

## INTEGRATION OF INTERPRETATION OF QS. AL-HUJURAT VERSE 13 IN LEARNING SOCIO-CULTURAL DIVERSITY IN SOCIAL SCIENCES SUBJECT FOR GRADE V AT PILADANG PRIVATE ELEMENTARY SCHOOL

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### Abstract

This study addresses the limited conceptual integration of Qur'anic values into Social Studies learning on socio-cultural diversity at the Madrasah Ibtidaiyah level. Although Surah Al-Hujurat verse 13 emphasizes human equality, plurality, and the principle of ta'aruf, its pedagogical integration within fifth-grade Social Studies remains largely symbolic rather than systematic. The study aims to analyze the concept of Qur'anic integration in Madrasah Ibtidaiyah Social Studies over the past five to ten years, examine classical and contemporary interpretations of Surah Al-Hujurat verse 13 related to social diversity, identify the relevance of its values to socio-cultural diversity content, and formulate a conceptual integration model grounded in moderation, tolerance, and multiculturalism. This research employs a Systematic Literature Review (SLR) design using predefined inclusion and exclusion criteria, structured search strategies across academic databases, and quality assessment procedures. Primary data consist of peer-reviewed journal articles and scholarly works addressing Qur'anic integration, social diversity, and Social Studies learning, while secondary data include supporting theoretical literature. Data were analyzed through content analysis to identify patterns, themes, and conceptual relationships. The findings reveal a significant gap between theological resources and structured pedagogical implementation, leading to the formulation of a comprehensive conceptual model for integrating thematic exegesis into Social Studies instruction at the Madrasah Ibtidaiyah level.

**Keywords:** Integration of the Qur'an, Social Diversity, Social Science Learning in Elementary Madrasahs



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## INTRODUCTION

In practice, Social Studies learning in Madrasah Ibtidaiyah tends to emphasize cognitive and factual aspects of socio-cultural diversity such as ethnicity, religion, customs, and language, yet it has not been fully integrated with the normative values of the Qur'an (Aprilia dkk., 2024; Rizal & Bakri, 2025; Sahera dkk., 2025). As an Islamic educational institution, Madrasah Ibtidaiyah ideally embodies an integrative characteristic that unites general knowledge and Islamic values across subjects, including Social Studies (Larasati & Sentosa, 2025; Novialdi & Syofrianisda, 2024; Prabowo, 2025). However, teachers often insert Qur'anic verses textually without linking them conceptually and contextually to the substance of the material. Consequently, the integration of the Qur'an has not substantially shaped students' understanding that social diversity is a divine decree (sunnatullah) that must be acknowledged and managed wisely. In this regard, Surah Al-Hujurat verse 13 in the Al-Qur'an emphasizes that humanity was created into nations and tribes to know one another (li ta'arafu). This value is highly relevant to the topic of socio-cultural diversity in fifth-grade Social Studies; however, it has not been systematically examined through a thematic exegesis-based literature review. Furthermore, research on Qur'anic integration has predominantly focused on Islamic Religious Education rather than Social Studies, indicating a significant academic gap.

A number of studies have discussed the integration of religion and science within Islamic education; nevertheless, its implementation in Social Studies learning at the Madrasah Ibtidaiyah level remains largely normative rather than operational. Multicultural education theory highlights the importance of respecting diversity, while the integration-interconnection paradigm asserts that revelation and social sciences can be epistemologically interconnected (Arif, 2026; Chandra & Ulum, 2025; Hakim & Haris, 2024). Despite these theoretical developments, existing literature has not specifically explored how the interpretation of Surah Al-Hujurat verse 13 in Surah Al-Hujurat can serve as a conceptual foundation for teaching socio-cultural diversity in fifth-grade classrooms. Many previous studies merely emphasize tolerance values without formulating a systematic integration model. Therefore, both theoretical and practical gaps remain, suggesting that current frameworks are insufficient to comprehensively address the integration of Qur'anic exegesis into Social Studies learning.

Based on these issues, this study aims to analyze the concept of Qur'anic integration in Social Studies learning at the Madrasah Ibtidaiyah level through a review of literature published within the last five to ten years. It also examines the interpretation of Surah Al-Hujurat verse 13 from classical and contemporary exegetical perspectives to identify values related to social diversity and the principle of ta'aruf relevant to elementary education. Furthermore, the study seeks to determine the relevance of these values to the fifth-grade Social Studies curriculum on socio-cultural diversity. Ultimately, this research endeavors to formulate a conceptual model for integrating the interpretation of Surah Al-Hujurat verse 13 into Social Studies learning based on moderation, tolerance, and multicultural principles. Hence, the objectives of this study are not only descriptive but also constructive in contributing to the theoretical development of Madrasah Ibtidaiyah teacher education.

Considering the empirical realities and identified gaps in the literature, it can be argued that integrating the interpretation of Surah Al-Hujurat verse 13 into Social Studies learning is an urgent necessity to strengthen students' affective and spiritual dimensions. If implemented conceptually and systematically, such integration will enable socio-cultural diversity learning to move beyond factual knowledge toward the cultivation of tolerance and social awareness grounded in piety. Conversely, without structured integration, Social Studies instruction risks losing its Islamic spirit and becoming merely informational. Therefore, this study hypothesizes that a systematic review of literature on Qur'anic exegesis and Social Studies education can generate a more comprehensive and applicable integration model. This argument underscores the importance of conducting the research to address both academic and practical needs in developing Qur'an-integrated Social Studies learning within Madrasah Ibtidaiyah.

The concept of Qur'anic integration in Islamic education refers to a systematic effort to connect revelational values with general disciplines at epistemological, ontological, and axiological levels (Afriandi dkk., 2024; Ikhwan, 2025; Syafei, 2025). This integration does not merely position Qur'anic verses as normative justification, but rather as conceptual inspiration in constructing scientific understanding. In educational practice, integration implies presenting Qur'anic teachings as the foundation for developing knowledge, attitudes, and skills holistically (Alsi, 2025; Asykur dkk., 2025; Rohmah, 2025). Therefore, Qur'anic integration requires a dialogue between the revealed text and the social realities studied in specific subjects. Within this framework, the Al-Qur'an serves as a primary source of values guiding the learning process so that it remains grounded in the principles of monotheism and humanity. Hence, the integration of the Qur'an into Social Studies learning at the Madrasah Ibtidaiyah level should be understood as a conceptual process uniting spiritual and social dimensions comprehensively.

Conceptually, Qur'anic integration can be categorized into several interrelated manifestations within educational practice. First, substantive integration involves extracting values and principles from Qur'anic verses to form the analytical framework of subject matter (Rohiman & Arsad, 2025). Second, methodological integration refers to employing thematic exegesis approaches to relate divine messages to specific topics in social sciences. Third, applicative integration is realized through habituating students to attitudes and behaviors aligned with Qur'anic values in social interactions. Fourth, evaluative integration includes assessment processes that measure not only cognitive achievement but also the internalization of moral values. These manifestations indicate that Qur'anic integration is not a symbolic process but a pedagogical transformation encompassing planning, implementation, and evaluation stages of instruction.

Social diversity is a concept referring to the existence of differences within society, including aspects of ethnicity, culture, language, religion, customs, and social systems. In social sciences, diversity is understood as an objective reality shaped by historical processes, interactions, and social dynamics within a community (Badrudin dkk., 2024; Nasrudin & Nursari, 2025; Surya dkk., 2022). Diversity does not merely describe differences but also the relationships among groups that form social structures. From an Islamic educational perspective, social diversity is viewed as part of divine decree (sunnatullah) containing wisdom and purpose for human life. Therefore, understanding social diversity should extend beyond factual description toward cultivating mutual respect and tolerance. Accordingly, in this study, social diversity is positioned both as a social reality and as an educational value to be internalized through learning.

In practice, social diversity can be categorized into several manifestations observable in daily life. First, ethnic and cultural diversity is reflected in differences in customs, traditions, and artistic expressions. Second, linguistic diversity represents local identity as well as national richness. Third, religious diversity shapes community values and worship practices. Fourth, socio-economic diversity influences interaction patterns and social stratification structures.

These manifestations demonstrate that social diversity is not an abstract concept but a concrete reality encountered by students in their surroundings. Consequently, Social Studies learning at the Madrasah Ibtidaiyah level must accommodate these diverse forms so that students perceive differences as sources of unity rather than conflict.

Social Studies learning at the Madrasah Ibtidaiyah level is an educational process aimed at developing students' knowledge, social attitudes, and skills from an early stage. At this level, Social Studies does not only convey factual information about society and environment but also fosters social awareness and civic character grounded in Islamic values (Anjani dkk., 2025; Sanusi dkk., 2025). Within the curriculum framework, Social Studies includes topics such as socio-cultural diversity, social interaction, and community dynamics. As an Islamic institution, Madrasah Ibtidaiyah bears the responsibility of integrating spiritual values into every Social Studies learning process. Therefore, Social Studies instruction should be understood as a transformative process that equips students with both social competence and moral awareness.

Operationally, Social Studies learning at the Madrasah Ibtidaiyah level manifests in several identifiable classroom practices. First, thematic learning integrates various social concepts within a unified topic. Second, contextual approaches connect subject matter with students' real-life experiences. Third, the development of social competencies such as tolerance, cooperation, and empathy is fostered through discussion and collaborative activities. Fourth, authentic assessment evaluates not only conceptual understanding but also observable social behavior. These manifestations indicate that Social Studies possesses significant potential to internalize Qur'anic values when designed integratively. Thus, this categorization of Social Studies learning provides an essential foundation for formulating a model of integrating the interpretation of Surah Al-Hujurat verse 13 in subsequent sections.

## RESEARCH METHOD

This study employs a library-based research design using the Systematic Literature Review (SLR) approach. The SLR method is characterized by a rigorous and structured process aimed at identifying, evaluating, and synthesizing all relevant studies related to predetermined research objectives. Primary data in this study consist of scholarly publications directly addressing the integration of the Qur'an in Social Studies learning, socio-cultural diversity education, and thematic interpretation of Surah Al-Hujurat verse 13. These sources include peer-reviewed journal articles, academic proceedings, and research reports discussing the limited conceptual integration of Qur'anic values into Social Studies compared to Islamic Religious Education. Secondary data encompass relevant literature related to the research keywords, including books, theoretical frameworks, and supporting empirical studies. By applying predefined inclusion and exclusion criteria, this SLR seeks to provide a comprehensive and unbiased synthesis of available evidence concerning Qur'anic integration in Madrasah Ibtidaiyah Social Studies instruction.

The object of this study is the conceptual and practical gap in integrating Qur'anic values into Social Studies learning on socio-cultural diversity at the Madrasah Ibtidaiyah level. In practice, Social Studies instruction tends to emphasize cognitive and factual aspects of diversity, such as ethnicity, religion, customs, and language, without fully integrating the normative values of the Qur'an. Although Madrasah Ibtidaiyah is characterized by the integration of general knowledge and Islamic teachings, teachers often incorporate Qur'anic verses only textually rather than conceptually and contextually. As a result, the integration process has not substantially shaped students' understanding of social diversity as *sunnatullah* and as a foundation for tolerance. Surah Al-Hujurat verse 13 in the Al-Qur'an, which emphasizes the creation of humankind into nations and tribes to know one another, is highly relevant to fifth-grade Social Studies content, yet it has not been systematically examined

through a structured literature review. This research therefore focuses on analyzing existing scholarly works addressing this gap.

The theoretical foundation guiding this study is derived from several interrelated frameworks that inform both the assumptions and analytical lens of the review. First, the concept of integration between religion and science posits that knowledge is not value-neutral but can and should be harmonized with revelational principles. In the context of Madrasah Ibtidaiyah, integration implies linking Social Studies content with the moral and spiritual messages of the Qur'an within a holistic Islamic educational paradigm that unites cognitive, affective, and spiritual domains. Second, Surah Al-Hujurat verse 13 is examined through a thematic (maudhu'i) exegetical approach, emphasizing core values such as human equality, recognition of social plurality, the principle of ta'aruf, and virtue based on piety. Third, multicultural education theory highlights the importance of respecting cultural, ethnic, linguistic, and religious diversity in instructional processes. Finally, Social Studies education at the Madrasah Ibtidaiyah level aims to cultivate social knowledge, awareness, tolerance, and civic competence, thereby reinforcing the transformative role of Qur'anic integration.

The research process in this Systematic Literature Review follows structured and transparent stages to ensure methodological rigor. The first stage involves formulating clear and specific research questions aligned with the objectives of analyzing Qur'anic integration in Social Studies learning. The second stage consists of developing a research protocol that outlines the search strategy, inclusion and exclusion criteria, time frame of publication, and data analysis procedures. Literature searches are conducted through electronic academic databases using predefined keywords such as "Qur'anic integration," "social diversity," "Social Studies learning," and "Madrasah Ibtidaiyah." After identifying potentially relevant studies, titles and abstracts are screened, followed by full-text review to determine eligibility. Subsequently, the selected studies undergo quality assessment to evaluate methodological soundness, credibility, and relevance before proceeding to systematic data extraction and synthesis.

Data analysis in this study utilizes content analysis techniques to systematically examine and interpret the collected literature (Imran & Almusharraf, 2023; Riffe dkk., 2023). Content analysis involves an in-depth process of reviewing, coding, categorizing, and synthesizing textual data in order to identify patterns, relationships, and significant themes. Through this approach, the researcher analyzes how previous studies conceptualize Qur'anic integration, interpret Surah Al-Hujurat verse 13, and apply multicultural principles within Social Studies education. The analysis also seeks to uncover recurring conceptual models, theoretical gaps, and practical implications related to the integration process. By organizing findings into thematic categories, the study ensures that interpretations remain grounded in documented evidence while minimizing subjective bias. Ultimately, the use of content analysis within the SLR framework enables the formulation of a comprehensive conceptual model for integrating Qur'anic exegesis into Social Studies learning at the Madrasah Ibtidaiyah level.

## RESULTS AND DISCUSSION

The systematic literature search on Qur'anic integration in education identified a body of studies published within the last ten years that discuss the conceptualization and implementation of integrating Islamic values into general subjects. The selected articles predominantly originate from peer-reviewed journals focusing on Islamic education, curriculum development, and interdisciplinary learning models. The data show that most studies define Qur'anic integration as the incorporation of scriptural values into lesson planning, instructional strategies, and assessment practices. Several publications specifically mention the integration of verses related to ethics, social relations, and character education, including discussions of Surah Al-Hujurat verse 13 in relation to diversity and social harmony.

However, the majority of these studies are concentrated on Islamic Religious Education subjects, while fewer explicitly address integration within Social Studies at the Madrasah Ibtidaiyah level (Atika dkk., 2025). The collected literature also documents various approaches such as thematic interpretation, value-based instruction, and integrative curriculum models as frameworks for Qur'anic integration in classroom settings.

The extracted data further explain that Qur'anic integration is commonly implemented through curriculum alignment, where specific verses are mapped onto relevant competencies and learning objectives. Several studies describe procedural steps that include identifying relevant Qur'anic themes, contextualizing them within subject matter, and designing reflective learning activities. In addition, the literature reports that teachers frequently adopt a textual insertion approach, in which verses are cited at the beginning or end of lessons without extensive conceptual elaboration (Benonguil & Barnido, 2022). Other studies highlight more comprehensive practices, such as thematic exegesis-based instruction, where verses are interpreted in relation to contemporary social issues. Across the reviewed publications, integration is described as involving cognitive understanding, affective internalization, and behavioral application of Qur'anic values. These findings collectively depict a spectrum of integration practices, ranging from symbolic inclusion to more structured and value-oriented instructional designs within Islamic educational institutions.

The relationship between the described and explained data on Qur'anic integration and the identified research problem appears in the documented imbalance between conceptual ideals and classroom realities. The literature demonstrates that although integrative frameworks are theoretically available, practical implementation in Social Studies at the Madrasah Ibtidaiyah level remains limited. The predominance of textual insertion methods corresponds with the previously identified issue that integration often lacks conceptual and contextual depth. Furthermore, the scarcity of studies focusing specifically on Social Studies confirms the limited scholarly attention given to this subject area compared to Islamic Religious Education. The documented emphasis on character education and moral values reflects the relevance of Surah Al-Hujurat verse 13 in discussions of diversity; however, systematic applications within fifth-grade Social Studies contexts are minimally reported. Thus, the reviewed data correspond directly to the research problem concerning the insufficient integration of Qur'anic exegesis into socio-cultural diversity learning.

The systematic review of literature on social diversity reveals a substantial number of studies addressing diversity from sociological, educational, and multicultural perspectives. The collected data describe social diversity as encompassing ethnic, cultural, linguistic, religious, and socio-economic differences within communities. Several publications emphasize diversity as an empirical social reality shaped by historical development and social interaction. In educational contexts, diversity is frequently discussed in relation to tolerance, inclusivity, and conflict prevention. The reviewed studies also document that elementary-level curricula commonly introduce diversity through topics such as national unity, local traditions, and intercultural communication. Additionally, some Islamic education scholars explicitly associate social diversity with theological foundations, citing Qur'anic references to human plurality. These data collectively portray social diversity as both a descriptive social phenomenon and a normative educational theme within primary-level instruction.

Further explanation of the reviewed data indicates that social diversity is categorized into distinct yet interconnected dimensions in educational literature. Ethnic and cultural diversity is often illustrated through examples of traditional customs, arts, and community practices. Linguistic diversity is described as representing identity and communication patterns across regions. Religious diversity is presented as shaping values, rituals, and communal norms, while socio-economic diversity is linked to social stratification and access to resources. Educational studies explain that these dimensions are typically introduced to students through thematic units, collaborative activities, and contextual examples drawn from local environments. The

literature also reports that fostering respect and empathy is a central instructional objective when teaching diversity topics. These explanations demonstrate how social diversity is operationalized in classroom contexts and highlight its relevance for value-based educational integration.

The relationship between the literature on social diversity and the research problem is evident in the documented gap between descriptive teaching of diversity and value-based integration grounded in Qur'anic principles. While numerous studies describe the forms and dimensions of diversity, fewer explicitly connect these dimensions to theological interpretations such as those found in Surah Al-Hujurat verse 13. The emphasis on tolerance and inclusivity in multicultural education literature corresponds with the principle of ta'aruf; however, systematic incorporation of thematic exegesis into Social Studies remains limited. The reviewed data indicate that diversity education is often framed in civic or national terms rather than within an integrated Islamic epistemological perspective. This documented condition reflects the research problem concerning the need to bridge sociological descriptions of diversity with Qur'anic value integration in Madrasah Ibtidaiyah Social Studies instruction.

The literature on Social Studies learning at the Madrasah Ibtidaiyah level provides data regarding curricular objectives, instructional strategies, and competency standards. The reviewed studies describe Social Studies as an interdisciplinary subject integrating elements of sociology, geography, history, and economics in age-appropriate forms (Mecham dkk., 2021). Official curriculum documents and academic analyses indicate that fifth-grade content includes socio-cultural diversity, social interaction, and community life. The data further show that Social Studies learning aims to develop students' social awareness, civic responsibility, and cooperative skills. Several studies highlight the use of thematic and contextual approaches to connect subject matter with students' everyday experiences. Additionally, some publications mention the institutional expectation that Islamic schools embed spiritual values within general subjects. These data collectively outline the structural and pedagogical characteristics of Social Studies learning in Madrasah Ibtidaiyah.

The explanatory data from the reviewed literature indicate that Social Studies instruction commonly employs interactive methods such as group discussion, project-based learning, and contextual case analysis. Teachers are reported to encourage students to observe social phenomena in their surroundings and relate them to theoretical concepts introduced in class. Assessment practices are described as including both cognitive evaluation and observation of social attitudes, although the latter is less systematically documented. The literature also notes that integration of Islamic values within Social Studies varies depending on institutional policy and teacher competence. In some cases, integration is implemented through moral reflections at the end of lessons, while in others it is embedded within thematic planning. These explanations illustrate the diversity of instructional practices and provide descriptive insight into how Social Studies is operationalized in Madrasah Ibtidaiyah settings.

The relationship between the literature on Social Studies learning and the identified research problem is reflected in the reported variability and limited depth of Qur'anic integration practices. Although curricular frameworks acknowledge the importance of embedding Islamic values, the reviewed studies indicate that integration within Social Studies is often incidental rather than systematically designed (Moslimany dkk., 2024). The predominance of contextual and thematic methods demonstrates potential for incorporating Qur'anic exegesis, yet documented applications remain sparse. The data also show that socio-cultural diversity is a core component of fifth-grade instruction, aligning with the thematic content of Surah Al-Hujurat verse 13. However, explicit linkage between thematic exegesis and structured lesson models is rarely detailed in the literature. This correspondence between documented instructional characteristics and limited integrative practices directly relates to the research problem addressed in this study.

Table 1. Summary of Research Findings Based on Research Objectives

No.	Research Objective	Basis of Analysis (SLR Findings)	Key Findings	Conceptual Implication
1	To analyze the concept of Qur’anic integration in Social Studies learning at the Madrasah Ibtidaiyah level based on literature from the last five to ten years	Systematic review of peer-reviewed journal articles, books, and scholarly works on Qur’anic integration and Islamic elementary education	Qur’anic integration is predominantly conceptualized as value insertion rather than epistemological reconstruction. Most studies emphasize moral reinforcement in Islamic Religious Education, while structured integration in Social Studies remains limited.	There is a need to shift from symbolic textual inclusion toward systematic, interdisciplinary integration connecting revelation and social science pedagogy.
2	To examine interpretations of Surah Al-Hujurat verse 13 from classical and contemporary exegetical perspectives regarding social diversity and the principle of <i>ta’aruf</i>	Thematic synthesis of classical and contemporary tafsir literature	Interpretations consistently highlight human equality, recognition of plurality, constructive social engagement ( <i>ta’aruf</i> ), and virtue based on piety. Contemporary exegetes further contextualize the verse within multicultural and civic frameworks.	The verse provides a strong theological foundation for diversity education and supports value-based Social Studies instruction grounded in moderation and inclusivity
3	To identify the relevance of the values of Surah Al-Hujurat verse 13 to fifth-grade socio-cultural diversity content	Cross-analysis between curriculum content of fifth-grade Social Studies and thematic exegetical values	Core curriculum themes—ethnic diversity, cultural plurality, social interaction, and national unity—directly correspond to the Qur’anic principles of equality and mutual recognition. However, explicit integrative lesson models are rarely documented.	Thematic alignment confirms high curricular compatibility, indicating strong potential for structured integration within classroom practice.
4	To formulate a conceptual model for integrating the interpretation of Surah Al-Hujurat verse 13 into Social Studies learning based on moderation,	Integrative synthesis of educational theory, multicultural education principles, and thematic exegesis	A four-stage conceptual model is proposed: (1) Thematic identification of relevant Qur’anic values, (2) Contextual linkage with Social Studies competencies, (3) Reflective and dialogical learning activities, and (4) Authentic value-based assessment.	The proposed model bridges theological interpretation and pedagogical design, providing a structured framework for transformative Social Studies learning in

The findings of this study indicate that the conceptual integration of the Qur'an into Social Studies learning at the Madrasah Ibtidaiyah level remains theoretically acknowledged but practically underdeveloped. Although scholarly works provide frameworks for value-based integration, their application within socio-cultural diversity topics is limited and often lacks methodological depth. The review also reveals that interpretations of Surah Al-Hujurat verse 13 consistently emphasize human equality, plurality, and the principle of ta'aruf, yet these values are seldom systematically connected to fifth-grade Social Studies content. Furthermore, while multicultural education principles align closely with Qur'anic teachings on diversity, structured models combining thematic exegesis with Social Studies pedagogy are rarely articulated. Overall, the synthesis demonstrates a discrepancy between available theoretical resources and their coherent implementation in classroom practice, thereby reinforcing the need for a comprehensive conceptual model of integration.

When positioned within the broader body of research, this study extends previous discussions on Qur'anic integration by moving beyond general advocacy toward a focused synthesis on Social Studies instruction. Earlier studies have predominantly concentrated on Islamic Religious Education or character education, often presenting integration as moral reinforcement rather than epistemological reconstruction. In contrast, the present study systematically connects thematic exegesis of Surah Al-Hujurat verse 13 with socio-cultural diversity content in fifth-grade curricula. This specificity constitutes a significant contribution, as it bridges theological interpretation with social science pedagogy in a structured manner. Moreover, by employing a Systematic Literature Review with explicit inclusion criteria and quality assessment, this research offers a more rigorous synthesis than narrative reviews commonly found in related literature. Consequently, the study demonstrates a methodological and conceptual advancement compared to prior works.

The results also reflect the substantive value of examining Qur'anic integration through a thematic and multidisciplinary lens. By analyzing classical and contemporary interpretations of Surah Al-Hujurat verse 13, the study highlights that the principle of ta'aruf transcends mere social acquaintance and implies constructive engagement across differences. This insight underscores the transformative potential of integrating Qur'anic exegesis into Social Studies learning, particularly in shaping students' ethical orientation toward diversity. The alignment between multicultural educational theory and Qur'anic principles further affirms that integration is not an artificial imposition but a coherent synthesis of complementary paradigms. Therefore, the study's objectives are validated through the identification of a conceptual foundation capable of enriching both pedagogical practice and value formation in Islamic elementary education.

The implications of these findings extend to curriculum development, teacher training, and instructional design within Madrasah Ibtidaiyah. Conceptually, the integration model formulated in this study provides a structured pathway for aligning thematic exegesis with Social Studies competencies. Practically, it suggests that lesson planning should incorporate interpretative exploration of relevant Qur'anic verses rather than superficial textual citation. At the institutional level, the findings imply the necessity of professional development programs that enhance teachers' competence in both thematic interpretation and interdisciplinary pedagogy. Furthermore, the model offers a reference framework for policymakers seeking to strengthen value-based education without compromising academic rigor. Thus, the results serve not only as theoretical clarification but also as a practical guide for enhancing integrative Social Studies learning.

The emergence of these findings can be attributed to the structural characteristics of existing scholarship and educational practice. The dominance of textual insertion methods reflects a broader tendency to treat integration as symbolic affirmation rather than systematic reconstruction of knowledge. Additionally, the limited focus on Social Studies within Islamic education research has contributed to the absence of detailed integrative models for this subject. The reliance on conventional disciplinary boundaries may also hinder the development of interdisciplinary approaches that combine exegesis and social science. Consequently, the identified gaps are not merely incidental but rooted in prevailing research trends and pedagogical habits. Recognizing these underlying factors clarifies why the integration of Surah Al-Hujurat verse 13 into Social Studies has not yet been fully realized in practice.

Based on these analytical considerations, several strategic actions are necessary to advance Qur'anic integration in Social Studies learning. First, curriculum designers should embed thematic exegesis explicitly within competency standards related to socio-cultural diversity. Second, teacher education programs in Madrasah Ibtidaiyah must incorporate training on integrating Qur'anic interpretation with social science content. Third, further empirical research should be conducted to test and refine the proposed conceptual model in classroom settings. Fourth, collaborative efforts between scholars of Islamic studies and Social Studies education are essential to develop interdisciplinary instructional resources. By undertaking these actions, educational institutions can move from conceptual acknowledgment toward systematic implementation, thereby ensuring that the integration of Surah Al-Hujurat verse 13 meaningfully contributes to fostering moderation, tolerance, and multicultural awareness among students.

## CONCLUSION

The most striking finding of this study lies in the revelation that the integration of Surah Al-Hujurat verse 13 into fifth-grade Social Studies learning has long been conceptually available in scholarly discourse, yet remains structurally unrealized in systematic pedagogical design. It is particularly noteworthy that while the principle of ta'aruf and the affirmation of human equality are repeatedly emphasized in both classical and contemporary exegesis, their translation into Social Studies instruction has largely been confined to symbolic citation rather than epistemological integration. This discovery is unexpected given the strong thematic alignment between the Qur'anic discourse on diversity and the curricular focus on socio-cultural plurality. The synthesis demonstrates that the gap is not due to the absence of theological resources, but rather to the absence of an articulated integrative framework. Thus, the research uncovers a paradox in which rich conceptual foundations coexist with limited structured application in Madrasah Ibtidaiyah classrooms.

This study contributes significant added value to both theoretical and practical domains of Islamic elementary education. Theoretically, it advances the discourse on Qur'anic integration by systematically connecting thematic exegesis with Social Studies pedagogy, thereby moving beyond general normative claims toward a structured conceptual model. It clarifies how the values of equality, plurality, piety, and constructive social engagement derived from Surah Al-Hujurat verse 13 can be aligned with multicultural education principles and Social Studies competencies. Practically, the study offers a reference framework for curriculum developers, teacher educators, and policymakers seeking to strengthen value-based instruction without diminishing disciplinary rigor. By synthesizing evidence through a Systematic Literature Review, this research provides a comprehensive foundation for integrating moderation, tolerance, and multicultural awareness into classroom practice at the Madrasah Ibtidaiyah level.

While this study offers a comprehensive synthesis of existing literature, its scope is intentionally limited to published works within specified databases and time frames, which provides focus but also delineates boundaries for interpretation. The reliance on secondary data through a Systematic Literature Review means that the proposed conceptual model has not yet been empirically tested in classroom settings. These boundaries do not diminish the study's contribution; rather, they open pathways for subsequent research to conduct field-based investigations, experimental implementations, and evaluative studies of integrative lesson designs. Future scholars are encouraged to explore interdisciplinary collaboration between Qur'anic studies and Social Studies education in diverse institutional contexts. In this way, the present study serves as a foundational platform that invites continued scholarly refinement and practical innovation in the integration of Qur'anic exegesis into Madrasah Ibtidaiyah instruction.

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