

Leaders in the Qur'an Surah Al-Maidah 51 Perspectives on Multicultural Islamic Education

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Abstract: *This research examines the deep meaning of leaders in QS. Al-Maidah 51 perspective of multicultural Islamic education, and its dimensions. The method used to discuss this study is a literature study. Data was obtained from library sources, including books, journals and other encyclopedias. Data analysis uses data condensation, data presentation, and conclusion. The results of the study show that the word auliya' QS. Al-Maidah 51 means leaders and others tied together by the red thread of closeness. Multi-interpretation of this verse is part of multicultural education, which is a blessing. It includes sunnatullah, not treated with interpretations that are part of identity politics, but calls for maintaining the integrity of diverse groups by not betraying or making enemies into auliya'. Implementation of the meaning of QS. Al-Maidah 51 on the five dimensions of multicultural education (content integration, knowledge construction, prejudice reduction, equality pedagogy and empowerment of school culture). Giving colour to the dimensions of multicultural education in the overall meaning of the word auliya' to increase group solidity in diversity and solidity in uniformity.*

Keywords: Religious Leaders, Surah Al-Maidah 51, Islamic Education, Multicultural Education.

Introduction

Leadership characteristics are explained in QS. Ali Imran: 110, QS. at-Taubah: 71, QS. al-Anbiya: 73, QS. ash-Shura: 36-38, QS. as-Sajadah: 24, QS. an-Nisa: 58, QS. al-Maidah verse 51 and QS. al-Baqarah: 247 are: believe, have righteousness and trust in Allah, do not associate partners with Allah, feel in Allah's verses, perform prayers, pay zakat, do good deeds, do good deeds and reject evil, give guidance according to Allah's commands, stay away from evil deeds, forgive, deliberative, generous, patient, trustworthy, fair in setting laws, not from a non-Muslim group, has extensive knowledge and has a strong body (Raihan, 2019).

In Indonesia, diversity is a term for the number of islands of more than 17,000, hundreds of ethnicities, cultures, local languages, and several religions that create their own identity in diversity. Looking at just one example in Papua, there are 252 tribes with distinctive languages (Romadhon & Subakti, 2022; Wingarta et al., 2022). This diversity (pluralism) is a miracle and at the same time, proof that these various identities are unifying in diversity, whoever the leader of the Indonesian state has proven its unity and integrity to date. Belief in the Almighty God and the other principles in Pancasila is a unifying basis because this divine value teaches us to be tolerant, moderate, and apply *ihsan* to fellow human beings.

Leaders in Indonesia have mandatory criteria, namely being able to unite plurality such as diverse religious, racial and ethnic differences. Islam as the majority religion, has a significant role in maintaining unity (Afif, 2020; Ramli, 2018). Statements assessed regarding QS. al-Maidah: 51, by the former governor of DKI Jakarta Basuki Tjahaja Purnama, became a case of religious blasphemy, prompting massive demonstrations by Muslims from various regions and then focusing on the question, is QS. al-Maidah 51 universal or only for Islamist groups, not for nationalist groups? (Hamdi, 2021).

Nowadays, with the 2024 democracy party getting hotter, the term identity politics is considered dirty politics, which can destroy the pluralism of this diverse nation. Identity politics is supposed to eliminate or fade pluralism, which results in low tolerance between communities, physical and non-physical conflicts, and disintegration of the household. The worst risk is the disintegration of the nation (Basri et al., 2022). This identity politics is in line with QS. al-Maidah: 51, when referring to the opinion of Prof. Dr. M. Arskal Salim GP, stated that in choosing a leader, a stimulus is given, and sentiments of ethnic, religious or racial affiliation are made into a commodity, not a catalyst that is affiliated with the leader's competence, a doctrine is given, not an argument that educates the public to mobilize the influence of voter behaviour. This causes the leader's capable capacity to fade, distorted by identity sentiments, whether tribal or religious. For example, potential leaders who do not have leadership capacity but share the same faith are preferred over potential leaders with sufficient power but different beliefs. This happens when you feel like you are a minority in a corner. It was also emphasized that identity politics only occurs as a form of resistance from minorities to the majority, and the majority can't demand their rights while they have privileges.

On the other hand, to prevent the negative impact of identity politics, which is feared to lead to the disintegration of the nation, the government promotes multicultural Islamic education, which James Banks defines as education for people of colour. This means that multicultural education wants to manage it with an egalitarian spirit because differences are inevitable (God's gift) or given and cannot be avoided, we can only accept differences with complete tolerance (Ghafar, 2022; Karman et al., 2023; Mardiana et al., 2020). It becomes attractive to research, and it seems like QS. al-Maidah: 51, being part of identity politics, conflicts with Multicultural Islamic Education. This research will answer whether the dimensions of Multicultural Education conflict with QS. al-Maidah: 51, and knowing the implications for the integrity of this diverse Indonesian Nation.

Method

The type of research used in this research is qualitative research with a library approach. Library research, or what is often referred to as library research, is a method for collecting information and resources from various sources in the library, be it books, journals, articles, or other available materials. Data is obtained by using library catalogues to find books, journals, magazines, and other information sources relevant to your research topic. This search can be done online or through the catalogue system in the library. The data was then collected from various sources, and critical analysis was conducted on the information found. Evaluate the source's reliability, relevance, and credibility to ensure that the data used is the best for this research. Researchers make sure to note down all the sources you use carefully. Use reference methods by applicable academic standards to create an appropriate reference list. Library research can be an ongoing process. Constantly update the search to consider the latest literature that may appear after the start of the research (Denzin & Lincoln, 2018; A. Ikhwan, 2021).

Result and Discussion

QS. Al-Maidah: 51 in Interpretive Views on Leadership

To deepen the meaning of QS. al-Maidah: 51, then confirmed in the dimensions of multicultural education, it is necessary to know the views of the interpretation QS. al-Maidah 51, exploring the dimensions of multicultural education mentioned by James Bank is also required. The following is an explanation of the interpretation:

1. *Asbabun Nuzul* QS. al-Maidah: 51

In *Tafsir fii Zilalil Qur'an* compiled by Sayid Qutub, which prohibits loyal friends and making dreams followed, Ibnu Jarir tells of the Ubadah attitude of Ibn Shamit, who had many devoted friends from the Jewish community, then chose loyalty to Allah and his Messenger, at that time, according to Muhammad Ishaq, the Bani Qainuqa Jewish tribe broke their agreement with the Prophet Muhammad and then surrounded them. Meanwhile, Abdullah bin Ubay bin Salul was still loyal to the Jews and stated that he could not let go of his maula because he would avoid a bigger disaster if he separated from them. After all, Ubay saw that their strength and weapons were quite muscular. Then Rasulullah said, "You will get something different from Ubadah." then Abdullah bin Ubay bin Salul answered, "I accept" then the Qur'an was recited. al-Maidah: 51 emphasises the attitude of Abdullah bin Ubay bin Salul (leader of the munafiq) that he belonged to the Jewish group who fought the Prophet Muhammad (Anwar, 2021; Qutb, 2012).

2. *Tafsir* QS. Al-Maidah: 51

During the caliphate of Umar bin Khattab ra, the meaning of QS. Al-Maidah: 51 contextually found in the history of Ibn Abu Hatim saying, has told us Kasir ibn Shihab, has told us Muhammad (namely Ibnu Sa'id ibn Sabiq), has told us Amr ibn Abu Qais, from Sammak ibn Harb, from Iyad, which essentially states that Khlifah Umar ordered to make financial records to Abu Musa, at that time his secretary was a Christian, but Khlaifah Umar did not know this. Seeing an excellent report, Abu Musa Al-Asy'ari ordered his secretary to read it in the mosque, but he couldn't because he was a Christian. Then Caliph Umar shouted and hit Abu Musa Al-Asy'ari on the thigh and said, "Fire him." Then Caliph Umar read the word of Allah, namely Surah Al Maidah verse 51 (Kasir, 2000).

In his interpretation of Qurtubi, Caliph Umar quoted QS al-Maidah: 51 and ordered him to fire his secretary, who was a Christian, to ensure that Abu Musa Al-Asyari would not depend on a Christian and would be able to take responsibility for financial records so that he would not be unable to explain what he recorded. Meanwhile, on the other hand, these records not only contain financial records but also have an agenda for expanding Islamic da'wah to the border areas of Iraq and Egypt. This is very risky if non-Muslims find out (Al Qurtubi, 1967).

If we look at the chronology, the incident of Caliph Umar's anger towards Abu Musa Al-Syari occurred in Medina. Hence, the *illat* of

Caliph Umar's offence came from two factors. Firstly, the area of Medina, which was sterile for non-Muslims, was forbidden, which was why they were immediately dismissed and expelled from Medina. Second, be careful at strategic points that potentially reveal the secrets of da'wah expansion (Dewi, 2018).

The chronology is revealed in the Qur'an by looking at the *asbabun nuzul* and the interpretation above. al-Maidah: 51 relates to times of war, and Abdullah bin Ubay bin Salul was not criticized for making leaders from among the Jews, nor were non-Muslims fired not as leaders but as secretaries.

There is another difference in the interpretations of al-Azhar and al-Misbah. These two scholars have different opinions on interpreting the QS. al-Maidah: 51 relating to leaders, Hamka interprets it as an absolute prohibition on making non-Muslim leaders among Muslims, based on the QS argument. al-Baqarah: 120, non-Muslim leaders will never be willing to treat Muslims before following their religion. Therefore it is impossible to do good to Muslims sincerely. Meanwhile, M. Quraish Shihab interprets this verse not as an absolute prohibition. It is permissible to elect non-Muslim leaders on condition that the leader is not hostile to Muslims, is not known to have the objectionable qualities described in the Qur'an, and reasonably thinks about the benefit of the community at large. generally including the Muslim community (Wahyudi, 2019). Even if the two scholars above have different opinions, they still choose the leader together based on the Qur'an.

3. The meaning of the word *Auliya'* (Leader)

In QS. al-Maidah: 51, the word *auliya'* has become controversial and various interpretations are constantly being tugged at, especially when linked to identity politics and Indonesian pluralism. In the Qur'an, the word *auliya'* is mentioned 88 times, along with its derivatives. Not all the words *auliya'* can be interpreted as just leader; the meaning of *auliya'* has multiple meanings depending on the importance of the language, context, and link. The purpose can take various forms depending on the word and *auliya's* relationship. This plural interpretation teaches and educates us on multicultural education (Abdul-Baqi, 1981).

Another view comes from Nadirsyah Hosen's work "Tafsir Al-Qur'an in Social Media". He took references from the tafsir of al-Ṭabari and Ibn Kaṣīr, explaining that the term *auliya'* in QS. al-Maidah (5): 51 is not interpreted as friendly in establishing strong alliances and

organized cooperation in overthrowing Muslims. It is wrong to interpret it as a prohibition on socializing in everyday life as usual. Because *asbabun nuzul* al-Maidah: 51 is related to the defeat of the Islamic ummah in the battle of Uhud, its stance wavered in wanting to join the Jews and Christians (Hikmah et al., 2022; Hosen, 2019; Suryadi, 2016).

According to Qurais Shihab, the word *aulyā'* is the plural form of the word *walīy*. This word is taken from a word consisting of the letters *wawu*, *lam*, and *ya'*, whose primary meaning is close. From here, new meanings develop, such as supporter, defender, protector, lover, more critical, etc., all tied by the red thread of closeness. Therefore, an absolute prohibition on non-Muslims from becoming leaders is not appropriate. But according to the law of causality, if being a close friend is prohibited, then it is even more forbidden to take a leader who will control the lives of Muslims.

QS. Al-Maidah: 51 in Multicultural Education Views

Islam is a perfect religion, and Indonesia is a pluralistic country. The many differences are Indonesia's wealth in unity, Indonesia's most significant population is Muslim, and it has been proven to live up to the state motto "*Bhinneka Tunggal Ika*". Differences in ethnicity, race, language and culture, as well as other differences, do not divide the Islamic ummah because Islam itself teaches the frame of tolerance in diversity. That is why the largest Muslim population in Indonesia remains united and did not choose to create its own country because of differences in race, ethnicity, language and culture.

Therefore, the Qur'an, which is the source of all sources of law for the Islamic ummah, the origin of all sources of knowledge for the Islamic ummah, and the head of all sources of behavioural guidance for the Islamic ummah, has proven to keep its adherents united in diversity and harmonious in a unified state. The Republic of Indonesia, despite different religions.

QS. al-Maidah: 51 has been in the spotlight, causing various interpretations among ulama, and needs to be studied in depth through the lens of multicultural education so that the state motto is maintained.

1. Interpretation of QS. al-Maidah: 51 parts of Multicultural Education

Multiculturalism embodies an understanding of togetherness resulting from cultural diversity so that there is harmony in differences, there is common ground intolerance so that connection is created and

conflict is avoided. Multicultural education creates social equality, democracy, and human rights across borders, always putting equality before the law between minorities and the majority. Multicultural education provides mediation, understanding, and adaptation skills so that they can live side by side with sharp differences of opinion (Alzanaa & Harmawati, 2021; Anggraini, 2023).

Due to differences in the interpretation of QS. al-Maidah: 51, the Indonesian Muslim population automatically learns the intersection of these differences in performance, so there is no conflict between fellow Muslims and communities of other religions. The Islamic Ummah is equipped with the understanding to view differences as a blessing. On the other hand, Schwartz states that there are two faces of Islam, namely, the first, which is friendly, tolerant and inclusive even though its beliefs are fundamental and the second, which is fierce, intolerant and exclusive because of its basic understanding. But in reality, very famous scholars have made (اِخْتِلَافُ أُمَّتِي رَحْمَةً) the primary guideline in pluralism, including differences in interpretation of QS al-Maidah: 51 (Akhmadi, 2019; M. Ikhwan, 2023).

Between religious figures who say the word *auliya'* are leaders and religious figures who say close friends, there are sharp differences, but they do not cause conflict, what happens is only academic debate and scientific deepening of the interpretation of the QS. al-Maidah: 51, so that it becomes a blessing. In line with the words narrated by Umar bin Abdul Aziz, he said;

لَا يَسْرُئُنِي أَنَّ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَخْتَلَفُوا؛ لِأَنَّهُمْ لَوْ لَمْ يَخْتَلَفُوا لَمْ تَكُنْ رُخْصَةً

"I don't like it when the companions of Muhammad ﷺ do not disagree (opinions) because if they do not disagree then there will be no rukhshah (relief)."

This means that when the companions of Rasulullah Saw do not differ in opinion, the scholars agree. The Prophet's *ummah* will become narrow and only have to stick to one idea that the scholars have agreed upon. At the same time, when there is a difference of opinion, then following one of the scholars who is their role model is *rukshah* (Listyarini et al., 2023; Sirangki et al., 2023). Apart from that, the ulama in Indonesia attaches great importance to an attitude of unity and big hearts. When scholars and their congregation agree, it will strengthen each other's beliefs in their interpretation. Still, when they meet those who disagree, it is considered *khilafiyah*. Sometimes, they abandon their personal opinions to maintain unity in line with the views of Shaykhul

Islam Rahimahullah. The best attitude is to leave personal opinions to preserve harmony and brotherhood.

Since Indonesia existed, Islam has lived with the Koran as its guide, not just the QS. al-Maidah: 51 believes there are still many letters with similar meanings, and then they are skilled at adapting to multicultural understanding. Until now, diversity continues to be maintained, and there is no conflict with the QS. al-Maidah: 51 because, in its interpretation, it has provided multicultural education. Forcing only one understanding, for example, that the word *auliya'* is defined as a close friend, and one should not even consider the ulama's understanding of it as a leader as deviant, or vice versa, is a monocultural understanding which is very contrary to Indonesia's pluralism (Fatah, 2023).

2. QS. al-Maidah: 51 is the sunnatullah of pluralistic behavior

Plurality is sunnatullah, and it is not a mistake, just as uniformity or homogeneity is not a mistake. But the error lies in the absence of multicultural education, which views diversity as division and hostility and believes that only with uniformity can there be unity. For this reason, it is necessary to study QS. al-Maidah: 51 explains to the Islamic ummah that the behaviour taught in it is sunnatullah. God's Word;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ

“O you who believe! Do not make Jews and Christians your loyal friends.”

Is sunnatullah behaviour, as is a general habit in society, which cannot be avoided. For example, the Dayak tribe will choose its leader from the Dayak tribe as well, and there will be more close friendships between fellow Dayak tribes than with other tribes. Something that violates customs is when the Dayak tribe is forced to choose their tribal leader from the Javanese tribe or another tribe, or it seems like there is a hidden intention (in a negative connotation) and a political problem when someone chooses their tribal leader from another tribe or chooses a close friend from another tribe then left his tribe.

Therefore, in QS. al-Maidah: 51, calling on you believers to take leaders or loyal friends from among believers is a sunnatullah, not an exclusive attitude, nor an anti-Jewish Christian perspective because this verse does not prohibit believers from associating as usual. Understanding this verse in a tribal context has been implemented in Indonesia for generations. Even though each tribal leader is only taken from their tribe, all tribes are united in the Unitary State of the Republic of Indonesia in harmony, peace and tolerance.

Indonesia's diversity needs to be maintained. In the cultural context, it is feared that electing tribal leaders who are not from their tribe will result in negative acculturation that will damage or eliminate the original local wisdom (Ramdhanian & Wahidin, 2022).

Meanwhile, in the national context, leadership is regulated by constitutional law; anyone can become a leader regardless of religious differences and other pluralism. But it is the people who choose the leaders; the people will automatically select according to their own nature. In general, if there is no political element, no campaign or no outside influence, one will follow the sunnatullah as stated by the Prophet Muhammad Saw;

قَالَ الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَتْ مِنْهَا انْتَلَفَتْ وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَتْ

“Spirits are like soldiers who form groups, if they know each other they will become close, and if they do not know each other they will be at odds with each other.” (HR. Muslim).

This is the human soul's tendency to be in groups, towards each other, who have tribal ties or know each other better, in the sense that it is sunnatullah that someone knows their tribe better than other people's tribes. As a character of a woman or man who wants to get married, the tendency is to want to marry their partner because of a more profound recognition of their partner because their spirit is a soldier, as in the hadith above (Nita, 2022; Penghayatan et al., 2016).

3. QS. al-Maidah : 51 is not identity politics

As is known, pluralism is sunnatullah, grouping according to their respective identities and having group feelings among each other is also sunnatullah. So, this is not wrong and is not identity politics in a negative sense. When choosing a leader, by selling tribal, religious or racial affiliation sentiments as a commodity, rather than giving leadership competence so that there are no logical arguments that can be accepted by reason, only tribal, religious or racial doctrines a leader, this is identity politics.

The existence of minorities who want equal rights and obligations gives rise to demands because of the high privileges of the majority. Minorities wish for justice and humanity in their lives, together without any differences with the majority, this is the origin of identity politics.

So for that, QS. al-Maidah: 51, facing the 2024 presidential election party, cannot be used as a scapegoat as part of identity politics. Presidential candidates with high electability cannot tell candidates with low electability to engage in identity politics. According to identity

politics theory, it makes more sense that those with low electability can accuse and make demands of high electability candidates because they are the ones in the majority. Because in identity politics, it can be said that the minority is the victim and the majority is the perpetrator. How sad this country would be if the perpetrator was declared a victim and then protected by power, and the victim was declared the perpetrator and punished to the maximum extent possible.

QS. al-Maidah: 51 teaches believers not to be treacherous and to be careful of the betrayal of Abdullah bin Ubay bin Salul. He became the leader of the munafiq because he was a respected figure in the Medina community from the Aus tribe. He was the leader of two tribes in the *Jahiliyah* era and was almost appointed king by the people of Medina. But when Muslims won the Battle of Badr, the people of Medina embraced Islam and ignored Abdullah bin Ubay so that he and his family were left alone. Abdullah bin Ubay bin Salul stated Islamic sentences to ensure safety from the Messenger of Allah and his companions, scheming to deceive and gain profits to remain safe in his disbelief. God's words of faith are negated and not considered at all (Al-Baghowi, 2002).

Regarding the hypocrisy of Abdullah bin Ubay bin Salul, Allah SWT explains it in the QS. al-Baqarah: 8-14, same as QS. al-Maidah: 51, which also criticized Abdullah bin Ubay bin Salul. For this reason, the lessons from can be presented. QS al-Maidah: 51 does not teach identity politics but leads not to betray the state, organization or group because you have *auliya'* outside of it and know the things that can save you from betrayal as follows:

- a. know the characteristics of a hypocrite and be careful with him because what he says is different from what is in his heart
- b. teach the elements of people who betray their friends who will stand on two feet, namely making friends with their close friends' enemies (*auliya'*).
- c. be careful not to share any information with the munafiq, which could be leaked to the enemy (*auliya'* not among the enemy's friends).
- d. the main characteristic is to cover up his hypocrisy by saying that what he did was to make improvements and avoid damage, even though what he did had the opposite effect, namely to maintain the safety of his *auliya'* who was at enmity with his friend.
- e. Your words of hypocrisy are just a ploy to seek safety, not sincerity.

Traitors like the hypocrites are not just enemies of the Islamic religion, but in humanism, this characteristic is far from humanity. In any organization, they don't want anyone to reveal their organization's secrets, including the state, which does not wish for its secrets to be informed. QS. al-Maidah: 51 teaches vigilance against this betrayal, which makes *auliya'* among the enemies of his friends. Because these hypocrites are the ones who exacerbate hostility and cause damage to relationships within the group.

Relevance of Leaders in QS. al-Maidah: 51 in Multicultural Education Dimensions

James A Bank explained that there are five dimensions in education with a multicultural perspective, namely, content integration, namely the integration of curriculum content in education, which embraces diversity in educational culture and aims to reduce prejudice. *Second* is knowledge construction, namely building knowledge and understanding existing diversity. *Third* is prejudice reduction, namely the reduction of prejudice resulting from the interaction of variety in educational culture. *Fourth*, equality pedagogy, namely the pedagogy of human equality, provides equal space and opportunities for each element. *Fifth* is the empowerment of school culture, namely strengthening school culture because schools are one of the most essential elements in overcoming the problem of unequal social structures towards a just social system (Banks & Banks, 2003).

The following describes the relevance of *auliya'* referred to in the QS. al-Maidah: 51 In the perspective of multicultural education dimensions, according to James A Bank, the *first* is content integration. In the curriculum, educational institutions should include an interpretation to prohibit taking *auliya'* which will be a traitor and divide unity in diversity, take *auliya'* which will strengthen the existence of religion, homeland and nation. This interpretive content can be included not only in PAI subjects but also in other general subjects, either through direct or indirect teaching. This interpretive content will strengthen the belief in unity and destroy destructive prejudices that divide unity.

Second, knowledge construction; so that educational institutions build a perception of *auliya'*, not in a narrow sense, then knowledge is built up that the prohibition on taking *auliya'* means that you can no longer socialize as usual in diversity. Students should construct their thinking that this prohibition only applies to friends who will become traitors. Meanwhile, the Qur'an explains its diverse creations so that we

can recognize each other's differences. Then, a comprehensive knowledge of diversity is formed, the impact of which leads to tolerance. Allah Swt conveys this understanding of diversity QS. al-Hujurat: 13, the key word in the verse (لَتَعَارَفُوا), namely recognition, makes one's sense able to respect and glorify each other. Of course, taking a traitor as a close friend can destroy this understanding (لَتَعَارَفُوا).

Third, prejudice reduction; carry out activities that display cultural diversity and friendship in educational institutions between one student and another with different ethnicities, customs and cultures. Islamic boarding schools always unite students in one room with people from other races, languages, traditions and cultures. Every day there will be interactions, the development of the exchanges will be evaluated and social guidance will be provided. In this guidance QS. al-Maidah: 51 is a postulate that we should take close friends from different tribes, customs, languages and cultures, not necessarily the same, but it is not permissible to bring close friends who betray or friends who take Indonesian enemies as their close friends. Indonesia's enemy, including the enemy of the whole world, is colonialism because it is incompatible with humanity and justice. Even if someone has a different religion, it doesn't matter as long as the friend is not a national invader, and not a friend who is standing on two legs.

Fourth is equality pedagogy, which is obtained when teachers provide learning that will provide space for academic and non-academic achievements for students from various racial, cultural, and social class groups without betrayal. The word *auliya'* in QS. al-Maidah: 51 to form group filling, close friendships between students from various racial, cultural and social class groups, when someone is in a group with a lot of diversity then competition is created, then it is emphasized that don't let it happen because you want your tribe to win then deliberately betrayed the group. As much as possible, teachers create pedagogy that will provide direct or indirect teaching about this understanding.

Fifth, Empowerment of School Culture: Educational institutions always create a *bi'ah* or environment conducive to diversity. The atmosphere is formed from an understanding of being ready to be led and prepared to lead whoever the leader is. The important thing is to be trustworthy and not have the desire only to be led by friends who are of the same tribe or who have similarities with them. They are ready to adapt to environments that are different from their environment so that harmony can be established in differences. In selecting leaders of school organizations, do not practice identity politics, so campaign for the competence of the leaders to be chosen. This will provide fair

leadership, and there will be no inequality of leaders due to the identity of the majority.

Conclusion

Interpretation of the word *auliya'* QS. al-Maidah 51, according to *asbabun nuzul* and its *syarah*, can be interpreted as a leader, close friend, supporter, defender, protector, one who loves, is more critical, etc., all of which are tied together by the red thread of closeness, because the word *auliya'* is the plural form of the word *waliy*, the letters *wawu*, *lam*, *ya'* whose primary meaning is close. Multiple interpretations of QS. al-Maidah: 51 is part of multicultural education, which is a blessing. The pluralism of the Indonesian nation, such as ethnicity, customs, language and culture, including differences of opinion is *sunnatullah*, should be addressed by not considering its interpretation as part of identity politics. The significant meaning of QS al-Maidah: 51 invites us to maintain the integrity of groups or a pluralistic Indonesia by not betraying Indonesia by making Indonesia's enemies close friends, loved, protected and even made leaders. Implementation of the meaning of QS. al-Maidah: 51 on the five dimensions of multicultural education (content integration, knowledge construction, prejudice reduction, equality pedagogy and Empowerment of School Culture), giving colour to the dimensions of multicultural education in the meaning of the word *auliya'*, which is prohibited and may be taken, overall to increase solidarity Indonesia is in diversity, the solidarity of diverse groups and the uniform solidarity of each other.

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