



Qur'anic-Based CTL for Multicultural Education: Development of a Learning Syntax from Surah Al-Hujurat:13 and Its Implications for the Islamic Education Curriculum

Dena Agustina

**Universitas Islam Negeri Siber Syekh Nurjati Cirebon,
Indonesia**

E-mail: denaagustina3008@gmail.com

Septi Gumiandari

**Universitas Islam Negeri Siber Syekh Nurjati Cirebon,
Indonesia**

E-mail: septigumiandari@uinssc.ac.id

Abstract

Indonesia is a multicultural country, yet tolerance is often limited to mere understanding. Therefore, education plays a crucial role in shaping students' character so they can live in harmony. This study aims to analyze the multicultural principles of Surah Al-Hujurat: 13, construct a Contextual Teaching and Learning (CTL) instructional framework based on these values, and examine its implications and implementation recommendations for Islamic Education (PAI). This study employed a qualitative approach using a literature review. The primary source of this study was QS. Al-Hujurat:13, which was analyzed using content analysis with a descriptive-analytical approach. The findings reveal that QS. Al-Hujurat: 13 provides key foundational principles—human equality, diversity as sunnatullah, mutual recognition (ta'aruf), piety as a moral standard, and anti-

discrimination—which can be integrated into a CTL syntax to transform the PAI curriculum into a more contextual, holistic, and inclusive learning model with practical applications for teachers through systematic lesson planning and authentic assessment. This study offers a novel contribution by systematically operationalizing Qur'anic multicultural principles into actionable CTL learning syntax, bridging the gap between theoretical Islamic values and practical classroom instruction.

Keywords: *Contextual Teaching and Learning* (CTL); Multicultural Education; Islamic Religious Education (PAI); QS. Al-Hujurat:13

A. INTRODUCTION

Diversity in life is an unavoidable reality, as God fundamentally created humans with various differences, ranging from ethnicity, religion, culture, language, and more. However, diversity can have both negative and positive impacts. Diversity will have a negative impact if it is not managed properly, and it will have a positive impact if it is managed effectively (Abdin & Tuharea, 2023).

In the context of education, particularly in Islamic Religious Education (PAI), this diversity calls for a learning approach capable of instilling attitudes of tolerance, inclusivity, and respect for differences. However, in reality, PAI instruction still tends to be textual and normative, and thus has not yet fully connected the religious values taught in the classroom with real-world practices in addressing the challenges of multicultural life (Candira et al., 2025).

One relevant approach to addressing this issue is the Contextual Teaching and Learning (CTL) approach. CTL is a learning model that helps teachers connect the material being taught to students' real-world situations, thereby encouraging students to link their existing knowledge to its

application in their daily lives. Thus, through CTL, learning focuses not only on cognitive aspects but also develops affective and psychomotor aspects (Nurhanipah et al., 2025).

From an Islamic perspective, multicultural values are affirmed in Surah Al-Hujurat:13, which emphasizes that diversity is a means for getting to know one another and establishes piety as a measure of human dignity. Thus, Surah Al-Hujurat:13 is expected to serve as a philosophical-theological foundation to support the application of multicultural values in social life (Siregar & Jamil, 2024).

Several previous studies by researchers discussing the development of a CTL learning model based on QS. Al-Hujurat:13 for multicultural education and its implications for the PAI curriculum include: First, a study conducted by Fajrul Hadi, Imam Syafe'i, and Guntur Cahaya Kesuma (2024) titled "Contextual Teaching and Learning (CTL) Strategies in Instilling Multicultural Values in Islamic Religious Education at Public Junior High Schools in Gedong Tataan Subdistrict, Pesawaran." This study aims to analyze the application of the CTL strategy in instilling multicultural values in Islamic Education at the Public Junior High School in Gedong Tataan Subdistrict, Pesawaran. The method used in this study was a qualitative approach with data collection techniques including observation, interviews, and document analysis. The results of this study indicate that the application of the CTL strategy successfully increased students' multicultural awareness, strengthened tolerance, and encouraged active participation in learning activities. The similarities between this study and previous research are that both studies used the CTL approach and focused on instilling multicultural values in PAI instruction. The difference is that the previous study focused solely on the

practical implementation of CTL, without the development of a systematic instructional model.

Second, the study conducted by Muhammad Umar Ibnu Malik and M.A. Hernawan (2025) titled “Internalization of Religious Moderation Values Based on Multicultural Education in PAI and BP Subjects at a Multicultural High School.” This study aims to internalize the values of religious moderation in PAI instruction at a multicultural school. The method used was a case study employing a qualitative approach. The results of this study indicate that students were able to achieve a high level of internalization, marked by the development of attitudes of tolerance, national commitment, and respect for differences. The similarities between this study and the previous study include a shared focus on multicultural education in PAI and the internalization of the value of religious moderation, as well as the use of CTL as one of the learning strategies. The difference lies in the fact that this study places greater emphasis on the process of internalizing values through cultural channels, whereas the previous study emphasized the development of a learning model.

Third, a study conducted by Elisa Nafilatun Naja and Muhammad Farih (2026) titled “QS. Al-Hujurat: 13 as the Foundation for Moderate Education in the Implementation of the Leading Turath-Based Merdeka Curriculum for PAI at MTs Mambaus Sholihin.” This study aims to describe how the Merdeka PAI Curriculum is implemented and the role of turath texts in internalizing the values of moderation and tolerance at MTs Mambaus Sholihin. The method used was a case study employing a qualitative approach, with data collected through classroom observations, interviews, and documentation. The results of this study indicate that the Merdeka PAI Curriculum at MTs Mambaus Sholihin is

implemented contextually by integrating the national curriculum with the CTL approach to classical Islamic texts. Meanwhile, the internalization of QS. Al-Hujurat: 13 is reflected in the pesantren culture, which fosters tolerance and conflict prevention. A similarity between this study and the previous research is that both use QS. Al-Hujurat: 13 as the foundation for multicultural education in religious moderation within PAI. The difference lies in the fact that this study focuses on the implementation of the Merdeka Curriculum and the integration of values through classical Islamic texts, whereas the previous research focused on developing a learning model using CTL-based learning syntax rooted in QS. Al-Hujurat:13.

Based on the above discussion, there has been no systematic and practical research on the development of a Qur'anic CTL learning model based on QS. Al-Hujurat: 13, nor has there been a comprehensive examination of its implications for the PAI curriculum. Therefore, further research is needed on the development of a learning syntax derived from QS. Al-Hujurat: 13 and its implications for the PAI curriculum. The objectives of this study are as follows: (1) To analyze the Qur'anic principles in QS. Al-Hujurat: 13 that are relevant as a foundation for multicultural education in PAI; (2) To develop a CTL instructional syntax based on the values of QS. Al-Hujurat: 13 for multicultural PAI instruction; (3) Formulate the implications of developing this Qur'anic-based CTL framework for the PAI curriculum; and (4) Develop implementation recommendations so that the model can be practically applied by PAI teachers. Academically, this study enriches the body of knowledge in Islamic Education by integrating the CTL approach with Qur'anic values from QS. Al-Hujurat:13 as a foundation for multicultural education, while also offering a conceptual and

innovative instructional syntax model. Practically, this study provides applicable guidelines for PAI teachers in designing contextual, inclusive, and values-based learning.

B. METHOD

The approach used in this study is a qualitative method employing data collection techniques through a literature review, gathering various sources such as the Qur'an, exegetical texts, books, scientific journals, and literature relevant to CTL learning, multicultural PAI, and the values of QS. Al-Hujurat:13. This approach was chosen because the study focuses on a conceptual analysis of Qur'anic values in QS. Al-Hujurat:13 and their development into a CTL learning framework for Islamic Education. A literature review allows researchers to analyze Qur'anic texts and exegetical literature in depth in order to formulate a systematic learning model relevant to the context of multicultural education (Saefullah, 2024).

The data sources in this study consist of primary and secondary data sources (Saefullah, 2024). Primary data sources include the Qur'an, specifically Surah Al-Hujurat:13, as the main foundation for the analysis of Qur'anic values. Meanwhile, secondary data sources include literature on CTL, as well as other references related to the development of PAI instruction.

The data analysis technique used is content analysis with a descriptive-analytical approach (Saefullah, 2024). The analysis process was conducted in several stages, namely data reduction by selecting relevant information, data classification based on themes such as Qur'anic values and CTL components, and data interpretation by interpreting the meaning of verses based on exegetical references.

C. DISCUSSION

1. Qur'anic Principles in Surah Al-Hujurat:13 as the Foundation for Multicultural Education in Islamic Education

The principle of education is a conscious and planned effort to create a learning environment and learning process so that students can actively develop their potential to possess religious spiritual strength, self-control, intelligence, personality, noble character, and the skills necessary for themselves, society, the nation, and the state. This underscores that students' character stems from collective behaviors taught through example and conduct (Nuramila et al., 2026).

Indonesia is a multicultural country, characterized by diversity in ethnicity, religion, language, and culture. Therefore, students need to be instilled with character values that foster tolerance, mutual respect for differences, and an inclusive attitude (Afifah et al., 2021).

The meaning of multiculturalism in Surah Al-Hujurat:13 emphasizes the principles of equality and brotherhood among all humanity. This verse conveys that all humans originate from the same source and were created into diverse nations and tribes to get to know one another, for in essence, a person's nobility in the sight of Allah is determined solely by piety. Surah al-Hujurat:13 itself is one of the key verses in the Qur'an that serves as the theological foundation for multicultural education because this verse does not merely speak of passive tolerance but also encompasses active recognition (Firdaus et al., 2025).

According to Ibn Katsir (2025), Allah affirms that He created humanity from a single soul, and from that soul He created its counterpart—namely, Adam and Eve.

Subsequently, Allah made them into distinct nations. In this regard, it is Allah Himself who created the existing differences. Therefore, humanity is called upon to acknowledge that all people are brothers and sisters, regardless of differences in race, skin color, or ethnicity. This is as stated by Allah in Surah Al-Hujurat:13 as follows:

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

“O mankind, indeed We have created you from a male and a female. Then We have made you into nations and tribes so that you may come to know one another. Indeed, the most noble of you in the sight of Allah is the one who is most righteous. Indeed, Allah is All-Knowing and All-Aware.”

In his exegesis, Ibn Katsir (2025) interprets the word شُعُوبًا as having a broader meaning than the word الْقَبَائِلِ And following الْقَبَائِلِ come other classifications, such as الْقَصَائِلِ، الْعَشَائِرِ، الْعَشِيرَةُ، وَالْأَفْحَازِ and others. Some also state that what is meant by “al-shu‘ub” are the inhabitants of other lands, whereas “al-qaba’il” refers to the Arab people, just as “al-asbat” refers to the Children of Israel. Thus, in terms of dignity, all of humanity is considered equal in terms of their descent from Adam and Eve. However, they are subsequently ranked in different tiers when viewed from religious perspectives—namely, their obedience to Allah *the Exalted* and their submission to His Messenger.

Regarding the phrase لِّتَعَارَفُوا Ibn Katsir (2025) explains that Allah created humanity into nations and tribes so that they might identify one another’s origins. The purpose is to strengthen family ties. As stated in the hadith narrated by At-Tirmidhi from Abu Hurairah:

تَعْلَمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ، فَإِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِي الْأَهْلِ، مَثْرَاءٌ فِي الْمَالِ مُنْسَأَةٌ فِي الْأَثَرِ

"Learn your family lineage so that you may maintain family ties, for maintaining family ties fosters love within the family, brings wealth, and leads to a long life."

Furthermore, regarding the phrase *إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ*, Ibn Katsir (2025) explains that what distinguishes your status in the sight of Allah is solely piety—not lineage, race, tribe, or skin color. Finally, the phrase “إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ” is understood to mean that indeed Allah is All-Knowing of all of you and All-Aware of all your affairs, so that, as stated in Surah al-Hujurat: 13, Allah will guide whom He wills, lead astray whom He wills, show mercy to whom He wills, inflict punishment upon whom He wills, and favor whom He wills, and He is All-Wise, All-Knowing, and All-Aware of all of this. These noble verses and authentic hadiths have been cited as evidence by some scholars who hold the view that *kafa'ah* in matters of marriage is not a requirement, and that nothing is required except religion. This is based on Allah's words, “Indeed, the most honorable of you in the sight of Allah is the most righteous among you,” while other scholars draw upon other evidences found in the books of fiqh (Siregar & Jamil, 2025).

From the above explanation, it can be concluded that Surah Al-Hujurat:13 affirms that all human beings originate from the same source—namely, Prophet Adam and Eve—and thus this establishes that all humans are equal in status, and no one is more noble in the sight of Allah, whether due to lineage, social status, or ethnicity (Im et al., 2025).

Based on Ibn Kathir's exegesis, the main principles contained in QS. Al-Hujurat:13 can be explained in detail through an analysis of the meaning of each phrase in the verse, which reflects the fundamental values in Islamic

teachings regarding interpersonal relationships. This interpretation affirms the equality of human origins, the recognition of diversity as a divine decree, and the social goal of fostering harmonious interactions through the concept of ta'aruf (Samudra et al., 2025). The main principles contained in QS. Al-Hujurat:13 are explained as follows:

a) Ontological Equality

QS. Al-Hujurat:13 affirms that all human beings originate from the same source, indicating that there is no hierarchy based on race, ethnicity, culture, or social status. In the context of education, this principle requires that all students be treated fairly without discrimination based on differences in social or economic status, ethnicity, or gender (Khasanah & Khasanah, 2025). As for its implementation in the school environment, this is achieved through inclusive, anti-discriminatory education and fair treatment of all students, where students have equal opportunities and rights—whether in voicing their opinions or expressing themselves—regardless of existing differences (Gustaman et al., 2025).

b) Diversity as the Will of God

The phrase “We have made you into nations and tribes” indicates that pluralism is the will of Allah. In this context, it can be interpreted that differences are not a problem that must be eliminated, but rather a reality that must be managed properly (Nugraha et al., 2025). In the context of education, this can serve as a foundation for understanding that diversity should be treated as a source of learning, not as a source of conflict. As for its implementation in PAI, this is achieved by fostering multicultural education through the integration of the

curriculum with the pluralistic realities of students' lives (Nurhasanah et al., 2021).

c) Ta'aruf as the Foundation of Interaction

The concept of ta'aruf signifies active, constructive, and dialogic interaction. Therefore, the concept of ta'aruf can encourage every student to engage in healthy interactions both within the school environment and in the wider community. In this context, it means that students do not merely gain a superficial understanding of differences but also engage in a process of learning to understand and appreciate those differences through genuine social interaction (Sholehah, 2025). In practice, this can be achieved through collaborative learning, activities that have the potential to strengthen close social bonds among students, and open communication between teachers and students (Hidayatullah & Ubabuddin, 2025).

d) Piety as a Moral Standard

In its interpretation, QS. Al-Hujurat:13 shifts the standard of human dignity from social identity toward moral quality and piety. A person's worth in the sight of Allah is not determined by social status, culture, or ethnicity, but rather by the level of their piety (Haqim et al., 2025). In education, this implies that assessment should not be based solely on academic performance but should also consider students' character and moral conduct. This can be implemented by integrating Islamic values into the learning process (Rojak, 2024).

e) Principles of Anti-Discrimination and Inclusivity

The implication of QS. Al-Hujurat:13 is a prohibition against being exclusive, racist, and intolerant. Therefore, PAI must foster the awareness that all human beings have an equal right to be respected. This can be achieved by instilling

values of empathy and humility and by fostering a culture of mutual respect (Asfa & Basir, 2025).

From the explanation above, it can be seen that QS. Al-Hujurat:13 is not only normative in nature as a moral and spiritual guide but can also serve as a pedagogical foundation in multicultural education. This verse affirms that diversity in ethnicity, nationality, and human background is a decree of Allah that must be accepted and respected. In this context, education is not merely a process of transferring knowledge but can also serve as a medium for shaping students' character so they can live harmoniously amidst existing differences (Nuramila et al., 2026).

Therefore, based on an analysis of the principles of QS. Al-Hujurat:13, it can be concluded that this verse contains fundamental values that are highly relevant in the context of education, particularly PAI. The principle of human equality emphasizes the importance of fair treatment without discrimination. The concept of ta'aruf fosters the creation of social interactions that are dialogic, open, and mutually respectful among students. Furthermore, piety is established as the primary standard of human dignity. All these principles converge on the creation of an inclusive, tolerant, humanistic, and anti-discriminatory education, thereby fostering a harmonious learning environment within a multicultural society.

2. Development of a Contextual Teaching and Learning (CTL) Instructional Syntax Based on the Values of QS. Al-Hujurat:13 in Multicultural Islamic Education

The development of a CTL syntax based on QS. Al-Hujurat:13 is a pedagogical innovation that integrates the contextual learning approach with theological values

derived from the Qur'an. In its development, this syntax not only utilizes the CTL model in its entirety but also incorporates modifications by adding a dimension of Qur'anic reflection that emphasizes the internalization of the values of diversity, piety, and equality. This is done with the aim of ensuring that the learning process is oriented not only toward the cognitive aspects but also toward the affective and spiritual aspects of the students. Therefore, the application of the CTL syntax based on QS. Al-Hujurat:13 is systematically designed by linking each stage of learning to the moral messages contained in that verse, thereby creating contextual learning. The form of integration between the CTL syntax and the values of QS. Al-Hujurat:13 is explained as follows:

a. Relating

The relating stage is the initial stage in CTL learning, serving to connect the learning material with students' real-life experiences. At this stage, the teacher relates the content of QS. Al-Hujurat:13 to the social realities of students' lives, such as the diversity of ethnicity, culture, religion, and the social environments they encounter daily (Kurniasih, 2020). This stage actualizes the ontological equality of human beings, in which students develop an awareness that all humans have equal standing before Allah. Thus, the relating stage serves as the foundation for shaping an inclusive worldview (Windayani et al., 2024).

b. Experiencing

The experiencing stage is a learning process that emphasizes direct experience through activities such as observing, reading, understanding, and actively exploring the material. In this stage, the teacher presents Quranic verse Al-Hujurat:13 along with social cases related to diversity and tolerance. Students are then asked to observe

and understand the meaning of the verse in the context of real life (Putri et al., 2025).

This stage relates to the Qur'anic value of diversity as *sunatullah*, as students are guided to understand that differences are a decree of Allah that must be accepted and respected. Through contextual learning experiences, students are able to see the relevance of these values in their daily social lives (Rina, 2025).

c. Inquiry

The inquiry stage is a learning process that involves students in systematically and deeply investigating a topic or problem. In this stage, students actively seek and discover the meaning of social phenomena; for example, they analyze cases of social conflict or existing practices of tolerance in society. (Daud, 2024). This stage actualizes the principle of diversity as a divine law, as students are encouraged to understand that plurality is an inevitable reality. Through the exploration process, students learn to view diversity as something that must be managed wisely (Putri et al., 2025).

d. Questioning

The questioning component is integrated into every stage of learning, particularly during discussions and analysis. Both teachers and students are actively involved in posing questions, such as asking, "How should we address differences from an Islamic perspective?" These questions prompt students to think critically and generate diverse perspectives (Pratiwi & Nasution, 2025).

This stage serves as a tool for internalizing values, particularly in understanding the concept of *ta'aruf* as the foundation of interaction. The questions that arise help students test their understanding, deepen their grasp of

Qur'anic values, and connect them to real-life situations (Rahmatulloh et al., 2022).

e. Learning Community

The learning community stage teaches students to learn in heterogeneous groups, whether among peers, between groups, or between students who already know the material and those who do not (Rahmatulloh et al., 2022). The analysis shows that this stage is a direct implementation of the concept of ta'aruf, in which social interaction serves as a means of learning. Students not only understand the theory of tolerance but also put it into practice through cooperation and mutual respect (Asykur et al., 2025).

f. Modeling

The modeling component can be realized through the teacher's role as a role model in demonstrating an inclusive attitude and respecting differences. In addition, teachers can also present examples of figures or real-life practices that reflect the values of QS. Al-Hujurat:13 (Naja & Farih, 2026). Analytically, this stage is closely related to the principle of piety as a moral standard, where students directly observe how these values are manifested in behavior. Thus, exemplary behavior serves as an effective medium in values education, as students tend to imitate what they see (Wahyuni & Ikrar, 2025).

g. Reflection

The reflection stage reinforces the reflective component of CTL in this stage, students are encouraged to contemplate the meaning of the verses on a personal level, for example, through inner dialogue. This reflection is conducted with the aim of internalizing values, so that students not only understand them cognitively but also experience them spiritually and emotionally (Nurvayanti et

al., 2025). This stage serves as a process of deep internalization of values, in which students not only understand them cognitively but also experience them emotionally and spiritually (Putri et al., 2025).

h. Authentic Assessment

In this stage, students demonstrate their ability to apply the values of QS. Al-Hujurat:13 in real life. Assessment can be conducted through observation of attitudes of tolerance, social projects such as cross-cultural and interfaith activities, or group presentations (Nurhasanah et al., 2021). Analytically, authentic assessment reflects the principles of anti-discrimination and inclusivity, as it evaluates not only cognitive aspects but also students' attitudes and behaviors. Assessment is conducted holistically through observation, projects, and social practices. This ensures that learning truly impacts character development, rather than merely academic achievement (Yusrianum & Nurmawati, 2022).

The development of a learning syntax CTL based on the values of QS Al-Hujurat:13 represents an integration of modern pedagogical approaches and Qur'anic values in multicultural PAI learning, where each stage serves not only as a learning procedure but also as a means of internalizing the principles of QS Al-Hujurat:13. Therefore, learning is not only oriented toward cognitive aspects but also shapes students' social and spiritual attitudes.

3. Implications of Developing a Qur'an-Based Contextual Teaching and Learning (CTL) Syntax for the Islamic Education Curriculum

The development of a CTL model based on the values of QS Al-Hujurat:13 has significant implications for the reconstruction of the PAI curriculum. These implications are

not merely technical or pedagogical in nature but also touch on philosophical dimensions, as they place Qur’anic values as the foundation for building an inclusive and contextual multicultural education. The implications of developing a Qur’an-based CTL framework for the PAI curriculum include the following:

Column 1: Curricular Dimension/Aspect

Aspect	Previous Model	Development Model
Objectives	Cognitive	Holistic
Content	Textual	Contextual & Integrative
Strategy	Teacher-Centered	<i>Student-Centered Learning</i> and CTL-Based
Assessment	Traditional	<i>Authentic, holistic, and values-based</i>

Based on the table above, the transformation in each aspect of PAI learning can be explained as follows:

a. Learning Objectives

Previous PAI learning objectives were more oriented toward cognitive aspects, namely mastery of subject matter and understanding of religious concepts. These objectives tended to position students as mere recipients of knowledge without emphasizing the development of attitudes and values (Jahro et al., 2025). Meanwhile, the learning objectives, after being revised, shifted toward a holistic approach that encompasses cognitive, affective, psychomotor, and spiritual aspects (El Zaldie & Hanif, 2025). This change reflects the integration of the values of QS. Al-Hujurat:13, which emphasize equality, tolerance, and piety as part of educational objectives. Thus, learning not only

fosters understanding but also shapes character (Nasaruddin et al., 2025).

b. Learning Materials/Content

Previously, PAI learning materials were presented and delivered solely in a textual manner, focusing on textbook content or religious principles (Miftahudin et al., 2026). However, after being developed, the learning materials are now structured in a contextual and integrative manner, linking the content of QS. Al-Hujurat:13 to social phenomena such as cultural diversity, practices of tolerance, and social interaction. This reinforces the meaning of learning because students can understand contextual religious values (Wafa et al., 2025).

c. Learning Strategies

Previous learning strategies employed a teacher-centered approach, in which the teacher was the focal point of learning and students tended to be passive (Asmawati, 2024). Meanwhile, strategies for learning development have shifted toward CTL-based student-centered learning. Students become active participants through inquiry activities, discussions, questioning, and learning communities. This not only increases student engagement but also serves as a means of implementing the value of ta'aruf, thereby fostering social interaction (Mustikaati et al., 2025).

d. Assessment

Previously used assessments tended to be traditional and placed greater emphasis on written tests that measured cognitive aspects alone (Nurhaibi, 2025). Therefore, in the development of the curriculum, assessments are conducted in an authentic, holistic, and values-based manner. Assessment encompasses not only knowledge but also

attitudes and skills through observation, projects, and social practice. This reflects the values of QS. Al-Hujurat:13, particularly the principles of anti-discrimination, inclusivity, and piety, thereby making the assessment more comprehensive (Octaviani, 2026).

The transformation in these four aspects demonstrates that the development of a CTL syntax based on QS. Al-Hujurat:13 not only changes the technical aspects of the learning approach but also shifts the PAI educational paradigm toward a more contextual, humanistic, and values-based approach, thereby making it relevant for building students' character within a multicultural society (Nurlela & Irawan, 2026).

Based on this analysis of the transformation in PAI learning, it can be concluded that the development of learning based on QS. Al-Hujurat:13 and the CTL approach brings significant changes to all aspects of learning. These changes are evident in the learning objectives, which no longer focus solely on cognitive aspects but also on character development in students. Learning materials are developed contextually. Learning strategies have also shifted from teacher-centered to student-centered, encouraging active participation and positive social interaction through the ta'aruf process. Additionally, assessments are designed to be authentic and holistic, evaluating knowledge, attitudes, and skills in a balanced manner. Thus, this instructional development fosters a more humanistic, inclusive, and practical educational process.

4. Recommendations for the Application of the Qur'an-Based CTL Syntax in Teaching Practices

The development of the Contextual Teaching and Learning (CTL) syntax based on QS. Al-Hujurat:13 must be

operationalized into Islamic Education (PAI) instructional design to ensure that the model transitions from conceptual validity to practical pedagogical utility. Rather than remaining an abstract theoretical framework, the Qur'an-based CTL syntax can be seamlessly embedded into a structured Lesson Plan (RPP/Modul Ajar) designed for Senior High School / Islamic High School (SMA/MA) Grade 11, focusing on Islamic Religious Education and Character (PAI dan Budi Pekerti).

The design of the Qur'an-based CTL lesson plan aligns directly with the values of the Pancasila Student Profile (Profil Pelajar Pancasila), specifically in developing faith, global diversity (kebinekaan global), and mutual cooperation (gotong royong). In terms of learning outcomes and objectives, the instructional design moves beyond simple rote memorization (hafalan) or superficial textual translation. Instead, it guides students to understand Islamic teachings on social relations within a pluralistic society, internalize the core Quranic principles of equality, tolerance, and mutual recognition (ta'aruf), and demonstrate inclusive behavior in their daily social interactions.

At its core, the operationalization of the learning activities integrates the CTL phase directly with specific Quranic values:

- **Relating & Experiencing (Building Contextual Grounding):** The lesson begins by connecting class material to real-world experiences. Students explore social diversity and observe cases of multicultural interaction, grounding the lesson in the Quranic principle of human ontological equality and diversity as a divine decree (sunnatullah).

- Inquiry & Questioning (Critical Reflection): Through thought-provoking questions regarding the purpose of human differences, students engage in textual and contextual analysis, establishing ta'aruf (mutual understanding and recognition) as the core mechanism of social engagement.
- Learning Community & Applying (Collaborative Praxis): Students work in heterogeneous groups to analyze cases and formulate practical examples of tolerant behavior within their school and community. This activity operationalizes the principles of anti-discrimination and inclusivity.
- Transferring & Quranic Reflection (Internalization): Students present their group projects (such as posters or collaborative reflections) and engage in guided personal journal writing. This final step reinforces the central message of QS. Al-Hujurat:13—that human nobility is measured by moral integrity and piety (taqwa), rather than social, ethnic, or racial background.

Furthermore, the assessment framework accompanying this syntax transitions from traditional knowledge testing to an authentic, multi-dimensional assessment system. Knowledge is evaluated through contextual problem-solving essays, while attitudes and social skills are measured using continuous observational rubrics during group discussions. Summative evaluation emphasizes student-driven creative products—such as "Living in Diversity" project posters and personal tolerance journals—supported by structured remedial and enrichment pathways.

Ultimately, synthesizing the RPP into a cohesive pedagogical narrative demonstrates that the QS. Al-Hujurat:13-based CTL framework can be effectively

operationalized within the contemporary PAI curriculum. This integration ensures that learning remains deeply rooted in Quranic values while actively fostering a tolerant, inclusive, and character-driven student persona.

D. CONCLUSION

This study concludes that the Qur'anic principles in QS. Al-Hujurat:13 which include human equality, diversity as a divine law (*sunatullah*), mutual understanding (*ta'aruf*), piety, as well as anti-discrimination and inclusivity are relevant as a foundation for multicultural education in PAI. Furthermore, a CTL learning syntax based on the values of Surah Al-Hujurat:13 can be developed through the systematic integration of the at every stage of learning with Qur'anic values, thereby making the learning process contextual and character-building oriented. Consequently, the development of a Qur'an-based CTL syntax implies the transformation of the PAI curriculum into one that is more contextual, holistic, and integrated with multicultural values. The CTL model based on QS. Al-Hujurat:13 is recommended for practical application by PAI teachers through systematic lesson planning, contextual methods, and authentic assessment.

Although this study offers a systematic integration between the CTL framework and the values of QS. Al-Hujurat:13, there are several limitations that need to be considered, including the conceptual nature of the research, which has not yet been supported by empirical field tests to directly measure its effectiveness; limitations in testing implementation across diverse classroom contexts; and the absence of quantitative measurements regarding improvements in students' attitudes toward tolerance and multicultural character. Therefore, it is hoped that this study

can be further developed in a broader and more in-depth manner, particularly through field research to test the effectiveness of the CTL syntax based on QS Al-Hujurat:13 in PAI teaching practices across various levels of education.

REFERENCES

- Abdin, M., & Tuharea, J. (2023). Pendidikan Multikultural: Membangun Kesatuan dalam Keanekaragaman. *Jurnal Kewarganegaraan*, 7(1), 1148–1153.
- Afifah, M., Maulidi, A., & Faza, N. (2021). Pembentukan Karakter Anak Usia Dini Melalui Pendidikan Parenting di Sekolah. *Irfani*, 17(1), 104–111. <https://doi.org/https://doi.org/10.30603/ir.v17i1.2149>
- Asfa, M. N., & Basir, A. (2025). Pendidikan Toleransi dalam Perspektif Al-Qur'an: Analisis Implementasi pada Tri Pusat Pendidikan. *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits*, 4(1), 31. <https://doi.org/http://dx.doi.org/10.35931/am.v4i1.4532>
- Asmawati, A. (2024). Penggunaan Model Pembelajaran Teacher Centered Learning Pada Mata Pelajaran PAIBP di SMA Negeri 1 Krembung Sidoarjo. *Pena Islam: Jurnal Pendidikan Agama Islam*, 7(2), 29–41. <https://doi.org/https://doi.org/10.47759/pnsyzs81>
- Asykur, M., Zauman, W. O. R., Abdurahman, Aiman, M., & Khair, A. (2025). Transformasi Kurikulum Merdeka dalam Pendidikan Agama Islam: Analisis Peluang, Tantangan, dan Strategi Implementatif. *Jurnal Al - Qiyam*, 6(1), 264–272. <https://doi.org/https://doi.org/10.33648/alqiyam.v6i1.1063>

- Candira, D., Adekamisti, R., Harmi, H., Ifnaldi, I., & Ristianti, D. H. (2025). Evaluasi Proses Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Pertama Negeri. *JlIP: Jurnal Ilmiah Ilmu Pendidikan*, 8(6), 5725–5733.
- Daud, R. M. (2024). Penerapan Pendekatan Contextual Teaching and Learning (CTL) Dalam Proses Pembelajaran Untuk Meningkatkan Pemahaman Siswa. *Kompetensi: Jurnal Pendidikan Dan Pembelajaran*, 1(2), 94–105. <https://doi.org/http://dx.doi.org/10.22373/jk.v1i2.27757>
- El Zaldie, Z., & Hanif, M. (2025). Peranan Psikologi Pendidikan Dalam Mendorong Pertumbuhan Dan Perkembangan Holistik Peserta Didik Melalui Aspek Kognitif, Afektif, dan Psikomotorik. *Al-Ilmiya: Jurnal Pendidikan Islam*, 1(3), 536–545.
- Firdaus, N., Azizah, S. S., & Assondani, M. M. N. U. (2025). Pandangan Islam terhadap Pluralisme dan Multikulturalisme: Perspektif Surah Al-Hujurat Ayat 13. *JSPH: Jurnal Sosial Politik Humaniora*, 2(1), 22–31. <https://doi.org/https://doi.org/10.59966/jsph.v1i4.1534>
- Gustaman, R. F., Gandi, A., & Ratnaningsih, N. (2025). Implementasi Pendidikan Inklusif dalam Mewujudkan Sekolah Ramah Anak. *Jurnal Education and Development*, 13(1), 660–666. <https://doi.org/https://doi.org/10.37081/ed.v13i1.6635>
- Hadi, F., Syafe'i, I., & Kesuma, G. C. (2024). Strategi Contextual Teaching and Learning (CTL) dalam Menanamkan Nilai-Nilai Multikultural pada Pembelajaran Agama Islam di SMP Negeri Kecamatan

- Gedong Tataan Peawaran. Pendas: Jurnal Ilmiah Pendidikan Dasar, 9(3), 238–247.
<https://doi.org/https://doi.org/10.23969/jp.v9i3.18317>
- Haqim, F. N. M., Atiq, D. S. B., Huda, M. I. W. Al, & Aini, F. N. N. (2025). Konsep Takwa sebagai Basis Egalitarianisme dalam Islam: Telaah Tematik-Komparatif Tafsir QS Al-Hujurāt [49]:13 Perspektif al-Bayḍāwī dan al-Sa’dī Fathir. *Canonica Religia: Jurnal Studi Teks Agama Dan Sosial*, 3(1), 119–124.
<https://doi.org/https://doi.org/10.30762/cr.v3i1.3171>
- Hidayatullah, R., & Ubabuddin, U. (2025). Strategi Guru dalam Menanamkan Sikap Toleransi Melalui Pendidikan Multikultural. *ILJ: Islamic Learning Journal*, 3(2), 26–45.
<https://doi.org/https://doi.org/10.54437/iljjislamiclearningjournal.v3i1.2016>
- Im, I. I., Ridho, A. A., & Mosiyatin, M. (2025). Kesetaraan Gender dalam Q.S. Al-Hujarat Ayat 13 Perspektif Penafsiran M. Quraish Shihab. *Al-Qorni: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 11(01), 10–12.
- Jahro, S. A., Maulana, S. Z., Syabani, S. N., Azis, A., Islam, P. A., & Karawang, U. S. (2025). Konsep Evaluasi Menurut Imam Al-Ghazali untuk Mengukur Sikap Kognitif. *Qolamuna: Keislaman, Pendidikan, Literasi, Dan Humaniora*, 2(1), 257–266.
- Khasanah, T., & Khasanah, N. (2025). Strategi Inklusif Dalam Mewujudkan Kesetaraan Gender Untuk Mempersiapkan Generasi Berkeadilan Di Lembaga Pendidikan. *EL-DARISA: Jurnal Pendidikan Islam*, 4(2), 52–63.

- Kurniasih, D. (2020). Implementasi Model Pembelajaran Contextual Teaching And Learning (CTL) Dalam Pelajaran IPA di Sekolah Dasar. *Social, Humanities, and Education Studies (SHEs): Conference Series*, 3(4), 285–293.
<https://doi.org/https://doi.org/10.20961/shes.v3i4.53345>
- Malik, M. U. I., & Hernawan, M. A. (2025). Internalisasi Nilai Moderasi Beragama Berbasis Pendidikan Multikultural pada Mata Pelajaran PAI & BP di SMA Multikultural. *MIJI: Merdeka Indonesia Journal Internasional*, 5(2), 352–373.
- Miftahudin, M. F., Maoshul, M. F., Saepulloh, Y., & Taabudillah, M. H. (2026). Optimalisasi Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Analisis Kebutuhan Peserta Didik Dan Guru. *Sosiotekno: Jurnal Imu Sosial Dan Teknologi*, 1(1), 71–81.
- Mustikaati, W., Nurdiansyah, N., & Hayati, E. (2025). Peningkatan Kecerdasan Interpersonal Tentang Sensitivitas Sosial Melalui Metode Contextual Teaching and Learning (CTL) dalam Pembelajaran IPS. *Journal Binagogik*, 12(2), 212–221.
<https://doi.org/https://doi.org/10.56997/pgmi.v3i2.2414>
- Naja, E. N., & Farih, M. (2026). QS. Al-Hujurat: 13 Sebagai Landasan Pendidikan Moderat dalam Implementasi Kurikulum Merdeka PAI Berbasis Leading Turath di MTs Mambaus Sholihin. *An-Nahdloh: Journal of Education and Islamic Studies*, 1(3), 1390–1406.
<https://doi.org/https://doi.org/10.58788/jeis.v1i3.122>

- Nasaruddin, Ilham, & Ahmad. (2025). Membangun Karakter dan Toleransi Melalui Pendidikan Islam Multikultural dan Inklusif. *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 9(2), 427–443. <https://doi.org/https://doi.org/10.52266/tajdid.v9i2.5433>
- Nugraha, W. S., Habeahan, N. P., Andini, A., Bascin, L., Piliang, R. U., & Amalia, N. (2025). Bersatu dalam Keberagaman: Mengapa Persatuan Itu Penting bagi Bangsa. *EDUCAZIONE: Jurnal Multidisiplin Lembaga*, 1(2), 84–91.
- Nuramila, N., Pusfita, D., & Tamsil, A. (2026). Peran Guru dalam Membentuk Karakter dan Kompetensi Peserta Didik. *Maximal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya Dan Pendidikan*, 3(3), 229–237.
- Nurhaibi, N. (2025). Analisis Konsep Holistik Assesmen dalam Pembelajaran PAI: Tinjauan Literatur dari Perspektif Pendidikan Islam dan Umum. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(2), 10240–10244. <https://doi.org/https://doi.org/10.31004/jerkin.v4i2.3477>
- Nurhanipah, Huda, A. N., Sari, A. S., Subarna, I. C., Hanifah, N., Saputra, R., & Khairunnisa, A. (2025). Model Pembelajaran Contextual Teaching and Learning (CTL) sebagai Upaya untuk Meningkatkan Hasil Belajar Peserta Didik. *Sinergi: Jurnal Riset Ilmiah*, 2(7), 2993–3002.
- Nurhasanah, S., Toleran, K., & Pendidikan, P. (2021). Integrasi Pendidikan Multikultural dalam Pembelajaran Pendidikan Agama Islam (PAI) untuk Membentuk Karakter Toleran. *Al-Hasanah: Jurnal*

- Pendidikan Agama Islam, 6(1), 133–151.
<https://doi.org/https://doi.org/10.30999/an-nida.v11i1.2047>
- Nurlela, E., & Irawan, I. (2026). Membumikan Nilai-Nilai PAI: Strategi Pembelajaran Kontekstual di Komunitas Multikultural Pedesaan. *JKIP: Jurnal Kajian Ilmu Pendidikan*, 7(1), 154–162.
<https://doi.org/https://doi.org/10.55583/jkip.v7i1.1884>
- Nurvayanti, N., Bahrani, B., & Sukamto, A. (2025). Refleksi Belajar Siswa Dalam Penerapan Kurikulum Berbasis Cinta. *Journal of Instructional and Development Researches*, 5(6), 816–828.
<https://doi.org/https://doi.org/10.53621/jider.v5i6.666>
- Octaviani, D. (2026). Rekonstruksi Pembelajaran Kontekstual Sebagai Inovasi Pedagogis Dalam Pendidikan Karakter Di Madrasah Ibtidaiyah. *JKIP: Jurnal Kajian Ilmu*, 7(2), 1023–1032.
<https://doi.org/https://doi.org/10.55583/jkip.v7i2.2116>
- Rojak, J. A. (2024). Penerapan Nilai-Nilai Islam dalam Pendidikan Modern: Tantangan dan Strategi Efektif. *NALA: Jurnal Pendidikan, Penelitian & Pengabdian Masyarakat*, 4(2), 18–34.
- Pratiwi, C. N., & Nasution, A. G. J. (2025). Analisis Questioning Skill Guru Berbasis Hots pada Pembelajaran PKN di Madrasah Ibtidaiyah. *Jurnal Bilqolam Pendidikan Islam*, 6(1), 1–23.
<https://doi.org/https://doi.org/10.51672/jbpi.v6i1.530>

- Putri, I., Nurkifayati, N., Lisfani, L., Inayah, A., & Syafruddin, S. (2025). Penerapan Model Pembelajaran CTL Berorientasi Kearifan Lokal untuk Meningkatkan Hasil Belajar Siswa SD. *Jurnal Pesona Indonesia*, 2(2), 37–41. <https://doi.org/https://doi.org/10.71436/jpi.v2i2.33>
- Rahmatulloh, R., Nasir, N., & Armuza, M. (2022). Konsep Ta'aruf Berbasis Pendidikan Multikultural Perspektif Ibnu Katsir. *Journal Multicultural of Islamic Education*, 6(1), 80–90. <https://doi.org/https://doi.org/10.35891/ims.v6i1.3870>
- Rina, S. (2025). Implementasi Model Pembelajaran Kontekstual untuk Meningkatkan Pemahaman Siswa tentang Perkembangan Islam di Indonesia di SMPN 2 Batang Anai. *JSTE: Jurnal Studi Tindakan Edukatif*, 1(1), 386–391.
- Saefullah, A. S. (2024). Ragam Penelitian Kualitatif Berbasis Kepustakaan Pada Studi Agama dan Keberagamaan dalam Islam. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 2(4), 195–211. <https://doi.org/https://doi.org/10.59059/al-tarbiyah.v2i4.1428>
- Samudra, F. E., Ayla, I. F., Indra, M. D., & Muhyi, A. A. (2025). Islam sebagai Agama Wasathiyah: Kajian Tafsir Maudhu'i tentang Moderasi Beragama. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, Vol. 2(No. 11), 2–5.
- Sholehah, N. R. (2025). Implementasi Pendidikan Multikultural dalam Membentuk Perkembangan Sosial Peserta Didik SD (Sikap Empati dan Toleransi) untuk Menerima Keberagaman. *Jurnal Dedikasi Untuk Negeri*, 4(1), 161–174.

- Siregar, R. R., & Jamil, M. (2025). Konsep Multikulturalisme dalam Surah al-Hujurat Ayat 13 Perspektif Tafsir Ibnu Katsir. *Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir*, 5(2), 391–402. <https://doi.org/https://doi.org/10.19109/jsq.v4i1.25099>
- Wafa, A., Syarifah, S., & Nadhif, M. (2025). Transformasi Pembelajaran Pendidikan Agama Islam Berbasis Deep Learning: Dari Pendekatan Hafalan Menuju Internalisasi Nilai. *Academicus: Journal of Teaching and Learning*, 4(2), 103–116.
- Wahyuni, S., & Ikrar, I. (2025). Implementasi Nilai -Nilai Pendidikan Karakter QS Al-Hujurat Ayat 11-13 di Era Digital pada Peserta Didik Kelas III SDIT Ihyaussunnah Bontang Tahun Pelajaran 2023/2024. *Nabawi: Jurnal Penelitian Pendidikan Islam*, 3(1), 87–100.
- Windayani, N. L. I., Dewi, N. W. R., Laia, B., Sriartha, I. P., & Mudana, W. (2024). Membangun Kesadaran Multikultural Melalui Implementasi Model Pendidikan Inklusif di Sekolah. *JIPCB: Jurnal Ilmiah Pendidikan Citra Bak*, 11(2), 383–396. <https://doi.org/https://doi.org/10.38048/jipcb.v11i2.2889>
- Yusrianum, & Nurmawati. (2022). Analisis Penilaian Karakter Berbasis Asesmen Kompetensi Madrasah Indonesia (AKMI). *Munaddhomah*, 3(4), 329–338. <https://doi.org/https://doi.org/10.31538/munaddhomah.v3i4.288>