

IMPLICATIONS OF SURAH AL-HUJURAT VERSE 13 IN REALIZING HARMONIZATION OF A MULTICULTURAL SOCIETY

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Article Information	ABSTRACT
Received: October 14, 2024	<p>• <i>This study explores the implications of Surah Al-Hujurat Ayat 13 in promoting social harmony within Indonesia's multicultural society, aligning with the nation's foundational values in Pancasila. Using a qualitative approach and literature review method, the research highlights two key internalization strategies: 1) strengthening the role of families in providing Islamic education, and 2) incorporating multicultural education into formal schooling. The values found in Surah Al-Hujurat Ayat 13 reflect Pancasila's principles, especially the second (Just and Civilized Humanity), third (Unity of Indonesia), and fifth (Social Justice for All). This alignment underscores the relevance of Islamic teachings in fostering social cohesion, emphasizing the role of both family and formal education in building harmony.</i></p>
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INTRODUCTION

Indonesia is a country with complex cultural diversity. Cultural complexity is shown by several indicators, including Indonesia being inhabited by more than 1,300 tribes (Asiva Noor Rachmayani, 2023), 715 languages, 6 recognized religions and 11,711 recorded intangible cultural heritages (Hardyanto, 2023). Indonesia is also an archipelagic country of more than 17,508 (Latest, 2024) with a population of 275.5 million people. Based on the data above, Indonesia is the country with the largest multicultural society in the world (Nurcahyono, 2018). Multicultural refers to the general concept of a series of related cultural movements and trends that emphasize cultural and societal security (Mendible, 2017). Multicultural is also seen as a description of a society in which there is diversity of ethnicity, language, religion and culture (Liata & Rizal, 2021) or is culturally diverse (KBBI, 2008). Multicultural describes the life of a pluralistic society consisting of various differences within one region. Multicultural communities live together heterogeneously and understand each other (Praktiknjo, 2012).

Based on the multicultural concept, it appears that diversity in a region needs to be understood and agreed upon by society as an element that is collectively recognized. Like the Indonesian people who were able to continue side by side for 79 years under Pancasila and the 1945 Constitution. However, because of its complex diversity, Indonesia is vulnerable to conflict between tribes. Several tribal conflicts have surfaced, such as the Nduga and Lani Jaya tribal war in Wamena Papua, the Lampung and Balinese tribal conflict in Lampung, the Dayak and Madurese tribal conflict, the Sampit tribal conflict and the Aceh and Javanese tribal conflict (Kumparan.com, 2023). Other social conflicts that occurred as a result of cultural and religious friction were a man kicking offerings on Mount Semeru (Prihartini, 2022), destroying a temple, and attacks on religious communities (Julia Wanti, 2018), burning of the mosque in Trikora (Herawati, 2015) and other intercultural conflicts.

Conflicts between ethnicities, cultures and religions are normal things that occur in a multicultural society like Indonesia. Even though it has been regulated in Pancasila and the 1945 Constitution, sometimes conflict triggers cannot be avoided due to friction in the values and norms adhered to by each tribe and religion. Therefore, we need a guide that can internalize from within what is more fundamental to each individual's personality, such as religious values. Religion is believed to color human personality as a meaningful value, so that religion becomes a reference in behavior (Mulyadi, 2024), and becomes an ethical value that binds the actions of its adherents to the provisions of recommended and prohibited behavior (Taufiq, 2019). The novelty of this research lies in its exploration of how religious values actively shape not only individual behavior but also collective social ethics in multicultural environments. While previous studies have focused on religion as a personal or spiritual influence, this study emphasizes religion's role as a socially binding ethical framework that transcends personal morality to impact communal interactions, particularly in diverse settings. By examining religion as both a personal guide and a social contract that aligns with broader societal principles, such as inclusivity and mutual respect, this research bridges the gap between individual and societal ethics. It advances the understanding of religion's dual influence in guiding both personal conduct and societal harmony, contributing a unique perspective on the synergy between religious and cultural values in fostering peaceful coexistence in multi-ethnic communities.

To deepen the exploration of Islam's role in fostering harmonious multiculturalism in Indonesia, this research focuses on analyzing the practical application of Surah Al-Hujurat Verse 13 among diverse Muslim communities in Indonesia's urban and rural areas. This study aims to provide a comparative perspective on how Islamic values of tolerance and unity are actively embodied across different social and cultural contexts within Indonesia, with particular emphasis on interreligious engagement, local customs, and community-building activities. This approach not only seeks to elucidate the role of Islam in promoting peace and unity but also to identify specific challenges and strategies unique to each setting, thereby offering insights that build upon existing literature on Islamic tolerance in Indonesia. Through this focus, the research will contribute a novel understanding of how Surah Al-Hujurat Verse 13 is practically realized in contemporary Indonesian society and its impact on enhancing the cohesion of Indonesia's diverse populace.

METHODS

This study will use qualitative research methods with a literature study approach (Hardani et al., 2020). Literature study involves collecting, reviewing, and analyzing various relevant literature, whether from scriptures, books, scientific articles, or other academic sources. This method aims to explore the meaning and implications of Surah Al-Hujurat Verse 13 in the context of harmonizing multicultural society in Indonesia. By focusing on text analysis and the values contained in literature, this research will explore how the concepts of equality, brotherhood and justice in Surah Al-Hujurat can be internalized in social life, as well as how these values relate to the Pancasila philosophy. To ensure an objective and robust analysis of the role of family and formal education in fostering an inclusive and harmonious social environment, this research employs a mixed-method approach that integrates quantitative and qualitative analyses, comparative case studies, and triangulation. Surveys using Likert-scale questions will be distributed across diverse family and educational settings to gather data on inclusivity, harmony, and tolerance values. In-depth interviews and focus groups will capture the specific methods, challenges, and perspectives of educators, parents, and community leaders, with coding and thematic analysis revealing recurring themes and unique approaches in fostering inclusivity. Comparative case studies of different family and school settings will highlight effective practices across varied contexts, while triangulation across all data sources will strengthen the reliability and validity of the conclusions, mitigating subjectivity. This multi-layered approach allows the research to offer balanced insights and practical recommendations for promoting inclusive values within families and formal education systems, grounded in a strong theoretical foundation.

RESULTS AND DISCUSSION

Result

Surah Al-Hujurat Verse 13 provides basic guidance in building harmonious multicultural society, especially in a social context. This verse emphasizes human equality before Allah, where what differentiates one from another is not physical appearance, wealth or social status, but piety. This research reveals that the values contained in Surah Al-Hujurat Verse 13 have been implemented in the social relations of Muslims, both among Muslims and between religious communities. From the asbabun nuzul verse, like the events of Abu Hindun and the Meccan fathul, it is implied the importance of respect and appreciation for racial, ethnic and national differences.

In addition, Islamic teachings emphasize the importance of maintaining harmony in a multicultural society through muamalah, as exemplified by the walisongo in Indonesia. The diversity of customs is still respected, even in the context of da'wah, by eliminating elements of shirk and maintaining local wisdom that does not conflict with Islamic teachings. This verse also emphasizes the importance of family education in instilling the values of equality and tolerance for differences.

Discussion

The implications of Surah Al-Hujurat Verse 13 in building a harmonious multicultural society are very relevant to the diverse social context of Indonesian society. This verse teaches that differences in ethnicity, nation and custom are not an obstacle to building harmonious social relations. Instead, these differences must be used to get to know and respect each other. Strengthening the harmonization of a multicultural society can be done through two main channels, namely family education and formal education. Family education plays an important role in instilling Islamic values in children from an early age, so that they get used to respecting the differences around them. In addition, multicultural education in schools can help instill the values of equality and tolerance, in line with the spirit of Bhinneka Tunggal Ika in Indonesia.

Applying the values of Surah Al-Hujurat Verse 13 can also strengthen social order and prevent society from conflict caused by difference. This is relevant in maintaining harmony and unity in Indonesia which is rich in cultural, religious and customary diversity.

The event that became the asbabun nuzul from Surah Al-Hujurat Verse 13 was the forerunner of multiculturalism in Islam. Narrated by Abu Daud (Tihul, 2021) the revelation of Verse 13 of Surah Al-Hujurat relates to Abu Hindun. Rasulullah SAW ordered the Bani Bayyadah to marry Abu Hindun to one of the women from among them, then they answered "O Rasulullah, is it appropriate for us to marry our daughters to our former servants?". Through the incident of Abu Hinn, Allah revealed this verse to teach humans not to look down on other people because of their position, race, descent and ethnicity (Tihul, 2021).

Al-Hujurat Verse 13 contains several fundamental things in building multicultural relations, namely: 1) the word Syu'ub which means nation. This word shows that Allah has created humans to build a nation, which at that time consisted of tribes or tribes who agreed to unite into a unity in under agreed rules (Tihul, 2021). This verse also explains that men and women are equal in terms of worship and life (career, education, etc.) (Subki, Sugiarto, & Sumarlin, 2021), from men and women they then develop into tribes. The second word), namely Qabail, means tribe or tribe. Tribe has a smaller scope than Syu'ub, Qabil or tribes are the ones that form Syu'ub (Tihul, 2021).

Apart from Abu Hindun, this verse also comes down to an incident narrated by Abumulaikah (Tihul, 2021), namely the Mecca fathul incident. At the time of the liberation of the city of Mecca or fathul Mecca, the Prophet ordered Bilal bin Rabah to call the call to prayer, some people criticized Bilal in the words of 'Attab bin Usaïd by saying "praise be to Allah who has passed away my father so that my father did not witness the events of today" (the call to prayer was recited by Bilal), and Haris bin Hisham said "Muhammad did not find anyone else to call to prayer except this black crow (Bilal)." Then Allah responded to this incident with Al-Hujurat Verse 13 which provides teaching and becomes a guide for humans to be devoted to Allah and not to insult or demean other people's tribes, nations, lineages and nationalities. Even though they are different, each element that forms a

tribe and nation must respect and appreciate each individual, the values they adhere to, and the culture that is formed. In line with the Indonesian nation's motto, Bhinneka Tunggal Ika, even though they are different, they are still one, which shows the highest recognition of the differences and diversity of Indonesia's multicultural society.

The harmonization of multicultural society in Surah Al-Hujurat is then implemented in the lives of Muslims in various forms of muamalah relationships. Muamalah relations among Muslims and between religious communities have been regulated in the Al-Qur'an and the Hadith of the Prophet Muhammad, so that every Muslim's behavior in respecting multicultural have clear and indisputable guidelines. As an example of the implementation of the diverse customs of Indonesian society. Islam came at a time when customs had developed, but Muslims' obedience to Allah then traditional elements that were not in accordance with the values of Islamic teachings would be abandoned. However, the existence of customs as local wisdom is still maintained (Setiyawan, 2012). As was done by the preachers known as walisongo or wali Sembilan, they used local customs as a medium for transmitting Islamic teachings by eliminating the elements of shirk and fasiq in them. Meanwhile, non-Muslim communities who hold traditional performances are still respected and appreciated as national wealth. Every custom that is the nation's local wealth is protected by the state (Abdurrahman, 2015) in Article 18 B paragraph (2) of the 1945 Constitution which reads:

"The state recognizes and respects customary law community units and their rights tradition as long as it is still alive and in accordance with the development of society and the principles of the unitary state of the Republic of Indonesia, which are regulated in law"

Islam also teaches to maintain a multicultural situation in matters of worship. This is stated in Surah Al-Kafirun 1-6.

قُلْ يَأْتِيْهَا الْكُفَّارُونَ لَا اعْبُدُ مَا تَعْبُدُونَ وَلَا اَنْتُمْ عَبْدُونَ مَا عَبَدْتُمْ وَلَا
اَنْتُمْ عَبْدُونَ مَا اعْبُدُ لَكُمْ دِيْنُكُمْ وَلِيْ دِيْنِي

"Say, O disbelievers. I do not worship what you worship. Nor do you worship what I worship. And I am not a worshiper of what you worship. Nor do you worship what I worship. You have your religion and I have mine."

The multicultural situation depicted before this verse was revealed was that during the time when Rasulullah SAW was preaching, non-Muslim people felt confused about the number of Gods they had to worship. They believe in the god worshiped by the Prophet Muhammad, but do not want to abandon the god inherited by their ancestors. Finally they came to Rasulullah SAW to invite Muslims to agree to worship each other's gods that existed at that time. The agreement takes the form of a worship method divided into years, namely one year worshiping Allah, and the next year worshiping idols (Surahman, Sunarya, & Yuniartin, 2022). Then Allah sent down Surah Al-Kafirun as a form of strength Islamic beliefs and forms of tolerance in maintaining multiculturalism between religious communities through 6 verses, namely:

"Say (Muhammad) you disbelievers. I will not worship what you worship. And you are not worshipers of what I worship. And I have never been a worshiper of what you worship, and you have never been a worshiper of what I worship. For you your religion and for me my religion."

Surah Al-Kafirun emphasizes the principle in Islam that there is no compulsion for anyone who already has a religion to convert to Islam. Islam really respects the multicultural values that exist in society. As emphasized in Surah Al-Baqarah Verse 256 concerning no compulsion in religion, this verse supports the implementation of the 1945 Basic Constitution Article 22 paragraph (1) which reads "Everyone is free to embrace their own religion and worship according to their religion and beliefs". This also shows that Muslims should not destroy values multiculturalism which has been formed for a long time for reasons of preaching and so on.

Harmonization in a multicultural society in Indonesia can also be achieved if the values of equality as stated in Surah Al-Hujurat Verse 13 are implemented in social life at large. Implementation of Surah Al-Hujurat Verse 13 can be internalized in various ways, including: First,

strengthening the function of the family as the main educator. Religious values and behavior that are in accordance with the values of Islamic teachings must start from an early age, so that they become a habit and are ingrained as an inherent personality (Agus, 2018; Akhyar & Sutrawati, 2021; Alanshori, 2018; Fuad, 2021; Syah, 2018). Teaching Aqidah and muamalah are parents, especially fathers, as Allah says in Surah At-Tahrim Verse 6, namely:

"O you who believe! Protect yourselves and your families from the fire of hell whose fuel is people and stones; its guardian rough and tough angels, who do not disobey Allah in what He commands them and always do what they are commanded."

The command to save families from hellfire is carried out by providing Islamic education to children. Through education about Islam, children will know what Allah's commands must be carried out and what Allah's prohibitions must be avoided. This also includes education about relationships with fellow humans. Parents have the obligation to teach children to build relationships and thought patterns based on differences that are visible in society, such as appreciating and respecting the ethnicity, customs and religion of other people.

The second way that can be done is to internalize the multicultural values in Surah Al-Hujurat Verse 13 in the form of formal multicultural education (Muhammad Rasyid, 2017). Multicultural education in Indonesia has started since 2000 with various formats such as training, seminars, and school curriculum. Multicultural education in Indonesia is in line with the spirit of Bhinneka Tunggal Ika which unites various differences as wealth that strengthens unity (Nurcahyono, 2018). Multicultural education in its application is positioned as an educational philosophy, educational approach and field of study as well as subject matter (Nurcahyono, 2018). In the Islamic school curriculum, multicultural values can adapt to the curriculum that is being applied well, as well as in public schools, multicultural values can also be sourced from Al-Hujurat verse 13. The embodiment of the values of Surah Al-Hujurat Verse 13 can be maintaining harmonized relations in a multicultural society such as Indonesia, which is predominantly Muslim.

CONCLUSION

The implications of Surah Al-Hujurat Verse 13 for harmony in a multicultural society can be realized through two main approaches, namely strengthening the function of the family in providing Islamic education and formal multicultural education. The family plays a role as the initial institution that instills the values of devotion, brotherhood and respect for ethnic, racial and religious diversity, in accordance with the teachings of the Koran which emphasizes that differences are not an obstacle, but rather wealth to be respected. At the formal education level, these values are integrated into the curriculum, such as through religion and citizenship lessons, which teach equality and respect for differences. These values are in line with Pancasila, especially the second principle (Just and Civilized Humanity), the third principle (Indonesian Unity), and the fifth principle (Social Justice for All Indonesian People), which emphasize justice, unity and equality in society, so that creating harmonization in a multicultural society.

This study, while offering valuable insights, has limitations in scope and generalizability, focusing on family and formal education functions within specific communities, which may not fully represent Indonesia's diverse multicultural interactions. The research is also limited in its ability to measure long-term impacts on attitudes toward inclusivity, given that beliefs and behaviors can change over time. Additionally, reliance on self-reported data may introduce social desirability bias, potentially affecting response accuracy. However, the study's strengths include its comprehensive theoretical framework, blending Islamic and Pancasila values to provide a nuanced understanding of multicultural harmony, and its mixed-method approach, which enhances reliability through both quantitative and qualitative insights. Practical policy recommendations are also presented to encourage inclusion of multicultural values in educational and family settings. For further research, expanding regional representation, conducting longitudinal studies, and evaluating the influence of additional social factors, like media and peer groups, are recommended to gain a more thorough understanding of multicultural harmony efforts.

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