

Social Inclusion in Society: Historical Analysis of the Concept of *Qabā'il* in Q.S Al-Hujurat Verse 13

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Abstract: Humans are social creatures, they need others and tend to live in groups, which raises social exclusion. Although this issue gained attention among sociologists only in the late 20th century, pre-Islamic Arab societies had already experienced it due to the tribal (*kabilah*) system. This paper discusses the shift in the concept of *kabilah* from exclusion to inclusion and the inclusive values that Islam offers through this verse to foster harmony in diverse societies based on Q.S. Al-Hujurat verse 13. The research uses qualitative methods, including literature research and historical approaches. Primary sources include the Qur'an, while secondary sources are derived from tafsir, historical books, scientific articles, and other sources. Data analysis applies the *tahlili* technique for Qur'anic verses and content analysis for the other data. However, there is plenty of academic research concerning the social exclusion issue; the author has not found any research that specifically explores the change in the basis of *Qaba'il* social function into the concept of social inclusion. Results show that social exclusion in pre-Islamic Arab society arose from inherited stereotypes and changes in social customs. Islam overcomes tribal exclusion through the concept of *ta'aruf* (mutual recognition) and rejects discriminatory hierarchical social stratification, promoting an inclusive society without social classes. The application of social inclusion values obtained through the analysis in this paper is expected to be one of the solutions to overcome forms of social exclusion in contemporary society. This study is limited to historical literature and does not involve field or archaeological research.

Keywords: *Kabilah, Social Exclusion, Social Inclusion, Societies, Q.S. Al-Hujurat: 13*

Introduction

Humans as social beings generally need to interact and cooperate with others.¹ Therefore, humans also have a tendency to form certain social groups, especially those that have a common identity with them. This grouping will certainly provide a sense of security and can even build solidarity between group members. This tendency can be in line with the expression '*son politicon*', which was instigated by Aristotle, that human beings as social beings cannot stand alone.² However, this tendency can also cause other

¹ Pip Jones, Liza Bradbury, and Shaun Le Boutillier, *Pengantar Teori-Teori Sosial (Dari Teori Fungsionalisme Hingga Post-Modernisme)*, ed. Talcott Parsons, trans. Achmad Fedyani Saifuddin, Edisi II (Jakarta: Yayasan Pustaka Obor Indonesia, 2016), 1.

² Raha Bistara, "Aristotle's Virtue Ethics in Practical and Political Wisdom for Islamic Leadership," *Aqlania: Journal of Islamic Philosophy and Theology*, 11.02 (2020), (p. 188), doi:10.32678/aqlania.v11i2.3372.

phenomena in interaction in society; namely, the phenomenon of social exclusion.³ In the phenomenon of social exclusion, what occurs is the exclusion, exclusion, and even marginalization of a certain individual or group.⁴

In the social context of pre-Islamic Arab society, the phenomenon of social exclusion is not new. This can be seen from the tendency of pre-Islamic Arab societies to be very closely tied to the tribal system. The tribe or kabilah became the dependency of the Arab community, so that solidarity between the members of the tribe/tribe was the center of their social interaction; Both in joy and sorrow, they shared responsibilities. The Hittites view that this kind of particularism arises when the individualism of the members of the tribe is echoed, so that, in their perspective, the tribe is an independent, self-sufficient, and absolute unit, and they see other tribes as legitimate prey and targets to be insulted and killed.⁵ They are indeed very solid in the tribe/tribe that is their identity, but not so for other tribes/tribes. In the end, this causes each individual to be trapped in excessive loyalty and fanaticism towards their tribal identity to the point of denying other social group.⁶ One example of excessive loyalty to pre-Islamic Arab societies was the conflict that resulted in the outbreak of the Al-Bass War. It is recorded in history that this war was the longest inter-tribal conflict recorded in the history of Arabia before Islam.⁷

The form of problems that occurred due to social exclusion in the tribes or tribes of pre-Islamic Arab society at that time was not only conflicts between groups triggered by tribal fanaticism. It is noted that another form of exclusion that occurs is discrimination against widows and orphans who do not have family support.⁸ This discrimination occurred because of the destruction of male family members of the widow and the orphan.

³ Novi Kurnia, Kurnia Indasah, and Aliftya Amarilisyia, "Tren Kajian Media, Gender, Dan Inklusi Sosial Dalam Senarai Jurnal Komunikasi Di Indonesia," *Jurnal Ilmu Komunikasi* 20, no. 2 (2022): 119, <https://doi.org/10.31315/jik.v20i2.6784>.

⁴ Nabin Rawal, "Social Inclusion and Exclusion: A Review," *Dhaulagiri Journal of Sociology and Anthropology* 2 (2008): 2, <https://doi.org/10.3126/dsaj.v2i0.1362>.

⁵ Philip K. Hitti, *History of The Arabs*, ed. Dedi Slamet Riyadi and Qamaruddin SF, Cetakan 1 (Jakarta Selatan: Penerbit Qaf, 2024), 34.

⁶ Jawwad Ali, *Sejarah Arab Sebelum Islam; Geografi, Iklim, Karakteristik Dan Silsilah*, ed. Fajar Kurnianto, trans. Khalifurrahman Fath, Cetakan 1, vol. 1 (Ciputat, Tangerang Selatan: Pustaka Alvabet, 2018), 250–51.

⁷ Ali Muhammad Al-Bajawi, Muhammad Ahmad Jadul Maula, and Muhammad Abdul Fadhl Ibrahim, "Pendahuluan," in *Ayyamul Arab (Hari-Hari Bangsa Arab Sebelum Islam Dari Permusuhan Hingga Perang Antarsuku*, ed. Muhammad Husnil, Cetakan 1 (Ciputat, Tangerang Selatan: Pustaka Alvabet, 2024), xi–xii.

⁸ Susan Wise Bauer, *Sejarah Dunia Abad Pertengahan: Dari Pertobatan Konstantinus Sampai Perang Salib Pertama*, Cetakan 5 (Jakarta: Elex Media Komputindo, 2023), 320.

Thus, their existence in the tribe will only be considered a burden because they do not have adult men who can help the tribe when inter-tribal wars occur. On the other hand, they also think that only those who can fight are entitled to inheritance, so that, apart from being considered a burden, they are not entitled to inheritance.⁹ This condition continued until finally Islam came, and this paradigm began to change. The religion of Islam, brought by the Prophet Muhammad (PBUH), not only recognized the existence of tribes/tribes as a social structure of Arab society at that time, but also changed the basis of its social interaction, rooted in exclusivity into a means to build inclusivity. Inversely proportional to social exclusion that is closely related to the marginalization of an individual/group, social inclusion is considered a solutive response to this phenomenon. According to Ana, as quoted by Peter, social inclusion is a concept that is traditionally defined as an antonym of the concept of social exclusion itself.¹⁰

Regarding the issue of social inclusion, a number of researchers have started studies on this concept from time to time. Starting from the emergence of the concept of social exclusion in 1970, until now. Nevertheless, a number of the most recent related researches include research by Anam, Kurnia, and Faoziyah. The three of them both discussed the issue of social inclusion as a solution that arises to deal with the problem of exclusion. Anam, for example, correlates social inclusion with education. The results of his research suggest that education based on social inclusion—rather than exclusion—will place a strong emphasis on justice, equality, and individual rights.¹¹ Meanwhile, Kurnia et al.'s research shows that the issue of social inclusion is one of the topics of study that is widely discussed in various research. This indicates that social inclusion is considered one of the concepts that serves as an 'exit' from the exclusion problem that occurs, aiming to create a harmonious society.¹² Then, on the other hand, there is Faoziyah, who puts forward the concept of social inclusion from an Islamic perspective. He stated that social inclusion is one of the concepts that has been highlighted in various

⁹ Madmud Mahdi Al-Istambuli and Musthafa Abu Nashr Asy-Syilby, *Wanita-Wanita Tangguh Di Sekitar Rasulullah SAW.*, trans. Ahmad Sarbaini, Kasimun, and Mukhlisun Ibnu Abdurrohman (Jakarta: Quanta, 2022), 15.

¹⁰ Ana Belén Cano-Hila, "Understanding Social Inclusion in Contemporary Society: Challenges, Reflections, Limitations, and Proposals," *Cogitatio* 10, no. 2 (2022): 1–5, <https://doi.org/10.17645/si.v10i2.5090>.

¹¹ Saichul Anam, "Inklusi Sosial Dan Pendidikan Multikultural Dalam Pendidikan Islam," *Istifkar; Media Transformasi Pendidikan* 3, no. 1 (2023): 101, <https://doi.org/10.62509/ji.v3i1.76>.

¹² Kurnia, Indasah, and Amarilisya, "Tren Kajian Media, Gender, Dan Inklusi Sosial Dalam Senarai Jurnal Komunikasi Di Indonesia," 130.

discussions about social development. The results of his research also explain that the internal concepts of Islam itself, such as; (1) Concept of *Ukhuwah Islamiyyah*, (2) Concept of *Al-Musawah*, (3) The Concept of *Courtesy*, are aligned and support the theory of social inclusion, which is considered to be the basis for harmonious community development.¹³

The three previous studies are continuous with research in discussing the concept of social inclusion as a basis for overcoming the problem of social exclusion, which is considered a threat to the harmonious integration of society. However, the authors have not found any research that specifically explores changes in the basis of social functions *qabā'il* into the concept of social inclusion. Thus, this study will discuss the transition through a historical approach to see the extent of the basis of social function *qabā'il* transitioned from the pre-Islamic period (especially in the period close to the date of Islam), pre-Hijrah Islam, and post-Hijrah Islam. Thus, several research questions arise that underlie this paper, namely: What is the meaning of the concept of kabilah, which was originally based on exclusion towards inclusion in Islam, based on Q.S Al-Hujurat verse 13? And how do the values of social inclusion that Islam offers help to build harmony, especially in a heterogeneous society?

To answer the research question above, this paper will first discuss the kinship and tribal system in pre-Islamic Arab society. At the same time, to see to what extent the concept of social exclusion appears in their social interactions. After discussing the social conditions of pre-Islamic Arab society in relation to the genealogy of their historical tribal system, this paper will explore the transformation of Arab society's social system after the advent of Islam. This includes examining the transformation process from exclusion to inclusion. The explanation in this section will be related to the analysis of Q.S Al-Hujurat verse 13 through the technique, so that the analysis will contain the interpretation of certain terms in the sentence, *Asbāb An-Nuzlū*, *Munasabah (the correlation between ayah or surah)*, and the interpretation of many mufasir related to the verse. After the presentation is over, the third discussion, namely the implementation of social inclusion values in the concept *qabā'il*, which the Qur'an offers as a basis for the interaction of social groups in modern society, to build a more harmonious society.

¹³ Sitti Faoziyah, "Inklusi Sosial Dalam Perspektif Keislaman: Meningkatkan Kesejahteraan Sosial Untuk Semua," *Akselerasi: Jurnal Ilmiah Nasional* 5, no. 1 (2023): 47–56, <https://ejournal.goacademica.com/index.php/ja/article/view/677/624>.

The concept of social inclusion, which is the main discussion of this paper, initially emerged as a solutive response that was considered as *Counterpart* of the phenomenon of social exclusion.¹⁴ Thus, these two concepts influence each other in opposite. The concept of social exclusion emerged in France in the 1970s, initiated by René Lenoir, a secretary in the French government. The concept of social exclusion appears in his writings entitled *Les Exclus: Un Francais Sur Dis*. After years have passed, this concept has undergone many further developments and has become one of the topics that are often discussed by sociologists. In the context of this paper, the values of social inclusion, which are predicted as a 'solution' to create a harmonious heterogeneous society, will be portrayed through the values that the Qur'an offers. Thus, the author hopes that this paper can be the basis for the value of social inclusion in society through the paradigmatic Qur'an as a solution. In addition, as a fundamental basis for looking at the social structure of pre-Islamic Arab society, this paper will also use social class theory which states that; According to him, the indicators of social stratification are social power, social privilege and social prestige.¹⁵

Therefore, theoretically it is hoped that this paper will be able to provide information related to the historical meaning *of the concept of qabā'il* in Q.S Al-Hujurat verse 13, considering that the kabilah was a very complex group of people at the time.¹⁶ Then practically, it is hoped that this paper can provide guidance for contemporary society in dealing with contemporary issues such as identity-based conflicts, racism and so on.

¹⁴ Diana Cedeño, "Social Exclusion and Inclusion: A Social Work Perspective," *Families in Society* 104, no. 3 (2023): 337, <https://doi.org/10.1177/10443894221147576>.

¹⁵ Weber divides the dimensions of social stratification of society based on class (economy), status (social), and party (political). Because this paper is limited to the aspect of social exclusion towards social inclusion only, the pattern of social stratification that is examined is dominant in the aspect of status (social). Given that the pre-Islamic Arab community group (*Qabā'he*) is a group that emphasizes pride in tribal blood. This argument is based on the following quote; '*As noted above, in addition to occupation, status is also likely to be based on ascribed characteristics, such as ethnicity*' in Tak Wing Chan and John H. Goldthorpe, "Class and Status: The Conceptual Distinction and Its Empirical Relevance," *American Sociological Review* 72 (2007): 515, <https://doi.org/10.1177/000312240707200402>. Further information on Weber's theory of social class, see, Gunawan Adnan, "Stratifikasi Sosial Dan Perjuangan Kelas Dalam Perspektif Max Weber," *Repository Universitas Islam Negeri Ar-Raniry Banda Aceh*, 2021, 1–20, <http://repository.ar-raniry.ac.id/id/eprint/19547>.

¹⁶ In this paper, the author uses three main terms to propose the tribal system that exists in Arab society, namely the terms *qabā'il*, kabilah, and tribe. The first term is used to refer to the context of the term which is explicitly mentioned in Q.S Al-Hujurat verse 13. Meanwhile, the term *kabilah* refers to the genealogical-based social stratification system of pre-Islamic Arab society which is very closely related to social exclusion. The last term, *tribe*, is used to describe the pattern of social interaction of Arab society in a community called kabilah. Actually, literally these three terms have the same meaning, even though the use of these three terms in the writing aims to facilitate the delivery of the message that the author wants to the reader.

However, this paper only photographs the social group system of Pre-Islamic Arab society in general at the scope of the tribe; so that if there is a system and group of Pre-Islamic Arab society that is 'eccentric', it will not be discussed in depth in the writing. This paper is also limited to literary sources, not field studies, and archaeological studies, but historical-dicronic studies.

This study uses a qualitative research method with a type of literature research. By using this type of research, the researcher/author occupies a key position to emphasize meaning rather than generalization.¹⁷ With the researcher as the subject, the form of presentation is descriptive-analytical/interpretive. The primary source of data from this paper is the Qur'an. This is because Q.S Al-Hujurat verse 13 will be examined, to see how the meaning of *qabā'il* in the Qur'an, as well as its obligation to know each other. As for the secondary source, the author refers to the book of tafsir with a socio-social and linguistic pattern. Then in addition, the author also uses Tafsir Ath-Thabari. Not only that, because this research uses a historical approach, the author also refers to a number of historical books related to the history of Pre-Islamic Arabia (both written by Muslim scholars and by orientalists) in order to strengthen the arguments in this paper. The integration of historical/historical approaches in this paper is expected to be able to bring an understanding of the *Qur'an* contextually, both from the micro and macro internalization that is the background of the descent of a verse¹⁸ and from a historical review related to the social conditions of Arab society.

Discussion

The Social Conditions of Pre-Islamic Arab Societies and the Tribal Kinship System

The Arab nation as a society cannot be separated from the social stratification that is formed and developed through the tribal lifestyle. The tribal lifestyle of the Arabs is a testament to their pride in independence,¹⁹ so the social structure of the Arab society is quite different from society in general, especially in the centuries before the arrival of

¹⁷ Sugiyono Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Penerbit Alfabeta Bandung, 2014).

¹⁸ Wely Dozan, "Integrasi Pendekatan Hermeneutika Dan Sejarah Sebagai Pengembangan Studi Penafsiran Al-Qur'an Di Era Kontemporer," *TAZKIR: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 6, no. 2 (2020): 199, <https://doi.org/10.24952/tazkir.v6i2.3032>.

¹⁹ Marshall G. S. Hodgson, *The Venture of Islam: Iman Dan Sejarah Dalam Peradaban Dunia (Masa Klasik Islam) Lahirnya Sebuah Tatanan Baru*, ed. Abu Maula, trans. Mulyadhi Kartanagara, Cetakan 1, vol. 1 (Jakarta: Penerbit Paramadina, 1999), 213.

Islam. This social structure is patterned into two main points. *First*, genealogical or nasab stratification is where a group is classified based on the quantity of group members. *Second*, stratification based on social class that groups individuals and groups based on their social qualities and strengths.

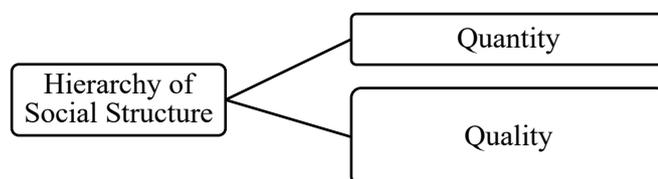


Chart 1. The Hierarchical Social Structure of Pre-Islamic Arab Societies

In the first pattern, experts divide the social structure of Arab society based on the size of the population of the group consisting of 6 categories; *Sha'ab*, *Qablah*, *Imarah*, *Bathn*, *Fakhdz*, *Fashilah*. However, this naming is still a matter of debate among academics, due to the lack of Pre-Islamic Arabic manuscripts that document the terminology in detail, except for a few. According to Ali, this term is more widely used by *Jahiliyyah* people who lived in the period before the arrival of Islam, while for a longer period of time no strong textual evidence has been found.²⁰

In the second pattern, social stratification is not only genealogical, but also formed based on power relations in society. This structure leads to a patron-client relationship, where the weaker group will seek refuge from the stronger group for the sake of social security and stability.²¹ In the context of Pre-Islamic Arab society. This form of patron-client has emerged as a survival strategy in the midst of conflicts between tribes that often occur. Thus, social stratification not only became a reflection of kinship identity but also played a role in shaping the social and political dynamics of society at that time.

The social stratification system of Pre-Islamic Arab societies, in addition to determine the position of individuals and groups in the social hierarchy that influenced social and political dynamics, also formed patterns of social interaction linked to tribal loyalty. In this structure, the tribe becomes a very fundamental social unit, so that a

²⁰ Ali, *Sejarah Arab Sebelum Islam; Geografi, Iklim, Karakteristik Dan Silsilah*, 1:483–85; Abu al-Qasim Mahmud ibn Umar Al-Zamakhsyari, *Tafsir Al-Kasysyaf 'an Haqâ'iq Ghawâmidh at-Tanzil Wa 'Uyûn Al-Aqâwîl Fî Wujûh Al-Ta'wîl*, Cetakan XI (Beirut; Libanon: Dar al-Ma'refah, 2009), 1041.

²¹ Edi Darmawijaya, "Stratifikasi Sosial, Sistem Kekerabatan Dan Relasi Gender Masyarakat Arab Pra Islam," *TAKAMMUL: Jurnal Studi Gender Dan Islam Serta Perlindungan Anak* 6, no. 2 (2017): 136, <https://doi.org/10.22373/t.v1i1.1366>.

person's identity is fully attached to his tribal affiliation. Loyalty to the tribe is the main principle that is upheld, even more so than the bonds of the nuclear family. This is what is then called *'aṣabiyyah*, which is a very strong tribal solidarity and plays an important role in maintaining internal stability in the event of external pressure that is usually caused by disputes with other tribes.

The robustness of the social stratification system based on this kinship system is also reflected in the leader of the tribe (*sheikh*) who acts as a mediator in internal disputes, as well as a representative of the tribe in relations with other tribes. In Weber's perspective on his theory of social class, the clan leader has three main points to top social stratification. This system of social stratification also tends to be closed²² but since each tribe is sovereign,²³ leadership in the tribe is not only based on hereditary factors, but also on a person's ability to lead, act wisely in conflicts, and provide protection for members of his tribe. In addition to tribal leaders, there are also individuals who act as protectors for those who do not have strong tribal support, such as *hilm* (alliances between individuals or between tribes) that provide legal and social protection for those outside the traditional tribal system.

Unfortunately, this tribal system also creates a social stratification that limits engagement for certain groups and individuals. Groups that are not strong will be eliminated on their own. Individuals who do not have tribal affiliations with powerful tribes, such as slaves (*'abid*) and *mawali* (non-Arab clients who join a particular tribe), often experience discrimination and limited rights. In addition, women in tribal societies have a limited role in social structures, although within certain tribes they can play a role in political and economic affairs.²⁴ The community's dependence on the tribal system also made the social relations of Pre-Islamic Arab societies tend to be exclusive and difficult to penetrate by individuals and groups who did not have a strong tribal network. Tribal loyalty, or *'aṣabiyyah*, also triggers conflicts with other tribes that lead to the phenomenon

²² A person who is already at the top or bottom of social stratification, has almost no chance of being itocratic at any other level. See more at, Siti Aminah, "Stratifikasi Sosial Dalam Perkawinan Masyarakat Islam Sasak (Studi Pada Perkawinan Masyarakat Desa Sengkerang, Lombok Tengah)," *Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial* 11, no. 2 (2018), <https://doi.org/10.14421/jsa.2017.%25x>.

²³ Hodgson, *The Venture of Islam: Iman Dan Sejarah Dalam Peradaban Dunia (Masa Klasik Islam) Lahirnya Sebuah Tatanan Baru*, 1:210.

²⁴ lihat lebih lanjut dalam Husain Mu'nis, *Quraisy; Dari Kabilah Makkah Ke Peradaban Dunia*, ed. Muhammad Yasir, Cetakan I (Jakarta Timur: Pustaka al-Kautsar, 2022), 195.

of social exclusion. The following is the social pattern of Pre-Islamic Arab society which is portrayed through the concept of exclusion in the clan system:

Retaliatory blood-feud system

The first concept of hierarchical social stratification in Pre-Islamic Arab societies was not only cultural, but also thick with political aspects. Nasab from the perspective of the Arab people is a symbol of socio-political life in the land of the Sahara.²⁵ In fact, the position of the clan leader among his people is assimilated to the position of the king.²⁶ Thus, each tribe can be referred to as a 'kingdom' with the leader of the tribe as a 'king' who has an autonomous authoritative right in regulating the course of people's lives. Each of these tribes is divided, because there is no system that unites all the leaders of the tribes. In addition, they also do not have security officers who can protect and crack down on rioters, nor do they have prisons as detention centers to crack down on violators of the social order. However, they have a system of bloody revenge—or what Hodgson calls *retaliatory blood-feud*—to crack down on violators of the social order, especially those from other tribes.²⁷ If the relationship within the tribe is a blood relationship, then the relationship that occurs between the tribe is hostile.²⁸

This system starts from the existence of a loss or dispute caused by one member of a clan to another member of the clan. The tribal pattern of Pre-Islamic Arab society which is closely related to *'asabiyyah* views that the deeds done by a member of a tribe are seen as the same as the deeds of all members of the tribe.²⁹ In this case, *'asabiyyah* requires the aggrieved tribe to claim revenge on the tribe that has caused the loss in order to preserve honor. The aggrieved tribe has the right to demand commensurate retribution—or even more—when the aggrieved tribe considers that it is of a higher social status than the tribe that has caused the loss. When retribution occurs and the family sees

²⁵ Jawwad Ali, *Sejarah Arab Sebelum Islam; Kondisi Sosial-Budaya*, ed. Fajar Kurnianto, trans. Fath Khalifurrahman, Cetakan I, vol. 4 (Ciputat, Tangerang Selatan: Pustaka Alvabet, 2019), 229.

²⁶ Danu Resfi Naldi et al., "Sejarah Bangsa Arab Pra Islam," *Historia Madania* 7, no. 2 (2023): 270, <https://doi.org/https://doi.org/10.15575/hm.v7i2.30915>.

²⁷ Hodgson, *The Venture of Islam: Iman Dan Sejarah Dalam Peradaban Dunia (Masa Klasik Islam) Lahirnya Sebuah Tatanan Baru*, 1:210.

²⁸ Cahya Buana, *Sastra Arab Klasik; Seri Jahiliyah*, ed. Ahmad Ariyanto, Cetakan I (Malang: Literasi Nusantara, 2021), 28.

²⁹ Hodgson, *The Venture of Islam: Iman Dan Sejarah Dalam Peradaban Dunia (Masa Klasik Islam) Lahirnya Sebuah Tatanan Baru*, 1:211.

it as appropriate, only then can they sleep well.³⁰ However, if the detrimental tribe views that the revenge is considered excessive, then the group also has an obligation to retaliate.

This principle of revenge then gave birth to a social phenomenon that occurred in Arabia before the birth of Islam known as *ayyam al-arab*, referring to hostilities and disputes between tribes due to livestock, pastures and water.³¹ Disputes and hostilities that began because of trivial things flared up into prolonged and prolonged conflicts. This causes war to become a part of their lives, making it difficult to form political unity.³² The war caused by this system also has a domino effect on the social sustainability of society in other aspects; it has caused a number of other forms of exclusion in the interaction of the community.

Gender discrimination

Due to the first pattern of social interaction between tribes in pre-Islamic Arab societies, gender discrimination was one of the domino effects. There is an inequality between men and women in the pattern of community interaction. Women are considered as a second-class society in the tribe, because they are generally helpless and 'burden' a tribe when a war that is usually triggered by a bloody revenge system occurs, this is because women generally have a weak physique and are not as strong as men. In addition, women are usually the target of 'hostage-taking' and are often used as captive objects that can be bartered for the benefit of rival tribes. This makes the internal society of each tribe often look down on women, to the point of embarrassment due to having girls instead of boys, and even being able to bury them alive to avoid this. Although there were a number of tribes that opposed this tradition, the custom had become a deep-rooted culture and was commonly practiced by the people of that time.³³

In addition to being considered a second-class society that burdens a tribe in the event of an inter-tribal war, women also do not get a number of other social rights; for example, inheritance rights. Women, often cannot get inheritance from either their

³⁰ Ali, *Sejarah Arab Sebelum Islam; Kondisi Sosial-Budaya*, 4:386.

³¹ Hitti, *History of The Arabs*, 110.

³² Zumrodi Zumrodi, "Respon Hadis Terhadap Budaya Masyarakat Arab," *Riwayah : Jurnal Studi Hadis* 3, no. 1 (2017): 127, <https://doi.org/10.21043/riwayah.v3i1.3441>.

³³ Hendri Hermawan Adinugraha, Asep Suraya Maulana, and Mila Sartika, "Kewenangan Dan Kedudukan Perempuan Dalam Perspektif Gender: Suatu Analisis Tinjauan Historis," *Marwah: Jurnal Perempuan, Agama Dan Jender* 17, no. 1 (2018): 54, <https://doi.org/10.24014/marwah.v17i1.4515>.

husbands or their parents.³⁴ In addition to not being able to inherit anything from either her husband or her parents, women can be inherited. This inheritance is made from the widow of someone who dies and has a son. The eldest son has the right to inherit his father's wife through the marriage of *al-dhaizan*, provided that the one he marries is a stepmother; the widow of his father.³⁵ The phenomenon that the author describes is one of the concrete proofs of how unequal the social rights possessed by women were in Pre-Islamic society. The tribal lifestyle makes women part of an excluded community group, have limited roles, and are not free to engage in existing social interactions.

Racial discrimination

The issue of racism in Pre-Islamic Arab societies is closely related to their tribal loyalties. In modern language, *'asabiyyah* is what is called racism (*'unshūriyyah*).³⁶ With excessive tribal loyalty leading to fanaticism, coupled with their love of nasab, the Pre-Islamic Arab society was highly discriminatory towards the *'ajam* society. For them, the purity of blood as an Arab was a matter of pride so that within the tribe, *the 'ajam* society was structurally subordinate to the original Arab society. Especially, because most slaves came from *the 'ajam* community and the notabene of *the 'ajam* community did not have a pure tribal affiliation with a tribe. They need affiliates connected by mere promise to get protection. However, of course, the protection they get from an agreement with a tribe will not be fully given as they treat members with the same fate.

Slavery

Slavery was common in pre-Islamic Arab societies. As quoted from Nasution, the slavery system arose due to eight things; descendants, prisoners of war due to inter-tribal wars, poverty, perpetrators of crimes, working on the land, kidnapping, revenge on a family and buying and selling.³⁷ Of the eight things mentioned, inter-tribal warfare as the cause of slavery is again based on the system of bloody revenge that the author has explained earlier. This further strengthens that the tribal lifestyle of the Pre-Islamic Arab

³⁴ Yuangga Kurnia Yahya, "Pengaruh Penyebaran Islam Di Timur Tengah Dan Afrika Utara: Studi Geobudaya Dan Geopolitik," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 16, no. 1 (2019): 46–47, <https://doi.org/10.15575/al-tsaqafa.v16i1.4272>.

³⁵ Jati Pamungkas, "Bentuk Pernikahan Arab Quraisy Pada Masa Jahiliyah Dan Perubahan Bentuk Pernikahan Di Masa Awal Islam," *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam* 31, no. 2 (2022): 214, <https://doi.org/10.30762/empirisma.v31i2.255>.

³⁶ Muji Mulia, "Teori 'Asabiyyah Ibn Khaldun Dalam Perspektif Hukum Islam," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 3, no. 2 (2019): 413, <https://doi.org/10.22373/sjhk.v3i2.5277>.

³⁷ Ahmad Sayuti Anshari Nasution, "Perbudakan Dalam Hukum Islam," *Ahkam: Jurnal Hukum Islam Dan Humaniora* XV, no. 1 (2015): 96–97, <https://doi.org/10.15408/ajis.v15i1.2852>.

society greatly influenced the interaction patterns of their people. Thus, wars between tribes add to the cause for a person/group to become a slave.

In the pattern of community interaction, slaves occupy the lowest caste at the level of society. He is treated far from being humane by his employer, even very far from freedom like an ordinary human being. The master who had possession of a slave did not hesitate to torture him, treat him like an animal and a commodity, and even kill him.³⁸ Based on this description, it can be assumed that the slave did not have a tribal affiliation that could protect him from discrimination. Unlike the *'ajams*, who still have the 'possibility' to be affiliated with a tribe—even though they are still one of the most often excluded groups of society—slaves do not have all of that. Even if they have relatives, their social status is usually just as low.

It is clear from the above explanation that the pattern of social exclusion that existed in Pre-Islamic Arab societies was greatly influenced by the existing hierarchical social stratification. The concept of the kabilah or *'circle'* of nasab that they have, is also indirectly related to the social stratification of Arab society from the quality and social power patterns of each group. As a result of this social stratification, a number of Pre-Islamic Arab societies were very vulnerable to exclusion and could not take part in the social interaction of the community. There are a lot of *'mustadh'afin'* who are marginalized and persecuted. This condition continued, even before the emergence of Islam in the Hijaz area. Next, we will turn to the explanation that discusses the social conditions of the Pre-Islamic Arab society before the emergence of Islam in the Hijaz region—especially in the city of Makkah.

The transformation of the social system of Arab society on the concept of *qabā'il* after the arrival of Islam; From Exclusion to Inclusion

The Pre-Islamic Arab community is viewed from the way and place of life, divided into 2 major communities; *the Bedouin* community and *the hadhari* community. The two communities certainly have different characteristics from each other. Previous exposures were not specific to one of the two communities, but tended to be the first; The Badawi people. Both internally and externally (between tribes). However, in this sub-chapter, before discussing the concept of kabilah in Q.S Al-Hujurat verse 13, the

³⁸ Mutathohirin, “Isu-Isu Rasial Dalam Perspektif Al-Qur’an (Pendekatan Double Movement Fazlur Rahman)” (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2017), 94, <https://digilib.uin-suka.ac.id/id/eprint/26974/>.

discussion will focus on the socio-historical conditions of Makkah before the arrival of Islam. The socio-historical nature of Makkah before the arrival of Islam was very thick with aspects of social exclusion. This is very important to discuss, because Makkah is a representation of the second community that the author mentions; The Hadhari Society. This argument will be supported by the following statements.

Although the people of Makkah itself are not the only community of *the hadhari community*, it is the most complex and heterogeneous community. In it there are a lot of people from different tribes. The region was initially controlled by nomadic tribes that differed from generation to generation; The Jurham tribe, Khuza'ah and finally the Quraysh—at the beginning of the sixth century.³⁹ In contrast to the *Bedouin* community which was closely associated with wars over livestock, pastures and water, *the hadhari community* in Makkah was heavily dependent on trade. Makkah was the capital of the Arabian peninsula because it was the trading headquarters of the people at that time.⁴⁰ However, this community is divided because the spirit of togetherness that was previously thick in the interaction between members of the tribe, is undermined by 'market competition'. Some members of the Quraysh tribe began to abandon the tribal ethos that was the *value* of the tribe community, and only maintained the worst ethos—haphazardness.⁴¹ The rise of market power has torn apart the traditional values of society.⁴²

Although the *'aṣabiyyah* characteristics of the people of Mecca began to be eroded, their selfishness was still revealed—like the Bedouin people—when other tribes caused losses. However, the exclusion of the community that the author previously explained in points 2, 3 and 4 in the previous sub-chapter, is actually increasing in this community. They even exploit orphans and widows to continue to accumulate wealth. Not only did they look down on it because it was considered a burden on the tribe, but they also ignored the suffering of the poor in the tribe,⁴³ so that some merchants became

³⁹ Karen Armstrong, *Muhammad; Prophet for Our Time*, ed. Ahmad Baiquni, trans. Yulianti Liputo, Cetakan I, vol. Edisi II (Bandung: Mizan, 2013), 49.

⁴⁰ Muhammad Husain Haekal, *Sejarah Hidup Muhammad*, trans. Ali Audah, Cetakan 36 (Jakarta: Litera Antarnusa, 2008), 20.

⁴¹ Karen Armstrong, *The Lost Art of Scripture*, ed. Yuliani Liputo and Ahmad Baiquni, trans. Andityas Prabantoro, Cetakan I (Bandung: Mizan, 2021), 329.

⁴² Justin Marozzi, *Islamic Empires (Kota-Kota Yang Membentuk Peradaban: Dari Mekkah Hingga Dubai)*, ed. Indriani Grantika, trans. Priska Ghania, Cetakan I (Jakarta Selatan: Republika, 2024), 17.

⁴³ Armstrong, *The Lost Art of Scripture*, 329.

very wealthy, while the rest of the inhabitants of Makkah were left behind in the poverty line.⁴⁴ People with disadvantaged socio-economic conditions are vulnerable to exclusion and exclusion.⁴⁵ Inequality after inequality continues to occur in society, while the hierarchical social stratification of society in the second pattern is increasingly clear and increasingly discriminatory.

This situation continued even until the Prophet Muhammad (peace be upon him) came to bring the teachings of Islam to Makkah. Precisely because it was considered too provocative, the Prophet himself experienced social deprivation and became part of the excluded society. In the expulsion of the Banu Hashim and Banu al-Muthallib, the people of Makkah who were contrary to the teachings brought by the Prophet Muhammad (peace be upon him) boycotted. The Quraysh tribe, which at that time was the controller of Makkah since the beginning of the sixth century, blocked the involvement of all the Banu Hashim and Banu al-Muthallib in Shi'ib. This exclusion was carried out due to the provocation of the Quraysh officials who felt that their power was threatened. Especially, the rejection of the teachings of Muhammad who wanted to overhaul the Quraish mentality and replace it with a new system and mentality. Finally, they boycotted both economically and socially. The implementation of the resolution is a more effective and more devastating way to do so, compared to trials, imprisonment, and intimidation alone.⁴⁶

Until finally, the Prophet Muhammad (peace be upon him) migrated to Medina and he began to be accepted by the people there. It was at that moment that the verses of the Qur'an that came down began to lead in a more specific direction; One of them is the problem of *muamalah*. During this period, the Prophet Muhammad (saw) began to intensively carry out all kinds of Inclusivism—through the concept of exclusions—which began in the people of Medina. Moving from the unification of the tribes that had been at odds for a long time (Aus and Khazraj) to then making an agreement with the Jews of Medina and not forcing them to convert to Islam. As time passed, Islam finally paid more and more attention to the social interaction of its adherents; both externally and internally.

⁴⁴ Marozzi, *Islamic Empires (Kota-Kota Yang Membentuk Peradaban: Dari Makkah Hingga Dubai)*, 17.

⁴⁵ Jose Cuesta, Borja López-Noval, and Miguel Niño-Zarazúa, "Social Exclusion: Concepts, Measurement, and a Global Estimate," *Policy Research Working Paper Series* 19, no. 2 (2022): 4, <http://documents.worldbank.org/curated/en/099935306222234310>.

⁴⁶ Mu'nis, *Quraisy; Dari Kabilah Makkah Ke Peradaban Dunia*, 269–70.

This is different from the revelations of the Makkah period which were dominant in the call of monotheism and the like. In the concept of kabilah, the verse that comes down and explicitly mentions the term is Q.S Al-Hujurat verse 13 as follows:

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

"O Man! Indeed, We have created you from a male and a female, and We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Verily, Allah is All-Knowing, All-Knowing."⁴⁷

In Q.S Al-Hujurat verse 13, Allah SWT mentions two terms of social groups that exist in the social pattern of Pre-Islamic Arab society. These two terms are included in the hierarchical social stratification of the first group of Pre-Islamic Arab societies that the author has explained in the first subheading. The first term—شعوب—is the plural form of the word with *shab* harakat fathah in the letter *shin*. They are so named because they are branched out like the branches of a tree.⁴⁸ Zamakhsyari also explains the same thing, that it is called *syu'bu*, because *qabā'il* is branched off from *syu'bu*; therefore the collection of the tribes is said to be *syu'bu*.⁴⁹ While the term *qibā'il* is the plural form of the word *qabila*. Quraish Shihab said that this word is usually translated as *tribe* which then refers to one grandfather—given that this group system is based on *nasab*.⁵⁰ In terms of its formation, *qablah* is similar to *syu'bu* which is a collection of several groups of people under it, *qablah* is a collection of *'amair*. Ath-Thabari stated that these two terms refer to the concept of *nasab*. According to him, some people have a distant destiny—which is then represented by the term *syu'bu*; *ū* (citizens of nations/one nation). While the term *qabā'il* represents a form of *nasab* between close people; that is, the citizens of a tribe or tribe (one tribe or tribe).⁵¹

⁴⁷ *Al-Quddus; Al-Qur'an Dan Terjemah*, Cetakan X (Kudus: CV. Mubarakatan Thoyyibah, 2022), 49:13.

⁴⁸ Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi; Al-Jami' Li Ahkam Al-Qur'an*, ed. Mahmud Hamid Utsman, vol. 17 (Jakarta Selatan: Pustaka Azzam, 2007), 109.

⁴⁹ Al-Zamakhsyari, *Tafsir Al-Kasasyâf 'an Haqâ'iq Ghawâmidh at-Tanzîl Wa 'Uyûn Al-Aqâwîl Fi Wujûh Al-Ta'wil*, 1041.

⁵⁰ Muhammad Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 12 (Tangerang Selatan: Lentera Hati, 2002), 261.

⁵¹ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari*, ed. Ahmad Abdurraziq Al-Bakri et al., Cetakan I, vol. 23 (Jakarta Selatan: Pustaka Azzam, 2009), 768.

The word *qablahī*, in addition to being mentioned in Q.S Al-Hujurat verse 13, is also mentioned in Q.S Al-A'raf verse 27.⁵² However, the word *kabilah* that is appropriate to the context of society is in Q.S Al-Hujurat verse 13 because it is coupled with the word *syu'ub*, which both refer to hierarchical-genealogical social stratification in Pre-Islamic Arab society. Both have the meaning of a group consisting of three persons and above when viewed in terms of language, but in the context of Q.S Al-A'raf verse 27, the term *qabiluhu*, whose notabene is understood as explained by the author just now, is blocked by the continuation of the verse that states that "you cannot see them". If what is meant by *qabiluhu* is humans, of course they can be seen. On that basis, it is quite reasonable that scholars understand the word in the sense of 'children of the devil' and not as a social group in society.⁵³

In addition to these two terms, there are 2 other special terms that accompany both; namely the term (تعارفوا) and the word (اكرمكم). The term *ta'rafuā* according to the language comes from the origin of the word (عرف) '*arafa* which means to know. The patron of the word used in the verse contains a reciprocal meaning, thus it can be understood as knowing *each other*. Meanwhile, in the term *akramakum*, it comes from the word (كرم) *karuma* which in essence has a *good and special meaning according to its object*. The word *akrama* is an *isim tafdil* that shows a more nature than others. Showing that human beings are *the most kind and special*. The benchmark of the term *akramakum* (honorable among you) is explained by the next verse; that the best and most special human being (اكرم) *among all of you* is the one who has good morals towards Allah and his fellow *creatures*.⁵⁴

According to Imam As-Suyuthi Q.S Al-Hujurat Verse 13 comes down in relation to the events of Fathu Makkah (the day of the liberation of Makkah). Ibn Hatim narrated from Ibn Abi Malikah, he said that at that time Bilal went up to the Kaaba and sounded the azan. Then, some people say; "Isn't that a black slave who prays on the Kaaba? Others say, "If Allah is angry, then Allah will replace it with another." So Allah then sent down

⁵² Mutathohirin, "Isu-Isu Rasial Dalam Perspektif Al-Qur'an (Pendekatan Double Movement Fazlur Rahman)," 74.

⁵³ Muhammad Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 9 (Tangerang Selatan: Lentera Hati, 2012), 66.

⁵⁴ Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 2002, 12:262.

the verse.⁵⁵ Furthermore, according to another narration made by Muqatil, Bilal went up to the Kaaba on the order of the Prophet (peace be upon him). Attab bin Usail bin Abil'isy said; "Alhamdulillah, who took my father so that he did not see what happened today." Then Harits bin Hisham said; "Did Muhammad not get anything other than the black stranger as a mujahideen?" Suhail bin Amr said; "if God wills something, He will change it." And Abu Sufyan said; "I didn't comment anything, I'm afraid I'll be told by the Lord of the Heavens." After that, Jibril came down and told the Prophet Muhammad (peace be upon him), he immediately called them and asked them what they had said. They acknowledged this and Allah sent down this verse.⁵⁶

Referring to the theory of *mulhazt zamn an-nuzl, āāāū* Q.S Al-Hujurat verse 13 is included in the *madaniyah verse* because it descended 8 years after the Prophet Muhammad (saw) migrated to Medina.⁵⁷ If you look at the general characteristics of the Madaniyah verses, the verse should be opened with; "*ya ayyuhal-ladzina Amanu*" (O believers).⁵⁸ However, at the opening of this verse, we are presented with an exclamation; "*Yes, ayyuhan-nas*". If you look at the previous verse, Q.S Al-Hujurat verse 13 is a continuation of verse 12 which contains instructions on the manners of association with fellow Muslims.⁵⁹ Based on the reasonableness that the author has just explained, this verse uses *uslub nida'* which uses the phrase "*ya ayyuhan-nas*" because this verse contains a description of the basic principle of relations between people in general—after the previous verse discusses relations between Muslims—which is not only limited to 'believers' but to all humans.

Thus, this verse explains the purpose of the creation of man from a man and a woman (Adam and Eve); not to hinder and antagonize each other, but to be harmonious and to know each other. The differences that have existed in society are diversity that

⁵⁵ Abdurrahman bin Kamaluddin Abu Bakr bin Muhammad bin Sabiquddin bin Al-Fakhr Utsman As-Suyuthi, *Asbabun Nuzul; Sebab-Sebab Turunnya Ayat Al-Qur'an*, ed. Aba Fira, trans. Andi Muhammad Syahril and Yasir Maqasid, Cetakan II (Jakarta Timur: Pustaka al-Kautsar, 2015), 499.

⁵⁶ Abu al-Hasan 'Ali bin Ahmad bin Muhammad bin 'Ali al-Wahidi Al-Naisaburi, *Asbabun Nuzul; Sebab-Sebab Turunnya Ayat Al-Qur'an*, ed. A. Syifa'ul Qulub, trans. Moh. Syamsi, Cetakan I (Surabaya: Amelia Surabaya, 2014), 621.

⁵⁷ Jonni Syatri et al., *Makkiy & Madaniy; Periodesasi Pewahyuan Al-Qur'an*, ed. Muchlis Muhammad Hanaf, Cetakan I (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2017), 13.

⁵⁸ Hasna Afifah and Halimatul Sakdiah, "Makna Dan Karakteristik Ayat Al-Makky Dan Almadany Serta Urgensi Mempelajarinya," *MUSHAF JOURNAL : Jurnal Ilmu Al Quran Dan Hadis* 2, no. 2 (2022): 139, <https://mushafjournal.com/index.php/mj/article/view/27>.

⁵⁹ Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 2002, 12:260.

does not need to cause conflict and dispute.⁶⁰ It is human nature that when he interacts with others, he likes to seek relationships with others (socialize) so that those who are far away become closer, and those who are close become closer.⁶¹ The cause of the descent of the verse and the substance of the verse are both continuous. Islam brought by the Prophet Muhammad (peace be upon him) brought the values of inclusion in society, regardless of the origin and identity of the tribe, nor did he look at the color of the skin (as happened in the cause of the descent of the verse), nor even looked at one's property or position in the hierarchical social stratification that was attached to the life of the Pre-Islamic Arab society. These values are summarized in the verses of the Qur'an that have been revealed, one of which is Q.S Al-Hujurat verse 13 which explicitly alludes to the concept of tribalism which was initially based on exclusion—because it is attached to group fanaticism and the marginalization of certain individuals/groups because of a character that exists in both. For a further discussion of the values of social inclusion in this paragraph, let's continue to the last sub-discussion.

Implementation of Islamic Social Inclusion Values in Q.S Al-Hujurat Verse 13

Based on the analysis of the socio-historical conditions of Arab society above, it can be said that the social exclusion that occurs starts from two main things. *First*, due to habits, stereotypes, and social interactions that have been in place for generations from generation to generation. Patterns of interaction and social systems that are attached to exclusion such as bloody revenge systems, slavery, gender discrimination and racial discrimination have existed for centuries among pre-Islamic Arab societies. The basis of tribal interactions—both externally and internally—is full of exclusivism, causing social inequality in society. *Second*, social exclusion can occur as a result of changes in the existing social structure. In the case of the expulsion of the Banu Hashim, the Prophet Muhammad (saw) who wanted to overhaul the social system made the Makkah officials at that time anxious and afraid, that the power they held would be shaken due to his da'wah. Especially when looking at the teachings of the Prophet Muhammad who paid great attention to the marginalized and oppressed. Thus, the Prophet Muhammad and his

⁶⁰ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an; Di Bawah Naungan Al-Qur'an*, ed. Abdul Aziz Salim Basyarahil and Hidayat Nur Wahid, trans. As'ad Yasin et al., vol. 10 (Jakarta: Gema Insani Press, 2004), 421.

⁶¹ Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*, Cetakan IV, vol. 08 (Singapore: Kerjaya Printing Industries, 2001), 6835.

group who were considered to be 'violating' the existing system became one of the 'victims of social exclusion' by the people of Makkah.

However, the significance of the traditional social-system owned by the pre-Islamic Arab society has decreased with the entry of Islam through sharia and its ethical values that replaced the previous social system.⁶² Islam does not drastically change the significance of the traditional social-system they have, but rather changes it gradually. As an example, Islam does not immediately abolish slavery completely, but provides an alternative by reducing and phasing out the practice of slavery. Embracing Islam is a prerequisite for emancipation, although it does not automatically result in independence. However, after becoming a Muslim, slaves could use the path of independence determined by Islam.⁶³ Through the example above, it is clear that Islam exists not to destroy the existing social system, but to improve it.⁶⁴

The following are the values of Islamic social inclusion contained in Q.S Al-Hujurat verse 13 in the concept of *qabā'il*.

Inclusivism between tribes through mutual knowledge (تعارف)

Social inclusion brought in the teachings of Islam by the Prophet Muhammad (saw), supports the involvement of all levels of society regardless of the gender of an individual, looking at nasab, looking at wealth and so on. The basis of social interaction of the tribes—both externally and internally, was changed in essence by Islam without denying the form of society that has been rooted since ancient times (one of which is the concept of the tribe). This argument is based on Q.S Al-Hujurat verse 13 which specifically mentions the term قَبَائِلٍ. However, the term is later accompanied by the word لِّلتَّعَارَفِ فُؤَادٍ indicating that the purpose of the creation of human beings in seemingly partial groups due to each other's distinct tribal identities; in fact it is to know each other. Not to fight each other and get rid of each other.

⁶² Mu'nis, *Quraisy; Dari Kabilah Makkah Ke Peradaban Dunia*, 189.

⁶³ Sylviane A. Diouf, *Servants of Allah; Jejak Perjuangan Budak Muslim Afrika Di Amerika*, ed. Indriani Grantika, trans. Juslich Hanafi, Cetakan I (Jakarta Selatan: Republika, 2023), 17.

⁶⁴ As a representation of this statement, we can look at the achievements of the Prophet Muhammad (peace be upon him), who carried out a revolutionary overhaul of the social interaction of post-Islamic Arab society, especially after he migrated to Medina. Starting from the brotherhood between the Muhajirin and the Anshar, to the union between Aus and Khazraj. Both of these things dealt a devastating blow to the social system of pre-Islamic Arab society which was rooted in an exclusive and discriminatory social-hierarchical stratification. Such historical traces can be said to be evidence that the Islam brought by Muhammad were revolutionary values that improved the order of life of the Society, not the other way around.

In addition to acknowledging the concept of the tribe itself, the Qur'an also recognizes the characteristic of social interaction between tribes—namely the tendency of fanaticism/ *'aşabiyyah*. Nevertheless, Islam condemns and forbids Muslims to follow *the attitude of 'aşabiyyah* which is tended to the concept of tribe.⁶⁵ Because, this kind of attitude will give rise to primordialism that results in the emergence of conflict, discrimination, and marginalization—as the author has explained in the first sub-discussion. Islam offers a solution to overcome this through the concept of *ta'aruf* (knowing each other). Without this concept, other Islamic social inclusion values will not be able to be realized perfectly.

Classless society: Denial of a hierarchical-exclusive form of social stratification

The concept of Islamic social interaction brought by the Prophet Muhammad (peace be upon him) refers to a concept in which there are no inherent or hierarchical social class differences in society. This concept also rejects the concept of hierarchical and exclusive social stratification. Social stratification usually divides society into layers based on status, wealth, or education, which are often rigid and difficult to penetrate. In Islam, this is not justified because it will cause inequality in the pattern of social interaction of the community. This argument is supported by the sentence *إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ* which shows that the best and most special human criteria (among all of you) are those who have good morals towards Allah and fellow creatures, not based on an exclusive hierarchical social stratification system that removes the 'opportunity' for a number of groups to join.

It should be further noted that as a consequence of the reconstruction of the concept of qabā'il—which was initially based exclusively towards inclusive—based on the above explanation, it opens up space for the emergence of the concept *Ummah* which is more inclusive and accommodates all groups and circles in society. This concept is no longer limited to certain groups, but accommodates all groups and circles as a unit of society that is expected to interact with each other inclusively. Thus, the concept *Ummah* can be a representation of a social community that is able to prioritize unity, solidarity and even respect for diversity regardless of one's background. This inclusive approach

⁶⁵ Aksin Wijaya, *Sejarah Kenabian; Dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah*, ed. Ahmad Baiquni, Cetakan I (Bandung: Mizan, 2016), 178–79.

can enable the formation of harmonious and solid social relationships in a pluralistic society—no longer prioritizing primordialism in interaction.

The values of social inclusion contained in Q.S Al-Hujurat verse 13 which are obtained through the contextual and textual understanding above are an applicative discourse that can be applied to other communities with similar conditions. Indonesia is one of them, as one of the countries that has a heterogeneous society with thousands of tribes and various traditions, this principle encourages dialogue between groups to build a sense of mutual respect and erode prejudice and discrimination. Respect for diversity as God's creation as well as the nation's cultural richness helps strengthen social cohesion and build bridges of cooperation between different groups. By applying these values in multicultural education, social policies, and daily community life, Indonesia can reduce conflicts and various forms of social exclusion, while strengthening unity and harmony in the diversity that characterizes this nation.

As a suggestion for further research, it can be further explored that this transformation not only shifts the socio-religious paradigm, but also has implications for strengthening social cohesion and political relations in a pluralistic society. The focus of the study can be directed to; How can the initial foundation of the *concept of the ummah* built on the values of social inclusion based on the above description be the basis for building egalitarian social relations, overcoming discrimination and strengthening solidarity between groups in the context of the nation-state in modern times? Thus, further research is expected to make a significant contribution to building open, inclusive and non-discriminatory religious understanding and strengthening social resilience in a pluralistic society. This kind of approach is expected to be the antithesis of social phenomena that show symptoms of intolerance and sectarianism that can threaten social harmony.

Conclusion

Social exclusion is part of the many social phenomena that occur in society, including in pre-Islamic Arab societies. In the context of this society, social exclusion starts from 2 main things, namely; as a result of habits, stereotypes, and social interactions that have been in place from generation to generation and as a result of changes in the existing social structure. This social exclusion is very thick in the pattern of community interaction in the tribe group, both internally and externally, especially with the attitude

of acute primordialism called *'aṣabiyyah*. However, all of these things were destroyed when Islam was brought by the Prophet Muhammad (saw). Islam does not deny the form of tribal social groups, but changes its base to be more inclusive. Based on Q.S Al-Hujurat verse 13 which explicitly mentions the concept of kabilah as a social group of existing society, the verse contains 2 ideal solutions to create social inclusion in society, namely, inclusivity between tribes through the attitude of knowing each other (تعارف) and inspiration to realize a society without class through the denial of a hierarchical-exclusive form of social stratification.

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