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Quraish Shihab and Buya Hamka: The Concept of Multicultural Education from a Qur'anic Perspective

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ABSTRACT

Background. This thesis article describes a concept of multicultural education from the perspective of the Qur'an in Qs. Al-hujurat verse 13 from the work of Quraish Shihab and Buya Hamka.

Purpose. This research aims to analyze gradually by using data collection, data reduction, data presentation, and conclusions.

Method. This thesis uses the literature method, researchers also use the comparative method and the approach of the theory of meaning and understanding by Jorce Gracia to facilitate understanding of the meaning of multicultural education contained in Qs. Al-Hujurat verse 13 in the tafsir by Quraish Shihab and Hamka.

Results. The results show that Quraish Shihab's work on multicultural education design is due to the recognition of culture and differences as sunatullah. Humans must recognize egalitarianism (equality of human degrees), brotherhood (ukhuwah), mutual help, and know each other. Multiculturalism is also found in the Qur'an surah Al-Hujurat verse 13 according to Hamka, including al-musawah (equality), ukhuwah (brotherhood), ta'aruf (knowing each other), and tasamuh (tolerance). Differences in interpreting Qs. Al-hujurat about multicultural education in the tafsir Al-misbah and tafsir Al-azhar, in the book Tafsir Al-Misbah by Quraish Shihab further explains that multicultural education is an understanding of a person who recognizes the diversity and comparison of sunatullah.

Conclusion. In conclusion, it is very important for madrasah principals to improve the quality of Arabic language learning. Teachers must be qualified because teachers are one of the micro components of the education system in schools. Therefore, it is very important for madrasah principals to improve the quality of Arabic language learning.

KEYWORDS

Al-Qur'an Perspective, Education, Multicultural

INTRODUCTION

Religion at its core describes man as well as his good social nature. According to Islam, humans are descendants of the Prophet Adam and Siti Eve (Seiler & Jenewein, 2019). In essence, human beings come from the same ancestors, but humans have various cultures, religions, or different nationalities, not only that humans are also

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complete with cultural heritage and adhere to the belief in God that has been required by Allah in Al-qyour' an. The design of the diversity of society and the motivation of human beings to live will always be equal to achieve a blessing and even sustenance, the absence of evil.

Plurality is something that will not be avoided by anyone, is a gift from the world, the gift of love to the whole (Ives dkk., 2020). The plurality of cultures by humans has become a habit called multicultural. Multicultural is the rule according to the circumcision of God, the points are not differences, and there is no fighting and denial. All human beings will inevitably meet with diversity.

The wave of globalization will occur if motivation about the culture of an will be broad. Everyone does not allow himself to be related to his nation, customs to his culture, tribe, and other languages (Lucchetti dkk., 2021). Thus, multicultural education will unite about plurality (Marzuki, 2020). It will not be until the wave of globalization produces integration and divinity between peoples, cultures, religions, and even nations (Planey dkk., 2019). The existence of opposition is caused by the diversity of religions, cultures, races, and others.

Humans have a diversity of cultural customs, religions, and even races, society uses it in the form of plurality and multiculturalism. The country in Indonesia, multicultural education is very conversation-based and seen from one of the appropriate approach of Indonesian society which has a diversity of cultures, religions, and tribes. Indirectly, the government's policies have an impact on the world of learning (Sabzalian, 2019).

Education in Indonesia has been regulated by government law by providing space for students to learn. The law which discusses the National Education System article 4 number 20 of 2003, the content states "education is organized in a right and just way and does not distinguish treatment that upholds human rights, cultural values, a plurality of nations and religious values".

This principle shows that governments have agreed to practice multicultural education in the world (Sobanski dkk., 2020). The idea of multiculturalism is explained in the Qu-Qu'an, but there will be no discipline of knowledge that is assembled in an orderly manner. Your Al-q is the holy book of Islam handed down by Allah to teach a lesson about the importance of having mutual respect and helping all beings, so that hostility will not occur in society . Islam is a religion that has benefited and gifted the world so in the Qur'an many verses convey instructions about mutual affection, tolerance, and mutual respect (Scheunemann dkk., 2019). Thus Al-qyou'anglorifies about differences because it is for all Muslims who adhere to it.

Islam teaches about the solution to all existing problems, it all goes back to Allah and his messengers by making al-qyour, sunah and hadith used as a point of life , because all the prayers for the happiness of life in the hereafter and the world. Sehow described in Qs. Al-Hujarat verse 13 follows:

Allah اتَّفَكُمْ إِنَّ Allah يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ
عَلِيمٍ خَبِيرٍ

It means: "O man! Truly, We have created you from a man and a woman, and then We have made you nations and tribes so that you may be known to each other. Truly, the noblest of you by God's side is the one with piety. Truly, Allah is all-knowing, all-conscientious."

So the opinion of researchers in multicultural education is to learn to respect each other's differences so that these differences are not a source of dispute in a dispute (Egan, 2020). The mutual attitude that is often used for efficient diversity, as well as the many cultures, will be the nation's right to make it happen (Agle, 2020). The existence of multicultural education if applied in the world will make education that is believed to be a solution to all conflicts and harmony in the surrounding community, especially for people in Indonesia who are in reality plural. Thus, multicultural education can be used as easy means from conflict to culture.

Some of the problems that will be studied are multicultural education in Qs. Al-h ujurat verse 13, to learn the land period, the author uses Al-Qur'an because, in essence, the center of the work of Quraish Shihab is in the form of the interpretation of Al-Misbah and the work of Buya Hamka in the form of Tafsir Al-Azhar to reveal the concept of multicultural education within Qs. Al-Hujurat verse 13 (Schlosser dkk., 2019). The researcher chose the interpretation because it focused on several considerations (Kim dkk., 2020): 1. The work of Quraish Shihab and Buya Hamka, which is the work of a man who certainly understands and knows about conditions in Indonesia (Hollanders, 2019). Tafsir Al-Misbahsa remembers the context with the conditions in Indonesia, the content of the verse is mostly a response to things that are actually in Indonesia or internationally. As the name implies, Al-Mis bah is a lamp or lantern (Segura-Robles, 2019). The author of the interpretation of Al-Misbah hopes that this it will work as a light for the Indonesian people and will have positive benefits for your Al-q and religion. Then Tafsir Al-Azhar is the work of the son of the Indonesian state who is comparable to other mufasir (Jackson dkk., 2019). The differences in interpretation are very interesting for the differences in multicultural education.

Tafsir Al-misbah uses a lot of methods of researching the kalam of the Qur'an because it explains various meanings and points of view in order, according to the order of the mushaf in the Qur'an and does research both from the aspects of language, hadith, and asbabun nuzul the companions related to the correlation of letters and even verses.

The tahlili method is a method of analyzing the verses of the Qur'an with various interpreted information and interpreting various meanings in the Qur'an (Rivard, 2019).

Meanwhile, Buya Hamka's work has a way of manners because the way of interpretation prioritizes explanations from the Qur'an kalam which reveals several studies, then explains the meaning of verses in the Qur'an with interesting and even beautiful language (Davis dkk., 2020). The interpretation uses the Qur'an lafadz which has been studied with the cultural and social systems that exist in Indonesia and internationally.

Tafsir Al-Misbah has several characters in his work and complements it with a simple look while Tafsir Al-Azhar has a mind disposition talking about a person who is cleansing the heart.

Based on the existing background, the researcher gave the theme entitled "Multicultural Education of the Qur'anic Perspective (Study of Qs Al-Hujurat verse 13 in the interpretation of Al-Misbah and the interpretation of Al-Azhar)" (Andrews dkk., 2019). Because Indonesia has a variety of cultures and divisions whose impact is from differences that are not well guided. The kalam the researcher understands that the creature is of the same degree in the eyes of god, and there is no difference between one tribe and another (Zulhamdi, 2020). There is no diversity between men and women because all are created by men and women. Because what is diversity is obedience (Abacioglu, 2020).

Based on the existing background, the main point of the researcher formulates the problem, namely (Ruiz & Bell, 2021): 1. How is the concept of multicultural education the perspective of the Qur'an in Qs. al-hujurat verse 13 according to the work of Quraish Shihab? 2. What is the concept

of multicultural education from the perspective of the Qur'an in Qs. al-hujurat verse 13 according to the work of Buya Hamka? 3. How does the interpretation of verse 13 of Surah Al-Hujurat differ on the multicultural education of the Qur'anic perspective between the works of Quraish Shihab and Buya Hamka? Based on the formulation of the problem above, the researchers have achieved the objectives in writing this thesis, namely (Hou dkk., 2020): 1. To find out various concepts of multicultural education from the perspective of the Qur'an in Qs. Al-hujurat verse 13 according to the work of Quraish Shihab, 2. To know about the various concepts of multicultural education from the perspective of the Qur'an in Qs. Al-hujurat verse 13 according to the work of Buya Hamka, 3. To find out the difference between the work of Quraish Shihab (Al-Misbah) and the work of Buya Hamka (Al-Azhar) regarding multicultural education. Some Benefits in His Research (Bauer dkk., 2020): For researchers, the benefit is that with the literature research, it is hoped that researchers will be able to study multicultural education according to Qs. al-hujurat verse 13, the values of multicultural education, and the implementation of using these educational methods (Karmakar dkk., 2021). Benefits for institutions are 1. providing more valid information about the concept of multicultural education for anyone who wants to explore it and even later it can be applied in educational institutions in Indonesia, 2. Academically, this thesis is expected to provide benefits and can enrich its scientific review, especially about the multicultural education of Unsiq Wonosobo and other campuses. 3. As a solution to maintain the division of differences between culture and race, religion is multicultural education, especially in Indonesia which is plural.

(1) The values of multicultural education in the PAI textbook and High School Ethics published by the Ministry of Education and Culture in 2014, namely: (a) Aspects of the Qur'an hadith, the values of peace, justice, brotherhood, help, tolerance, and empathy; (b) Aspects of faith, justice, diversity and contrary to tolerance; (c) Moral aspects, values of help, justice, peace, tolerance, fraternity, togetherness, sympathy, equality, deliberation, mutual forgiveness, and empathy.

The definition of education has 2 very important terms, namely "pedagogy" (education) and "pedagogic" (education) (Wang dkk., 2020). From this understanding, education is a science that is researched and pondered with direct events from students. The existence of education is because together the walking of beings (Rahman dkk., 2020). In essence, education is a continuous effort to maintain life. In the beginning, makhluk who was domiciled as a father and mother would teach his son to be able to survive so that his generation remained (Liu dkk., 2020). Early education starts from the upper family of children (infants) who has not been able to, then expands through the existing community or community environments, such as formal schools including elementary schools, junior high schools, colleges, and others (Ghosh dkk., 2020). The teacher is from a substitute parent or is commonly called a teacher. Education will further advance various behaviors so that human efforts in meeting the survival needs, as well as to improve life for the better. The state of education arose because there are groups of human beings who want to meet larger or abstract daily needs such as the value of justice, prosperity, and knowledge. In addition to the above understanding, education experts have several opinions about the meaning of education: 1. John Dewey (Mowbray dkk., 2020): Education is the process of forming fundamental intellectual and emotional skills towards nature and fellow human beings. 2. Ki Hajar Dewantara: education is to guide all the natural forces that exist in children and society so that they can achieve the highest welfare and happiness (Di Valentino dkk., 2020). 3. GBHN: Education is a conscious effort to develop one's person and abilities inside and outside of school.

The purpose of education is to strengthen beings, to always be obedient to God, tough, independent personality, intelligent, disciplined, creative, work-ethical, professional, productive, responsible, and healthy.

So, education according to researchers is an effort carried out by educators to educate students when students are studying to encourage students' abilities so that students have good intelligence (Goethals dkk., 2020), and emotions that can be prevented and are physically and spiritually healthy.

Understanding Multiculturalism

The definition is to have 3 forms of lafadz "multi" (many), "culture" (culture), and "ism" (flow) (Hussain dkk., 2019). In the word it has the meaning of the level of human dignity that recognizes cultural differences in its community to always be responsible for living together. Since multiculturalism is the idea and means of elevating the degree of makhluq and its humanity, then the propagation of culture can be seen from the perspective of its function for the life of beings.

The difference in concepts is to study the differences in race and culture because art is seen by the distinguishing unit, namely multiculturalism, which explains more about cultural relations, so it can decide the location of culture (Hailes dkk., 2019). Seen are born thoughts of similarity, mutual respect, affection, and others (Dong dkk., 2020). Multiculturalism should be an existing part of education. As we know education is a process of giving knowledge, nature, morality, and respect to the elders. The goal will be to create so that residents who have the nature of understanding, attitude and morality see multicultural in essence education as one of the places so that their goals are quickly achieved (Castro, 2019).

Definition of Multicultural Education

Multicultural education should not be the same regarding the concept of cultural diversity which will be the hallmark of being because multiculturalism confirms that some of cultures are in common.

The meaning of multicultural education in the language is divided into two terms, the first is education and multicultural. Education means the process of developing the attitudes and behavior of a person or to raise them through training and the process of educating. as a kind in culture and various politeness.

Experts will also explain the meaning of multicultural education, namely: 1. Gibson (1984). Revealing about multicultural education is an educational process that helps independently expand the procedures for receiving, input and entering into the system of cultural differences that they have.

Multicultural education can understand an inequality, respond and have feelings and restraint in one group or another, gender, condition and ability in academics (Fang, 2019).

In general, multicultural education is an educational design whose source is learning together with students and the academic and social needs of students.

According to the author's analysis, in essence multicultural education has many questions in the form of a learning process to love, respect and help each other with cultural and religious differences in people's lives. Multicultural education can accelerate developments in society, outlook on life, culture and habits in the surrounding community (Milner, 2020).

Al-Qur'an

The Qur'an is the revelation of Allah which was sent down by the prophet Muhammad, an intermediary from the angel Gabriel, as a guide for life for all creatures from the time of the Prophet Muhammad until now. In essence, there are many explanations about the main teachings brought by the prophet Muhammad, one of which discusses education. The Qur'an contains many verses which explain multicultural education, including in Qs. Al-Baqarah verse 213 and verse 256, Qs. Yunus verse 99, Qs. rum verse 22, verse Qs. Al-Hujurat. Everything that has been written by researchers. From the description of the title, the researcher focuses on Qs. Al-hujurat, because in Qs. Al-hujurat explains a lot about more appropriate multicultural education (Sharif, 2019).

Interpretation of Al Misbah

Tafsir Al-Misbah is a work written by a well-known commentator in Indonesia, namely Prof. Dr. M. Quraish Shihab, he is a prominent scholar and his thoughts have produced several works. Not only that, he also sticks to his thoughts with several studies of the Qur'an, hadith and interpretations.

All of his works are always concerned with problems found in the Qur'an, hadith and interpretations. Each of his works, he often gets a warm welcome from the public because he often reprints his works.

In Indonesia, interpreters provide very good and special enlightenment because it is to deepen understanding and knowing about the contents of the meaning of the Qur'anic word which cannot be hidden anymore. The full name of Quraish Shihab's interpretation is Tafsir Al-Mishbah:

Criticism, suggestions and harmonies of the Qur'an in the book has fifteen volumes. The research often used by these mufasir is to use the tahlili method because his research explains about the words of Allah contained in the views, views, desires, and wishes of the traveler which are presented in sequence according to the content of the Qur'anic verse. Interpretation of Al-Misbah is presented using language and the writing is easily understood by groups, from academics to the public.

Interpretation of Al-Azhar

Tafsir Al-Azhar is a work written by H. Abdul Malik Karim Amrullah or commonly known as Hamka because of the abbreviation of his name. Tafsir Al-Azhar was originally a series of lessons delivered by Buya Hamka (H. Abdul Malik Karim Amrullah) during his dawn lecture at the Al-Azhar mosque, located in Kebayoran Baru and established in 1959. At that time the mosque was named al-Azhar. At the same time and place, Buya Hamka and KH Fakhri Usman and HM Yusuf Ahmad, created a magazine for the surrounding community. After that, the name of the mosque was inaugurated by Sheikh Mahmud Shaltut, Chancellor of Al-Azhar University while he was in Indonesia in December 1960 hoping that it would become a thriving and useful Al-Azhar campus for studying in Indonesia.

According to observations made by researchers, the character trait whose content is from Al-Azhar's interpretation is the style of writing using an adab style because of its social spirit towards the surrounding community. This interpretation was then developed by Muhammad Abduh due to differences in socio-culture in Indonesia after that the interpretation was developed by H. Abdul Malik Karim Amrullah in interpreting the verses of the Qur'an.

RESEARCH METHODOLOGY

The method used for presenting data is in the form of literature research or library research. Not only that, researchers also use deeper observation methods with the following methods:

The type that will be used by researchers in researching a work mostly uses a literature approach, because this research uses collecting information in the field. For example, the work of M. Nazir entitled Research Methods. This method shows that this literature study uses supporters in explaining by searching and examining books, notes, literature and looking for sources that are related to the researcher's problem.

To carry out this method, the researcher visited the library. The library is a place to get books and even very relevant information. After getting the book and information, the writer reads the book, after that notes important things to do more in-depth research.

Literature study conducted by the author when going to do research, the aim is to: a. The author is looking for information about the problem to be studied. b. The author is looking for information related to the problem that is more scrutinized. c. The author studied various basic theories related to the problems to be examined (Zimmermann, 2021).

By using this process, researchers will obtain data that will be recorded, especially those originating from Qs. Al-hujurat verse 13 as well as notes from the researcher's notes from commentators, then the writer will study it relevantly and the writer will get the information that has been explained by the commentator without eliminating the results of his work.

In studying the verses of the Qur'an, researchers not only use the library method, researchers also use other methods. That is:

Maudhu'i method

The definition of the maudhu'i interpretation method is the investigation of interpretation by seeking to obtain important information whose response is in the Qur'an with a system of unifying all the Qur'anic sayings that have meaning according to the subject matter or theme, then the author sorts them according to the cause of their revelation, then the researcher pays attention to the explanation of the verse, connects it from the information of other verses, after that the researcher concludes the meaning of the verse.

The definition that has been written by the researcher using the maudhu'i method which explains all the verses that are in accordance with the theme of the title then pays attention to the asbabun nuzul verse, asbabun nuzul from the causes and effects between one verse and another verse who understands the verse after that examines it thoroughly Be careful not to misuse the verses.

The researcher uses this method because the interpreter of the Qur'anic verse uses the appropriate knowledge according to his analysis, the researcher will explain various problems according to the title because he can understand these problems so that the researcher really masters the material not only that, the researcher also makes it easier to understand the heart of the matter and can prevent criticism. Due to using this method in interpreting verses, the method is in accordance with what is discussed in the title and theme of the Qur'anic verse that has been determined.

From the information that has been written, the researcher concludes that Tafsir maudhu'i is a method of interpreting the words of the Qur'an in accordance with a certain title and theme, by collecting several verses that represent the title in order to obtain answers to the Qur'an that are in accordance with the theme In particular, by studying the asbabun nuzul, then the author can study

the verses of the Qur'an in accordance with the information, explanations of each verse and its relationship with other verses, then the writer can conclude according to its content.

Comparative interpretation (muqaran interpretation)

The definition of the comparative interpretation method is because in terms of comparative terminology, in essence, it has various meanings that collect and become a link to the unifier of the others.

The comparative method is: a) the researcher can compare the texts of the verses of the Qur'an that are in accordance with compiling in two cases or even more or vice versa, b) the researcher must be able to distinguish hadith from the verse, c) the researcher can differentiate the opinion of the commentators to interpret the verse the.

The method above basically uses the comparative method because to compare the commentators in the form of opinions from the work of Quraish Shihab in the interpretation of Al-Misbah and the work of Hamka in the interpretation of Al-Azhar who have different opinions about interpreting Qs. Al-Hujurat in paragraph 13 regarding multicultural education

RESULT AND DISCUSSION

The view of Quraish Shihab's work is in the form of Al-Misbah's interpretation of Qs. Al-hujurat verse 13.

According to the work of Quraish Shihab, it relates to divine guidance and does not focus on translation according to reference so that the meaning implied in it can be used in everyday life. Quraish Shihab also always gives good encouragement to his students, especially for students, so that students have the courage to interpret the verses of the Qur'an, but remain obedient to the main standards of interpretation. According to the interpretation of the verses of the Qur'an it will never be completed. From ancient times until now, many interpretations have sprung up that have never existed in line with the progress of the development of science today. Even with today's developments, he always reminds interpreters to be more scrutinized and extra extraordinary in the interpretation of verses of the Qur'an an so that everyone will not easily ask for various opinions in interpreting the Qur'an. Even his opinion is that there are people who think that in the name of the Qur'an then someone is committing a grave sin.

Qs. Al-hujurat verse 13 talks about the human principle which is usually used to call someone with the aim that people are always faithful and pious.

"O people, indeed We created you from a male and a female, and made you nations and tribes, so that you may know each other. Indeed, the most honorable among you in the sight of Allah, is the one who is most be pious among you. Verily, Allah is All-Knowing, All-Knowing."

From the meaning of the word kalamulloh, actually Allah made you, from men and women, is a clue to explain that creatures are equal before Allah SWT, there is no difference between race, religion and other cultures. There is no difference in any human values between men and women because everything was created from a man and a woman.

From this information the author can draw conclusions with the last verse of the sentence "Indeed, the most noble among you in the sight of Allah, is the most pious person". So we try to increase our obedience and faith to be glorious in the sight of Allah.

Humans often estimate the possession of beauty, position and social material because of the power and noble lineage one has. Humans have many ways to be able to compete to make a good human being. But if you look closely, everything must have its own privileges and glory. So all of that is not a thing that comes from glory.

Eternal glory only exists because it has been injured before God. That glory will be eternal if humans achieve their victory by drawing closer to Allah, carrying out Allah's commands, leaving Allah's prohibitions and imitating the traits that exist in humans. However, all creatures that are perfect before God are obedient creatures. For the success of all that, humans do not worry about their shortcomings because they will have abundant advantages, their needs and even human desires will always be fulfilled so that they will not feel satisfied.

The context of these three things is the same, namely things that creatures cannot possibly know. First, the place of death of a person (Qs. Luqman verse 34); Second, a deeply buried secret (Qs. at-Tahrim verse 3); Third, one's nobility and piety beside Allah (Qs. Al-Hujurat verse 13). This is a sign that something will not happen to humans when we can judge the quality of the faith and obedience of creatures who can see it except Allah.

In the end, Allah gives a sign about Allah's determination through his noble nature which is right on target, there is nothing to fight over people because Allah is All-Knowing and All-Knowing. However, creatures must observe the commands of Allah, the All-Knowing and All-Knowing regarding their benefit.

View of Hamka's work in Al-Azhar's interpretation of Surah Al-Hujurat verse 13.

Tafsir Al-Azhar is a work of H. Abdul Malik Karim Amrullah or commonly known as Buya Hamka. Hamka is a great scholar, as well as a writer and political organization.

Al-Azhar's interpretation basically discusses the composition of the study given during the dawn cult by Buya Hamka at the Al-Azhar mosque which is located in Kebayoran Baru in 1959. At the same time, the mosque has not yet been named Al-Azhar. At that time Buya Hamka and KH Fakhri Usman and HM Yusuf Ahmad, created literature for the people. Then, the name Al-Azhar was given by Sheikh Mahmud Shaltut, Chancellor of Al-Azhar University during their visit to Indonesia in December 1960 with the hope that the campus would be useful and useful for the general public. Hamka's work in the form of Interpretation of Al-Azhar is closely related to the birthplace of this interpretation, namely the Great Al-Azhar Mosque. There are several factors that forced Hamka to make this interpretation because Hamka himself made this interpretation at the beginning of the muqodimah of his commentary book. Among them, namely because of the desire to develop the Islamic religion in the spirit of Indonesian regeneration, in order to make it easier to learn the Qur'an. However, the community's ability to learn is hindered because of their inability to master Arabic.

His desire for writing this commentary is to make it easier for preachers and preachers to learn so that they can improve their thinking in conveying sermons whose sources are in Arabic. Buya Hamka wrote down the interpretation of Al-Azhar from Qs. Al-Mukminun because he did not perfect the summary of his commentary.

As independent from Hamka's work in Al-Azhar's commentary:

"O mankind, verily We created you from a male and a female." The author is allowed to interpret through 2 works of interpretation, the two interpretations of which are visible and definite. The main thing is that all people are of the same origin from men, namely the Prophet Adam and

women, namely Siti Hawa. Both of them were the first people in the world, and the author may interpret the verse in harmony, that is, all of these people in ancient times until now, namely men and women.

Second, there is no person on earth who was created from a male and female pair. When a man and a woman marry, the two kinds of sperm (khama) and egg cells will gather together for 40 days, which is called nutfah. Then the next 40 days it becomes blood and the next 40 days it becomes flesh ('alaqah). After 3 times 40 days: nutfah, 'alaqah, and mudghah, a human being is breathed into the soul and for 9 months a baby is born into the world. Sometimes a mixture of blacks and whites. In the beginning, humans were the same both in terms of the color of the sperm and egg cells, their characteristics were still the same. "And made you nations and tribes, so that you may know one another," that is, human beings,

This verse also explains that there will be various countries, races and details down to the small ones, it's not that they will gradually become further apart, there is nothing that differentiates them so that they know where they came from, live independently, where did their ancestors come from, and where did their ancestors come from. where did our descendants come from?

In essence, humans are the origin of one descendant. Despite their distance, in essence, their origins are the same. The absence of differences between the descendants of one another and nothing that gives rise to differences distinguishes awareness from the similarity of descent. "Surely the most honorable among you in the sight of Allah, is the most pious among you."

In the last part of the verse, it explains to humans about what is noble and considered to have value by God which is not the same as manners, majesty, morality, and piety to Allah.

In fact, Allah is the All-Witness, and the All-Knowing, at the end of this verse, if I look at this verse together, most of the warnings are more relevant because of a matter of nationality or culture until they forget that these two things are not to be proud of one another. country to country. Humans are in this world not to fight each other, but to know each other and help each other. Even to live as a nation, not to differentiate between tribes because all of that can cause a lot of fights and disputes because people will forget the value of their piety. At the end of the verse, Allah says that Allah is all-knowing, not about the small number of nations, so group fanaticism will emerge. because they are proud of their own country's interests as the Germans said at the time of Hitler's rise, "deutschland ubber alles!". Allah also knows that everything is fictitious, Allah knows that every nation must have weaknesses and strengths, if there is praise there will surely be insults. Islam has also determined the steps to be taken by humans in life: "The noblest of you is whoever is most pious to Allah!"

Thus a review of multicultural education based on Qs. Al-Hujurat verse 13 namely the existence of a sense of honor, judgment to care for each other and feelings for followers of other religions and cultural differences to increase our obedience before Allah. Because Allah does not see where humans come from, how handsome or beautiful, how rich or how poor, how high the position is, how strong the body is, but what Allah sees is how much obedience to Allah is.

Differences, Similarities and Comparison of Tafsir Al-Misbah and Al-Azhar.

1. The similarities between the works of Quraish Shihab and Hamka's work can be seen from:
 - (a) The procedures of Quraish Shihab and Hamka in interpreting verses Qs. al-Hujurat verse 13 whose content is in the form of cultural reality that occurs in the area where the interpreter lives. So that the interpretation makes it easy for the community and they also easily understand and apply it to life according to the Al-Qur'an. This is in accordance with

what has been explained by Hasan Hanafi in interpreting what has been processed by Muhammad Mansur in interpreting according to reality. (b) Tafsir al-Misbah and al-Azhar are written in Indonesian. To make it easier for people to understand. (c) The interpretations of Al-Misbah and Al-Azhar are written according to their own uniqueness in terms of writing these interpretations. These will all be special characteristics for the two commentators.

2. The differences in the works of Quraish Shihab and Buya Hamka can be seen from: (a) The process of interpreting pronunciation. In the works of Quraish, Shihab mostly uses various meanings of verses, for example in the words syu'ub, sya'ab, qabilah, and ta'arufu.

The example in lafadz Syu'ub is the plural of the word sya'ab. The word can indicate a group of people who come from 1 grandfather.

So we see the work of Quraish Shihab explaining the contents of the advice contained in the Qur'an by using the tahlili method because it is easier to monitor from the target and must be in accordance with the order of the sentences, while in terms of explanation it uses the comparative method.

Meanwhile, Buya Hamka's work does not interpret verses in a unique way and its interpretation tends to use the ijmal concept. The concept of ijmal, namely the description of interpreting by using the meaning as a whole, is contained in the verses in interpreting it, but the interpreter hopes to be able to explain the meaning of the concept in the form of interpretation. The interpreter may not insist on munasabah, asbabunnuzul uses the meaning of his vocabulary using aspects of Arabic writing. But the interpreter explains the contents of the verse in its entirety, both in terms of wisdom and law.

(b) In the work of Quraysh Shihab uses history which is always there because of the revelation of the verses of the Qur'an (asbabun nuzul).

In this example, during the pilgrimage wada' (farewell), the Prophet Muhammad saw advised people about multicultural education, among others, namely "O all human beings, verily your God is one, your father is one, there is no superiority for Arabs or non-Arabs, or vice versa, or people with black skin over white skin, or vice versa except with piety, in fact as noble as you are in the sight of Allah, namely people who are the most pious.

However, this is not the case with Hamka's work. Because Hamka uses the Ijmal method in interpreting Qs. al-Hujurat verse 13, then he did not mention the Asbab nuzulnya verse.

Comparison of Multicultural Education in Surah Al-Hujurat Verse 13 according to the work of Quraish Shihab and Hamka:

- a) The concept of multicultural education in Qs. Al-Hujurat verse 13 according to the work of Quraish Shihab is interpreted through the interpretation of Al-Misbah namely:
 - 1) Egalitarian (human equality)
 - 2) Help each other
 - 3) Brotherhood (ukhuwah)
 - 4) Know each other
- b) The concept of multicultural education contained in Qs. Al-Hujurat verse 13 according to Buya Hamka in the interpretation of Al-Azhar namely:
 - 1) Al-Musawah (equation).
 - 2) Ukhuwah (brotherhood)
 - 3) Ta'aruf (know each other)

- 4) Tasamuh (Tolerance)
- c) The advantages and disadvantages of the interpretation of Al-Misbah.
 - 1) The advantages are: (a) Tafsir Al-Misbah relates to the situation in Indonesia, the contents of which contain several things that often occur in Islam in Indonesia or between nations. As the name implies, according to the term al-Misbah, namely lamps, lights, light sources and lanterns. Mufasir Al-Misbah hopes that with this interpretation, Indonesian people can feel more peaceful, peaceful and have a new positive view of the contents of the Qur'an. (b) Interpretation of Qs. Al-hujurat verse 13, the interpretation of Al-Misbah does not eliminate the content of meaning between verses and letters. (c) This interpreter is very correct in giving several other people's opinions, interpreters also often take the opinions of people who are arguing. (d) Mufasir is able to use 2 methods, namely the tahlili method and the maudhu'i method, he often discusses and interprets all the verses, but the interpreters still divide the group in agreement with the title which is basically about the verses explained in the verses. (e) There are many advantages in interpreting Al-Mishbah, even if the shortcomings do not eliminate the advantages. Therefore, it is not uncommon for the scholars to praise these interpretations at the same time or to cause evidence in the case study scientifically.
 - 2) The drawbacks are: (a) Using good Indonesian in interpreting the Qur'an and then he informs that the interpretation book is local in nature because it is to meet the needs of the surrounding community. Meanwhile, those who are not for Indonesians will certainly experience difficulties. (b) According to several interpreters in Indonesia, there are some interpretations that are seen as free and tend to go outside the boundaries of Islam, as the work of Quraish Shihab is classified as liberalism. Regarding the interpretation of Allah's decree, the headscarf and topics related to religion. Thus, the argument of the researcher is that the interpretation contains various religions and is suitable for guidance when interpreting the word of God.
- d) The advantages and disadvantages of Tafsir Al-Azhar.
 - 1) The advantages are: (a) The specialty of this interpretation is that it starts with an introduction because the contents contain words about the study of the Qur'an, for example explanations on the Qur'an, Madaniyah and Makiyah, nuzul al-Qur'an, recitation of verses and so on. As well as facilitating Hamka's work in assembling verse by verse interpretation according to the method, namely grouping it first because at the core of the discussion is like the interpretation of Seyyed Qutbi. He even gave a title to the subject matter in the verse and then interpreted it. (b) The interpreter explains Qs. Al-hujurat verse 13 examines with sayings that explain the meaning of verses in the Qur'an using language that is easy to read, even the verses relate to facts that happened and culture. (c) The description most prioritized by mufasir in Al-Azhar includes a combination of Sufi al-Adabi al-Ijtima'i. This description is part of the exegesis that exists today in the form of an exegesis which explains and understands the recitations of the Qur'an in the main way as well as proposes the correct expression of the verses of the Qur'an, so on he also explains the meanings. in the Qur'an using language that is pleasing to the eye and easy to understand. Furthermore, the mufasir continues to try to connect the lafadz studied with the facts that occur and the existing culture. (d) Mufasir also writes a side to

present a very strong sentence editorial and literary nuance. This description is part of the exegesis that exists today in the form of an exegesis which explains and understands the recitations of the Qur'an in the main way as well as proposes the correct expression of the verses of the Qur'an, so on he also explains the meanings. in the Qur'an using language that is pleasing to the eye and easy to understand. Furthermore, the mufasir continues to try to connect the lafadz studied with the facts that occur and the existing culture. (d) Mufasir also writes a side to present a very strong sentence editorial and literary nuance. This description is part of the exegesis that exists today in the form of an exegesis which explains and understands the recitations of the Qur'an in the main way as well as proposes the correct expression of the verses of the Qur'an, so on he also explains the meanings. in the Qur'an using language that is pleasing to the eye and easy to understand. Furthermore, the mufasir continues to try to connect the lafadz studied with the facts that occur and the existing culture. (d) Mufasir also writes a side to present a very strong sentence editorial and literary nuance. by using language that is pleasing to the eye and easy to understand. Furthermore, the mufasir continues to try to connect the lafadz studied with the facts that occur and the existing culture. (d) Mufasir also writes a side to present a very strong sentence editorial and literary nuance. by using language that is pleasing to the eye and easy to understand. Furthermore, the mufasir continues to try to connect the lafadz studied with the facts that occur and the existing culture. (d) Mufasir also writes a side to present a very strong sentence editorial and literary nuance.

- 2) Weaknesses: a. The commentator in his commentary does not begin by giving a more detailed explanation of the meaning of the words in the verse (syarh al-mufrodzat). In this case it is easily understood by the community because it uses the ijmal method. b. Mufasir also solves the problem of nahwu and shorof. In this case, the commentator understands because in general, people in Indonesia are ordinary people with such problems. Except that this traveler is not a well-known language expert, even though he has written 100 books in Indonesian. (c) In writing, the interpreter does not provide a bibliography of the commentary. While the commentators themselves stated that the interpretations of Al-Mannar, Al-Maraghi, Al-Qasimi and Fizillal Al-Qur'an.

Critics of researchers of works from Quraish Shihab mostly take the findings of other mufasir about the book Al-Mizan by Thaba Tabai, a Shiite scholar, the number of his works has reached 861 times so that he is often seen by people as Shiites.

While the interpretation of Al-Azhar, interpreting the sentences of the Qur'an, it seems that the interpreter when interpreting it uses a literal translation.

Thus the difference between the interpretation of Al-Misbah and the interpretation of Al-Azhar is the purpose of the Mushaf Qs. Al-Hujurat verse 13, in terms of similarities, differences, and weaknesses and advantages of the interpretation. Based on the researcher's analysis, both of them also have special characteristics because in interpreting verses of the Qur'an it certainly gives a picture of the personality of the interpreter.



Figure 1. Looking for a book that discusses Multicultural Education.



Figure 2. Writing and Research on Multicultural Education



Figure 3. Reading a book about Multicultural Education.

CONCLUSION

After conducting field research and analyzing the data that has been obtained in the context of discussing the thesis, the authors can conclude as follows:

1. The description of multicultural education from the perspective of the Qur'an whose existence is in Qs. Al-Hujurat verse 13 by Quraish Shihab is in the form of an interpretation of Al-Misbah, that is, the contents of his interpretation explain the basic points of his relationship with humans. Because this verse will not use a call that is shown to believers, but to fellow human beings. In the opinion of Quraish Shihab, multiculturalism is an understanding in which people express differences and diversity as sunnatulloh. Responding to diversity does not mean mixing cultures, not only about culture, we also recognize about egalitarianism (human equality), brotherhood (ukhuwah), helping each other and even getting to know each other.
2. The description of multicultural education from the perspective of the Qur'an contained in Qs. Al-Hujurat verse 13 in the interpretation of Al-Al-Azhar shows humans to always be together because in essence humans are of the same ancestry so that all of them have no differences between one another and there is no need to move differences but together about the existence of offspring. The description of the differences and similarities of Buya

Hamka can be viewed as divided into 2 parts as follows: the differences and similarities in the origin of humans were created from 1 father and 1 mother and the differences and similarities only in faith make humans brothers and sisters. Multicultural description according to Hamka includes: al-ukhuwwah, musawwah, tolerance and ta'aruf.

3. Differences in interpreting paragraph 13 Qs. Al-hujurat regarding multicultural education from the perspective of the Qur'an according to the work of Quraish Shihab in the interpretation of Al-misbah emphasizes that multiculturalism is an understanding in which one must admit diversity and even differences as a sunnutulloh. Meanwhile, according to Hamka's work in Al-Azhar's interpretation, multiculturalism prioritizes humans to unite because in essence humans are of the same descent so that there will be no differences between one and the other and there is no need to establish differences but rather respect the existence of hereditary similarities.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation, Formal analysis; Methodology; Writing - original draft.

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