

THE ISLAMIC EDUCATION WITHOUT DISCRIMINATION IN THE QUR'AN PERSPECTIVE

Basri

Institut Agama Islam Negeri Langsa Aceh, Indonesia
basri.ibrahim@iainlangsa.ac.id

DOI 10.32505/at-tibyan.v7i1.4212		
Submitted: 09-06-2022	Revised: 15-06-2022	Accepted: 21-06-2022

Abstract

Discrimination in education often occurs in people's lives. This discrimination arises because of the blurring of public awareness about the multi-ethnic and multi-religious plurality that grows in a diverse society. Discriminatory practices can occur due to religious interests, ethnic differences, economic aspects, and health dimensions. This article uses literature research and a qualitative approach and analyzes with a descriptive study of verses that teach values without discrimination. The verses used are Surah Al-Hujurat [49]: 13, Abasa [80]: 1-11, and Al-Maidah [5]: 8. The results of the study conclude two namely; *First*, Islamic education teaches anti-discriminatory values in various aspects, especially in education. Education in Islam should not prioritize individuals or groups based on material and ethnicity. *Second*, discriminatory attitudes reflect someone's heart that cannot balance justice and interests. Inclusive education will be present in society if an open attitude, willingness to get to know each other, and respect for differences by not discriminating against certain groups have grown in every Muslim.

Keywords: *Anti-Discrimination, Islamic Education, The Qur'an*

Abstrak

Diskriminasi pendidikan kerap kali terjadi di dalam kehidupan masyarakat. Diskriminasi ini muncul karena semakin kaburnya kesadaran masyarakat tentang pluralitas multi-etnik dan multi-agama yang tumbuh dalam masyarakat yang berbhineka. Praktek diskriminatif dapat terjadi atas kepentingan agama, perbedaan suku, aspek ekonomi, dan dimensi kesehatan. Artikel ini menggunakan penelitian pustaka dan pendekatan kualitatif serta menganalisa dengan studi deskriptif terhadap ayat-ayat yang mengajarkan nilai tanpa diskriminatif. Adapun ayat yang digunakan adalah Surat Al-Hujurat [49]: 13, Abasa [80]: 1-11, dan Al-Maidah [5]:8. Hasil penelitian menyimpulkan dua yaitu; *pertama*, Pendidikan Islam mengajarkan nilai anti diskriminatif pada berbagai aspek khususnya pada wilayah pendidikan. Pendidikan dalam Islam tidak boleh

memprioritaskan individu atau kelompok atas dasar materi dan suku. *Kedua*, sikap diskriminatif adalah refleksi dari hati seseorang yang tidak bisa menyeimbangkan antara keadilan dan kepentingan. Pendidikan inklusif akan hadir di masyarakat jika sikap saling terbuka, kesediaan untuk saling mengenal antara satu sama lain, dan menghargai perbedaan dengan tidak melakukan diskriminasi terhadap golongan tertentu, telah tumbuh di setiap umat Islam.

Kata Kunci: *Anti Diskriminasi, Pendidikan Islam, Al-Qur'an*

Introduction

During the nation's development period, one of the main functions of education is to focus on developing national awareness as a mental resource in developing a national personality and identity. The structure of the national personality is composed of character traits that grow and become institutionalized in the process of experience throughout the nation's life. Thus, the national personality and identity rest on the nation's collective experience. It means historically, and education has a fundamental function.¹

Education should deserve serious attention by the government, as the government should guarantee the freedom to study for its citizens since it will impact the country's progress for having international standard human resources. Today's reality is that the policies of related parties are considered wrong in educating the nation and state.² One is the inequality of the right to education for men and women, especially the right to education for women in rural areas.

Discrimination against the right to education in rural communities is likely to occur, specifically in rural communities. Because almost all rural communities still implement the values of sex discrimination against the right to education. The main factors that influence the emergence of discrimination against the right to education include traditional norms or rules that kill the character of women, the physical form of women, the economy's pace, misinterpretation of religious teachings, and cultural beliefs that grow in the life of rural communities. Eliminating this educational discrimination requires maximum effort in aligning the paradigm between rural and urban communities in providing education rights to men and women³.

In the Qur'an, no single verse leads to an invitation to discrimination in education. Some researchers conclude that Islam upholds gender equality in education.

¹ Zuhrotul Khofifah and Moch Mahsun, "Pendidikan Anak Dalam Keluarga Perspektif Tafsir al-Mishbah Karya M. Quraish Shihab (Studi Literasi Al-Qur'an Surat Luqman Ayat 13-19)" 13, no. 1 (2020): 25, <https://doi.org/10.37812/fikroh.v13i2.113>.

² Bayu Kharisma and Viktor Pirmana, "The Role of Government on Education Quality and Its Provision: The Case of Public Junior Secondary School among Provinces in Indonesia," *European Journal of Social Sciences* 37, no. 2 (2013): 13, <http://www.europeanjournalofsocialsciences.com>.

³ Firdaus, Sulfasyah, and Hanis Nur, "Diskriminasi Pendidikan Masyarakat Terpencil," *Journal Sociology of Education* 6, no. 1 (2018): 33–43.

As expressed by Dewi Ratnawati that in the Qur'an, no verse discriminates or isolates the younger generation from realizing their right to education⁴. According to Nurkholis, the Qur'an teaches Muslims the values of multiculturalism education. The values of multiculturalism education are built on the foundation of tolerance, mutual help, mutual respect, justice, democracy, and the like⁵.

Muhammad Barir found equality and social class in the Qur'an. According to him, Islam can survive to this day because Islam can respect various kinds of uniformity of life⁶. Emilza Tri Murni concludes that Islamic education places human positions proportionally. Islam calls for equality and equal opportunities in learning⁷. Meanwhile, Daimah analyzed the concept of inclusive education in QS. Al-Hujurat [49] verses 10-13. According to him, inclusive education is a conscious effort to mature humans through structured and sustainable efforts with an open, dynamic and rational learning system. It is necessary to have an open attitude starting with a willingness to get to know each other and respect differences by not discriminating against certain groups⁸.

This article is classified as literature research with a qualitative approach. The methodology used is a descriptive study of verses that teach anti-discriminatory values. The verses used are Surah Al-Hujurat [49]: 13, Abasa [80]: 1-11, and Al-Maidah [5]: 8. The primary source used in this research is a literacy study about phenomena and incidents of discrimination in Indonesia. In addition, the reference sources are also supported by related references, especially books of interpretation in interpreting anti-discrimination verses.

This article will discuss the concept of Islamic education without discrimination from the perspective of the Quran, which focuses on Surah Al-Hujurat [49]: 13, Abasa [80]: 1-11, and Al-Maidah [5]: 8. and teach humanist education and how the Qur'an offers to educators who discriminate in education.

The Concept of Discrimination

Discrimination is an unfair or unbalanced attitude, behavior, and actions committed by individuals or groups against other individuals or groups. Furthermore, discrimination is also considered an act or treatment reflecting injustice against specific individuals or groups caused by the existence of unique characteristics

⁴ Dewi Ratnawati, Sulistyorini, and ahmad Zainal Abidin, "Kesetaraan Gender Tentang Pendidikan Laki-Laki Dan Perempuan," *Jurnal Harkat* 15, no. 1 (2019): 10–23.

⁵ Nurkholis, "Nilai-Nilai Pendidikan Multikultural Perspektif Al-Qur'an," *Dirasah* 3, no. 1 (2020): 87–105.

⁶ Muhammad Barir, "Kesetaraan Dan Kelas Sosial Dalam Perspektif Al-Qur'an," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 15, no. 1 (2014): 61, <https://doi.org/10.14421/qh.2014.15104>.

⁷ Emilza Tri Murni, "Analisis Konsep Pendidikan Tanpa Kekerasan Dan Metode Pengajaran Menurut Assegaf," *Mau'izhah* 8, no. 2 (2018): 131–60.

⁸ Daimah Daimah, "Pendidikan Inklusif Perspektif QS. Al-Hujurat Ayat 10-13 Sebagai Solusi Eksklusifisme Ajaran Di Sekolah," *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, no. 1 (2018): 53–65, [https://doi.org/10.25299/althariqah.2018.vol3\(1\).1837](https://doi.org/10.25299/althariqah.2018.vol3(1).1837).

possessed by the individual or group.⁹ Many forms of discrimination are carried out in society and the state. It happens because humans generally tend to discriminate or classify themselves. Discrimination can happen intentionally or not. It is considered to be intentional if there are related people who consciously put the interests of others aside for their own sake¹⁰.

According to Theodorson, discrimination is unequal treatment of individuals or groups, usually based on categorical or specific attributes, such as race, ethnicity, religion, or membership of social classes. These differences often become friction, the forerunner of more complex discrimination¹¹.

The difference then became popular with the development of the times, which qualitatively changed the pattern and technical life in it. According to Sears, Freedman, and Peplau, discrimination is the behavior of accepting or rejecting someone solely based on their membership in a group. Discrimination is generally an attitude against other people based on ethnicity, religion, race, and so on.

Discrimination is not a new term in modern life as it is today, especially in the era of revolution 4.0, where times are developing very rapidly, and technology can cross various dimensions of space and time¹². Since objects and subjective influences affect various lines, it will indirectly create variations in existing discrimination in religion, economy, politics, and even education.

Discrimination in Religion

In this reform era, conflicts between religious communities are very complex in Indonesia because they occur increasingly in numerous regions¹³. A survey conducted by Nawari Ismail found that inter-religious conflicts are very worrying because they have reached 73%, and this inter-religious conflict continues to this day. According to Nawari, this inter-religious conflict occurred involving other aspects, such as political issues, government policies, ethnicity, economy, education, and strengthening regional identity after the implementation of regional autonomy.

Religious discrimination also occurs in Aceh. For example, the takeover of the mosque in Bireuen by the Aswaja group. Since the Aswaja party was dominant in Aceh and supported by a statement from the Bireuen Regent, the mosque then belonged to

⁹ Dinesh Bhugra, "Social Discrimination and Social Justice," *International Review of Psychiatry* 28, no. 4 (July 3, 2016): 336–41, <https://doi.org/10.1080/09540261.2016.1210359>.

¹⁰ Lilla Farkas and Dezideriu Gergely, *Racial Discrimination in Education and EU Equality Law*. (LU: Publications Office, 2020), <https://data.europa.eu/doi/10.2838/422144>.

¹¹ Arif Widodo, "Pandemi dan Bentuk Diskriminasi Baru: Sebuah Kritik Terhadap Perilaku Masyarakat Dalam Menghadapi Wabah Covid-19," *Jurnal Pendidikan Sosial Keberagaman* 7, no. 2 (December 30, 2020), <https://doi.org/10.29303/juridiksiam.v7i2.138>.

¹² Anisatul Hamidah, "Urgensi Prinsip Non-Diskriminasi Dalam Regulasi Untuk Pengarus-Utamaan Kesetaraan Gender," *Jurnal Hukum & Pembangunan* 51, no. 3 (2021): 21, <https://doi.org/DOI:https://dx.doi.org/10.21143/jhp.vol51.no3.3129>.

¹³ Trias Susanti, "Polemics of Religion And Love: Discrimination of Different Religious Couples in Indonesia," *E-Journal of Cultural Studies* 13, no. 3 (August 31, 2020): 8–18, <https://doi.org/10.24843/cs.2020.v13.i03.p02>.

the Aswaja sect, and even the worship model followed the concept of the Aswaja. Previously, the mosque belonged to Muhammadiyah circles which raised funds and sold coconuts when they first built the mosque.

Discrimination in the Economy

The form of discrimination in the economy can be seen in cases in community services at the Neighborhood Unit, Village, and even District levels. If people generally want to take care of securities such as ID cards, Family Card, certificates, or other essential letters from school for students, sometimes the agency tends to prioritize serving people they know or those who provide "facilitating payment"¹⁴.

Another case also occurred in distributing low-cost 3-kilogram gas canisters in Aceh. The subsidized gas is intended for lower-class society. It simply means they will get a double benefit, both from subsidies and the price of the goods. However, those economic actors frequently hide the gas and distribute it to the market at standard prices.

Another example of discrimination in the economic field is that the poor are increasingly oppressed. For example, the Regional Government prioritizes government officials' car budget over efforts to settle houses for the poor¹⁵. The houses of the poor belong to the weak economic class, while the cars belong to the ruling elite, property of the ruling elite.

Race and Ethnic Discrimination

The widespread discrimination in certain ethnic groups is also equally popular. In most cases, a small race will experience discrimination from the dominant race. An example of what happened in Indonesia is when the Indonesian football team lost to the Malaysian team. Malaysian citizens studying in Indonesia became victims of discrimination and even racism, while there is no connection between footballers and their existence in Indonesia. The unfair treatment was received purely based on sheer disappointment¹⁶.

Likewise, in recruiting workers, indigenous people will be more prioritized. The aspect of professionalism should be more critical¹⁷. When a manager chooses employees, they tend to choose applicants from their origin area despite other applicants who are better and more productive.

¹⁴ Eko Wicaksono, Hidayat Amir, and Anda Nugroho, "The Sources of Income Inequality in Indonesia: A Regression-Based Inequality Decomposition," *Asian Development Bank Institute*, 2017.

¹⁵ Ristati M. Yahya et al., "The Disappointed of Economic Assistance in Aceh: Study Disempowerment of the Former Free Aceh Movement's Widow," ed. A. Raharjo and T. Sudrajat, *SHS Web of Conferences* 54 (2018): 08008, <https://doi.org/10.1051/shsconf/20185408008>.

¹⁶ Bambang Ferianto Tjahyo Kuntjoro, "Rasisme dalam Olahraga," *Penjakora* 7, no. 1 (May 14, 2020): 69, <https://doi.org/10.23887/penjakora.v7i1.19503>.

¹⁷ Lusiyaniti Lusiyaniti, "Kesenjangan Penghasilan Menurut Gender di Indonesia," *Jurnal Litbang Sukowati: Media Penelitian dan Pengembangan* 4, no. 1 (October 19, 2020): 16, <https://doi.org/10.32630/sukowati.v4i1.214>.

Educational Discrimination

In this democratic era, violations concerning discrimination happen more often, including in the human rights aspect. Discrimination has become the most common among many cases of such violations. The findings include unequal budget support, substandard teacher quality, and lack of facilities¹⁸. It is no longer a secret that the farther an area is from the city center, the lower the quality of education.

In addition, the rise of indiscriminate association. At school, students whose parents possess high economic levels do not want to mingle with those whose parents have low economic levels. Some children are refused to enroll in a vocational high school because they have a leg disability¹⁹. Ironically, education discrimination occurs against children with disabilities but also against the poor who cannot access education because of the high cost. The government should be severe in eradicating this problem, but it cannot be conducted efficiently if unscrupulous people support the government's sub-element.

Unsurprisingly, the remote teacher program for civil servants whose placements in remote villages have been pursued by the government, but based on the practice in the field, those who are accepted as civil servants will refuse to be demoted to remote villages by making excuses that they are far from their families or lack of facilities²⁰. Related parties will take care of the relocation process in various ways, which is not wholeheartedly changing rural areas that require qualified educators.

Discrimination in Health

Another phenomenon of discrimination can be seen in social causes in society. For example, a child who has HIV disease will be discriminated against by his friends. Even the guardians or parents of other students prefer to move their child to another school instead let their child be in the same class with the infectious disease. The disease will not be infected without sexual intercourse or using injecting drugs. Nevertheless, discrimination will still occur against these students, so the school prefers not to accept them²¹.

The school's decision to expel students with HIV is also reasonable, one of which is to keep the school attractive to other medically healthier students and free of infectious diseases. The government has launched a program in the form of a tolerant

¹⁸ Astrid Veranita Indah, "Diskriminasi Pendidikan di Indonesia: Analisis Teori Demokrasi Pendidikan Islam," *Inspiratif Pendidikan* 9, no. 2 (December 30, 2020): 175, <https://doi.org/10.24252/ip.v9i2.17641>.

¹⁹ Firdaus Firdaus, Sulfasyah Sulfasyah, and Hanis Nur, "Diskriminasi Pendidikan Masyarakat Terpencil,"

²⁰ Belinda Gunawan, "Analisis Yuridis Pendidikan Jarak Jauh dalam Perspektif Hak Asasi Manusia dalam Undang-Undang Dasar NRI 1945 pada Masa Pandemi Covid-19 di Indonesia," *Jurnal HAM* 11, no. 3 (December 11, 2020): 387, <https://doi.org/10.30641/ham.2020.11.387-404>.

²¹ Sugiharti Sugiharti et al., "Stigma dan Diskriminasi Pada Anak Dengan Hiv Aids (Adha) di Sepuluh Kabupaten/Kota di Indonesia," *Jurnal Kesehatan Reproduksi* 10, no. 2 (January 3, 2020): 153–61, <https://doi.org/10.22435/kespro.v10i2.2459>.

attitude towards children who have HIV. "Stay away from the disease, not the person" is a slogan often published in the media to socialize anti-discrimination for students²².

Education and Discrimination in The Quran

In the Qur'an, the idea of anti-discrimination education is contained in several verses. One of them is QS. Al-Hujurat [49]: 10 – 13. The surah describes ethics or morals in dealing with fellow human beings. QS. Al-Hujurat [49] verse 13 emphasizes to all humans that Allah SWT created them in a pluralistic, national, and ethnically diverse manner with diversity and plurality not to divide each other or feel each other right, but to get to know each other, stay in touch, communicate, and give each other.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Translation: "O humankind! Lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware." (Al-Hujurat [49]: 13)

The *Tafsir Al-Misbāh* (interpretation of Al-Misbah) explained, "(O humankind, indeed We created you from a male and a female), namely from Adam and Eve (and We made you nations). The *Syūḡbān* pronunciation is the plural form of *Sya'būn*, which means the highest level of lineage (and tribes) position residing under the nation. In contrast, the tribe is called the *Imārah*, then *Bāṡhn*, there comes *Fākhdz* afterward, and the lowest rank is *Faṡilah*²³. As an example, *Khuzaimah* is the name of a nation, *Kinānah* is the name of a tribe, *Quraysh* is the name of an *Imārah*, *Qushay* is the name of a *Bāṡhn*, *Hashim* is the name of a *Fākhdz*, while *Al-Abbas* is the name of a *Faṡilah* (so that you know each other's rank). The original pronunciation of *Ta'ārafū* was supposed to be *Tata'ārafū*, where one of the two letters *Ta* is removed so that it becomes *Ta'ārafū*.

The revelation of the letter al-Hujarat [49] verse 13 is related to faith al-Makkah (conquest of Mecca) as narrated by Ibn Abi Hatim, whose source is from Ibn Abi Start regarding Bilal's best friend when he went up to the Ka'bah to perform the call to prayer. Some people asked: "Is it appropriate for this black slave to call the call to prayer at the Kaaba?" Then another said: "If Allah hates this man, He will surely replace him." This verse (Al-Hujurat [49]: 13) was revealed to affirm that Islam has no

²² Avika Titisari Nawangwulan, "Stigma Anak dengan HIV/AIDS pada Masyarakat," *HIGEIA* 4, no. 4 (2020): 11, <http://journal.unnes.ac.id/sju/index.php/higeia>.

²³ Khofifah and Mahsun, "Pendidikan Anak Dalam Keluarga Perspektif Tafsir al-Mishbah Karya M. Quraish Shihab (Studi Literasi Al-Qur'an Surat Luqman Ayat 13-19)."

discrimination. For Islam, the most honorable person in the sight of Allah is the most pious²⁴.

Another narration explains that the revelation of Surah al-Hujarat [49] verse 13 is related to Abu Hind, who was to be married by the Prophet to a woman from Banu Bayadlah. This story is narrated by Ibn 'Asakir in his book *Mbhamaat* (handwritten by Ibn Basykuwal), by Abu Bakr bin Abin Dawud written in his commentary. Prophet Muhammad was to marry Abu Hind to a woman from Banu Bayadlah. Banu Bayadlah said: "O Messenger of Allah, is it appropriate for us to marry off our daughters to our former slaves?" This verse (Al-Hujurat [49]: 13) explains that there is no difference between formerly enslaved people and free people in Islam²⁵.

The interpretation above explains that the purpose of some of you knowing each other is not to boost the rank of each other's lineage because pride is only judged in terms of purity²⁶. The Qur'an highly respects the principles of pluralism which is the reality desired by Allah SWT. Allah SWT created humans in a pluralistic manner, with various nations and tribes with diversity and human plurality, not to divide or feel right for each other, but to get to know each other, stay in touch, communicate, and give and receive each other. These differences do not have to be contradicted so that they must be feared but must be a starting point for competing in goodness.

Based on the interpretation above, it can be concluded that an open attitude is required to achieve peace and prosperity in society, which begins with a willingness to know each other and respect differences without discriminating against certain groups.

Humans are created differently from one another to complement and respect each other, not the other way around. The existence of an action that seeks to compare one ethnicity with another means a denial of the call for Islamic teachings, primarily as written in the letter Al-Hujurat [49] verse 13. The verse informs that Islam does not recognize discrimination related to educational orientation.

Islamic education also does not recognize discrimination against children with special needs or difabel. In Islam, inclusive education for children with special needs or difabel is one of the concerns in implementing education. Allah SWT says in Surah 'Abasa [80] verses 1-11:

²⁴ Hayati Nufus Nur Khozin La Diman, "Nilai Pendidikan Multicultural (Kajian Tafsir Al-Qur'an Surah Al-Hujurat Ayat 9-13)," *al-Itizam: Jurnal Pendidikan Agama Islam* 3, no. 2 (December 14, 2018): 142, <https://doi.org/10.33477/alt.v3i2.680>.

²⁵ Muhammad Subki and Fitrah Sugiarto, "Penafsiran QS. Al-Hujurat [49] Ayat 13 Tentang Kesetaraan Gender Dalam Al-Qur'an Menurut Quraish Shihab Dan Sayyid Quthb (Studi Komparatif Atas Tafsir Al-Mishbah Dan Tafsir Fi Zhilalal-Qur'an)," *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir* 4, no. 2 (2021): 13.

²⁶ Mohammad Alfian, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Keluarga Sakinah Perspektif Quraish Shihab," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 10, no. 1 (May 3, 2020), <https://doi.org/10.22373/jm.v10i1.5251>.

عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ۚ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ
الذِّكْرَى ۚ أَمَّا مَنْ أَسْتَغْنَى ۚ فَأَنْتَ لَهُ تَصَدَّى ۚ وَمَا عَلَيْكَ أَلَّا يَزَكَّى ۚ وَأَمَّا
مَنْ جَاءَكَ يَسْعَى ۚ وَهُوَ يَخْشَى ۚ فَأَنْتَ عَنْهُ تَلَهَّى ۚ كَلَّا إِنَّهَا تَذْكِرَةٌ ۚ

Translation: "He frowned and turned away. Because the blind man came unto him. What could inform thee but that he might grow (in grace). Or take heed, and so the reminder might avail him?. As for him who thinketh himself independent. Unto him thou payest regard. Yet it is not thy concern if he grows not (in grace). But as for him who cometh unto thee with earnest purpose. And hath fear. From him, thou art distracted. Nay, but surely it is an Admonishment." (QS. 'Abasa [80]: 1-11)

The above verse by the scholars is referred to as a reproach ('itāb) from Allah for the less commendable attitude that has been carried out by the Prophet Muhammad. Homology of totality from the definition of the scholars, 'itāb is defined as an expression or attitude of one party who does not agree or is not happy with the other party's attitude. This disagreement is manifested through a reprimand which aims to improve the attitude of the reprimanded party and to educate and warn not to repeat and do things better than before²⁷.

This surah was revealed in connection with the incident of a blind man named Abdullah bin Umri Maktum, the son of Khadijah's uncle. He was among the companions of the emigrants who first embraced Islam. When the Prophet carried out jihad and left the city of Medina, he was often appointed by the Prophet to be the elder of the city of Medina, leading the prayer and often doing the call prayer like Bilal²⁸.

This incident occurred in Mecca when the Prophet was busy carrying out the call for Islamic *da'wah* (the act of inviting or calling people to embrace Islam) to the Quraish authorities. The Prophet greatly desired to invite them into Islam since he saw their position and influence on their subordinates. He sincerely invited them to convert to Islam, hoping that if they had embraced Islam, it would have significantly influenced their subordinates. Among the leaders of the Quraysh faced were Utbah bin Rabi'ah, Syaibah bin Rabi'ah, Abu Jahal bin Hisam, al-Abbas bin Abdul Muttalib, Umayyah bin Khalaf, and Walid bin al- Mugirah.

The moment he was busy dealing with the Quraysh authorities, there came Abdullah bin Umri Maktum out of nowhere and interrupted the conversation with his words, "O Messenger of Allah, try to read and teach me what Allah has revealed to

²⁷ Sriwahyuni, "Kemaksuman Nabi: Kajian Terhadap Ayat-Ayat 'Itābterhadap Nabi Muhammad Saw," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 2, no. 2 (2017): 188–206.

²⁸ Zulkarnen, Syamsu Nahar, and Zulheddi, "Nilai-Nilai Pendidikan Dalam Perspektif Alquran Surat 'Abasa," *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam* 2, no. 2 (2018): 146–60, <http://jurnal.uinsu.ac.id/index.php/attazakki/article/view/1865>.

you." he repeated the words several times while he did not know that the Prophet was busy dealing with the Quraysh authorities²⁹. The Prophet (may Allah exalt his mention) was unhappy with the actions shown by Abdullah bin Ummy Maktum, which seemed to interfere with him the smoothness of his *tablig/da'wah*. As a result, the Prophet frowned and turned away from him. Later, Allah reminded the Prophet, indifferent to Abdullah bin Ummy Maktum because such actions could hurt the poor people's feelings. Besides, the Prophet had been ordered by Allah to be friendly to them. That is why this verse was revealed.

This verse 1-11 shows the concept of inclusive Islamic education. Inclusive education is education that provides fair opportunities for children to be able to attend education without differences in gender, ethnicity, socio-economic status, and ability. Inclusive education means schools cover all conditions of children, whether physical, intellectual, socio-economic, linguistic, disabled or gifted children, street children and workers, children from remote populations, ethnic minorities, or children from disadvantaged areas. Inclusive education provides educational programs that are appropriate and challenging but tailored to the abilities and individual needs of students so that the individual needs of children are met.

From the explanation above, it can be concluded that education is not allowed to discriminate between regular students and those who are not usual or with special needs because they are also entitled to receive a proper education as aspired by the 1945 Constitution, that education is the right of the whole nation. Inclusive or anti-discrimination education aims to provide opportunities for all children/students (including children with special needs) to get a proper education according to their needs, so in this case, there is no difference between normal children/students and children with needs special. They can study together and hang out together without any difference at all.

One of the attitudes of educators to avoid discriminatory education, he must be fair to every student. According to the Qur'an, justice is to give something to everyone according to the rights that must be obtained; treat absolutely the same between everyone without being "indiscriminate,"; enforce a balance between rights and obligations, and the balance between what is obtained with the need and use³⁰. This description of justice is contained in the letter al-Maidah, verse 8, which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
 أَلَّا تَعْدِلُوا ۖ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

²⁹ Ahmad Baidowi et al., "Theology of Health of Quranic Pesantren in the Time of COVID-19," *HTS Theologiese Studies / Theological Studies* 77, no. 4 (May 28, 2021), <https://doi.org/10.4102/hts.v77i4.6452>.

³⁰ Akhmad Bazhit, "Keadilan Dalam Perspektif Al-Qur'an (Kajian Tafsir Maudhu'i)," *Jurnal Ilmiah Islamic Resources* 16, no. 1 (2019): 1–22.

Translation: "O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly. That is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do." (QS. Al-Maidah [5]: 8)

Islam has called on humanity to always be consistent with justice, both with rulers and enemies. As explained in the interpretation of Al-Misbah; O you who believe, always keep the commandments of Allah and carry out the testimony between people correctly. Don't let your intense hatred of a people lead you to be unfair to them. Stay fair because justice is the closest way to piety to Allah and away from His wrath. Fear Allah in all your affairs. Allah knows of all you do, and He will give you what you deserve³¹.

Being fair to the enemy is explained by the Qur'an very clearly, as an attitude that draws closer to piety. So, it is an unrighteous act if hatred results in unfair treatment. It is applied to the relationship between individuals and the relationship between institutions or countries. If the principle of justice were applied in international law, there would be no war. And if every religion has its characteristics, then the hallmark of Islam is the concept of monotheism and justice.

The reason for the revelation of the verse was regarding Usman bin Talhah bin Abu Talhah when the *Fathu Makkāh* (Conquest of Makkah) incident occurred. Uthman's father, Abu Talhah, is Abdullah bin Abdul Uzza bin Usman Abdid Daar bin Qusyai bin Kilab al-Quraish Al-Athabari. He was a noble caretaker (hajib)³².

According to Ibn Kathir, this verse was revealed because the Messenger of Allah asked for the key to the Kaaba from him (Usman) during the conquest of Mecca and then handed it back to him. Later, Ali bin Abu Talib also asked the Prophet to give him the keys. But the Prophet handed it over to Usman bin Talhah bin Abu Talhah.

Likewise, Ibn Marduwa'ih narrated the path of Ṭorīq Al-Kalābi from Abu Ṣolih to Ibn Abbās. When the Fathu of Mecca occurred, the Messenger of Allah called Usman bin Talhah bin Abi Talhah to hand over the key to the Kaaba. Abbas stood up and told the Prophet to hand the key to Ali bin Abi Talib instead³³.

Hearing the words of Abbas, Usman bin Talhah failed to hand over the key to the Messenger of Allah. Then the Prophet asked Usmān to return it when Usmān was about to hand it over. Abbas returned to his feet and said as he had said before. Usman failed to hand over the key. This incident was repeated three times.

The Prophet said, "O Usman, if you believe in Allah and the Day of Judgement, then hand over the key to me." Hearing the Messenger of Allah say so, Usmān handed over the key. After the Messenger of Allah received the key, the Prophet entered the

³¹ Lufaei, "Tafsir Al-Mishbah."

³² Nuraini Nuraini, "Halalan Thayyiban Alternatif Qurani Untuk Hidup Sehat," *Jurnal Ilmiah Al-Mu'ashirah* 15, no. 1 (January 1, 2018): 82, <https://doi.org/10.22373/jim.v15i1.5460>.

³³ Zaenuddin Hudi Prasajo, Elmansyah Elmansyah, and Muhammed Sahrin Haji Masri, "Moderate Islam and the Social Construction of Multi-Ethnic Communities," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (December 25, 2019): 217–39, <https://doi.org/10.18326/ijims.v9i2.217-239>.

Kaaba and saw a picture of Prophet Ibrahim. The Prophet asked for water and cleaned the image. After that, he performed Tawaf, but after only about one or two turns, the angel Gabriel came down and delivered this surah al-Maidah verse 8.

As for the substance of Surah al-Maidah [5]: 8 above, there are several points. First, a Muslim must be honest because trust is an honorable trait before Allah. Second, a Muslim must be severe and truly worship Allah in getting everything done practically without burden and tension because Allah wills it, not because people need it to be seen (Riya). Third, a believer must fear Allah SWT. because if a believer is obedient, he will forever do helpful things. Fourth, a believer must have the choice to act earnestly in reality because a just believer can deal with all human existence reasonably and thoroughly³⁴.

While Quraish Shihab defines justice in Al-Maidah verse 8 as equality, which contains the same meaning, it is more specific about al-qist, implying that equality must be given to individuals with the same ownership rights.

The educational values contained in the letter Al-Maidah verse 8 are fair to every student. Give something to each student according to the rights that must be obtained; treat absolutely the same between every student without being "indiscriminate"; enforce a balance between rights and obligations; as well as the balance between what is obtained with the need and use.

Conclusion

Historically, the Qur'an explains that the Prophet was forbidden to discriminate against one's title and position. Allah considered a blind citizen with low social status even nobler than the high-ranking Qurais. The difference resides in the seriousness or interest of the blind citizens who want to study Islam. This is an example of anti-discriminatory education that does not prioritize students' learning based on position, wealth, or title. The history of anti-discrimination in Islam is also recorded in the reason for the revelation of Surah Al-Hujurat[49] verse 13. At that time, Bilal bin Rabbah was criticized for sounding the call of prayer on the Kaaba since he was merely enslaved. But Islam does not see that. There is no difference between enslaved people and enslavers in broadcasting Islamic symbols in Islam and receiving education.

Discriminatory attitudes in education occur because perpetrators do not place rights and obligations in their positions. Aspects of interest, fear of humans, and the attitude of looking down on the lower classes are the triggers for the existence of discriminatory attitudes. The solution to this problem resides in how an individual dares to act decisively and only fears Allah. The fear of Allah SWT is followed up with an attitude of constantly feeling under Allah's supervision and not expecting and depending on Him.

³⁴ Lia Yulianti, Fitroh Hayati, and Ayi Sobarna, "Nilai-Nilai Pendidikan Islam Berdasarkan AL- Qur'an Surat Al - Maidah Ayat 8," *Bandung Conference Series: Islamic Education 2*, no. 1 (2022): 13–20.

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