

Global Citizenship Education In The Perspective Of Qur'an And Hadith

by Muhammad Hariyadi

Submission date: 08-May-2023 03:02PM (UTC+1000)

Submission ID: 2087207355

File name: 08_Naskah_Jurnal.pdf (487.04K)

Word count: 6348

Character count: 33188

GLOBAL CITIZENSHIP EDUCATION IN THE PERSPECTIVE OF QUR'AN AND HADITH

Nur Arfiyah Febriani¹, Siskandar², Badru Tamam³, M. Darwis Hude⁴, Hamdani Anwar⁵, Muhammad Hariyadi⁶, Muhammad Suaib Tahir⁷.

¹ Institute of PTIQ Institute, Jakarta, Indonesia.

² Institute of PTIQ Institute, Jakarta, Indonesia.

³ Islamic University of Syarif Hidayatullah Jakarta, Indonesia

⁴ Institute of PTIQ Institute, Jakarta, Indonesia

⁵ Islamic University of Syarif Hidayatullah Jakarta, Indonesia

⁶ Institute of PTIQ Institute, Jakarta, Indonesia

⁷ Institute of PTIQ Institute, Jakarta, Indonesia

Abstract

Global in building a modern civilization that is more peaceful, safe and prosperous. This is where the important role of global community education that prepares students who are responsive to global challenges as well as have the ability to criticize social problems as well as solution think and cooperative and accommodating character. This concept is expected to be able to consolidate the exclusive and very partial human paradigm and support inclusive education and globalized thinking. Through thematic interpretation method, it is revealed the view of the Quran and hadith that global community education in the Qur'an and hadith is an educational process that empowers the role of students in responding to global challenges related to the enforcement of justice and respect for human rights and environmental rights through the planting of integration of social character based on religious values.

Keywords: Social Conflict, Global Public Education, Al-Quran and Hadith.

INTRODUCTION

The world is flat by Thomas L. Friedman reveals among them about the challenges of modern human life in a world without borders and the conflicts between humans that accompany it, both conflicts due to economic, political and religious factors (Friedman, 2006). As the conflict continues, people do not seem to learn from history how to resolve conflicts between mankind. In the history of Islam itself, it can be traced how the Prophet Muhammad educated the public to be able to coexist with the pillars and be able to overcome the conflict between tribes at that time, with the principle of mutual respect, tolerance, cooperative and mutual protecting.

The Prophet introduced the teachings of Islam that bring peace and respect not only to mankind, but to the universe. Although initially many rejections when the Prophet preached in Mecca, but gradually Islam was not only accepted by slaves and women who before Islam came to be an oppressed group, but Islam was also well received by the nobles (Saihu, 2020) The teachings of Islam brought protection to minorities and the weak and succeeded in transforming the culture of ignorance that was very fundamental at the time, such

26
as: gender equality between men and women in their domestic and public roles and human equality because Islamic teachings slowly abolished slavery (Saihu, 2019).

After the Messenger of Allah moved from Mecca to Medina, Islam became a stronger religion with a growing number of people. Interaction between Muslims and other ethnic groups of different religions requires rules/policies that can accommodate the needs of life and norms of life between tribes in Medina and its surroundings; this is the forerunner of the charter of Medina. Islam seems to be an "oasis" in the desert with the guidance and discipline of its rules that are able to protect various tribes/groups gathered in the charter of Medina. There are 3 (three major groups assembled in this agreement, namely: first, the Muslims consisting of the Muhajirin and The Ansar (majorities), the two pagans of the 'Aus and Khajraj tribes who are not yet believers (minorities), and the three Jews from 3 (three) groups, one group living in Medina namely Bani Qainuqa, two groups living outside medina namely Bani Nadhir and Bani Baniaizhah (Hitti, 2002).

It is this happiness, peace, safety and success that is protected in the charter of Medina that unites the different tribes and religions there. Legal law for anyone who violates the rules, making the agreement obeyed by every circle. Islam is very tolerant, maintains unity and peace in a plural society, but Islam is also very firm in upholding the principles of *aqidah*/faith as discussed by Muhammad Said al-Qathani in his work *al-Walā' wa al-Barā'* (loyalty and hostility in Islam)(Al-Qatani, n.d.) and Ahmad Syalabi. The Charter of Medina teaches modern humans that humans can contribute to their social role. In this charter Man is educated to be a citizen of the world who is responsive to the challenges of the times and thinks solutes not provocative (Syalabi, 2000).

Global public education also supports the Constitution of the Republic of Indonesia in 1995, one of the points is "to maintain world order", and is relevant to one of the 4 (four) pillars of education initiated by Delors, namely: "learning to live together" (Kelso, 2019; Munro, 2009) The idea of an integrated approach to education reflected in the four pillars of learning has a significant influence on policy debate, teacher training, and curriculum development in countries around the world (Organization, 2009). Furthermore, in scientific studies there is still very rarely a discussion about the education of the global community, because this is a new concept that is also offered by the United Nations to solve the problem of social conflict that still continues to occur. Likewise in the study of the Quran and hadith, no work has been found related to the education of the global community. For this reason, this paper is something new and is expected to make an important contribution in the internationality of the exclusive and partial paradigm of the world community and support inclusive education to educate students to be adaptive to global challenges and the solution thinking in the face of social conflict (Alimin, 2013; Ju'Subaidi, 2016).

METHODS

The *Maudu'i* method was chosen in this research because according to Muhammad Quraysh Shihab with this method mufasir trying to collect verses of the Qur'an scattered in several letters and related to a predetermined theme. Furthermore, mufasir conduct analysis of the content of these verses

so that it creates a whole unity. This method was first initiated by Ah}mad Sayyid al-Ku>mi>, head of the interpretation department of al-Azhar University until 1981. However, the operational steps of this method are clearly stated by 'Abd al-H{ayy al-Farma>wi> in his book *al-Bida>yah fi al-Tafsi>r al-Maud}u>'i>* (Al-Farmawi, n.d.; Saleh, 2007) The Qur'an interpretation procedure with thematic methods in the format and procedure introduced by Ah}mad Sa'i>d al-Kumi>, using the following procedure:

- a. Determine the language of the Qur'an to be examined thematically.
- b. Track and collect verses according to the topic raised.
- c. Arranging the verses chronologically (the reason for the revelation), prioritizing the *makiyah* verses of the *madaniyah* and with knowledge of the background of the revelation of the verses.
- d. Knowing the correlation (*muna>sabah*) of these verses.
- e. Develop the theme of the language in a systematic framework (outline)
- f. Complete the language with related hadiths.

Thematic method of *maud}u>'i>/* thematic usually concerns current problems that are an urgent issue of the people, therefore contextualization efforts of the Qur'an message become very important, including in solving the problem of social conflict (Al-Daghāmain, 1955).

C. Discussion/Result

1. Factors Causing Social Conflict

Pia Mikander stated that the cause of social conflict is the economic condition of the worldcommunity that is not equal between the very rich and very poor, social jealousy can be a contributing factor to the occurrence of social conflict (Mikander, 2016) A different opinion is expressed by Reeshma which states that "Fundamentalism" causes a person to become *immature religion*. Religious immaturity of a person tends to consider his group the most correct and to blame other groups/people who are different from him. Reeshma states that religious fundamentalists tend to make a person prejudiced (negative), the correlation between religious fundamentalism and religious ethnocentrism found

with the attitude of "us" versus "them" seems to be taught at a young age.

Reeshma's research showed a correlation between religious fundamentalism and prejudice against racial-ethnic minorities and religious ethnocentrism and found that those high in religious fundamentalism would most likely make (negative) judgments against religions other than their own (Hall, 2014) Ironically, social conflict is also one of the triggers for acts of terrorism (Yemini, 2017) Concrete efforts made by countries around the world in reducing social conflict include: Global Advocacy, peace education and human rights, and prevention of crimes through education (UNESCO), as well as social movement efforts by calling for human equality in

human rights and movements in social care (Underhill, 2019).

2. Quranic Solutions to Social Conflict

From the causes of social conflict factors, such as social inequality and fundamentalism, the solutions that are proposed must be related to these matters. However, in this paper, one of the choices is how to eradicate fundamentalism which assumes that only one group is right and tends to blame others. Teachers in global community education materials can convey to students about respecting the point of view of others who are different from their group/society. Teachers can recognize/correct views about the ideal society format in the Qur'an:

Q.S	Redaction	Meaning	Character Type
Al-Anbiya [21]: 92	<i>Ummatan Wahidah</i>	A society united in differentiations	National Unity
Al-Baqarah [2]: 143	<i>Ummatan Wasatan</i>	Moderat Society	Society who is objective, fair and wise
Al-A'raf [7]: 159	<i>Ummatan Yahdun bi al-haq</i>	Society that invites kindness	Cooperative in the act of righteousness
Ali Imran [3]: 104	<i>Ummatan Yad'un ila al-Khair</i>	Supportive society	Cooperative in acts of kindness
Al-Baqarah [2]: 128	<i>Ummatan Muslimah</i>	People who obey the provisions of religion	A society that puts peace and safety first
Al-Maidah [5]: 32	<i>Ahya al-Nas jami'an</i>	Respect human rights to live in peace	Respect the lives of others
Ali Imran [3]: 103	<i>Wa'tasimu bi hablillah</i>	United in the teachings of God	Social integration

In addition, it is also necessary to build a social character that is responsive to global challenges, including:

Q.S	Essence Meaning of The Verses	Kind of GC
17/70, 49/13	Take lessons from grace on land and at sea	worldwide
2/159	Gentle in communicating and forgiving the mistakes of others	Communicative
16/97	Serious in producing work in various activities	Productive
6/136, 11/93	Adapting to needs and challenges	Adaptive
3/104	Have a vision and mission in goodness	Visioner
3/200	Be patient and alert in maintaining the integrity of the country	Wise
62/10	Spread over the earth to seek God's sustenance	Adventurer
39/39	Do something according to the situation and	Independen

	conditions	
2/271-273	Do not impose faith and give with the best giving and in the best way	Social Solidarity
9/71, 103/3	Movement to help each other in kindness	Social Movement
21/107, 8/63	Grace to all nature, spreads love and peace	Empathy
9/60, 5/8	Freedom of slavery and equal rights in various aspects of life	Emancipation of women

In addition to the verses of the Quran above, there are also teachings of the Prophet for parents (biological parents) and teachers (academic parents) in order to educate their children with the best education and responsive to global challenges. The motivation of the Prophet for Muslims to get education can be seen in several hadiths below:

¹⁹ عن حسين بن علي قال، قال رسول الله صلى الله عليه وسلم: طلب العلم فريضة على كل مسلم

Husain Ibn Ali narrates that the Prophet (peace and blessings of Allah be upon him) said, "Studying is obligatory for every Muslim" (Al-Naisaburi, 2005: 596).

² حدثنا نصر بن علي : حدثنا خالد بن يزيد الاتكي عن أبي جعفر الرازي ، عن الربيع بن أنس، عن انس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من خرج في طلب العلم فهو في سبيل الله حتى يرجع

¹⁵ Nashr bin Ali told us from Khalid bin Yazid al-Ataki, from Abu Jafar ar-Razi, from ar-Rabi' bin Anas, from Anas bin Malik that the Prophet (peace and blessings of Allah be upon him) said: "Whoever goes to seek knowledge he is in jihad in the way of Allah until he returns home" (H.R. al-Tirmizi, no. 2647).

¹¹ حدثنا محمود بن غيلان : حدثنا أبو أسامة عن العمسي عن أبي صالح، عن أبي هريرة قال، قال رسول الله صلى الله عليه وسلم: من سلك طريقاً يلتمس فيه علماً سهل الله له طريقاً إلى الجنة

3. Quranic Views Related to Global Public Education

a. Understanding GCE/Global Community Education

Global Citizenship Education (GCE) is an educational process that aims to raise awareness and understanding of a rapidly changing, interest and equal world in the place where we live. By challenging stereotypes and encouraging independent thinking, GCE helps students critically explore the root causes of global justice issues and how they relate to our daily lives (GCE, 2020) Global Citizenship Education

¹⁵ Mahmud Ibn Ghailan told us from Abu Usamah, from Al-Amasy, from Abu Shalih, from Abu Hurairah that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever goes on a way to study, Allah will make it easier for him to go to heaven" (H. R. al-Tirmizi, no. 2646).

¹⁶ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رضىا ليطالب العلم، وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ، وَمَنْ فِي الْأَرْضِ، وَالْجِبْتَانِ فِي جَوْفِ الْمَاءِ

Indeed, the angels humbled their wings as a pleasure to the claimant. Ask forgiveness of the people of the heavens and the earth, and even the fish on the bottom of the sea." I'm sorry, I'm sorry. Abu Daud, Tirmidhi and Ibn Maajah)

From some of the hadiths above, it can be understood about the urgency of learning not only in terms of improving human intellectuality, but also can be a means for believers to get closer to God, fellow human beings and creatures of God. There is a systemic relationship between God, nature and man that gives each other a positive effect in the results of the learning process, in the form of happiness and peace of life of God's creatures in the world

¹⁸ (GCE) aims to empower students to play an active role in facing and overcoming global challenges and to be proactive contributors to a more peaceful, tolerant, inclusive and safe world.

GCE is intended for students of all ages, children, adolescents, and adults. GCED is one of the strategic areas of UNESCO Education program for the period 2014-2021. This program is based on the 2030 Education Agenda, specifically Target 4.7 SDG 4. Education (GCED, 2020) GCE involves our Heads, Hearts, and Hands. Therefore, Global Citizenship Education has 5 main components:

- a) **Knowledge:** GCC is about really achieving the roots of inequality and injustice in today's world and doing something about it!
- b) **Skills:** communication skills, Listening and discussing, oral presentation, debating and maintaining positions, Writing for a purpose, Ability to express one's interests, beliefs, and points of view through appropriate media, Ability to understand and understand interests, beliefs, and viewpoints from others, Ability to practice empathy and solidarity
- c) **Values and Attitudes:** empathy is not sympathy, solidarity is not charity, respect for one another, respect for others and human rights for all (Sense of social responsibility and ownership), commitment to learning
- d) **Take Action:** Plan, Select Issues, and Work Collaboratively
- e) **Methodology:** simulation, debate, and discussion, ratings, freeze frame or hot-seating

GCE is based on three domains of learning, namely: cognitive, socio-emotional and behavioral.

- a) **Cognitive:** knowledge and thinking skills needed to better understand the world and its complexity.
- b) **Socio-emotional:** values, attitudes and social skills that allow learners to develop effectively, psychosocially, and physically and allow them to live together with others with respect and peace.
- c) **Behavior:** behavior, performance, practical application and engagement.

Global Citizenship Education can be learned also from the Charter of Medina. This is one of the ways of the Prophet to educate his friends to be adaptive to global challenges and needs. Interestingly, the Charter of Medina was also agreed upon by several Kabilah, both Muslims and Jews (Bani Qainuqa'/in Medina; Bani Nadhir and Bani Quraizah (outside of Medina). SWOT analysis was taken into account at the time, with the following description:

- a) **Strength:** the help of the Anshars in Medina,
- b) **Weakness:** the lack of adherents of Islam and the capital of *dakwah*,
- c) **Opportunity:** The Ansar willingly accepts and becomes the brother of Muslims,

- d) **Treats:** maintain security and uphold justice, support unity and welfare with every member of society gathered in the charter of Medina.

The Charter of Medina teaches about establishing a just and civilized, open and democratic global society in accordance with the GCE concept. Interestingly, if understood from the purpose of the Charter of Medina which carries the common Rights and Obligations of each element of society tied in it, in which there are also points of mutual protection and support for the common welfare, the model of the Charter of Medina is suitable to be an example of reducing economic inequality between communities, which is one of the main factors triggering social conflict as revealed at the beginning. Economic movements in building mutual welfare and shared security responsibilities, serve as the starting point for the formation of a peaceful and cooperative society with each other.

b. Quranic View of GCE

The understanding of GCE which is understood as an educational process that aims to increase awareness and understanding of the rapidly changing, interstellar and unequal world in the place where human beings live, as revealed above, requires people to be tolerant of each other and support the unity and unity between mankind in the world. Awareness of unity, and awareness of the law give birth to concern among others. And Allah is All-Mighty, All-Knower. Fellow citizens continue to spread good, prevent unfairness, prevent evil or a behavior that is considered bad both according to religion, state and reason.

Refksivalue above, in accordance with the word of God Almighty, in the letter al-Hujurat [49]: 9 which reads:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّ فَاصِلَهُمَا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٩

"And if there are two parties of the believers, fight in peace between them; but if one breaks the covenant with the other, then break it until it recedes to The command of Allah. if he recedes, make peace between them according to justice, and be just; God loves the just. The believers are brothers. So make

peace between your brothers, and fear God, that you may receive mercy."

This verse shows that as a religious society is reflected in his peaceful life and this attitude is first than living in conditions of endless conflict. If there are two groups of Muslims fighting then the other Muslims are ordered to stop the conflict. The above verse indicates very clearly that unity and unity and harmonious relations between members of society will give birth to grace. On the contrary, divisions and rifts contain the birth of disasters for those who can eventually give birth to bloodshed and civil war. The Prophet (peace and blessings of Allah be upon him) said:

حَدَّثَنَا صَدَقَةٌ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَا أَنْبَيْتُكُمْ بِتَرْجَةِ أَفْضَلِ مِنَ الصَّلَاةِ وَالصِّيَامِ وَالصَّدَقَةِ؟» قَالُوا: بَلَى، قَالَ: «صَلَّاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْخَالِقَةُ».

"Shadaqah has told us Shadaqah, he said, has told us Mua'wiyah from A'mas from Umar ibn Murrah from Salim ibn Abi Ja'd from Umi Darda' from the Prophet SAW, he said; Shall I tell you of a degree greater than prayer, fasting, and alms, the companions answering, "I will make a two parties willing to make up their differences."

From the hadith above it can be understood that reconciling the two warring parties is an excellent deed, in which the value of good does not succumb to other noble worships such as prayer, fasting and alms. Verses and hadiths above, can be concluded more comprehensively that the importance of maintaining peace in the smallest sphere between families, especially in the greater sphere of society. This is because peace or conducive situation determines the progress or success of the vision of mission in a household and society in a country in general (Rahman, 2018)(M. Qurays Shihab, 2006)

Furthermore, the ideal people in the Qur'an are *ummatan Qā'imah* (People Who Consistently Do Good). Baeti explained that "Good to do good, and very good consistent in doing good", is what the author understands in researching Q.S. Ali 'Imrān [3]: 113-114). He warns people to learn from the ancients, so that they may take heed. He said: 'It's been a long time

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ۚ ۱۱۳ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ۚ ۱۱۴

"They are not the same; Among the people of the book there is a group that acts straight, they read the verses of Allah at several times in the night, while they also prostrate (pray). They believe in Allah and the Last Day, they order the ma'ruf, and prevent the unrighteous and hasten to (work on) various virtues; they include those who are pious "(Āli' Imrān [3]: 113-114).

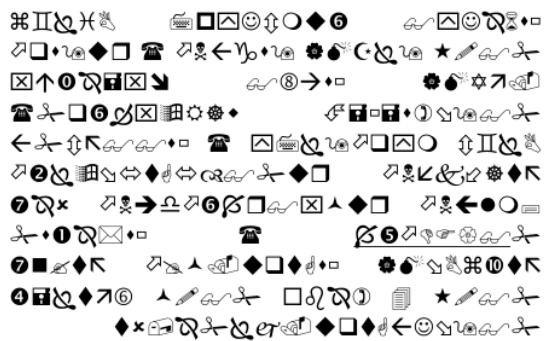
The *word ummah qā'imah* in verse 13 above means the straight group. They are consistent in doing well. This is known from the explanation *yusārī'ūn fī al-khairāt* which means to hasten to do various good in verse 14, the Quran uses the word (في) which means to be inside, not to use the word (الى) which means to go to. This gives the impression that from the beginning they have been in corridors or containers of virtue. But those who disbelieve in the verses of Allah and the Last Day, and do not follow the way of those who do good, are those who have converted to Allah and the Last Day. But those who disbelieve in the verses of Allah and the Last Day, and do not be among the believers (M. Quraish Shihab, 2016)

In addition to the above verses, the Quran also describes the ideal people is a moderate society /*wasasan* (Mulia, 2007) this can be seen in al-Baqarah: 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنُعَلِّمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ ۗ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبْرَتَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ۚ ۱۴۳

In her paper, Febriani said that the meaning of *Ummatan wasatan* in this verse was interpreted by Ibn Kathir as a just nation. The word *awsat* means the selected and the best. The Muslim *ummah* is to be witnesses over mankind and the Prophet is to be a witness over them. Muslims are the best people on the grounds that Allah has specifically designated to them perfected *shariah* (Islamic law), straight principles, and clear *mazhab* (school of thought) (al-Hajj [22]: 78) (Al-Dimashqī, 1999; Febriani, 2019)

The Muslim *ummah*'s position in the middle has a significance that they would not drift in materialism or lose grip on reality into the realm of spirits. Being in the middle ground allows them the integration of mental and physical aspects in all demeanours and deeds. *Wasatiyat* invites all *ummah* of Islam to interact with, dialog with, and be open to all parties (of all religions, cultures, and civilizations) for it will not be possible for them to become witnesses or to be just if they are close-minded or withdraw from the environment and global development (M. Qurays Shihab, 2006) In addition to the above discussion, to be active in being part of the global community, it takes several characters that humans should have in carrying out their role as social beings, including: 1) Gentle speech; 2) Forgiveness; 3) Saying prayers (asking for forgiveness); 4) Deliberate communicatively and cooperatively, and after the agreement is approved; 5) Commitment to carry out the results of the deliberations and; 6) *Tawakkal* submit the results to Allah. Allah says in Q.S. Āli 'Imrān [3]: 159, about the character that is relevant for every individual in society to become part of the global community



Muhammad Quraysh Shihab interpreted the editorial of this verse very comprehensively. "Because of Allah's Mercy you are gentle", this is because Rasulullah was educated directly by Allah swt, Prophet's personality was formed, so that not only knowledge that Allah bestowed on the Prophet through the revelation of the Qur'an, but his heart was also illuminated, even the totality of the Prophet's form is mercy for the universe. The editorial of the above verse is also followed by the command to forgive and so on, as if this verse says: Indeed your behavior, O Muhammad, is a very noble battle, you do not be hard

and rude, you are forgiving and willing to listen to suggestions. Because your behavior is so sublime, then forgive, ask for forgiveness and listen to suggestions and discuss their problems with them.

The meaning of the word *al-amr*/affairs in the above verse is, matters of war and other worldly matters, such as political, economic, social affairs and others. That is, this verse explains how Rasulullah enjoyed having discussions with his companions. This verse emphasizes the egalitarian spirit that Rasulullah exemplified to his people. That it is not an awkward thing if the people give advice to their leaders.

His Word: If you are hard-hearted and rude.. Contains the meaning that you are the Prophet Muhammad is not a hard-hearted person. This is understood from the word (ل) *law* which is translated if. This word is described for something conditional, but the condition cannot be realized. Like someone whose father died later He said "If my father is alive, then I will finish college". Since his father had died, the life he relied on in his hometown did not exist, and thus the graduation he hoped for would not have been possible. If so, when this verse states that if you are hard-hearted and rude, of course they stay away from around you, then that means a hard-hearted and rude attitude, there is no form, and therefore there is no form then of course, "of course they stay away from around you", will never happen.

The companions of the Prophet were always around him, all happy and never tired of hearing his words. Everyone felt his warmth, and while everyone felt his warmth, no one felt that the warmth others had received reduced the warmth he craved. Exactly like the warmth of the sun, no matter how warm it is obtained by all beings, none complains of its lack. The editorial of the sentence "Hard-hearted and rude-hearted", describes the inner and outer sides of man. Both of these things are denied from the Prophet himself. Both are denied at the same time, because there may be some that are hard but their hearts are soft, but there are those whose hearts are soft but do not know manners. Because the best is to combine the outer side in polite behavior, beautiful words, as well as a noble, loving heart. As a result, the above verse is similar to the words of Allah "Indeed, a Messenger from your own people has come to you, your suffering is heavy, it is very desirable (faith and safety)" for you,

very compassionate and loving towards the believers "in QS al-Taubah [9]: 128.

Furthermore, according to Shihab, the word deliberation was taken from the root word (شور) which originally meant removing honey from the beehive. This meaning then develops so that it includes everything that can be taken / removed from others (including issuing opinions). The word *musyawarah* is basically only used for good things, in line with the meaning above (M. Quraish Shihab, 2016) Honey is not only sweet but also a remedy for many ailments as well as a source of health and strength. Honey is produced from a bee, if so, one who consults like a bee, a very disciplined creature, the cooperation is amazing, the food is flower essence, the result is honey, wherever he lands it never spoils, does not interfere unless disturbed, the sting is even medicine. That is deliberation and that is the nature that does it, no wonder the Prophet equated a believer with a bee.

In this verse also, three traits and attitudes are consecutively ordered to the Prophet Muhammad: First, *wa lau kunta fazzan ghaliz al-qalb lanfad} d} u> min h} aulik* is to be gentle, not harsh and not hard-hearted. Second, *fa'fu 'anhum* apologized and turned a new leaf. Forgiveness means removing the scar of the liver. In this deliberation it is very important, because there is no deliberation without other parties. Meanwhile, the brightness of the mind is only present at the same time that the cloudiness of the heart disappears. Then those who deliberate must realize that the brightness of the mind / the sharpness of the analysis is not enough. "Intellect is amazing, it can cancel arguments with other arguments. As a result it can lead to doubts that shake the ethics and values of our lives "

So then, humans still need "something" along with reason. It depends on you name it, some call it the "sixth sense" for philosophers and psychologists, "whispers/heart movements" or "inspiration, guidance and premonition" said the clergy. "Something" usually visits people whose souls are decorated with holiness "Allah does not give guidance to those who are persecuting" (al-Baqarah [2]: 258), disbelievers (al-Baqarah [2]: 264), wallowing in sins (Surah al-Mā'idah [5]: 108), spree (QS al-Mu'min [40]: 28), traitors (QS Yūsuf [12]: 52), and liars (QS al-Zumar [39]: 3). Thus, to achieve the best from deliberation is a good relationship with God. That is why the third thing that

must accompany the deliberation is the request for *maghfirah* and divine forgiveness (*wastaghfir lahum*) (M. Quraish Shihab, 2002)

Another important lesson that can be taken from this verse is that after what has been discussed together and reached a consensus, each individual must be consistent with the resulting decisions and put his trust in Allah. *Tawakal* in the sense, surrender completely to Allah for the results obtained after the best they can do. This is important to emphasize, so that humans do not only concentrate on the final results that will be obtained, but on the process that is carried out with full awareness, sincerity, and continuous maximum effort.

Furthermore, the character needed in global public education related to social characters is a visionary character. A person with this character has a vision and mission in goodness. Allah says in Q.S. A <li 'Imra> n [3]: 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Al-Maraghi in his commentary explains the meaning of "ummah" in the above verse in the meaning: a group of people who are united and help each other. And the word "wahidah" is an analogy like the unity of the limbs in human beings. That is, "ummatah wahidah" is a group of people who are united and help each other, such as the unity of the limbs that function according to their respective functions (Al-Marāghī, 1998)

The principle of a *ummah* in the Qur'an is to uphold *amar ma'ruf nahi munkar* in a good way and in accordance with their respective capacities. There are groups of people who can uphold through their power, their thoughts, their words and their hearts. This principle is emphasized by not causing harm/something that disturbs and endangers others (Al-Dīnal-Rāzī, 1995) The seriousness of this *amar ma'ruf nahi munkar* must be consistent and through teaching and advice and warning ('Amal-Biqā'i, 1995; Madjid, 2000; Nurdin, 2006)

Is a people who are aware of the existence of a side of togetherness that can unite mankind. The sides of the equation in question are sent by the Prophets to every human being, bringing the "same" religion to the theological level With regard to this religion, it can be

related to the mention of the revelation of the book for the Prophets and Messengers who were sent. However, Sayid Qutub explains that the above verse, reminds the *ummah* of Muhammad SAW, that they are the best *ummah*, and understands and knows himself to lead control in the future, for the good of this earth (Quthub, 2000) Until from this awareness do not appear attitudes of feeling superior between one adherent to another religion. This is at least reflected in the historical context of the verse. This verse was revealed to Ibn Mas'ūd, Ubay ibn Ka'ab, Mu'az ibn Jabal and Salim maula Abī Huzaiifah, regarding the existence of two Jews named Malik ibn al-Saif and Wahab ibn Yahuza who acted arrogantly before them, by saying: "Our religion is better than your religion, and we (the people) are more prominent" (Al-Naisābūri, 2005)

In the educational context of the global community, a superior attitude in any matter should be avoided, especially in very sensitive religious matters. Therefore in another verse the Qur'an has reminded us of that. The social characteristics related to religion are: 1. Tolerance between religious people, so as not to impose religion on others (al-Ka> firu> n [106]: 6), 2. Appreciate the beliefs of others, cannot criticize the God of other religions (QS al-An'a> m [6]: 108), and empathically emphasizing love, upholding justice and doing well in all forms (QS al-Mumtahanah [60]: 7-9).

Bibliography

- 'Amal-Biqā'ī, B. al-D. A. al-Ḥasan I. I. (1995). *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*. Beirut: Dar al-Kutub al-'Ilmiyah.
- (GCED). (2020). No Title.
- Al-Daghāmain, Z. K. M. (1955). *Manhajīyyah al-Baḥth fī al-Tafsīr al-Mauḍū'ī li al-Qur'ān al-Karīm*. Amman: Dār al-Bashīr.
- Al-Dimashqī, A. al-F. al-I. I. 'Umar I. K. (1999). *Tafsīr al-Qur'ān al-'Azīm*. Beirut: Dār al-Kutub Ilmiyyah.
- Al-Dīnal-Rāzī, M. F. (1995). *Tafsīr al-Kabīr wa Maḥāṭib al-Ghaib*. Beirut: Dār al-Fikr.
- Al-Farmawī, A. al-Ḥayy. (n.d.). *al-Bidāyah fī al-Tafsīr al-Mauḍū'īyyah: Dirāsah Manhajīyyah Mauḍū'īyyah, dirāsah Manhajīyyah Mauḍū'īyyah*. Egypt: Maktabah al-

CONCLUSION

1. GCE education in the Koran and Hadith is an educational process that empowers the role of students in responding to global challenges related to upholding justice and respecting human rights and environmental rights through the cultivation of integrated social character based on religious teachings.
2. GCE in the Koran and Hadith has relevance to the GCE Concept from UNESCO and the School Curriculum which emphasizes a just and civilized society, is open and upholds human rights globally.
3. Teachers and students must be able to work together in implementing the GCE concept from UNESCO and the Koran to prepare a Millennial generation that is adaptive to global needs and challenges in this New Normal Era
4. In addition to preparing equipment's, learning modules and learning methods, it is also necessary to prepare the mental resilience of teachers and students.
5. The government can accommodate schools, local community organizations and world organizations in the socialization of GCE through social movements that unite the world community both offline and online.

Jumhūriyyah.

- Al-Marāghī, A. M. (1998). *Tafsīr al-Marāghī*. Beirut: Dār al-Kutub 'Ilmiyyah.
- Al-Naisābūri, A. al-H. 'Ali bin A. al-W. (2005). *Asbāb al-Nuzūl dalam Husnaini Muhammad Makhlūf, Tafsīr wa Bayān Kalimāt al-Qur'ān al-Karīm*. Damaskus: Dār al-Fajr al-Islāmi.
- Al-Qatani, M. S. (n.d.). *al-Walā' wa al-Barā'*. Rīyaḍ: Dar al-Thayyibah.
- Alimin, Z. (2013). Paradigma Pendidikan Inklusif sebagai Upaya memperluas Akses dan Perbaikan Mutu Pendidikan. *Jassi_Anakku*, 12(2).
- Febriani, N. A. (2019). Hijrah, Cultural Transformation for Social Empowerment, A Quranic Perspective. *EUDL, AICIS*.
- Friedman, T. L. (2006). *The World is Flat: the Globalized World in Twenty-First Century*.

- London: Penguin Books.
- GCE. (2020). No Title.
- Hall, R. H. dan D. (2014). Religious quest orientation: Rising against fundamentalism”, *Intellectual Discourse*. *Intellectual Discourse*, 22(1).
- Hitti, P. K. (2002). *History of the Arabs*. Palgrave MacMillan: Red Globe Press.
- Ju’Subaidi, N. M. dan S. (2016). Paradigma Pendidikan Agama dalam Masyarakat Plural. *Jurnal Penelitian Dan Evaluasi Pendidikan*, 20(2).
- Kelso, J. A. S. (2019). *Learning To Live Together: Promoting Social Harmony*. Florida: Springer.
- Madjid, N. (2000). *Masyarakat Religius Membumikan Nilai-Nilai Islam dalam Kehidupan Masyarakat*. Jakarta: Paramadina.
- Mikander, P. (2016). Globalization as Continuing Colonialism: Critical Global Citizenship Education in an Unequal World. *Journal of Social Science Education*, 15(2).
- Mulia, M. (2007). Ummah. In *Ensiklopedi al-Quran Kajian Kosa Kata*.
- Munro, R. B. and T. (2009). *Learning to live together Using Distance education for Community Peace Building* (C. W. of Learning, Ed.). Columbia.
- Nurdin, A. (2006). *Quranic Society Menelusuri Konsep Masyarakat Ideal dalam al-Quran*. Jakarta: Erlangga.
- Organization, U. N. E. S. and C. (2009). *Rethinking Education, towards a global common good*. London: UNESCO Publishing.
- Quthub, S. (2000). *Fi Zhilal al-Qur’an* (I). Beirut: Dar al-Syuruq.
- Rahman, B. (2018). *Civic Intelligence dalam Perspektif al-Quran*.
- Saihu. (2020). Local Tradition and Harmony among Religious Adherents: the Dominant Culture of Hindu-Muslim Relation in Jembrana Bali. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Agama*, 5(1), 32–42.
- Saihu, M. (2019). *Merawat Pluralisme Merawat Indonesia (Potret Pendidikan Pluralisme Agama di Jembrana-Bali)*. Yogyakarta: Deepublish.
- Saleh, A. S. (2007). *Contemporary Methodology of Al-Qur’an Tafsir in Fazlul Rahman’s View*. Jambi: Sulthan Thaha Press.
- Shihab, M. Quraish. (2002). *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian A-Qur’an*. Jakarta: Lentera Hati.
- Shihab, M. Quraish. (2016). *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur’an* (15th ed.). Tangerang: PT. Lentera Hati.
- Shihab, M. Qurays. (2006). “Menabur Pesan Ilahi” *al-Qur’an dan Dinamika Kehidupan Masyarakat*. Jakarta: Lentera Hati.
- Syalabi, A. (2000). *Sejarah Kebudayaan Islam*. Jakarta: Al-Husna Zikra.
- Underhill, H. (2019). *Agonistic possibilities for global unlearning: Constraints to learning within global citizenship education and social movements*. UK: Manchester Metropolitan University.
- Yemini, M. (2017). *INTERNATIONALIZATION AND GLOBAL CITIZENSHIP Policy and Practice in Education*,. Switzerland: Palgrave Macmillan.

Global Citizenship Education In The Perspective Of Qur'an And Hadith

ORIGINALITY REPORT

11%

SIMILARITY INDEX

9%

INTERNET SOURCES

4%

PUBLICATIONS

8%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universitas Sebelas Maret Student Paper	1%
2	qaalarasulallah.com Internet Source	1%
3	www.coursehero.com Internet Source	1%
4	Submitted to International Islamic University Malaysia Student Paper	1%
5	Submitted to University of Limerick Student Paper	1%
6	pegawai.walisongo.ac.id Internet Source	1%
7	ejournal.uin-suka.ac.id Internet Source	1%
8	Submitted to National University of Ireland, Galway Student Paper	1%

9	berita.upi.edu Internet Source	<1 %
10	repository.iainpare.ac.id Internet Source	<1 %
11	repository.iainpurwokerto.ac.id Internet Source	<1 %
12	quranpustaka.com Internet Source	<1 %
13	docplayer.net Internet Source	<1 %
14	tianjindaxuexuebao.com Internet Source	<1 %
15	jurnal.dharmawangsa.ac.id Internet Source	<1 %
16	www.alwsta.com Internet Source	<1 %
17	www.worldwiseschools.ie Internet Source	<1 %
18	Submitted to University of Edinburgh Student Paper	<1 %
19	repository.umy.ac.id Internet Source	<1 %
20	Submitted to Yonsei University Student Paper	<1 %

21	ejournal.uin-malang.ac.id Internet Source	<1 %
22	icems.event.uinjkt.ac.id Internet Source	<1 %
23	Robin Richardson. "Learning in a world of change: Methods and approaches in the classroom", Prospects, 1979 Publication	<1 %
24	eprints.walisongo.ac.id Internet Source	<1 %
25	library.oapen.org Internet Source	<1 %
26	repo.unhi.ac.id Internet Source	<1 %
27	Namrata Sharma. "Value-Creating Global Citizenship Education for Sustainable Development", Springer Science and Business Media LLC, 2020 Publication	<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On