach that celebrates differences and promotes unity. Implementing the principles of "Bhinneka Tunggal Ika" in education not only upholds the values of Indonesia's national motto but also contributes to the broader goals of creating an inclusive and equitable society through education.¹⁹

Utilizing the concept of the motto "Bhinneka Tunggal Ika," which highly esteems pluralism and multiculturalism in society, multicultural education aims to ameliorate the prevailing conditions in Indonesia, characterized by frequent conflicts along ethnic, religious, and racial lines, particularly within the realm of education. The goal is to enable students and educators to interact without harboring prejudices based on ethnic, religious, or racial differences, fostering an environment where such distinctions become beneficial and meaningful for Indonesia. Consequently, the idea of "Bhinneka

¹⁸ Muhammad Fathur Rahman, Dkk, "Bhinneka Tunggal Ika Sebagai Benteng Terhadap Risiko Keberagaman Bangsa Indonesia," *AL-DIN: Jurnal Dakwah dan Sosial Keagamaan* 6, no. 2 (2020): 1–16.

¹⁹ Marianus Mantovanny Tapung, "Pendidikan Multikultural Dan Relevansinya Bagi Penguatan Nasionalisme Bangsa Indonesia," *Jurnal Wawasan Kesehatan* 1, no. 1 (2016): 60–87.

Tunggal Ika" is not merely an ideological principle but a shared appreciation for togetherness and diversity.

Furthermore, the concept of multicultural education is inherent in Islamic teachings, as evidenced by the revelation of Surah Al-Hujurat, verse 13, to Prophet Muhammad (SAW). This revelation was prompted by the questioning of Bilal bin Rabiah, who recited the call to prayer atop the Ka'bah during the liberation of Mecca. The Quraysh, at that time, deemed it inappropriate for a dark-skinned slave to undertake such an honorable task, leading Allah to respond with the revelation of this verse.

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

The divine revelation cited above demonstrates that Islam has provided a solution to human differences and diversity. Moreover, the essence conveyed in this verse aligns with the concept of *Bhinneka Tunggal Ika*. Consequently, both of these concepts can be applied in multicultural education, aiming to instill noble virtues of mutual respect and appreciation for every individual's differences, be it in ethnicity, religion, or race.

The multicultural education system, integrating both the motto *Bhinneka Tunggal Ika* and Surah Al-Hujurat, verse 13, has indirectly been implemented in Indonesia through the "Merdeka" curriculum. This curriculum includes the Pancasila Student Profile Strengthening Project, which incorporates Pancasila values into education. Additionally, it is complemented by Islamic values, emphasizing dimensions such as faith, piety towards the Almighty, noble conduct, global diversity, and mutual cooperation.²⁰

The government has implemented this educational system through school policies and teacher training simultaneously across all schools in Indonesia. The theme of "Suara Demokrasi" (Voice of Democracy) serves as a manifestation of the Pancasila Student Profile Strengthening Project within the "Merdeka" curriculum. It aims to reinforce character education with values of national unity, fostering an appreciation for ethnic, racial, and religious differences among students.

H. Conclusion

"Bhinneka Tunggal Ika" serves as the Indonesian motto, encapsulating the principles of unity and oneness amid the diverse tapestry of ethnicities, races, and religions. The literal translation of the motto is "Different yet one." Thus, *Bhinneka Tunggal Ika* can be seen as a concerted effort to uphold the unity and oneness of the Indonesian nation, which is characterized by a rich diversity of ethnicities, cultures, and religions.

In the interpretation of Surah Al-Hujurat Ayat 13, scholars have expounded that the verse imparts a lesson to humanity, urging them to recognize the importance of mutual understanding, respect, and acknowledgment among individuals who vary within society. This guidance aligns with the social nature of humans. Additionally, it resonates with an educational system designed to foster an appreciation and respect for the diversity of ethnicities, races, and religions. This synergy reinforces the idea that humans are social beings, emphasizing the need for inclusive education that values and respects the multifaceted dimensions of ethnicity, race, and religion.

The alignment of meaning between the motto "*Bhinneka Tunggal Ika*" and the interpretation of Surah Al-Hujurat Ayat 13 emphasizes the teaching for humanity, particularly the Indonesian nation, to foster mutual respect, tolerance, assistance, and high regard for diversity without distinguishing

²⁰ Nafi'un Ulfah et al., "IMPLEMENTASI PROJEK PENGUATAN PROFIL PELAJAR PANCASILA (P5) DENGAN TEMA SUARA DEMOKRASI DI SMK NEGERI 6 SEMARANG," *PRIMER : Jurnal Ilmiah Multidisiplin* 1, no. 4 (August 18, 2023): 455–462, accessed November 20, 2023, <https://ejournal.itka.ac.id/index.php/primer/article/view/178>.

ethnicity, race, or religion. Consequently, it can be inferred that there is a correlation between the motto "Bhineka Tunggal Ika" and the interpretation of Surah Al-Hujurat Ayat 13 in multicultural education, which is specialized in instilling character education to students, promoting appreciation and respect for the diversity of ethnicities, races, and religions. Thus, these two aspects serve as the foundation for implementing a multicultural education system in Indonesia.

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