



The Concept of Equitable Multicultural Education for Students from an Islamic Perspective: A Study of Text Analysis in the Qur'an and Hadiths

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Abstract

Equitable multicultural education in an Islamic perspective is an approach that integrates the values of justice, tolerance, and respect for cultural diversity, as reflected in the Qur'an and Hadith. So that it can be used as a foundation in implementing education in schools to live in full justice and peace. This research aims to analyse the concept of multicultural education with justice taken from sacred texts in the Qur'an and hadith, which emphasise the importance of unity in the midst of differences between cultures. The implications of multicultural education in the Qur'an and hadith for students in schools. This research is included in the descriptive qualitative approach with the type of literature study research. The data collection technique uses documentation techniques. While the data analysis uses conceptual analysis through the text in the Qur'an and hadith. Thus the results of this study indicate that the concept of equitable multicultural education in the Qur'an and hadiths of the apostle teaches the importance of tolerance, unity and appreciation of cultural and religious differences. the implications of multicultural education in the Qur'an and hadiths for students have a role in overcoming social conflicts, building harmony and solidarity among students in schools.

Keywords: *Multicultural Education, Justice Value, Al-Qur'an Hadiths, Students.*

Abstrak

Pendidikan multikultural berkeadilan dalam perspektif Islam merupakan suatu pendekatan yang mengintegrasikan nilai-nilai keadilan, toleransi, dan penghargaan terhadap keragaman budaya, sebagaimana tercermin dalam Al-Qur'an dan Hadis. Sehingga dapat dijadikan landasan dalam melaksanakan pendidikan di sekolah untuk hidup dalam penuh keadilan dan kedamaian. Penelitian ini bertujuan untuk menganalisis konsep pendidikan multikultural berkeadilan yang diambil dari teks-teks suci dalam Al-Qur'an dan hadist, yang menekankan pentingnya persatuan di tengah perbedaan antar budaya. Implikasi pendidikan multikultural dalam Al-Qur'an dan hadist rasul bagi peserta didik di sekolah. Penelitian ini termasuk dalam pendekatan kualitatif deskriptid dengan jenis penelitian studi pustaka. Adapun teknik pengumpuln datanya menggunakan teknik dokumentasi. Sedangkan analisis datanya menggunakan

analisis konseptual melalui teks dalam Al-Qur'an dan hadist. Dengan demikian hasil penelitian ini menunjukkan bahwa konsep pendidikan berkeadilan dalam Al-Qur'an dan hadist rasul mengajarkan akan pentingnya sikap toleransi, persatuan dan penghargaan terhadap perbedaan budaya serta agama. implikasi pendidikan multikultural berkeadilan dalam Al-Qur'an dan hadist bagi peserta didik memiliki peran dapat mengatasi konflik sosial, membangun harmoni dan solidaritas sosial antar peserta didik di sekolah.

Kata kunci: Pendidikan Multikultural, Nilai Keadilan, Al-Qur'an Hadist, Peserta Didik.

Introduction

The concept of equitable multicultural education for students in an Islamic perspective is very important to discuss, given the complexity of an increasingly diverse society. Multicultural education seeks to appreciate and understand cultural, ethnic and religious differences, and integrate them into the learning process. In the Islamic context, multicultural education is not only a necessity, but also part of the fundamental teachings in the Qur'an and Hadith. For example, in Surah Al-Hujurat verses 11-13, Allah reminds mankind not to insult and reproach each other, which shows the importance of mutual respect in a diverse society (Nikmah, 2023).

The history of Islamic education, especially during the Abbasid Dynasty, provides a relevant example of the application of multicultural education. During this period, Baghdad became the centre of civilisation that accommodated various cultures and knowledge from various nations, including Arabs, Persians, and Europeans (Nunzairina, 2020). Hasanah and Verawati explained that education at that time prioritised the values of inclusivity and tolerance, which can be an example in the implementation of multicultural education today (Hasanah & Verawati, 2022). The education model applied during this period can be adapted to create a fair and equitable learning environment for all learners. In the context of character education, it is important to instil values of justice and mutual respect among learners. Good character education should involve all components of education, including the curriculum, learning process and assessment (Rohmah, 2019). This is in line with the view that education should be able to shape learners' characters for the better, and prepare them to become responsible individuals in a diverse society. Therefore, equitable multicultural education must include character development that prioritises honesty and justice, as mandated in the Qur'an (Yulia, 2024).

Furthermore, the role of teachers in multicultural education is also very crucial. Teachers not only function as material deliverers, but also as role models in applying the values of justice and inclusiveness in learning (Waidi, 2021). Through the development of teaching materials in accordance with the principles of multicultural education, teachers can create a learning atmosphere that supports diversity and mutual respect among learners. This is in line with efforts to integrate educational ethics and social engagement in holistic learning (Rambe, 2024).

Thus, equitable multicultural education in an Islamic perspective does not only focus on academic teaching, but also on character building and social values that can support the creation of a harmonious society. Through a deep understanding of the teachings of the Qur'an and Hadith, as well as the

application of an inclusive education model, it is hoped that students can grow into individuals who are not only academically intelligent, but also have a tolerant and respectful attitude in the midst of diversity.

Method

The approach used is descriptive qualitative (Sugiyono, 2010). This approach aims to explore the deep meaning of the texts of the Qur'an and Hadith of the Prophet Muhammad related to equitable multicultural education. This type of research is library research (Moleong, 2005). This research focuses on searching and analysing literature from religious texts (Qur'an and Hadith), as well as relevant scientific references, such as Qur'anic commentaries, Hadith commentaries, and Islamic education literature.

The data collection technique uses documentation techniques (Suharsimi Arikunto, 2000). Where researchers collected primary data in the form of verses of the Qur'an and traditions of the Prophet Muhammad related to the concepts of justice, education, and multiculturalism. In addition, researchers also reviewed secondary literature such as books of interpretation, books, journals, and scientific articles that discuss the topic. While the data analysis technique, the researcher uses steps that begin with identifying the text, classifying the text, interpreting the text and drawing conclusions. (Zuchri Abdussamad, 2021).

Findings and Discussion

1. The Concept of Equitable Multicultural Education in the Qur'an and Hadith

وَأَنذِرْهُمْ يَوْمَ الْأُزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ ۖ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

Meaning: Warn them of the Day that is approaching (the Day of Judgement), when the heart will be stretched to the throat from grief. There is no friend for the wrongdoer, nor is there for him an accepted helper. (QS. Ghafir: 18).

The reasons for the revelation of a verse in the Qur'an play an important role in understanding the context and meaning of the verse. Surah Ghafir verse 18, which talks about the threat to those who deny the verses of Allah, was revealed in the context of a situation where the Quraysh and their leaders rejected and denied the teachings of the Prophet Muhammad, and made fun of the revelations brought by him..

In this context, the reason for the revelation of Surah Ghafir verse 18 implies that Allah SWT gives a warning to those who reject the truth and take His warning lightly. This shows that the rejection of the truth brought by the Prophet Muhammad SAW is not only a self-defeating act, but will also lead to serious consequences in the hereafter. This explanation is in line with the understanding that asbab nuzul serves to explain the background and social context behind the revelation of a verse, thus helping in interpretation and deeper understanding. By understanding this context, Muslims are expected to better appreciate and practice the teachings of the Qur'an in their daily lives.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامٍ الدَّارِمِيُّ حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدَّمَشْقِيَّ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيَمَا رَوَى عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

Meaning: Narrated to us [ʿAbdullah bin “Abdur Rahman bin Bahram Ad Darimi”]; Narrated to us [Marwan] i.e. Ibn Muhammad Ad Dimashqi; Narrated to us [Saʿid bin “Abdul ʿAziz”] from [Rabiʿah bin Yazid] from [Abu Idris Al Khalwani] from [Abu Dhar] from the Prophet (peace and blessings be upon him) in narrating the words of Allah Subhanahu wa Taʿala which read: ‘O My servants, indeed I have forbidden Myself to do wrong and I have also forbidden wrongdoing among you. Therefore, do not do wrong to one another.’ (Muslim narration number 4674).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحْلَوْا مَحَارِمَهُمْ

Meaning: 'Abdullah ibn Maslamah ibn Qa'nab narrated to us Dawud ibn Qais narrated to us from “Ubaidillah ibn Miqsam narrated to us from Jabir ibn “Abdullah that the Messenger of Allah (blessings and peace of Allah be upon him) said: ‘Avoid injustice, for injustice will bring darkness on the Day of Judgement! Avoid stinginess, for it has harmed (destroyed) those before you who caused them to shed blood and make lawful what is forbidden.”

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا شَبَابَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

Meaning: Muhammad ibn Hatim narrated to us Shababah narrated to us ‘Abdul “Aziz Al Majisyun from “Abdullah ibn Dinar from Ibn ‘Umar who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: ‘Verily, injustice will bring darkness on the Day of Judgement.”

Muslim Hadith No. 4674 emphasises the prohibition against wrongdoing, which is an important theme in Islamic teachings. In this context, wrongdoing can be defined as injustice or oppression committed against others. This Hadith shows that wrongdoing not only harms the wronged person, but it can also bring negative repercussions for the wrongdoer himself, both in this world and in the Hereafter. In Islam, justice is a fundamental principle that must be upheld, and every individual is expected to avoid behaviour that could harm others (Mawardi, 2022). In the context of the Qudsi hadith above, that injustice is forbidden by Allah SWT. because He never commits injustice to His servants regardless of race ethnicity and culture or even religion. Thus as Muslims, we must always avoid being unjust to others because this will have an impact on injustice between people.

Good moral education is very important in shaping individual character in order to avoid unjust behaviour. Educational methods based on Islamic values, as described by Diofani, show that teaching involving Islamic stories and simulations of everyday life can help children understand the importance of morals and justice (Diofani, 2024). Thus, good education can be one of the ways to prevent wrongdoing among the young generation.

Furthermore, the understanding of hadith and its application in daily life is essential to prevent unjust actions. According to Suryadilaga, the tradition of understanding hadith must continue to be studied and applied in a modern context to ensure that the teachings of the Prophet Muhammad remain relevant and implementable in daily life (Suryadilaga, 2020). This is also in line with the views of Zahra who emphasises the importance of hadith education

from an early age so that children can understand and practice the teachings of Islam properly (Zahra, 2023).

In a broader context, the prohibition of wrongdoing in this hadith also reflects the principles of Islamic business ethics. The application of good business ethics, as discussed by Rahayu et al. can help create a fair environment and avoid practices that harm others (Rahayu et al., 2022). Thus, both in the context of education and business practices, it is important to instil the values of justice and avoid wrongdoing so that society can live in harmony and prosperity.

Overall, the study of the prohibition of wrongdoing in Muslim Hadith No. 4674 shows that wrongdoing not only affects the individuals involved, but also the society as a whole. Therefore, it is important to educate people about the values of justice and good morals, and apply these principles in daily life within the framework of harmony and mutual respect between existing cultures. Especially in the Unitary State of the Republic of Indonesia.

The study of hadith fiqh on the prohibition of wrongdoing in Muslim Hadith No. 4674 is very important to understand the legal and ethical implications of Islamic teachings. The Hadith asserts that wrongdoing, whether in the form of oppression of others or injustice, is strictly prohibited in Islam. In the context of fiqh, it is important to analyse how this hadith can be applied in daily life and how it contributes to the establishment of just social norms.

First, in fiqh studies, this hadith can be categorised as a hadith that gives a strong warning against unjust actions. According to Abidin, traditions related to justice and the prohibition of oppression are often used as references in the formation of Islamic law (Abidin, 2020). This shows that the hadith has an important position in the context of Islamic law, where justice is one of the basic principles for social life, especially in cultural differences, in order to live in harmony with each other. Therefore, every individual is expected to avoid unjust behaviour in social and economic interactions.

Secondly, in the context of education, it is important to teach the values contained in this hadith to the younger generation. Fidya emphasises that good religious education should include an understanding of justice and the prohibition of wrongdoing, so that children can grow up with an awareness of the importance of noble morals (Fidya, 2023). Education based on Islamic values can help to shape the character of individuals who are fair and responsible.

Furthermore, in fiqh studies, it is also necessary to consider the social and cultural context in which the hadith was revealed. Norcahyono states that the understanding of hadith must be done by considering the historical and social context in which the hadith appeared (Norcahyono, 2019). This is important so that the application of hadith in everyday life is not only textual, but also contextual, so that it is relevant to the challenges of the times that continue to change from time to time.

In this case, Gozali added that the concept of justice in Islam is not only limited to legal aspects, but also includes social and moral dimensions (Gozali, 2023). Therefore, the prohibition of oppression in this hadith should be understood as a call to create a just and prosperous society. The implementation of these values in daily life will contribute to the creation of social harmony and reduce conflicts among neighbours.

Overall, a fiqh study of Muslim Hadith No. 4674 on the prohibition of wrongdoing shows that it has far-reaching implications in the formation of

social and legal norms in Islam. By understanding and applying this teaching, Muslims are expected to create a more just and ethical society.

The Hadith on the prohibition of wrongdoing narrated by Imam Muslim number 4674 contains an important message on justice and the need to avoid harming others. In this context, the asbab wurud of this hadith is very relevant to understand as it provides an in-depth background of the situation and conditions under which the hadith was revealed. The asbab wurud of this tradition can be viewed from various perspectives including the social and moral context that existed at the time of the Prophet Muhammad.

In the research conducted by Firmansyah, it was explained that hadiths in the early days of codification were very important as moral and ethical guidelines for Muslims, as well as a reference to avoid falsehood (Firmansyah, 2021). This is in line with the understanding that oppression, which is prohibited in this hadith, is contrary to the principle of justice taught in Islam. Furthermore, Hasibuan emphasises the importance of understanding the context of the hadith in order to assess its authenticity and relevance today.

In this study, the author shows that traditions related to the prohibition of wrongdoing often appear in the context of complex social interactions where wrongdoing can take many forms, both direct and indirect. However, these references do not directly address the prohibition of oppression, hence the need for deletion (Hasibuan, 2023). As such, this hadith was not only relevant at the time of the Prophet but also has significant implications in the modern social context. In further analyses, Wahid highlights the quality and authenticity of the hadith books, including Sahih Muslim, which are the main sources for Muslims in understanding the teachings of the Prophet (Diana et al., 2020).

This Hadith on the prohibition of wrongdoing, as part of the book, shows how important it is to maintain justice and avoid actions that may harm others. This emphasis on justice is also in line with the ethical principles in Islam that emphasise the need to safeguard the rights of others and refrain from actions that may harm them. Thus, an analysis of the asbab wurud of the Hadith on the prohibition of wrongdoing shows that the Hadith is not only a prohibition but also a profound moral guideline that invites Muslims to always adhere to the principles of justice in every aspect of life. This is very important to understand in today's increasingly complex social context where unjust actions can take many forms and require awareness and preventive action from every individual. Allah Swt. said in QS. Al-Hujurat ayat 9:

وَأِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَ تَاقِلُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ

The reasons for the revelation of a verse in the Qur'an provide important context for understanding the meaning and application of the verse. Surah Al-Hujurat verse 9 speaks of the need to reconcile two disputing groups and reminds Muslims not to get caught up in conflicts that could undermine unity. This verse was revealed as a response to the social situation faced by Muslims at the time of Prophet Muhammad, where there were disputes and tensions among some groups in the Muslim community.

One of the events that led to the revelation of this verse was when there was a dispute between two tribes, the Aus and Khazraj. This dispute arose due to provocation from outsiders who wanted to divide Muslims. In this context,

the Prophet Muhammad reminded his people not to let the conflict prolong and to try to reconcile the disputing parties. This shows how important it is to maintain unity among Muslims, and to avoid actions that can make things worse.

This verse also emphasises the importance of being fair and wise in resolving conflicts. In tense situations, the Prophet Muhammad taught that the right approach is to promote dialogue and mutual understanding, not violence or hostility. Thus, Surah Al-Hujurat verse 9 is not only a warning, but also a guide for Muslims to manage differences in a constructive and peaceful way. Rasulullah Saw. said:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ وَعَبْدُ الْأَعْلَى وَ حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ الدَّوْرَقِيُّ جَمِيعًا عَنْ ابْنِ عُثَيْبٍ وَاللَّفْظُ لِيَعْقُوبَ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ الشَّعْبِيِّ عَنْ النُّعْمَانَ بْنِ بَشِيرٍ قَالَ انْطَلَقَ بِي أَبِي يَحْمِلُنِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَشْهَدُ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ كَذَا وَكَذَا مِنْ مَالِي فَقَالَ أَكُلَ بَنِيكَ قَدْ نَحَلْتَ مِثْلَ مَا نَحَلْتُ النُّعْمَانَ قَالَ لَا قَالَ فَأَشْهَدُ عَلَى هَذَا غَيْرِي ثُمَّ قَالَ أَيْسُرُكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً قَالَ بَلَى قَالَ فَلَا إِذَا

Meaning: Narrated to us [Muhammad bin Al Mutsanna] and narrated to us [Abdul Wahhab] and [Abdul A'la]. (in another route it says) has narrated to us [Ishaq bin Ibrahim] and [Ya'qub Ad Dauraqi] all from [Ibn 'Ulayyah] and this is Ya'qub's pronunciation, he said; Isma'il ibn Ibrahim reported to us from David ibn Abu Hind reported to us from Sha'bi reported to us from Nu'man ibn Bashir reported to us that my father brought me to the Messenger of Allah (blessings and peace of Allah be upon him) and my father said: 'O Messenger of Allah, bear witness that I have given this and that from my wealth to Nu'man. ' He asked: 'Have you given all your children as you gave Nu'man?' My father replied, 'No.' He said: 'Ask someone other than me for a witness.' He continued saying: 'Do you not want them to be equally devoted to you?' My father replied, 'Of course.' He said: 'In that case, do not do that again'. (Muslim narration number 3059).

The Hadith on justice in giving to children narrated by Imam Muslim number 3059 emphasises the importance of fair and equitable treatment of children, especially in the context of giving wealth or gifts. The asbab wurud of this hadith is very important to understand, as it provides a deeper context for the values of justice in education and childcare in Islam.

This hadith arose in a social context where unfair treatment of children could lead to jealousy and conflict among them. According to Nasir and Tangngareng, the traditions relating to the education of children often reflect the need to nurture the character of children in a just and gradual manner. (Nasir & Tangngareng, 2022). This shows that fairness in giving is not just a physical act, but also an integral part of children's character education.

In this context, parents are expected to set a good example and avoid favouritism that can damage relationships between children. Furthermore, Farikhin emphasises that the cultivation of Islamic educational values, including justice, should be applied in daily life, especially in interactions with children (Farikhin, 2022). Fair provision to children not only creates a harmonious atmosphere within the family but also moulds the character of the child to value justice and equality. Thus, this hadith serves as a guideline for parents to educate their children with the principles of justice taught in Islam. Allah Swt. berfirman dalam QS. Al-Maidah ayat 2:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

Meaning: O you who believe, do not raise your voice above the voice of the Prophet and do not speak to him in a loud voice as some of you speak to others. It is feared that this will cause your deeds to be wiped out, and you do not realise it. (Al-Maidah: 2)

Rasulullah Saw. said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ قَالَ تَحْجُزْهُ أَوْ تَمْنَعْهُ مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ

Meaning: Muhammad ibn Abdurrahim narrated to us [Sa'id ibn Sulaiman] narrated to us [Husaym] narrated to us [Ubaidullah ibn Abi Bakr ibn Anas] from [Anas] reported that the Messenger of Allah (blessings and peace of Allah be upon him) said: 'Help your brother whether he is wronged or wronged'. A man asked: O Messenger of Allah, I understand that he is wronged, but how can I help him when he is wronged? The Prophet replied; 'You prevent him or restrain him from injustice, that is how to help him' (HR. Bukhari Number 6438)..

This Hadith is a Hadith found in the book of Sahih Bukhari, thus it is classified as an authentic Hadith. A Sahih Hadith is a Hadith with a continuous chain of transmission, narrated by trustworthy narrators, and free of defects and irregularities. In this case, the scholars agree on the validity of the sanad and matan of this Hadith..

Bukhari's Hadith Number 6438 discusses the importance of helping in the social life of Muslims. In this context, the Hadith emphasises the values of humanity and solidarity that become the foundation of social interaction, especially in interacting with various cultures to uphold the value of harmony and mutual respect between one another. The quality of this hadith can be analysed from several aspects, including its sanad (chain of transmission), matan (content), and its relevance in the context of daily life.

In terms of the sanad, Imam Bukhari was known to be very selective in choosing hadith narrators. He applied strict criteria to ensure the authenticity and credibility of the narrators. According to Zulfarizal, Bukhari not only considered the quality of the narrator, but also the compatibility of the content of the hadith with the prevailing tradition (Zulfarizal, 2022). This shows that the hadith about helping each other has a strong legitimacy in the context of Islamic teachings because it has gone through a rigorous verification process.

The Hadith about helping each other narrated by Imam Bukhari number 6438 emphasises the importance of helping and supporting each other in society. The asbab al-wurud of this hadith provides a deeper context of the social and ethical values embodied in Islamic teachings and how the principle of helping can be applied in daily life. Firstly, this hadith arose in a social context where the Muslim community at the time of the Prophet Muhammad faced various challenges, both internal and external..

According to Putri, an understanding of asbab al-wurud is very important in education and character development, as it provides insight into the situation behind the hadith's revelation (Kamil Sahri & Hidayah, 2020). In this case, the hadith about helping each other can be seen as a response to the need of the community to support each other in the face of difficulties, reflecting the values of solidarity and unity among Muslims. Furthermore, N explains that hadith commentaries, such as *Fath al-Bari* and *Umdat al-Qari*, often discuss *asbab al-wurud* to provide a deeper understanding of the meaning of the hadith. (Abdul Waris Marsyam, 2020).

In the context of this hadith, an explanation of the circumstances behind the Prophet's statement on helping can help Muslims understand the importance of this act in building a harmonious and supportive society. This shows that helping is not just a physical act but also a part of social ethics that every individual should uphold.

In this case, the principle of mutual assistance taught in this hadith can be applied in various aspects of life, including in economic, educational, and social contexts. By understanding this context, Muslims are expected to be able to more easily apply the Prophet's teachings in their daily lives.

Implications of Equitable Multicultural Education in the Qur'an and Hadith of the Apostle

Equitable multicultural education in the Islamic context, sourced from the Qur'an and Hadith, has significant implications in shaping a tolerant and just society. In this study, we will discuss how the principles found in these sacred texts can be applied in education to support diversity and social justice. Firstly, the Qur'an and Hadith provide a strong foundation for multicultural education. Concepts such as tolerance, justice and brotherhood are strongly emphasised in both sources. Gozali explains that multicultural education in the perspective of the Qur'an and Hadith includes values such as justice and equality, which are important foundations in creating an inclusive educational environment (Gozali, 2023). In addition, R'Boul emphasised that interpretations of Islamic texts should take into account current power relations and hierarchies to promote justice, indicating that education should serve as a tool to correct misunderstandings and improve intercultural communication (R'boul, 2021).

Furthermore, the implementation of these values in education can be done through integrating ethics derived from the Hadith. Rahman points out that the application of ethical values derived from the Hadith can create a conducive learning environment, which is essential to support students' character development (Rahman, 2024). This is in line with Ibrahim's view, which emphasises the importance of character development and community engagement in Islamic education to build a just and compassionate society (Ibrahim, 2024).

In addition, education based on local wisdom can also strengthen the character of the younger generation in a multicultural context. Amanah argues that Islamic education that integrates local wisdom can be a solution to strengthen the character of patriotism among the millennial generation, which often faces challenges in maintaining national and religious values (Amanah, 2020). Thus, education that takes into account the local context and universal values in Islam can create a generation that is not only tolerant but also committed to social justice.

Finally, it is important to create an education curriculum that reflects the values of *Rahmatan lil 'alamin*, which emphasises moderation and tolerance. Khoeron states that the reconstruction of an Islamic religious education curriculum oriented towards these values can help overcome the potential for radicalisation and encourage a spirit of tolerance (Khoeron, 2024). Thus, equitable multicultural education in Islam serves not only to educate individuals, but also to build a harmonious and just society. Overall, the implications of equitable multicultural education in the Qur'an and Hadith are crucial to forming individuals who are characterful, tolerant and just. Through

the application of these values in educational practices, we can create an environment that supports diversity and social justice.

Conclusion

The conclusion from the above description is that there is an emphasis on a principle of the importance of equitable multicultural education in an Islamic perspective, which is based on the values of justice, tolerance, and respect for cultural diversity as taught in the Qur'an and Hadith. Through this educational approach, it is expected that students can develop a tolerant and respectful attitude in the midst of differences. Education is a vital tool for building social harmony, overcoming conflict, and preparing responsible individuals in a diverse society. In addition, the role of teachers is crucial in applying these values in the learning process to create an inclusive and productive environment. The implementation of Rahmatan lil 'alamin values in the education curriculum is also very important to encourage the spirit of tolerance and reduce the potential for radicalisation.

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