



PRINCIPLES OF LEADERSHIP AND DELIBERATION PRINCIPLES OF ISLAMIC EDUCATION IN THE QUR'AN, SIRAH NABAWIYAH AND THE MEDINA CHARTER

Hamdan^{1*}, Pasiska², Rohimin³, Khairuddin⁴

¹UIN Fatmawati Sukarno Bengkulu

Email: hamdanokok@gmail.com

²STAI Bumi Silampari Lubuklinggau

Email: bruspasiska@gmail.com

³UIN Fatmawati Sukarno Bengkulu

Email: rohimin@mail.uinfasbengkulu.ac.id

⁴UIN Fatmawati Sukarno Bengkulu

Email: wahidinstitute.12@gmail.com

*Corresponding Author

| Received: 30-03-2023 || Revised: 30-05-2023 | Accepted: 30-06-2023 | Published On: 10-07-2023

Abstract: This research will review the concepts of multicultural Islamic religious education more specifically on the principle of leadership, in this study it is more explorative on the verses of the Qur'an, Sirah Nabawiyah, and the Medina Charter, while the method in this study is qualitative research in the nature of library research. Multiculturalism of social life in Indonesia exists because it is not something that is made automatically, but the multiculturalism of society is nothing but formed because of the diversity that belongs to the Indonesian nation itself long before Indonesia's independence, that spirit begins to be united again because of one thing, namely the same destiny and the same location, namely being colonized by the nation. foreigners for so many years that a spirit of unity was formed to break free from the shackles of colonialism. To become an independent sovereign country.

Keywords: Principles of Leadership, Multiculturalism, Al-Qur'an Hadith, Medina Charter and Sirah

Abstrak: Penelitian ini akan mengkaji konsep pendidikan agama Islam multikultural lebih khusus pada prinsip kepemimpinan, dalam penelitian ini lebih eksploratif terhadap ayat-ayat Al-Qur'an, Sirah Nabawiyah, dan Piagam Madinah, sedangkan metode dalam penelitian ini adalah penelitian kualitatif yang sifatnya penelitian kepustakaan. Multikulturalisme kehidupan sosial di Indonesia ada karena bukan sesuatu yang tercipta secara otomatis, tetapi multikulturalisme masyarakat tidak lain terbentuk karena keragaman yang dimiliki bangsa Indonesia sendiri jauh sebelum Indonesia merdeka, semangat itu mulai menyatu kembali karena satu hal yaitu takdir yang sama dan lokasi yang sama yaitu dijajah oleh bangsa asing selama bertahun-tahun sehingga terbentuk semangat persatuan untuk melepaskan diri dari belenggu penjajahan. Menjadi negara berdaulat yang merdeka.

Kata kunci: Prinsip Kepemimpinan, Multikulturalisme, Al-Qur'an Hadits, Piagam Madinah dan Sirah



Introduction

Indonesia is the country with the majority of the world's multicultural population (Kementrian Agama, 2022) this can only be seen geographically the country of Indonesia has various kinds of regions spread over several islands from Sabang to Merauke, then in terms of ethnic wealth the country of Indonesia has various ethnic groups starting from Sumatra, Java, Kalimantan, Sulawesi, Nusa Tenggara, Maluku to Papua (Kurniasih, 2021), well, each of these regions also has tribes and languages that are different from one another. This multicultural wealth unites and shapes Indonesia. If explored more deeply there is still a lot of wealth in this country of Indonesia. Seeing the multiculturalism of the Indonesian state seems to be so beautiful, so rich and colorful, however, if you look at it from a historical point of view, this multiculturalism is starting to be tarnished by the existence of a disease that is chronically endemic to the Indonesian nation itself, such as with many state officials of corruption, collusion and neoptism (KKN) with use power for personal gain. Starting from the lowest level officials to high levels ranging from regional to central government, ranging from legislative, executive to judicial institutions (*Fakta Korupsi*, 2015). Other problems arise apart from corruption, namely conflicts between tribes, groups and between religions.

This has never been absent from the current phenomenon of Indonesian nationality, in several regions of Indonesia there are still many inter-ethnic conflicts found, for example, what happened in region X, then conflicts between groups in region x and conflicts between religious communities in region x (*6 Contoh Konflik Antar Suku, Agama, Ras, dan Golongan di Indonesia - Sosiologi Info*, 2022), then in another phenomenon of conflict between students and students one of these phenomena occurs in big cities namely brawls that occur between students to the point of causing death (Okezone, 2021). Not to mention the conflict between the government and the people as an example of government policies that do not support the progress of the people, such as the people being told to obey paying taxes but the government is slowly starting to revoke it. In the end, some of these phenomena will begin to undermine the spirit of multiculturalism because social inequality is still being discovered. For this reason, a formulation is needed so that the spirit of unity and reunion becomes the glue of nationality and Indonesianness. This can be passed through leadership and deliberations.

Literature Review

In order to create uniqueness in this paper, the author will review several studies, this is important so that the author knows the position of this writing and what distinguishes it from other writings in general, as for the first research conducted by Najmina with the title Multicultural Education in shaping the Character of the Indonesian Nation, in her research proposed to give birth to a national character that has multicultural principles and identity, it must start from the simplest attitude in life, namely habituation that starts from the formation of mindsets, attitudes and actions. (Najmina, 2018). Furthermore, research conducted by Dera Urgency of Multicultural Education in Indonesia, in his research on multicultural education as a concrete step effort to awaken the importance of mutual acceptance in diversity, is instilled through education as a step to build a Mind Set to form a pluralist Indonesian human being. (Nugraha, 2020).

Furthermore, research conducted by Dian and Hisam Implementation of Islamic Education and Multicultural Education for Students where in their research was to minimize SARA conflicts which would become the culprits of the division of the Unitary State of the Republic of Indonesia, through an Islamic Education approach with concrete steps exemplifying the morals of the Prophet Muhammad, this can also applied through actions or habits of mutual respect, mutual tolerance for differences, being able to adapt to conditions, and ultimately becoming a multicultural way of life. (Permana & Ahyani, 2020). From the several studies that have been reviewed above, there are very diverse approaches in viewing and recommending the formulation of multicultural education, for this reason the author will also offer a formula format for multicultural education in the perspective of, the Qur'an, Sirah Nabawiyah, the Medina Charter. Hopefully this simple concept will be a differentiator and unique from previous studies.

Method

In the research method that will be carried out, the researcher will review the research methods that will be carried out (Moleong, 1989). This type of research is a qualitative research with a descriptive approach that produces descriptive data in the form of words. The nature of this research is in the form of library research or library research, the media are books, journals, books, manuscripts and everything related to the aims and objectives of this research itself. (Creswell, 2014).

Results and Discussion

From the results of the review that the author made on this theme, multiculturalism has actually been contained in the Qur'an from various verses, then the concept was carried out by the Prophet Muhammad with various approaches to events as it is contained in the Sirah Nabawiyah, and other examples from From the historical perspective carried out by the Prophet Muhammad in pursuing this multicultural concept, the Medina charter was born, as a Constitution as well as a fundamental basis in efforts to realize multiculturalism itself, of course, its initial source is the Qur'an.

1. Perspective Multicultural PAI of the Qur'an Leadership and Deliberation Principles in Sirah

Efforts of the Prophet Muhammad to Teach Multicultural Education. Multiculturalism is against the will of God who created his servants of various ethnicities, nations and cultures. This human diversity is a sunatullah that Allah cannot deny and this diversity is a will that was deliberately arranged by God. God speaks within Al-Qur'an surah Al-Hujarat 49 :13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, verily 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 most pious among you. Verily, Allah is All-Knowing, All-Knowing (*Al-Qur'an Dan Terjemahan Departemen Agama RI*, 2007).

Allah SWT. tells people that He has created them from one self and from him Allah created his wife, namely Adam and Eve, then He made them into nations. The definition of nation in Arabic is sya'bun which means greater than the tribe, after the tribe there are other smaller levels such as fasa-il (clan), 'asya-ir (Bani), 'ama-ir, Afkhad, and etc. According to one opinion, what is meant by syu'ub are non-Arabic tribes. Whereas what is meant by tribes is specifically for the Arabs, just as the tribe of the Children of Israel is called Asbat. Information regarding this matter has been described in a separate preamble that we deliberately collected in the book Al-Asybah by Abu Umar ibn Abdul Bar, as well as in the preamble to the book entitled Al-Qasdu wal Umam fi Ma'rifati Ansabil Arab wal 'Ajam (Ibnu Katsir, 2022a).

In general, all humans when viewed from the elements of its occurrence - namely clay - up to Adam and Eve a.s. just the same. Indeed, the difference in priority between them is due to religious matters, namely obedience to Allah and His Messenger. That's why after prohibiting the act of backbiting and insulting others, Allah SWT. saying reminding them, that they are human beings who have the same dignity: So that they know each other among each other, each is attributed to his clan (tribe or nation) (al-Mubarakpuri, 2021).

Mujahid has said regarding the meaning of His words: so that you may know each other. (Al-Hujurat: 13) As mentioned by Fulan bin Fulan from such and such tribe or nation. Sufyan As-Sauri said that the Himyar people attribute themselves to their respective tribes, and the Hijaz Arabs attribute themselves to their respective tribes. (al-Mubarakpuri, 2021).

Scholars when commenting on this verse say that ethnic, national and cultural diversity does not make humans proud of each other, differences in social and economic strata should not make certain ethnic groups harass other ethnic groups. The diversity of mankind will always exist on the surface of the earth. In this case God confirms in Al-Qur'an surah Hud [11]: 118:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً ۖ وَجَدَدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

118. If your Lord had willed, He would have made human beings one nation, but they always disagreed (*Qur'an Kemenag*, t.t.),

That is, disputes still exist among people in matters of religion, and their beliefs are divided into various sects and opinions. Ikrimah says that they still differ in opinion regarding guidance. Al-Hasan Al-Basri said, they differed on the matter of sustenance; some of them dominate others. But the opinion that is well known and valid is the former. That is, except for those who were given grace from among the followers of the apostles; namely those who still adhere to the religious commands that are obligatory upon them and conveyed to them by Allah's messengers. Such was their condition continuously until the Prophet came. as the end of the apostles and prophets,

then they followed him, justifying and helping his cause. Finally they are lucky because they achieve happiness in the world and the hereafter, they are the group that is saved; as mentioned in a hadith which is narrated in the musnad books and sunnah books through various channels, some of which reinforce the others, namely: Verily the Jews have been divided into seventy-one groups, and verily The Christians have split into seventy-two sects. And one day this ummah will split into seventy-three groups, all of them will go to hell except for one group. Then the companions asked, "Who are those in the same class, O Messenger of Allah?" Rasulullah saw. replied: (Those who) do what I and my friends do (Al-Muyassar, 2015).

The diversity of mankind as mentioned by Ibn Kasir includes the diversity of religions, beliefs, rituals of worship, perspectives on religion and adherence to religion. Al-Hasan al-Basry added that the meaning of the word mukhtalifin is not only a matter of belief but human economic strata is also included in the meaning of this diversity.(KATSIR, 1407).

Besides that, as social beings, humans have the privilege of loving and longing for fellow human beings, working together effectively to conquer all difficulties and solve various problems in life. This cooperation is given freedom between one another without any restrictions on race, ethnicity, nationality and skin color. Helping fellow human beings is necessary in realizing the prosperity of life on the surface of the earth. This mutual help is not limited to the circle of one religion, one culture, one nation, but this cooperation must be carried out in a wider circle. On that basis, the Prophet Muhammad SAW provided education on multicultural reality as the essence of human life. beberapa hal yang dilakukan Nabi Muhammad Saw yaitu (al-Mubarakpuri, 2021):

1. Instilling Human Nature as Basic Nature (Similarite)

Racial differences often trigger conflicts between groups, this happens when there is no good communication, there is no desire to get to know each other between races. At least get closer to working together on things that are basically the same (similarite). With a common understanding, a common view and a common goal will lead to a conclusion that it is important to study foreign cultures as a provision for more optimal relations between nations.

All humans without exception are glorified creatures, that glory will not be diminished due to differences in skin color, nation or religion. The habit of the Jahiliyah Arabs, who always discriminated against interpersonal degrees, became a challenge for the Prophet Muhammad as the messenger of God. Distinguishing between boys and girls, blacks and whites, and the rich and the poor has become a tradition that is rusty in the life of ignorance.

Prophet Muhammad SAW tried to awaken, and provide an understanding that is otherwise. The importance of respecting fellow human beings created by God. That God himself glorified them. This glory given by God is common to all human beings without exception, whether Muslims or non-Muslims, all of whom are given freedom to live on land and sea, are given gifts from the universe, their dignity is exalted from other creatures. In various dialogues with his companions, the Prophet Muhammad emphasized the nature of human beings which is glorified by God. All humans have the right to equally live on the surface of the earth, to contribute to efforts to prosper worldly life as Khalifah.

2. Equate Perceptions and Make Agreements In a hegemonic life, rules are needed that become a reference for all problems. Rules are needed in life for several reasons, namely:

- a. Humans naturally have a tendency to do positive and negative things freely, if there is no one to regulate there will be a conflict of interest between one individual and another.
- b. Humans have readiness to accept knowledge to optimize the duties of the caliphate on earth, therefore, regulations are needed to maintain and sterilize human knowledge. Without regulations, the knowledge that humans will acquire will be disoriented and instead create destruction.
- c. Regulations are needed to keep the universe from destruction and chaos. With rules everyone will know what to do and what not to do (Rahmah, 2018).

Anticipating clashes between cultures, ideologies and ethnic races, the Prophet Muhammad took anticipatory actions by making various agreements. There are several agreements made by the Prophet Muhammad:

1. PAI Multicultural Perspective of the Qur'an Leadership and Deliberation Principles in the Qur'an and the Medina Charter

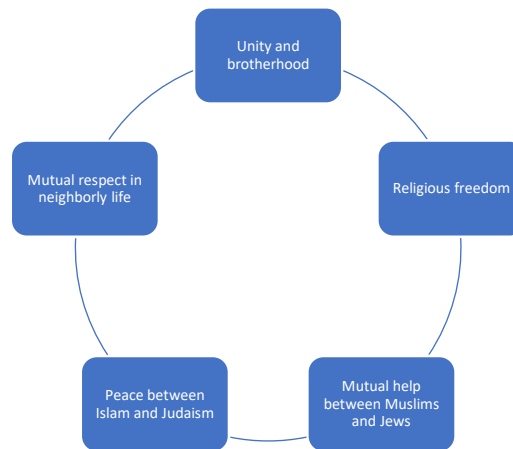
As an idea or ideology, multiculturalism is absorbed in various interactions that exist in various structures of human activity which includes social, economic, political, business, and various other activities. For this reason, multiculturalism is a kind of new policy response to diversity. In other words, the existence of different communities is not enough because the most important thing is that these communities are treated equally by the

state. Therefore, multiculturalism as a movement demands recognition (political recognition) of all differences as entities in society whose existence must be accepted, valued, protected and guaranteed.

As for the Medina Charter proclaimed by Rasulullah SAW, according to Ibn Hisham in his syarah book Sirah Nabawiyah, the Medina charter is a constitution drawn up by the Prophet in building the civilization of the city of Medina, according to Imam Ali ra the validity of the Medina charter is after the Qur'an, which consists of of the 47 articles that explain the social order of Medina. First, the principle of unity and brotherhood among the diversity of ethnic groups and fair dealing with one another, which is contained in the charter in articles 1-10.

Second, the principle of freedom of religion, the establishment of this principle is a response to the social situation of the people of Medina who have a variety of religious communities and beliefs in that city. This principle is in accordance with article 25 of the Medina charter. Third, the principle of mutual help between Muslims and Jews, contained in articles 11-18.

Fourth, the principle of peace between Muslims and Jews in article 45. Fifth, the principle of mutual respect in neighboring life, this is contained in articles 40-41 of the charter. (Rahmah, 2018). The multiculturalism contained in the Medina Charter is as follows:



Picture 1. The multiculturalism contained in the Medina Charter

2. PAI Multicultural Perspective of the Qur'an Leadership and Deliberation Principles in the Qur'an Q.S An Nisa 59

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe, obey Allah and obey the Messenger (His), and Ulil Amri among you. Then if you disagree about something, then return it to Allah (the Quran) and the Messenger (the Sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and better the result (*Qur'an Kemenag*, t.t.).

O you who believe, obey Allah and obey His Messenger, and the Ulil Amri among you. Then if you differ on something, then return it to Allah (the Qur'an) and His Messenger (the Sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and better consequences. Imam Bukhari said, had told us Sadaqah ibnul Fadl, had told us Hajaj ibn Muhammad Al-A'war, from Ibn Juraij, from Ya'la ibn Muslim, from Sa'id ibn Jubair, from Ibn Abbas regarding the words Him: obey Allah and obey the Messenger-(His), and ulil amri among you. (An-Nisa: 59) Ibn Abbas said that this verse was revealed regarding Abdullah ibn Huzafah ibn Qais ibn Addi when he was sent by Rasulullah ﷺ to lead a special army (Ibnu Katsir, 2022c).

The same thing was raised by other congregations, except for Imam Ibn Majah, through the hadith of Hajaj ibn Muhammad Al-A'war. Imam At-Tirmidhi said that this hadith hasan gharib, we do not know him except through the hadith of Ibn Juraij. [: Imam Ahmad said, had told us Abu Mu'awiyah, from Al-A'masy, from Sa'd ibn Ubaidah, from Abu Abdur Rahman As-Sulami, from Ali who told that Rasulullah ﷺ sent a special troop, and appointed a man from among the Ansar as commander. When they left, the Ansar man found something in them. So he said to them, "Didn't the Messenger of Allah ﷺ order you to obey me?" They replied, "It is true." The Ansar man said, "Collect firewood for me." After that the Ansar man asked for a fire, then the wood was burned. Then

the man of the Ansar said, "I mean that you will actually enter the fire." Then there was a young man from among them said, "Surely the way out for you from this fire is only to the Messenger of Allah.

Therefore, you should not be in a hurry before meeting the Messenger of Allah ﷺ. If the Messenger of Allah ﷺ orders you to enter the fire, then enter." Then they returned to the Prophet ﷺ and told him about it. So the Prophet ﷺ said to them: If you enter the fire, surely you will not come out forever. long. Actually obedience is only in kindness. Imam Bukhari and Imam Muslim describe it in the book Sahihain through the hadith Al-A'masy with the same pronunciation. Imam Abu Dawud said, had told us Musaddad, had told us Yahya, from Ubaidillah, has told us Nafi', from Abdullah bin Umar, from Rasulullah ﷺ who said: Submission and obedience is permissible for a Muslim in all things he likes and hates, as long as he is not ordered to commit immorality.

If ordered to commit immorality, then it is not permissible to submit and may not obey. Imam Bukhari and Imam Muslim presented it through the hadith of Yahya Al-Qattan. From Ubadah ibnus Samit, "We swear allegiance to Rasulullah ﷺ to obey in all circumstances, whether in a state of enthusiasm or in a state of laziness, in difficult circumstances or in easy circumstances, putting aside personal interests, and we will not seize matters from those who are entitled accept it

So submit and obey them in all matters according to the truth, and help them. If they do good, then the good will be for you and them. And if they do bad, it is good for you and bad for them. It is narrated from Abu Hurairah that Rasulullah ﷺ once said: Formerly the people of the Children of Israel were ruled by prophets. When a prophet dies, he is replaced by another prophet. And indeed there is no prophet after me, and in the future there will be many caliphs. The companions asked, "O Messenger of Allah, what do you order us to do?" Rasulullah ﷺ replied: Pay allegiance to the first person, then the one after him; and give them their due, for verily Allah will hold them accountable for their leadership.

Q.S An Nisa 105

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْنَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ حَصِيمًا

Verily, We have sent down the Book to you with the truth, so that you may judge between humans and what Allah has revealed to you, and do not challenge (the innocent), because (defend) the treacherous. (*Qur'an Kemenag*, t.t.),

Q.S Annahal 44

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً ۖ وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

It was said to him: "Enter into the palace". So when he saw the floor of the palace, he thought a large pool of water, and exposed his two calves. Solomon said: "Surely he is a smooth palace made of glass". Balqis said: "O my Lord, indeed I have wronged myself and I submit myself with Solomon to Allah, Lord of the worlds." (*Qur'an Kemenag*, t.t.).

That is, ask you of the earlier people of the book, were the apostles sent to them humans or angels? If the messengers sent to them were angels, then you may deny them. If it turns out that the apostles were human, then don't deny that the Prophet Muhammad SAW. is an apostle.

Q.S Ali Imran 159

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So it is because of the mercy of Allah that you are gentle towards them. If you had been hard and hard-hearted, they would have distanced themselves from around you. Therefore forgive them, ask forgiveness for them,

and consult with them in this matter. Then when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him (*Al-Qur'an Dan Terjemahan Departemen Agama RI, 2007*).

The first point of Surah Ali Imran verse 159 is that the gentle character of the Messenger of Allah is due to Allah's mercy. Ibn Kathir explains its meaning. "If you were harsh in speech and stubborn in dealing with them, they would disperse and leave you. But Allah gathered them around you and made your heart meek towards them so that they liked you (Ibnu Katsir, 2022b)."

Harsh and hard-hearted words are attitudes that are naturally hated by humans. If there is a leader whose words are harsh and his heart is hard, people will stay away from him. Even if someone approaches, they approach not out of love but out of fear and compulsion. While the Prophet was a great leader. "He was never angry because of personal matters," explained Sayyid Qutb, "never narrowed his chest in facing their weaknesses as humans and never accumulated wealth for himself and even gave everything he had. Politeness, patience, benevolence, gentleness and noble love always surround them. Allah also ordered to invite them to deliberation.

"Islam applies the principle of deliberation in the government system. So that the Prophet himself did it," Rasulullah always consulted with them. During the badr war, the Prophet consulted to ask the opinion of his companions when what they were going to face was the infidel Quraysh army, not the trading caravan of Abu Sufyan. Then the friends also expressed their readiness to fight with the Prophet. During the Uhud war, the Prophet also invited his companions to discuss whether to face the enemy by welcoming him outside Medina or staying in Medina. During the Ahzab war, the Prophet also invited deliberations regarding defense strategies. When the Hudaibiyah agreement was also deliberation. There are so many examples of the deliberations of the Prophet and his companions in history. So that in modern terms, the Prophet was very democratic. Not authoritarian in deciding something. He invited his friends to deliberation except in matters that had been stipulated by revelation from Allah Subhanahu wa Ta'ala (al-Mubarakpuri, 2021).

Thus the importance of deliberation or syuro. Each city has its own democracy and everyone has the right to attend meetings and express opinions. Then democracy may also develop according to the times and places, space and time," wrote Buya Hamka in *Tafsir Al Azhar*. an order to put your trust, especially after deliberation. When interpreting this word of Allah, Ibn Kathir said, "That is, if you consult with them in this matter and you have made up your mind, you should put your trust in Allah." This is what Allah commanded. If deliberation has resulted in a decision, stick to that decision and put your trust in Allah. Don't worry about the results, don't blame the deliberations if things don't go as expected, as long as the results of the deliberations have been carried out.

For example, the deliberations before the Uhud war decided that the Islamic forces would face the Quraysh infidels outside Medina. When the Muslims lost and around 70 of their companions were martyred, the hypocrites blamed the results of the deliberations and leveraged their opinions to stay in Medina. Even though they wanted the war in Medina so that they would not be seen when they were not participating in the war. And in fact the hypocrites did not continue their journey to Uhud, turning back to Medina. Meanwhile Rasulullah, even though his opinion also wanted to face the enemy with the defense of the city in Medina, he followed the decision of the deliberations which agreed to welcome the enemy outside Medina (al-Mubarakpuri, 2021). Even though the Islamic forces later lost the Uhud war, the Prophet never blamed the deliberations and never brought up his opinion. Tawakkal is what makes a believer not to blame the results of the deliberations and not bring up his opinion which was rejected during the deliberations. And those who trust Allah are loved by Allah Subhanahu wa Ta'ala. Thus Surah Ali Imran verse 159 starts from Arabic and Latin script, translation in Indonesian, interpretation, and the contents of the meaning. Hopefully it is useful and makes us have noble morals, especially gentle, forgiving, and like to consult and trust

3. PAI Multicultural Perspective of the Qur'an Leadership and Deliberation Principles in Ulama Wisdom

According to Professor Rohimin: multiculturalism as a principle of religion, society and state. Implementing multiculturalism without boundaries is not part of religious teachings. Efforts to initiate and develop Islamic Religious Education based on the Koran and hadith in the PAI learning process are a religious imperative. Multiculturalism PAI learning with religious boundaries illustrates the privileges of Islam as a religion of rahmatanlil'alamin. that in general the Medina Charter contains the concept of multiculturalism, namely the principle that is more concerned with the equality of degrees between human groups, regardless of differences in social background, religion and ethnic origin. This can be marked by the formation of the city of Medina on the

orders of the Prophet Muhammad with the spirit of building tolerance among people. The relevance of the two (the concept of multiculturalism in the Medina charter and the goals of Islamic education) can be realized through continuous processes and efforts. In the context of the Medina charter, the principles of multiculturalism developed are the principles of ummah, unity and brotherhood, equality, freedom, relations between adherents of religions, defense, living in neighbors, helping and defending the weak and persecuted, peace, deliberation, justice, implementation of law, leadership, and the principle of piety, amar makruf and nahi munkar (Rohimin, 2018). Thus, the goal of Islamic education which has the values and principles of multiculturalism in general has existed since the time of the Prophet Muhammad. It's just that to make it happen there needs to be a review of its relevance contextually in the history of the development of Islamic Religious Education.

4. PAI Multicultural Perspective of the Qur'an Leadership and Deliberation Principles in Local Wisdom

There is an inherent and institutionalized religious community as depicted in the pilot village in harmony with various communities and backgrounds from various ethnicities and religions, one of which is in Rama Agung Village, this village is in North Bengkulu district, Arga Makmur District. This village was formerly a transmigration village program (*Sistem Informasi Desa Rama Agung Kecamatan Kota Arga Makmur Kabupaten Bengkulu Utara*, 2022). Socioculturally, the residents of Rama Agung Village still hold ancestral values such as customary law, past traditions which are now still used as a way of life and become a local wisdom, and in the end give birth to a multicultural society, for example, there are various traditions and religions. , starting from Hinduism, Islam, Buddhism, Catholicism and Protestantism. In the context of multiculturalism, the life of the village community is created for one reason, namely one fate and the same fate as transmigrant citizens.

Because they have the same fate and responsibility as transmigrant residents who are placed in geographical areas that do not have facilities and are completely limited and natural conditions that still need to be developed into settlements, residents automatically begin to adapt to the environment and adapt to conditions, away from relatives, away from the center of government, far from health facilities. And in the end, from a phenomenon that is completely limited, they unite in a family togetherness with the same fate and responsibility.

The concept of harmony that is always instilled is mutual cooperation, *keluargaan* and togetherness in the context of humanity and not in the context of religion or certain things that are contrary to their respective religions. Then in deciding all agreements for community togetherness it is carried out with a deliberative approach (Rohimin, 2019). In all matters, deliberation and kinship are prioritized and in the end this becomes an institutionalized habit so that religious harmony is formed.

Conclusion

Multiculturalism of social life in Indonesia exists because it is not something that is made automatically, but the multiculturalism of society is nothing but formed because of the diversity that belongs to the Indonesian nation itself long before Indonesia's independence, that spirit begins to be united again because of one thing, namely the same destiny and the same location, namely being colonized by the nation. foreigners for so many years that a spirit of unity was formed to break free from the shackles of colonialism. To become an independent sovereign country. Then multiculturalism in the end became the identity of the nation which was incorporated in the unitary state of the republic of Indonesia. This spirit of multiculturalism is slowly starting to fade because there have been several conflicts in several regions of Indonesia with various motives, not to mention the many corrupt state officials, thus diluting the spirit of nationalism and multiculturalism, efforts are being made to revive multiculturalism national values with an educational approach. Islamic religion with an approach to the concept of leadership and deliberation. The role of multicultural PAI with the concept of leadership and deliberation by taking the example of the Prophet Muhammad SAW as a role model of leadership, and some concrete examples that already exist in society.

References

- 6 Contoh Konflik Antar Suku, Agama, Ras, dan Golongan di Indonesia—*Sosiologi Info*. (2022, Juni 4). <https://www.sosiologi.info/2022/06/6-contoh-konflik-antar-suku-agama-ras-dan-golongan-di-indonesia.html>
- al-Mubarakpuri, S. S. R. (2021). *Sirab Nabawiyah: Sejarah Paling Autentik tentang Kehidupan Rasulullah Saw*. DIVA PRESS.
- Al-Muyassar. (2015). *Tafsir Ibnu Katsir*. Mu-assah Daar al-Hilaal Kairo. <http://www.ibnukatsironline.com/2015/06/tafsir-surat-ibrahim-ayat-1-3.html>
- Al-Qur'an Dan Terjemahan Departemen Agama RI*. (2007). PT Sygma Examedia Arkanleema.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE.
- Fakta Korupsi*. (2015). <https://cegahkorupsi.wg.ugm.ac.id/index.php/fakta-korupsi>
- Ibnu Katsir. (2022a). *Tafsir Surat Al-Hujurat, ayat 13*. <http://www.ibnukatsironline.com/2015/10/tafsir-surat-al-hujurat-ayat-13.html>
- Ibnu Katsir. (2022b). *Tafsir Surat Ali Imran, ayat 159-164* [2022]. <http://www.ibnukatsironline.com/2015/04/tafsir-surat-ali-imran-ayat-159-164.html>
- Ibnu Katsir. (2022c). *Tafsir Surat An-Nisa, ayat 59*. <http://www.ibnukatsironline.com/2015/05/tafsir-surat-nisa-ayat-59.html>
- KATSIR, A. A.-F. I. I. (1407). *TAFSIR IBNU KATSIR*. Dar Al-Fikr Beirut.
- Kementrian Agama. (2022, April 13). *Islam, Pluralisme, dan Multikulturalisme*. <https://kemenag.go.id/read/islam-pluralisme-dan-multikulturalisme-orv8y>
- Kurniasih, W. (2021, Agustus 13). Daftar Suku Bangsa di Indonesia serta Pranata Sosial Masyarakatnya. *Gramedia Literasi*. <https://www.gramedia.com/literasi/suku-di-indonesia/>
- Moleong, L. J. (1989). *Metodologi Penelitian Kualitatif*. Remadja Karya.
- Najmina, N. (2018). Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia. *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL*, 10(1), Article 1. <https://doi.org/10.24114/jupiis.v10i1.8389>
- Nugraha, D. (2020). URGENSI PENDIDIKAN MULTIKULTURAL DI INDONESIA. *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)*, 1(2), Article 2. <https://doi.org/10.26418/jppkn.v1i2.40809>
- Okezone. (2021, September 6). 5 Kasus Tawuran Pelajar yang Mematikan, Korban Dibacok hingga Ditabrak: Okezone Nasional. <https://nasional.okezone.com/>. <https://nasional.okezone.com/read/2021/09/06/337/2466629/5-kasus-tawuran-pelajar-yang-mematikan-korban-dibacok-hingga-ditabrak>
- Permana, D., & Ahyani, H. (2020). IMPLEMENTASI PENDIDIKAN ISLAM DAN PENDIDIKAN MULTIKULTURAL PADA PESERTA DIDIK. *Jurnal Tawadhu*, 4(1), Article 1.
- Qur'an Kemenag*. (t.t.). Diambil 18 Oktober 2022, dari <https://quran.kemenag.go.id/>
- Rahmah, S. J. (2018). *Unsur-Unsur Multikultural dalam Piagam Madinah* [Diploma, Universitas Islam Negeri Alauddin Makassar]. <http://repositori.uin-alauddin.ac.id/13451/>
- Rohimin, R. (2018). MENGGAGAS PENDIDIKAN AGAMA ISLAM MULTIKULTURAL BERBASIS AL-QURAN Jejak Dan Pengembangan Nilai-nilai Multikulturalisme Dalam Pendidikan Agama Islam. *Nuansa: Jurnal Studi Islam Dan Kemasyarakatan*, 11(2), Article 2. <https://doi.org/10.29300/nuansa.v11i2.1365>
- Rohimin, R. (2019). INSTRUMEN MULTIKULTURALISME DESA PERCONTOHAN KERUKUNAN UMAT BERAGAMA Kajian Pendahuluan Observatif Desa Rama Agung Sebagai Desa Percontohan Kerukunan Umat Beragama Di Bengkulu. *Jurnal Pendidikan "EDUKASIA MULTIKULTURA,"* 1(2), Article 2. <https://doi.org/10.29300/jem.v1i2.2504>
- Sistem Informasi Desa Rama Agung Kecamatan Kota Arga Makmur Kabupaten Bengkulu Utara*. (2022). <https://ramaagung.desa.id/>