CONTEXTUALIZATION OF HADITH AND MULTICULTURAL QUR'ANIC VERSES IN EDUCATION

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ABSTRACT

Diversity is not something new, especially in Indonesia. This country, which was built on cultural, ethnic and cultural diversity, makes Bhineka Tunggal Ika the nation's identity to embrace these differences, especially in the world of education which is then known as multicultural education. This research is important to study, apart from the conditions in Indonesia which is inhabited by various cultures, the Qur'an and Hadith are also the main sources of jurisprudence to underlie multicultural education. Therefore, this research uses al-Qur'an and hadith as the main data in this research, so this research uses library research. In the end, this study explains multicultural education, including through the verses of the Qur'an QS. Al- Baqoroh: 62, QS. Ar-Rum: 22, QS. Al-Hujurot: 13 and QS. Yunus 40-41 and the hadith narrated by Imam Bukhori and Ahmad bin Hambal. In the Qur'an it is explained that the differences in religions, culture and ethnicity are not something that should be a problem, because basically the standard for measuring someone is their piety. While the perspective of the hadith is tolerance as one form of respecting differences in a multicultural culture.
Keywords: Multicultural, education, diversity, al-Qur'an and Hadith

INTRODUCTION

Diversity is no longer something new in Indonesia, because in fact Indonesia was born from a motherland that has various ethnicities, cultures, languages and religions. Multi-ethnic, multi-religious and multicultural are manifested in the nation's identity through "Bhineka Tunggal Ika" which is the nation's proud jargon to maintain harmony amidst cultural, ethnic and religious diversity. The meaning of "different but still one" is the main form of national identity that must be imprinted on the soul of the people. Indonesia, in fact, was able to give birth to a unitary Republic of Indonesia on August 17, 1945, which is still maintained for approximately 76 years. Indonesia with all its uniqueness is the only country that has a population with diverse ethnicities, tribes, cultures and religions, which is not shared by other countries. Based on the population, it is recorded that ethnicity in Indonesia consists of 41.7% Javanese, 15.4% Sundanese, 3.7% Chinese-Indo, 3.4% Malay, 3.3% Madurese, 3.0% Batak, 2.7% Minangkabau, 2.5% Betawi, 2.5% Bugis, 2.4% Arab-Indo, 2.1% Banten, 1.7% Banjar, 1.5% Bali, 1.3% Sasak, 1.0% Makassar, 0.9% Cirebon, and many

remote tribes, especially in Kalimantan and Papua with small populations of only hundreds of people. (Lestari, 2021)

According to the proportion of ethnic population in Indonesia, the archipelago since the VII century AD has been in contact with a "new religion" which was later called Islam. Islam entered the archipelago in the most peaceful way because it was not done by war. (Bizawie, 2015) The spreaders of Islam in the archipelago tried to introduce and spread the new religion in the archipelago by acculturating the culture of the archipelago and Islam, thus making Islam able to be well received by the indigenous population which at that time was predominantly Hindu and Buddhist. This eventually gave birth to a diversity of cultures, traditions and religions, which until today are embraced by the majority of the Indonesian population. Therefore, it is only natural that in the end the recognition of 6 religions, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism and Confucianism, was legalized and juridically recognized as the State religion.

Juridically, Article 29 of the Constitution of the Republic of Indonesia states that "The State is based on One God and the State guarantees the freedom of each citizen to embrace their respective religions and to worship according to their religions and beliefs". The contents of this Constitution are enough to be the basis that Indonesia recognized the existence of cultural and religious diversity long before the concept of multicultural emerged. The cultural diversity of the archipelago also has implications for a variety of policies that are able to accommodate the needs of Indonesian society, especially for education. The multicultural education system implemented by the government refers to the 1945 Constitution article 31 paragraph 1 which states that "every citizen has the right to receive instruction". These two constitutions affirm that the education that must be carried out is education that recognizes the multicultural nation that is heterogeneous across cultures, ethnicities, languages and religions.

Recognition of diversity and diversity has actually been done by the Prophet Muhammad SAW when he led Medina. Apart from building a mosque, the first thing the Prophet did at that time was to create harmonious relationships between various religious adherents through the Medina Charter (Aris et al., 2021; Fajriah, 2019) . Among the important contents in the Medina Charter is to protect all residents of Medina across ethnicities and religions without exception. The tolerant attitude carried out by the Prophet Muhammad became one of the stimuli that motivated the Arab people of Mecca and Medina to voluntarily embrace Islam. The practice of justice in addressing religious multiculturalism carried out by the Prophet can actually be the main basis for reflecting the values of multiculturalism contained in the Hadith and the Qur'an to be actualized in the world of education in Indonesia.

RESEARCH METHODS

Qualitative research methods are the choice in this study, specifically with the type of *library* research or *library* research. Literature is the method used to analyze the data in this study, because the main data used is literature data in the form of the Qur'an, hadith books and other supporting books. This is as said by Mistika Zed in his book entitled *Library Research Methods* (Zed, 2008) ,

saying that library research is research that limits its activities to library collection materials only without requiring *field* research.

DISCUSSION RESULTS

A. Definition of Multicultural Education

Multicultural education is a compound word that combines the words education and multicultural. For Ki Hajar Dewantara, education is an effort to advance the growth of character (inner strength, character), mind (intellect), and body of children. It can also be said that education is a *transfer of knowledge* from an educator to students or an effort to humanize humans (Abadi, 2019; Handayani et al., 2020) . While multicultural is etymologically cultural diversity (Language Center of the Ministry of National Education, 2005) , or other terms Other terms that are usually used for diversity, both religion, race, language and different cultures, namely *plurality* (*plurality*), diversity (*diversity*) and multicultural (*multicultural*) (Handayani et al., 2020) . From these two definitions, it can be said that multicultural education is etymologically education for diversity, both different races, cultures, languages and religions.

Several experts provide varied definitions of multicultural education, one of which is James A. Bank. As a pioneer of multicultural education in America, for him multicultural education is a concept, idea or philosophy as a set of beliefs and explanations that recognize diverse cultures and ethnicities in shaping lifestyles social experiences, personal identity, educational opportunities of individuals and groups (J. A. Banks, 2006, p. 28) . Multicultural education, for Banks, is a necessity (God's gift) that can explore differences. Banks explains that multicultural education has several dimensions, namely: *First, Content Integration*, which is the integration of various cultures and groups to illustrate fundamental concepts, generalizations and theories in subjects or disciplines. *Second, Knowledge Construction Procces,* bringing students to understand the implications of culture into a subject. *Third, an Equity Paedagogy,* adapting teaching methods to the way students learn in order to facilitate the academic achievement of racially, culturally and socially diverse students. *Fourth, Prejudice Reduction,* identifying students' racial characteristics and determining their teaching methods. *Fifth, an Emowering School Culture and Social Culture,* building a tolerant and inclusive community culture mosaic, which allows learners who come from different races, ethnicities, genders and cultures, to experience equal education and equal status (J. Banks, 2015, pp. 19-22) . In this case, Banks seems to want to emphasize that cross-cultural education is a necessity that must be realized, especially in America, which at that time tended to discriminate against black racial groups. As an educator and chairman of Emeritus Diversity Empowerment and director of the Center for Multicultural Education at the University of

Washington at that time, apparently Bank was adamant about realizing non-discriminatory education so that there was no gape between blacks and whites, where citizens with black races at that time tended to be alienated in the United States.

In line with Banks, according to Sonia Neto, multicultural education is a comprehensive and fundamental educational process for all learners. This type of education opposes all forms of racism and all forms of discrimination in schools and society by accepting and affirming the plurality reflected among learners, communities and teachers (Nieto, 2010, p. 19) . As a professor who has experience teaching students who come from different backgrounds and races, in this case similar to Banks, apparently Nieto seeks to implement non-discriminatory education, especially for students with black race. For him, national policies, especially in education, do not favor the black race. In some of his works, Nieto attempts to offer multicultural education by creating a good learning environment.

Multicultural education can also be defined as education that aims to bridge racial differences and eliminate inequalities between various social groups of society (Shen, 2019) . Meanwhile, John While said that multicultural education and learning is a way to teach explicit culture without overgeneralizing the lives of others by emphasizing cultural diversity in social groups and changes in culture that are continuous (Dewi et al., 2020) . From some of these definitions, it can be said that terminologically multicultural education is an ideal education that is able to accommodate all the needs of society towards education regardless of the background of students. Multicultural education, in this case, is not only seen as an education system that embraces all groups, but how multicultural education can adapt to the needs of students both methods and materials (Sugiyono, 2015, p. 55) .

B. Multicultural Education from the Perspective of al-Qur'an and Hadith

As a source of Islamic law, the Qur'an and Hadith are the main reference to answer various issues related to aqidah, worship, and amaliyah. As one of the documents containing Islamic doctrine, the legal legitimacy of the Qur'an and hadith is no longer a matter of debate. It's just that it requires specific interpretation so that the Qur'an and hadith can be understood as a whole. The Qur'an is full of the use of universal and global language when explaining a matter, giving birth to multiple interpretations. This is natural because the Qur'an, when revealed, was in the midst of a multi-ethnic and religious community. So to understand the Qur'an there are two things that must be considered, namely *first, the* Qur'an does not only speak to Muslims but also speaks to many people, such as Christians, Jews, the polytheists of Mecca, and so on. So it is often found in the Qur'an expressions directed to various communities, such as *"O believers", "O people", "O disbelievers"*, and so on. *Second, the* Qur'an talks about things that are multiculturalistic. This means that the Qur'an reflects many voices and many representations, there is a voice for Muhammad, there is a voice conveyed by Allah himself and there is also a voice conveyed to other human beings (Sa'dan, 2015) . Thus, to understand the Qur'an must use a

varied method so that the Qur'an can be understood in its entirety both contextually and contextually.

Unlike the Qur'an, the legitimacy of hadith as a formal legal form of Islamic law tends to be debated. This is because hadiths have several criteria in order to be used as evidence for certain laws. In terms of its quality, the hadith consists of shoheh hadith, hasan hadith and dhoif hadith. A saheeh hadith is a hadith whose sanad (the path that connects to the matan of the hadith) and matan are free *of shadz* (irregularities) and *illat* (diseases). A hasan hadith is a hadith whose chain of transmission is continuous, narrated by a narrator who is fair and dhabit (strong in memorization), and does not contain shadz and illat. What distinguishes hasan hadith from shoheeh hadith is that the quality of memorization of the narrators of hasan hadith is not as strong as shahih hadith. The dhoif hadith is a hadith that does not meet the requirements of the sahih hadith and hasan hadith (Thahhan, n.d., pp. 29-40) . Meanwhile, in terms of quantity, hadith consists of mutawatir hadith, ahad hadith, and masyhur hadith. A mutawatir hadith is a hadith that is narrated by a number of people at each level of the sanad, which according to tradition makes it impossible for them to agree to lie. Ahad hadith is a hadith in which the number of narrators does not reach the mutawatir level. Whereas a masyhur hadith is a hadith that was originally included in the criteria of ahad hadith, then the hadith became famous (Thahhan, n.d., pp. 22-23) , especially after the 2nd century Hijriyah. These hadith criteria have caused controversy regarding the validity of hadith, so that it requires in-depth study both in terms of sanad and matan hadith so that it can be used as an evidence, including the study of multiculturalism.

There are several verses of the Qur'an and hadith that explain about multiculturalism. Among some of these verses are QS. Al- Baqoroh: 62, QS. Ar-Rum: 22, QS. Al-Hujurot: 13 and QS. Yunus 40-41.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصٰرٰى وَالصَّابِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

Meaning: "*Verily, the believers, the Jews, the Christians and the Shabiin, whosoever of them truly believes in Allah, the Last Day and does righteous deeds, they shall receive a reward from their Lord, and they shall have no fear nor shall they grieve". (QS. Al-Baqaroh: 62)*

Christians in the verse are followers of the Prophet Isa while Shabiin is one of the sects in Judaism or Christianity that worship angels, planets / stars (Zuhaili, 2013, p. 137) . While doing good deeds is a good deed ordered by Islam, whether related to religion or not. This verse was revealed in relation to the friend Salman al-Farisi who came from Judisampur. In the musnad of Ibn Abi Hatim and al-Adni, narrated from Mujahid, he said: I once asked the Messenger of Allah about their prayer and worship. Then the verse "verily the believers, the Jews..." was revealed. al-Wahidi narrated from Mujahid, who said: "When Salman told the Messenger of Allah about his companions, he said: "They are going to Hell". Salman said: "Hearing that I felt that the world had become dark. Then the verse "Indeed, the

believers, the Jews..." was revealed until the end (Al-Naisaburi, n.d., p. 14; Zuhaili, 2013, p. 138) .

According to Quraish Shihab, this verse is an explanation of the previous verse. If the previous verse contains criticism for those who deny Allah, then through this verse Allah SWT provides a way out for servants who want to improve themselves. This is in line with the generous nature of Allah for His servants who are aware and repent (M. Quraish Shihab, 2001, p. 124) . Although this verse does not explicitly explain multiculturalism, the main point of this verse is the equal recognition of the followers of different religions - pre-Islamic religions - for the good deeds they do. The next verse is QS. Ar-Rum: 22, which reads:

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ

Meaning: "Among the signs of His greatness are the creation of the heavens and the earth, the difference in your languages and the color of your skin. Surely in such there are signs for those who are knowledgeable." (QS. Ar-Rum: 22)

Wahbah Zuhaili in *his Tafsir al-Munir* says that "وَاخْتِلَافُ اَلْسِنَتِكُمْ" is interpreted as "the difference and diversity of your languages, some are Arabic and non-Arabic languages". While "وَاَلْوَانِكُمْ" means that the difference in skin color, some are white, black and others, even though you are all descended from the same man and one woman. Or the meaning is the difference and diversity of construction of limbs, shape, color, appearance, and beauty so that between one individual with another invidu so that it becomes a characteristic of each that can be recognized so that it can be distinguished between one individual with another (Zuhaili, 2013, p. 89) . Quraish Shihab added that "رسِنَتِكُمْ" is the plural of the word "لسان" which means *tongue*. This word is also interpreted as *language* or *voice.* He also said that recent research has shown that no one has a voice that is completely the same as another person, just like fingerprints. Furthermore, this verse is closed with "لِّلْعٰلِمِيْنَ" which is interpreted as a person who is pious in his knowledge (M. Quraish Shihab, 2001, p. 38) . The meaning of this verse explains that differences in language and skin color are something that is clearly visible that cannot be denied, moreover both differences can be found in every person either in one region or another region or even another continent. However, the most important thing in this verse is that the difference is not to be disputed so that it becomes a *scourge* or something to be feared. However, these differences must be a starting point for competition towards goodness so that there is *ukhuwah* that can create peace and tranquility.

Furthermore, QS. Al-Maidah: 48

وَاَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّۗ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًاۗ وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِۗ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَۙ - ٤٨

Meaning: *"And We have sent down the Book (Qur'an) to you (Muhammad) with the truth, confirming the Scriptures sent down before it and guarding it, so judge their case according to what Allah has sent down and do not follow their desires in abandoning the truth that has come to you. For every nation among you We have given a rule and a clear path. If Allah had willed, He would have made you all one people, but Allah wants to test you for the bounty He has given you, so compete in doing good. Only to Allah will you all return*, *and He will inform you of what you were disputing about.* (QS. Al-Maidah: 48)

In my opinion, the multicultural point in the verse above is the verse "وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً". According to Zuhaili, making a people who have one shari'a, one religion and one group. But Allah makes different only to test who among His people is the most devout (Zuhaili, 2013, p. 547) . Therefore at the end of the verse "ۖالْخَيْرٰتِ فَاسْتَبِقُوا" Allah finally ordered to compete in doing good. In line with Zuhaili, at-Thabari in his tafsir explains that the differences in religions and groups are intended to find out who is disobedient and who does good deeds in accordance with what Allah SWT commands (Ath-Thabari, n.d., pp. 79-82) . Unlike Zuhaili and at-Thabari, al-Qurtubi explained that if Allah wanted, humanity would be made into one group, but here Allah made two groups, namely the group of believers and the group of disbelievers (Al-Qurthubi, n.d., pp. 505-507) . The classification of the two groups is only to test humans in seeing each other's devotion.

In connection with the verse in more detail Quraish Shihab in Tafsir al-Misbanya said that in each people have the same time, race and other similarities for happiness and towards a bright path. The sentence "وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً" in this verse, according to Quraish Shihab if Allah is willing, then it is not difficult for Him to unite mankind without giving the grace to choose between the groups. It's just that Allah made mankind different for a purpose.

To each of you, O people, We have given a rule that is the source of eternal happiness and a clear path to that source. O Muhammad, We have made the Shari'ah that We have bestowed upon you nullify all previous Shari'ah. If Allah had willed, He would have made you, the people of Moses and 'Isa, the people of Muhammad (peace be upon him) and other people before him, one people only, that is, by instinctively uniting your opinions and not granting you the ability to choose, but He, Allah, did not will that. These differences Allah created in order to test how to treat others who want to test a person's group and beliefs. Because, according to Quraish Shihab, these differences do not only concern ethnicity, but include differences in religion, culture, potential and so on (M. Quraish Shihab, 2001, pp. 505-507) .

The next verse that explains about multiculturalism is

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ -. ١٣

Meaning: *"O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the Exhaustive".* (QS. Al-Hujurot: 13)

Basically, Surah al-Hujurot: 13 has a similar meaning with Surah an-Nisa': 1 before it. The meaning of "اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى" in this verse is explained that humans throughout the world come from the same descendants, namely Adam and Eve, therefore it is not necessary to boast of lineage and descent, as long as it is still from the same descendants. From the line of Adam and Eve then became several tribes "وَّقَبَآىِٕلَ", which means a group of people and "شُعُوْبًا" which means shu'ub or Arab and non-Arab tribes. The order of descent among the Arabs there are seven namely: Khuzaimah is sha'b, Kinanah is a tribe, Quraysh is al-Imarah, Qushaiy is al-Bathn, Abd Manaf is al-Fakhidz, Hashim is al-Fashiilah, Al-Abbas is al-'Asyiirah (Al-Qurthubi, n.d., p. 111; Zuhaili, 2013, p. 477) .

This verse was revealed in connection with the story of one of the companions named Abu Hind who was an embalmer. One day the Messenger of Allah (SAW) asked the Bayadhah to marry one of his daughters to Abu Hind, but they refused for unreasonable reasons, because they thought it was impossible to marry their daughter who was white, with Abu Hind who was black and was also their former slave (Al-Naisaburi, n.d., pp. 264-265; M. Quraish Shihab, 2005, p. 261) . This erroneous attitude of theirs is condemned by the Qur'an by emphasizing that glory in the sight of Allah is not due to descent or nobility but because of devotion. According to Quraish Shihab, this verse emphasizes the unity of human origin by showing the equality of human humanity. It is not natural for someone to boast and feel themselves superior to others, not only between one nation, tribe, or skin color with others, but between their sexes. For if one were to say that Eve, the woman, came from Adam's rib, and Adam was a man, and the source of something is higher than its branch, then again, if one were to say that, it would only be in relation to Adam and Eve, not to all human beings, because human beings other than the two of them - with the exception of 'Isa AS. - was born as a result of the mixing of male and female (M. Quraish Shihab, 2005, pp. 261-263) . In line with al-Qurtubi, in this verse, Quraish emphasizes that the word "شُعُوْبًا" is interpreted with kabilah or tribe. Therefore, even though in Arabia there are several tribes consisting of black and white skin groups, they actually come from the same descendants, namely Adam and Eve .

Unlike the Qur'an, there are not too many hadiths that specifically discuss multiculturalism. Some of these hadiths are;

حَدَّثَنِي يَزِيدُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ

Meaning: *"Yazid narrated to us, Muhammad ibn Ishaq narrated to us, Dawud ibn al-Hushain narrated to us, Ikrimah narrated to us, from Ibn 'Abbas, who said: It was asked of the Messenger of Allah (peace and blessings of Allah be upon him): "Which religion is most beloved to Allah?" He said: "Al Hanifiyyah As Samhah (the straight and tolerant one)*".

The hadith describing the religion of al-samhah mentioned above is a hadith *hasan li ghairihi* (Isma'il, 1991, p. 182) . What is meant by hadith

hasan li ghairihi is that there is a weakness in one of the narrator's sanad but not so many mistakes that it affects the credibility of the narrator, but there is a narration with another sanad that matches the meaning. The order of the narrators of the hadith is as follows:

1. Abdullah bin Abbas bin Abdullah bin Abdul Muttalib bin Hashim, from among the Companions. He lived in Marur Rawd and died in 68 A.H. Among the hadith scholars who narrated from him were Imam Bukhori who narrated 706 hadith, Imam Muslim 357 hadith, Abu Daud 425 hadith, Imam at-Tirmidhi 328 hadith, Imam an-Nasa'I 498 hadith, Imam Ibn Majah 344 hadith, Imam Ahmad 1897 hadith and Imam ad-Darimi 243 hadith.
2. Ikrimah Maula Ibn Abbas, known as Abu Abdullah from the middle period of the Tabi'in. He lived in Medina and died in 104 A.H. Among the hadith scholars who narrated from him were Imam Bukhori who narrated 139 hadith, Imam Muslim 2 hadith, Abu Daud 141 hadith, Imam at-Tirmidhi 94 hadith, Imam an-Nasa'I 80 hadith, Imam Ibn Majah 95 hadith, Imam Ahmad 402 hadith and Imam ad-Darimi 63 hadith. The majority of hadith scholars said Ikrimah Ibn Abbas *was tsiqah* (trustworthy which indicates the value and good reputation of the hadith narrator) (Thahhan, n.d.) , among them were Yahya b Ma'in, a-Nasa'I, Abu Hatim and al-Ajli.
3. Daud Bin al-Husain or known as Abu Sulaiman from among the Tabi'in who did not meet the Companions. He lived in Medina and died in 135 A.H. Among the scholars of hadith who narrated from him were Imam Bukhori narrated 3 hadith, Imam Muslim as many as 3 hadith, Abu Daud 9 hadith, Imam at-Tirmidzi 6 hadith, Imam an-Nasa'I 5 hadith, Imam Ibn Majah 10 hadith, Imam Ahmad 22 hadith and Imam ad-Darimi 1 hadith. Those who say he is *tsiqah* are Yahya bin Ma'in and Ibn hajar al-Asqalani, while according to Abu Hatim *Laisa bil qawi* (not strong memorization) (Thahhan, n.d.) and an-Nasa'I *laisa bihi ba'as* (no problem with the narrator) (Thahhan, n.d.) , and *Layyin* (lying) (Thahhan, n.d.) according to Abu Zur'ah.
4. Muhammad bin Ishaq bin Yasar or known as Abu Bakr. He lived in Medina and died in 150 A.H. Among the hadith scholars who narrated from him were Imam Bukhori who narrated 17 hadith, Imam Muslim 7 hadith, Abu Daud 169 hadith, Imam at-Tirmidhi 58 hadith, Imam an-Nasa'I 39 hadith, Imam Ibn Majah 80 hadith, Imam Ahmad 604 hadith and Imam ad-Darimi 67 hadith. He was categorized as *thiqah* by Yahya bin Ma'in and al-'Ajli, while according to Ibn hajar al-Asqalani *Shaduq yudallis*, and Hasanul hadith according to Ahmad bin Hambal.
5. Yazid Bin Harun or known as Abu Khalid. He died in 206 among the ordinary Tabi'in. Among the scholars of hadith who narrated from him are Imam Bukhori narrated 33 hadith, Imam Muslim as many as 67 hadith, Abu Daud 58 hadith, Imam at-Tirmidzi 91 hadith, Imam an-Nasa'I 61 hadith, Imam Ibn Majah 108 hadith, Imam Ahmad 1370 hadith and Imam ad-Darimi 200 hadith. The majority of hadith scholars said he was *tsiqah.*

The hadith explains tolerance as a form of respect for differences in multicultural culture. Based on the Hadith above, it can be said that Islam is a tolerant religion in various aspects, both from the aspects of creed and sharia, but tolerance in Islam is more emphasized in the area of mua'malah. The hadith also explains that tolerance and recognition of multiculturalism, especially towards other religions, is found in the musnad of Ahmad Bin Hambal which also reads:

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا لَيْثٌ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَرَّتْ بِكُمْ جِنَازَةُ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ أَوْ مُسْلِمٍ فَقُومُوا لَهَا فَلَسْتُمْ لَهَا تَقُومُونَ إِنَّمَا تَقُومُونَ لِمَنْ مَعَهَا مِنْ الْمَلَائِكَةِ.

Meaning: *"Abdush Shamad narrated to us Laits from Abu Burdah from Abu Musa that the Messenger of Allah (blessings and peace of Allah be upon him) said: "When a corpse of a Jew or Christian or Muslim passes by you, stand up! This standing is not in honor of the deceased, but of those who are with him, namely the angels."* (Reported by Ahmad; 18671)

According to Shu'aib al-Arna'uth the hadith is categorized as a shohih hadith The order of the narrators of the hadith is;

1. Abdullah bin Qais bin Sulaim bin Hadldlor, known by the nickname Abu Musa and from the Companions who lived in Kufa. He died in the year 50 A.H. Among the hadith scholars who narrated from him were Imam Bukhori who narrated 149 hadith, Imam Muslim 101 hadith, Abu Daud 49 hadith, Imam at-Tirmidhi 38 hadith, Imam an-Nasa'I 53 hadith, Imam Ibn Majah 47 hadith, Imam Ahmad 277 hadith, Imam Malik 4 hadith and Imam ad-Darimi 29 hadith.
2. Amir bin 'Abdullah bin Qais or known as Abu Burdah from the middle tabi'in group who lived in Kufa and died in 104 A.H. Among the scholars of hadith who narrated from him were Imam Bukhori narrated 89 hadith, Imam Muslim 66 hadith, Abu Daud 32 hadith, Imam at-Tirmidhi 22 hadith, Imam an-Nasa'I 27 hadith, Imam Ibn Majah 25 hadith, Imam Ahmad 123 hadith, Imam Malik 0 hadith and Imam ad-Darimi 17 hadith. According to Yahya Bin Ma'in and Ibn Sa'd he is *tsiqah,* Ibn says he is *'ats tsiqah*, while according to Imam Bukhori he is *katsirul ghalath.*
3. Laits bin Abi Sulaim bin Zunaim, known as Abu Bakr, lived in Kufa and died in 148 A.H. Among the hadith scholars who narrated from him were Imam Bukhori who narrated 2 hadiths, Imam Muslim 1 hadith, Abu Daud 6 hadiths, Imam at-Tirmidhi 25 hadiths, Imam an-Nasa'I 0 hadiths, Imam Ibn Majah 25 hadiths, Imam Ahmad 99 hadiths, Imam Malik 0 hadiths and Imam ad-Darimi 42 hadiths. The scholars of hadith have different opinions about him including Abu Zur'ah said *Layinul hadith,* according to Abu Hatim ar-Razi *dhaiful hadith,* according to Ahmad Bin Hambal *Mudoribul hadith,* according to Imam Bukhori *Shaduuq Yuham.*
4. Abdush Shamad ibn 'Abdul Warith ibn Sa'id ibn Dzakwan was an ordinary tabi'ut tabi'in who lived in Bashrah and died in 207 AH. Among the scholars of hadith who narrated from him are Imam al-Bukhori narrated 2 hadiths, Imam Muslim 1 hadith, Abu Daud 6 hadiths, Imam at-Tirmidhi 25 hadiths, Imam an-Nasa'I 0 hadiths,

Imam Ibn Majah 25 hadiths, Imam Ahmad 99 hadiths, Imam Malik 0 hadiths and Imam ad-Darimi 42 hadiths. The majority of hadith scholars said he was *tsiqah,* while Ibn Hajar al-Asqalani said he was *shaduuq* and adh-Dzahabi categorized him as *hafidz.*

5.

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنْ الدُّلْجَةِ

Meaning: *"Abdus Salam ibn Muthahhar reported that 'Umar ibn 'Ali reported Ma'an ibn Muhammad Al Ghifari reported Sa'id ibn Abu Sa'id Al Maqburi reported Abu Hurayrah reported that the Prophet (peace and blessings be upon him) said: "Verily, religion is easy, and no one makes religion difficult except that he will be defeated (made harder and more difficult). So be upright, draw near and give good news, and seek help from al-ghadwah* (*departing early in the morning) and ar-ruhah (departing after noon) and something from ad-duljah (departing at night)".*

The scholars agreed on the authenticity of the hadith. The order of the narrators is as follows:

1. Abdur Rahman bin Shakhr or known by the nickname Abu Hurairah, from among the companions who settled in Medina and died in 57 H. he was one of the companions who narrated many hadith from the Prophet Muhammad. As for the scholars of hadith who narrated from him are Imam Bukhori narrated as many as 1039 hadith, Imam Muslim as many as 1009 hadith, Abu Daud 544 hadith, Imam at-Tirmidzi 598 hadith, Imam an-Nasa'I 644 hadith, Imam Ibn Majah 631 hadith, Imam Ahmad 3842 hadith, Imam Malik 171 hadith and Imam ad-Darimi 265 hadith.
2. Sa'id ibn Abi Sa'id Kaisan, from the middle Tabi'in who was commonly known as Abu Sa'ad. He lived in Medina and died in 123 A.H. The scholars of hadith who narrated from him are Imam Bukhori narrated 95 hadith, Imam Muslim 33 hadith, Abu Daud 51 hadith, Imam at-Tirmidzi 55 hadith, Imam an-Nasa'I 53 hadith, Imam Ibn Majah 49 hadith, Imam Ahmad 250 hadith, Imam Malik 9 hadith and Imam ad-Darimi 19 hadith. The majority of hadith scholars said he was *tsiqah,* while Ibn Hatim ar-Razi said *shaduq.*
3. Ma'an b. Muhammad b. Ma'an b. Nadllah b. 'Amru, this old tabi'ul 'utba' was nicknamed Abu Muhammad. He lived in Madinah and the year of his death is unknown. The scholars of hadith who narrated from him are Imam Bukhori narrated 3 hadiths, Imam Muslim 0 hadiths, Abu Daud 0 hadiths, Imam at-Tirmidzi 1 hadith, Imam an-Nasa'I 1 hadith, Imam Ibn Majah 1 hadith, Imam Ahmad 0 hadiths, Imam Malik 0 hadiths and Imam ad-Darimi 0 hadiths. According to Ibn Hibban he is 'ats tsiqah while Ibn Hajar al-Asqalani said he is maqbul.
4. Umar bin 'Ali bvin 'Atha' bin Muqaddam, a tabi'ut tabi'in nicknamed Abu Ja'far lived in Bashrah and died in 190 AH. Some of the scholars of hadith who narrated from him are Imam Bukhori narrated 5 hadith, Imam Muslim as much as 1 hadith, Abu Daud 1 hadith, Imam at-Tirmidzi 7 hadith, Imam an-Nasa'I 5 hadith, Imam Ibn Majah 6 hadith,

Imam Ahmad 7 hadith, Imam Malik 0 hadith and Imam ad-Darimi 0 hadith. The majority of scholars say he is *tsiqah,* according to Abu Hatim there is honesty in him while according to Ibn 'adi *la ba' sa bih.*

Ibn Hajar al-'Asqalâni said that the meaning of this Hadīth is the prohibition of being tasyaddud (hard) in religion, namely when a person forces himself to perform worship when he is unable to perform it, which is the meaning of the words: *"And no one is strict in religion except that he will be defeated"* meaning that religion is not practiced in the form of coercion so whoever forces or is strict in religion, religion will defeat him and stop his actions (Al-Asqalani, 2002, p. 94) .

C. Contextualizing Multiculturalism from the Perspective of Hadith and al-Qur'an in the World of Education

Understanding the Qur'an and hadith textually and contextually is a must, especially in doing business. As already explained, both the perspective of the Qur'an and hadith, contextually, have embraced multiculturalism. This is because, both the Qur'an and hadith, were revealed in the midst of a multi-cultural and religious society as well as tribes. Contextually, both the Qur'an and hadith emphasize that Islam glorifies tolerance in various conditions as an implementation of multiculturalism in various aspects. As found in surat al-Baqarah: 62 which is motivated by events that tend to be racist. The verse explicitly indicates that Islam highly values differences, because basically humans in this world come from one lineage, namely Adam as stated in the Qur'an letter an-Nisa': 1, Al-Maidah: 48, Al-Hujurot: 13 and Yunus 40-41, which continuously denies the existence of differences because of the same race and lineage. In these verses the Qur'an does not only discuss ethnic and cultural differences, but religious differences are not something that should be disputed, because basically the standard of a person's measure is his devotion.

Regarding tolerance and religious multiculturalism, the hadith explicitly explains that differences in beliefs do not necessarily eliminate respect for other religions. To instill tolerance as a form of multiculturalism, education is one of the right media to preserve and provide awareness in being tolerant in the midst of a multicultural society. The world of education is the biggest dream in realizing multicultural values that can be developed in learning materials in schools, although its implementation is still underestimated. This is because the tolerance and implementation of multiculturalism is loaded with several problems related to the implementation process and the function of education itself. Because in reality the application of multicultural-based education has not functioned as it should because it is considered less attached to the implementer and its implementation, so that multicultural education is only a cover or symbol to cover differences only. In addition, the principles of multicultural education clearly do not uphold democracy, justice and human rights (Dewi et al., 2020) . One example is in public schools that are in the middle of a certain religious majority. Public school institutions in the area "prohibit" Muslim students from wearing the jilbab. In addition, there are several Islamic institutions that have their own rules and curricula by ignoring the diversity and multiculture that develops in Indonesia.

Facing such realities, with reference to the Law on National Education which states that "Education is carried out in a democratic and equitable and non-discriminatory manner by upholding human rights, religious values, cultural values, and national plurality", of course, must design education that is friendly to differences and teaches the nature of these differences. This form of education is expected to be able to produce students who have characters that are sensitive to pluralism and differences. According to Susetyo there are several indicators in the implementation of multicultural in education including (Susetyo, 2005) :

1. Inclusive Value (Open), is a value that recognizes pluralism as a form of social community, which in this case prioritizes the principle of inclusiveness.
2. The value of Dialogue (Active), is a value that sees other groups as different without harming each party. This means prioritizing dialog or discussion to strengthen relationships and create an attitude of empathy sympathy and tolerance.
3. The value of humanity, which is a strong value in understanding diversity, both cultural, ethnic and religious diversity.The value of tolerance, which means that there is an understanding of tolerance as a form of respect for human rights. Thus, people can have freedom of opinion and choose their beliefs.
4. The value of helping As a society, although humans have everything, they cannot live alone. His wealth is abundant, so he can easily achieve what he wants at any time, but without the help of others, he cannot live alone, and he may never feel happy.
5. The value of justice (democracy), which means that there is a form of cultural and social justice, means that everyone can have it based on needs not wants.

Then how to apply multicultural-based education in the world of education, one of which is to build social awareness of the existence of differences and heterogeneous Indonesian culture, namely accepting students from various ethnicities, tribes and religions, whether Islam, Christianity, Hinduism, Buddhism or Confucianism. Meanwhile, in the learning process, the existence of diversity is used to build individual awareness by getting to know more about each of these differences, because in essence the difference itself is a gift from God to create awareness of mutual respect and respect for each individual as stated in the Qur'anic verse QS. Al-Baqaroh: 62 and al-Hujurot: 13, which views differences as a test to get to know and respect each other.

CONCLUSION

Multicultural education is a concept, idea or philosophy as a set of beliefs and explanations that recognize diverse cultures and ethnicities in shaping lifestyles social experiences, personal identities, educational opportunities of individuals and groups.

The description of multicultural is actually not something new because basically al-Qur'an and hadith, as the basis of Islamic law, have introduced

multiculture since the beginning of Islam. Among the several verses of the Qur'an that emphasize diversity are QS. Al-Baqarah: 62, Al-Nisa': 01, QS. Al-Maidah: 48, QS. Al-Hujurot: 13 and QS. Yunus 40-41.

From some explanations of these verses, the contextualization of multicultural education is no longer something impossible to do, it's just that the world of education must formulate new policies so that the functions and processes of multicultural education can run properly in accordance with the mandate of the National Education Law, which embraces democratic education.

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