

Study Multiculturalism Based on The Koran

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Abstract. The importance of multicultural education is expected to be a solution to society who have various religion and culture as a potential development process that can appreciate the plurality and heterogeneity of religions, languages and cultures. Indonesia is an Islamic majority with a variety of cultures that demand multicultural understanding. This paper aims to reveal the Koran's solutive efforts to create harmony in the midst of a multicultural society, so that prolonged social friction does not arise. This research is a literature review which focuses on studying the meaning of the Koran which aims to explain the Islamic view of multiculturalism. The results of this article is to know solutions of problems regarding multiculturalism based on the Koran. This article discusses the terminology of multiculturalism, multiculturalism as a hypothesis, the term multiculturalism from the perspective of the Koran, the harmony of society, multiculturalism from the perspective of the Koran which provides solutions to multiculturalism based on the Koran which is the way of life for people, especially those who are Muslim.

Keywords: Multiculturalism; Alquran

Introduction

It is a fact that humans have various ethnicities, skin colors, religions, or nations. One nation that has such diversity is the Indonesian, Indonesian society is a society that can be seen at a very complex level of diversity, with a majority Muslim community. Societies with various diversity are known as multicultural societies. As

previously stated, multiculturalism is defined as diversity or difference between a culture and another culture, so that a multicultural society can be interpreted as a group of people who live and live permanently in a place that has its own culture and characteristics that are able to distinguish between one society and another. Each society will produce its own culture which will become the hallmark of that society. This is where the term multiculturalism comes from, multiculturalism can be understood as a world view which is then embodied in the "politics of recognition". Everyone is emphasized to respect each other and respect every culture that exists in society, whatever form a culture has or it must be accepted by everyone without discriminating between one culture and another, which is then framed within the framework of unity and difference as well as distinctiveness within a general framework of humanity.¹ Based on the multicultural concept stated above, it is understood that the core of multiculturalism is the willingness to accept other groups as a unit equally, regardless of differences in culture, ethnicity, gender, language, or religion. Thus, multiculturalism emphasizes that with all their differences they are the same in the public sphere.

This multiculturalism is a postulate that has a positive value in the eyes of the world, but on the other hand, in diversity and multi-ethnicity, language, customs and religion, it also contains vulnerabilities that can lead to conflicts of interest between groups, between ethnicities, between religions and between regions. When a person is unable to adapt, because of his cultural constraints, friction, sentiments, and fights will immediately surface which of course give rise to ethnic sentiments and other identities.² According to Robert W. Hefner in today's modern-democratic life, there is no more worrisome threat to the modern dream of democratic citizenship than the occurrence of sharp ethnic, religious and linguistic divisions in society.³ Based on the understanding and problems that occur due to the application of multiculturalism, it is important to know how the Islamic view regarding

¹ Muhammad Imarah, *Islam dan Pluralisme*, (Jakarta: Gema Insani, 1999), p. 43

² Hamka Haq, *Islam Rahmah Untuk Bangsa* (Jakarta; PT. Wahana Semesta Intermedia, 2009), h. 25.

³ Mega Hidayati, *Jurang di Antara Kita*, (Yogyakarta: Kanisius, 2008), hal.24-26.

multiculturalism which has been explained in the Qur'an and its interpretation in providing the best solution. This paper aims to answer the following research questions: How is multicultural based on the koran?. This article is a study of the Koran by looking at studies originating from previous studies, which are able to provide an overview of multiculturalism. The literature used in this article comes from trusted books and other references. These books discuss the content of the Koran which has been studied as a solution to problems that will arise in the application of multiculturalism.

Results and Discussion

Multiculturalism Terminology

In simple terms, multiculturalism means "cultural diversity". The term multicultural is often used to describe the condition of society which consists of different religions, races, languages, and cultures.⁴ Furthermore, in the scientific repertoire, the term multicultural is distinguished into several simpler expressions, such as plurality presupposing the existence of "more than one (many) things", diversity indicates that the existence of "more than one" is different, heterogeneous, and even cannot be equated, and multicultural itself.⁵

Furthermore, it is said that multiculturalism comes from the phrase multi (many), culture (culture), then gets an accent of ism (school, ideology) which means a view that emphasizes the division of interactive cultures and one culture, but internally it is manifested from elements of culture. different. Multiculturalism then becomes a cultural strategy that develops in countries that face ethnic and cultural plurality with a background of racial and gender discrimination, as well as the problem of multi-ethnic migrants and migrants of color. Multiculturalism is a philosophy that is sometimes interpreted as an ideology that requires the unity of various groups with equal rights and political status in modern society. The term multiculturalism is also often used to describe the unity of different ethnic groups within a

⁴ Tim Penyusun, *Kamus Besar Bahasa Indonesia* (Jakarta; Pusat Bahasa Pendidikan Nasional, 2008), h. 975

⁵ <http://nurainiajeeng.wordpress.com/2013/01/06/multikulturalisme/> diakses 04 Juli 2015.

country. In the Indonesian context, religious differences are usually added, which are social and cultural entities that often transcend the boundaries of class, gender, and political ideology. Lawrence A. Blum, a professor at the University of Massachusetts, explains that multiculturalism includes an understanding, appreciation, and assessment of one's culture, as well as respect for and curiosity about the ethnic cultures of others. Various understandings of multiculturalism can be concluded that the essence of multiculturalism is about acceptance and appreciation of a culture, both one's own culture and the culture of others. Lawrence further states that multiculturalism includes an understanding, appreciation, and assessment of one's culture, as well as respect and curiosity about other people's ethnic cultures. It involves an assessment of other people's cultures not in the sense of agreeing with all aspects of those cultures, but that the original can express value for its members. ⁶

The purpose of multiculturalism is for cooperation, equality, and appreciation in an increasingly complex world, and is no longer monoculture. This understanding invites us to be wiser in seeing differences and efforts to cooperate positively with those who are different. Besides being aware of all forms of attitudes that can reduce multiculturalism itself. Furthermore, multiculturalism is an ideology that recognizes and glorifies differences in equality, both individually and culturally. What is interesting here is the use of the word ideology as a description of the urgency of a life that respects differences, and views every diversity as natural and equal in human life. Based on the multicultural concept stated above, it is understood that the core of multiculturalism is the willingness to accept other groups equally as a unit, regardless of differences in culture, ethnicity, gender, language, or religion. Thus, multiculturalism emphasizes that despite all their differences they are the same in the public sphere. Multiculturalism becomes a kind of new policy response to diversity. In other words, the existence of different communities is not enough; the most important

⁶ M. Basman, *"Pengembangan Pendidikan Multikultural di Perguruan Tinggi"* (Makalah yang disajikan pada Seminar Nasional Pendidikan M. Basman, *"Pengembangan Pendidikan Multikultural di Perguruan Tinggi"* (Makalah yang disajikan pada Seminar Nasional Pendidikan

your Lord has mercy. And that's why Allah created them. The sentence (decision) of your Lord has been fixed, "I will surely fill the Hell with jinn and humans (the disobedient) all."

If humans and their history began with Adam and Eve as one people in religion and the *Shari'a*, the transformation of this one ummah into many ummahs has implications for the multicultural and the plurality of the *Shari'a* of the apostles with various religious treatises. And, the plural or multi sunnah has existed since the beginning of human history, as the word of God in Surah al Baqarah verse 213:

كَانَ النَّاسُ أُمَّةً ۖ وَجَدَهُ ۖ فَبَعَثَ اللَّهُ النَّبِيِّنَّ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ ۖ وَمَا اختلفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اختلفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۚ ٢١٣

Humans are one people (after disputes arise), then Allah sent prophets, as warners, and Allah sent down with them the true Book, to judge between people about the matters they were in dispute. There is no difference about the Book except that the Book was brought to them, that is, after clear statements came to them, out of envy among themselves. So, Allah guides those who believe in the truth about what they dispute by His will. And Allah always guides whom He wills to the straight path.

Humans have the same character in the form of readiness to get lost. Some of them are given more reasons to do good while others are prepared to go astray. That's why humans are then different from each other. It was here that Allah sent prophets to them to instruct, to give glad tidings and warnings. However, those who benefit from these instructions are only believers who have been given guidance to decide what is disputed. Allah will guide those who seek the truth, if they sincerely seek it.

Al-Ashfahāni in his book *Mufradāt fi Gharīb al-Qurān* defines the term "ummah" as a whole group of people united by something, be it one religion, one time, or one place. The factor that unites them is

destiny or human choice.⁸ The plural form of the phrase *ummah* is *umam*, and thus the *ummah* is a group of people united by one thing, which distinguishes them from other groups. The unifying factor is a character, nature, and innate-like divine creations for groups of animals that do not have a choice, and in natural units that unite human groups or the results of man's own synthetic choices, such as language, ethnicity, religion, or culture.⁹ Thus it can be understood that in the past humans were one people. After this one period, it is followed by a period of plurality or diversity, whether it is treatises, apostles, or books. The Ummah then began to multiply into generations, but their religion remained one, even though their *Shari'a* became plural, as well as their holy book. Allah SWT. then provides legal provisions, through various holy books and with various *shari'a*, for various people on issues that become disputes between people, and the differences here are natural, not reprehensible.

The essence of the attitude of the Qur'an when plurality becomes plurality within the framework of unity is an attitude that sees it as the sunnah of Allah SWT. fit for all mankind. Allah SWT. Creating diversity both in their physical, thought, and charity forms, so that every human being is like a different fingerprint within the framework of the unity of the human type. This understanding of the nature of plurality in the Qur'an has been agreed upon by commentators from all backgrounds of their schools of thought throughout the ages. And previous scholars have made this multi-school, multi-ethnic, multi-cultural illat the creation of humans as stated by al-Qurthubī, "because they are different from Allah SWT".¹⁰

According to Rasyid Rida stated, as quoted by Muhammad Imarah, the indications show that Allah SWT. wanting diversity among human beings is to create them in a condition that is ready to differ both in knowledge, attitudes, opinions, feelings, and the consequences of it all, such as their desires and their choice of the work to be undertaken. This

⁸ Abū al-Qāsim Abū al-Husain ibn Muhammad *al-Ragib al-Ashfahānī, al-Mufradāt fī Gharīb al-Qur'ān* (Mesir, Mushtafa al-Bāb al-Halābi, 1961), h. 23.

⁹ Al-Tahānawi, *Kasysyaf Ishthilāhāt al-Funūn* (India; tp. p, 1892), h. 234.

¹⁰ Abu 'Abdillah Muhammad ibn Ahmad, *al-Jāmi li Ahkām al-Qur'ān*, Jilid IX (Mesir: Dār al-Kātib al-'Arabī, 1967), 114-115.

includes religion, faith, obedience, or immorality. The difference is normal and natural in humans, and it contains scientific and practical benefits and benefits that do not appear to be superior without their existence. Allah SWT. has sent down religion for them to perfect their fitrah and to determine the law for them regarding the things they dispute with the Book of Allah which does not contain that debate.¹¹

The same interpretation was put forward by Thaba'thabai by saying that differences in characters that lead to physical differences are something that cannot be avoided in the human world because indeed their body composition varies from one individual to another, so it has implications for differences in physical readiness. and psychic. Coupled with the differences in potential situations and conditions, differences in tastes, habits, ethics, goals, and types of work are occupied as well as personal temperaments in each community group. If it did not exist, human society would not be able to live.¹²

Multiculturalism or multiethnicity on a small scale or plurality and diversity on a large scale is a natural trait in human beings and they are created with readiness for it and destined. Plurality and plurality are divine creations, not just something that is allowed or a kind of human right. Differences and pluralism that have been naturalized by Allah SWT. for humans are for great divine wisdom. Multiculturalism and pluralism are motivators for different parties to compete, push each other and compete, and each party struggles to win what is their specialty, and what makes them different from the others.¹³ In social reality, human character as a social creature requires cooperation between one another and living in groups. Each group can be distinguished in terms of the beliefs and religions they profess, in terms of their ethnicity and geography, in terms of their political principles, in terms of their economic interests, in terms of their way of thinking and way of life (ideology), their customs and traditions. etc. In this regard,

¹¹ Muhammad Rasyid Ridha, *Tafsīr al-Manār*, Jilid XII (Beirut; Dār al-Fikr, t.th), h. 19 dan 22.

¹² Sayyid Muhammad Husain Thabathabai, *al-Mizān fī Tafsīr al-Qur'an*, Jilid II (Beirut; t.p, 1972), h. 60

¹³ Abu Hayyan *al-Tauhidi, al-Imtinā' wa al-Mu'annasah* Jilid III (Kairo; t.p, 1944), h. 99.

the Qur'an confirms that humans were created to live in groups and that it has wisdom, namely that they get to know each other (Q.S. al-Hujurāt/49:13).

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

O mankind, indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is All-Knowing, All-Knowing.

O, people! Indeed, We have created you from a male and a female, that is, from the same offspring, namely Adam and Eve. All humans have the same degree of humanity, there is no difference between one tribe and another. Then We made you into nations and tribes so that you might know one another and thus help one another, instead of making fun of one another and being hostile to one another. Allah does not like people who show arrogance with descent, wealth, or rank because indeed the most honorable among you in the sight of Allah is the one who is the most pious. Therefore, try to increase piety to become a noble person in the sight of Allah. Indeed, Allah is All-Knowing of all things, both external and hidden, All-Aware that not a single human movement or deed escapes His knowledge.

But it is also emphasized that humans were created in a weak state (Q.S. al-Nisa/4:28).

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ٢٨

Allah wants to lighten you, and humans are made weak.

The Term Multiculturalism in the Perspective of the Qur'an

The plurality of religions, ethnicities, languages, and customs is a nation's wealth. As a multicultural nation, Indonesia could live in peace and harmony in society. These differences cannot be categorized as a factor of dispute. New differences become serious problems if accompanied by blind fanaticism. Islam itself, as a religion that has the largest adherents in Indonesia, teaches tolerance of differences that

exist among its adherents. Islam's appreciation of differences is born of the belief that differences are not a barrier to the creation of unity.

In the Qur'an, several verses discuss multiculturalism. The epistemological basis for multiculturalism in the Qur'anic discourse is human dignity, from which emerges a set of human rights that must be respected and protected, which is the ethical foundation for multiculturalism. In interpreting the Qur'an about multiculturalism, there are two important things to note. First, the Qur'an does not only speak to Muslims but speaks to many people, both Christians, Jews, and others. In the Qur'an there are expressions such as O believers (*yā ayyuḥa alladżīna āmanū*), O humans (*yā ayyuḥa al-nās*), O unbelievers (*yā ayyuḥa al-kāfirūn*), and so on, which prove that the Qur'an in at that time it was not only talking to one side, the Muslims, but also speaking to many parties. Second, the Qur'an talks about multicultural things. Many voices are reflected by the Qur'an, which speaks to many representations, there are voices for Muhammad, there are voices that are spoken by Allah Himself, and there are voices that are conveyed to the rest of mankind. In essence, the Qur'an has recognized the idea of multiculturalism in the sense of cultural diversity based on religion, ethnicity, and others. Even normatively, the Qur'an recognizes that humans are made into nations (*syu'ūban*) and tribes (*qabāil*) so that they know and respect each other, as stated in Q.S.al-Ḥujurāt (49):13, even so, if Allah SWT. wish He would have only made this human race one, according to His word in Q.S. al-Syrā (42):8.18

a. The Similarity of Human Origin

The basis of multicultural epistemology in the Qur'an is the similarity of human origins.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ

He has made man from a clot of blood

The word '*alaq*' in the Arabic dictionary is used in the sense of a clot of blood, also in the sense of a worm found in water when an animal drinks it, it gets stuck in its throat. Many scholars of the past understood the above verse in the first sense. However, some understand it in the

sense of something that hangs on the wall of the uterus. This is because embryologists claim that after the encounter between the sperm and the ovary it proceeds and divides into two, then four, then eight, and so on while moving towards the gestational sac and sticking together and entering the uterine wall. The word '*alaq*' can also be understood as talking about the nature of humans as social beings who cannot live alone, but always depend on others.¹⁴

In the verse of the Qur'an which is often referred to as the similarity of human origin is Q.S. al-Nisa (4):1 which reads as follows:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وِنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind, fear your Lord, who created you from a single person, and from him, Allah created his wife; and from them, Allah brought forth many males and females. And fear Allah who by (using) His name you ask one another, and (maintain) friendly relations. Verily, Allah is always watching over you and watching over you.

According to the Quraish Shibah, the verse that commands mankind, which calls out: O mankind, fear God who has created you from one *nafs* (soul). From that one *nafs* He created a mate, and from that pair of *nafs* He then multiplied many males and females. Verily from that one *nafs* you came from. Fear Allah, where you ask for everything you need and whose name you call in every affair. Keep the ties of kinship and do not break the ties of kinship, both near and far. Verily Allah is always watching over you. None of your business is hidden from Him. Allah will repay it all.

This verse is full of controversy because it contains words that have multiple interpretations. The *mufassirs* also have different opinions on what exactly is meant by *nafsiwwahidah* ("oneself). The *mu'tabar* commentary books from the *jumhur* circles such as Tafsir al-Tabarī interpret what is meant by the terms contained in the QS. Al-Nisa '(4):1, is the Prophet Adam, the same opinion was expressed by Ibn Kathir in his commentary Tafsir Ibn Katsir, Imam Zamakhsyari in the

¹⁴ M. Quraish Shihab, *Tafsir al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid XV (Jakarta: Lentera Hati, 2002), h. 459.

interpretation of *al-Kasysyaf*, *al-Burūsawī* in the interpretation of *Rūh al-Bayān*, *al-Alusi* in the interpretation of *Ruh al-Ma' āni*.²³ The three verses that have been listed above in substance invite all humans to always establish a loving relationship between human beings. Therefore, verse 1 of surah al-Nisa, although it was revealed in Medina which is usually called to people who believe (*yā ayyuhā alladzina āmanū*), for the sake of unity and unity, this verse invites all human beings universally, believers and non-believers, without distinction of religion, ethnicity, nation, and color of skin: O mankind, fear your Lord who created you from one. In addition, important information from the verses above shows the difference between the process of the creation of Adam and Eve with the process of the creation of humans after Adam. However, apart from these differences, they have substantially in common, namely the physical element. Based on equality, this creation has an impact on understanding human equality. Even though it is factually understood that humans are different from one another in terms of gender, skin color, ethnicity, race, mindset, and so on, from a human perspective all humans are entitled to the same treatment. Further implications can be understood from the verse above if it is associated with the understanding of multiculturalism that every human being can accept each other, help each other, and care for and understand each other, without distinguishing between differences, with the assumption that the origin of the creation of all humans is the same.

It was narrated from Abi Hurairah RA that the Prophet Muhammad SAW said: "Be afraid of bad thoughts, indeed bad thoughts are the worst news stories and do not look for other people's disgrace, envy, hate and hostility to one another. And be servants of Allah who are brothers to each other.

b. Difference

As with unity, the difference is a necessity. Islam is very tolerant of differences that exist among its adherents, so it is natural to conclude that differences are *sunnatullah* contained in people's lives. The

diversity of society in all aspects involved can no longer be avoided. All attempts to create unity among differences and coercion end in failure.¹⁵

In the Qur'an, several verses highlight the differences. Muhammad Hasan al-Himsi has researched and found 16 surahs in the Qur'an that express differences among humans. Thus, in addition to emphasizing many similarities in origin, the Qur'an also warns of differences in the human environment. Differences become the second important issue after the similarity of human origins. Human differences occupy the second largest position after letters discussing the unity of human origins. The differences here include human differences in their obedience to God as in *al-Zukhrūf*, *al-Jātsiyah*, and *al-Syrā*. Humans are mapped between those who are willing to accept God's guidance and those who refuse, those who believe, and those who disbelieve. The differences are also aimed at the division into religious sects. Different human characteristics are revealed by the Qur'an, one of which is in Q.S. *al-Baqarah* (2): 155-157.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ ۝١٥٥
الَّذِينَ إِذَا أَصَابْتَهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجْعُونَ ۝١٥٦ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ
وَرَحْمَةٌ ۝ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ۝١٥٧

And indeed, We will give you a trial, with a little fear, hunger, lack of wealth, soul, and fruit. and give glad tidings to those who are patient. (i.e.) those who when disaster strikes, they say: "Inna lillahi wa innaa ilaihi raaji'uun. They are the ones who receive the perfect blessing and mercy from their Lord and they are the ones who are guided.

The word patience above means holding back the lust not to violate religious orders. This patience will end with the blessings of a perfect life, abundant grace, and guidance both in overcoming difficulties and sorrows as well as directions to the path of worldly and hereafter happiness.¹⁶ Patience can also be interpreted as mental resilience in enduring challenges and suffering or determination in

¹⁵ Zamroni, *Pendidikan Demokrasi* (Yogyakarta; Ombak, 2013), h. 96.

¹⁶ Mardan, *Wawasan Al-Qur'an tentang Malapetaka* (Tangeran; Pustaka Arif, 2009), h. 305.

pursuing efforts and struggles.¹⁷ In addition to the patient character, gratitude is also one of the characteristics of mankind that also enriches the nuances of life in society. The character of gratitude or not humans is found in Q.S. al-Naml (27): 40.

In the Qur'an, the word *shukr* is usually confronted with the word *kufr*. This is because gratitude is also interpreted to show something to the surface, while *kufr* is the opposite, namely forgetting favors and covering them up.¹⁸ The appearance of God's favors, among others, is in the form of giving some of the blessings that have been obtained to other parties in need, while the cover-up is stingy, even though Allah has emphasized that humans are the poor, while He is Rich and Most Praiseworthy. Another human character that is mentioned in the Qur'an is the nature of *tawakkal*. This word is taken from the Arabic word *tawakkal* which means to represent. It comes from a root word with the letters w, k, and l, which means relying on the other party on matters that should be handled by those who rely on it. Whoever is represented or relied on for his role in an affair, the representative may concern with certain matters and may also be in all respects. Allah SWT. reliable in every way, as the word Q.S. al-An'ām (6):20. Those who are represented may be reasonable to rely on because of the qualities and abilities they have so that their hearts become calm. It is also possible that the person who is relied on does not fully have the ability, even if he still needs the ability of the other party to be reliable, because He is omnipotent over everything in society. The character of gratitude or not humans is found in Q.S. al-Naml verse; 40:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ٤٠

One who knows the Book said, "I will bring the throne to you before your eyes blink." So, when he (Sulaiman) saw the throne in front of him, he said, "This is a gift from my Lord to test me, whether I am grateful or deny (His favor). Whoever is grateful, then indeed he is

¹⁷ Abd. Muin Salim, *Konsepsi Kekuasaan Politik dalam Al-Qur'an* (Jakarta; Lembaga Studi Islam dan Kemasyarakatan, 1994), h. 213-214

¹⁸ Abu al-Qasim al-Ḥusain bin Muḥammad *alMa'rūf bin al- Rāghib al-Aṣḥānīy, al-Mufradāt fī Garīb al-Qur'ān* (al-Qāhirah al-Miṣriyah; al-Maktabah al-Tawfiqiyyāt, 2003), h. 268.

grateful for (good) himself, and whoever disbelieves, then indeed, my Lord is Rich, Exalted."

(A person who knows the Bible) which was revealed (said,) his name is Ashif ibn Barkhiya; he is known to be very honest and knows about the name of Allah the Highest, which is asma when a prayer is said, the prayer will be answered ("I will bring the throne to you before your eyes blink") if you set your eyes on something. So Ashif said to him, "Take a look at the sky", then Prophet Sulaiman turned his gaze to the sky, and after that, he returned his gaze to its original direction, as usual, suddenly he found the throne of Queen Balqis was in front of him. When Prophet Sulaiman set his sights on the sky, that's when Ashif prayed by saying *Ismul A'zham*, while asking Allah to bring him the throne, then Ashif's request was granted by Allah. So instantly the throne was in front of him. It is like Allah placed the throne under the earth, then He raised it under the throne of Prophet Solomon. (So, when Solomon saw the throne was located) was already (in front of him, he also said, "This) that is the throne was brought for me (including the gift of my Lord to try me) to test myself (am I grateful) grateful for favors, the pronunciation of this verse can read *Tahqiq* and *Tashil* (or deny) His favors. (And whoever is grateful then indeed he is grateful for his goodness) meaning that the reward is for himself (and whoever denies) of His favors (then indeed my Lord is Most Merciful). Rich) does not need his gratitude (again Glorious) that is still giving mercy to those who deny His favors.

The statement of human characters above is representative of several forms of differences that exist in human life. There are still other forms of difference that are not mentioned. The most important thing is that the differences that exist are *fitrah* or natural laws that cannot be denied no matter how much humans want to do it. Other traits related to human character can be found in the thematically mapped verses of the Qur'an.

c. The Existence of Nations and Sects

The undeniable multicultural life in front of humans is the existence of nations and sects. In the life of the nation and homeland, it is inseparable from customs, culture, race, ethnicity, and even religion that are different from one another. A variety of diversity in national life will

bring up a dilemma situation. On the one hand, if this plural life is not managed properly and is full of tolerance, then there will be a fitnah *kubra* or conflict in it, on the other hand, if it can be managed with tolerance and wisdom, then what will be enjoyed by the people of the nation is a life full of peace and harmony under the vision of human creation, namely a peaceful life.

Multicultural Islam can also be understood as an educational process based on democracy, equality, and justice; oriented towards humanity, togetherness, and peace; and developing an attitude of acknowledging, accepting, and appreciating diversity based on the Qur'an and hadith. Because normatively, the Qur'an itself has confirmed that humans were created with diverse backgrounds. This is confirmed in QS. al-Hujurat verse 13:

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

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

This verse asserts that Allah created humans from the same origin, then made them into groups of *syu'ub* and *qabail*. All humans are equal in glory as descendants of Adam and Eve who were created from the ground. They become nobler than others just based on their religious level. That is the extent of their obedience to Allah and His Messenger. While the purpose of such a creation is for each to know the other. According to Abdurrahman bin Nasir bin Abdillah al-Sa'di, the function of *ta'aruf* in the context of this verse is to foster a spirit of mutual help, and mutual inheritance, and safeguard the rights of relatives. This can only be realized if there are differences in primordial identities and conditions of knowing each other. Ibn Kathir added that differences in primordial identities should not be used as the basis for

unhealthy competition, such as dropping, blaspheming, and being arrogant (al-Tafākhur).¹⁹

Meanwhile, Amin Abdullah stated that multiculturalism is an understanding that emphasizes the gap and equality of local cultures without ignoring the rights and existence of existing cultures. In other words, the main emphasis of multiculturalism is on cultural equality.²⁰ Our centralized educational development paradigm has forgotten the diversity that is at the same time the wealth and potential of this nation. Fights, riots, hostility, and the emergence of groups that have the feeling that only their culture is better than other cultures are the fruits of ignoring this diversity in the world of education.

Departing from an understanding of these cultural characteristics, the meaning of multiculturalism began to be clearly illustrated. In summary, the author understands that multiculturalism is an understanding of cultural diversity, and it is in this diversity that understandings of tolerance, equality, justice, togetherness, peace, and the like are born. These ideas then have a noble goal, namely, to create a life that is safe, peaceful, peaceful and prosperous and avoids various conflicts that never end.

The Harmony of Multicultural Society from the Perspective of the Qur'an

a. Dialogue or *Syūrā*

As stated earlier that the differences and diversity that exist in a multicultural society if managed properly, will be a force for the community itself to create a more advanced, prosperous, prosperous society based on justice and civility. Of course, diversity has dynamics that produce movements in society in all aspects of life: social, economic, political, and cultural. These movements produce friction that is positive or negative. It is negative because the friction that occurs in society will cause differences which often lead to conflict. Starting from conflicts in

¹⁹ Al-Imām al-Jā'il al-Hāfidz Ismail al-Qurasy *al-Dimasqi Ibn Katsir, Tafsīr al-Qur'ān al-Adzīm* Jilid VII (Beirut; Dār al-Fikr, 1401/1981), h. 385.

²⁰ Ngainun Naim dan Achmad Sauqi, *Pendidikan Multikultural Konsep dan Aplikasi*, (Yogyakarta: Ar-Ruzz Media), 2008, h. 125

the form of arguments, and intimidation to physical conflicts of individuals, groups, and even ethnic groups. Positive forms of friction will create a sense of togetherness as a nation to give birth to cooperation that makes people far from conflict and citizens feel safe and live in harmony. This security and harmony are very meaningful for the progress of society.²¹

To realize this security and harmony, efforts are needed so that conflicts can be minimized as early as possible. These efforts have certainly been carried out so far, considering that the same efforts have also been stated in the Qur'an as a book of guidance for Muslims. These efforts include, among others, dialogue. Dialogue is a way of expressing tolerance, which aims to eliminate bigotry, reduce suspicion, and straighten out narrow and narrow perspectives.

One of the principles of understanding and tolerance between religious believers and sects in a civilized society that must be built is a tradition of productive and conducive dialogue. Even religions, including Islam, also pay attention to the importance of this dialogue space. Islam itself wants its prophet to convey and voice religion through dialogue and logical methods. Dialogue occupies a very significant position in the Qur'an. Even the term 'dialogue' (and its equivalent) occupies a major position in the scriptures.

The Holy Qur'an requires its Prophet to convey and voice Islam through argumentation, wisdom, dialogue, and debate in the best possible way, both to Muslims themselves and to people outside of Islam. This is according to His words:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

"Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way." (Surat al-Nahl: 125).

Although dialogue or deliberation is an important pillar in a country, in the Qur'an, there are only three verses whose root words

²¹ Nasaruddin Umar, *Deradikalisasi Pemahaman Al-Qur'an dan Hadis* (Jakarta; Alex Media Komputindo, 2014), h. 368.

indicate deliberation. That are Q.S. al-Baqarah/2:233, Q.S. Ali 'Imran/3: 159, and al-Syura/42: 38. Each of these verses relates to family, society, and the state. For the sake of establishing a harmonious life, dialogue is very necessary.

Several inter-ethnic and religious disputes in Indonesia provide a strong indication that dialogue and peace need to be seriously discussed and studied through a scientific approach to contribute to the cessation and prevention of conflicts in the community. This condition is considered important for the religious community in Ambon, which has been fighting intensively for about three years, starting from 1999-2004, seeking reconciliation and rehabilitation.

Realizing the great danger of conflict that could endanger the survival of the nation, the government took steps that were expected to overcome these conflicts. Concerning inter-religious conflicts, broadly speaking, the government represented by the Ministry

Religion takes two ways. The first is to hold inter-religious dialogues or deliberations, and the second is to stipulate various regulations in the form of decrees.

b. *Al-Ishlah* (Peace)

In the Qur'an, many verses indicate that the Qur'an highly upholds the values of peace. Because the Qur'an was revealed as mercy *lil 'Alamin* (to be a mercy for all nature) which is not limited to Muslims only (religious of Islam). The presence of the Qur'an in a multicultural, multiethnic society, and other characteristics of diversity bring a mass of peace. This is evidenced by the verses that will be explained in this discussion. However, the author only selects a few verses according to what is determined by the lecturer and tries to elaborate on other verses that are deemed relevant to this discussion on peace. Historical analysis is also used to produce a comprehensive understanding. Let's look at the following verses and their explanations.

God did not create human communities uniformly but created them in conditions of different ethnicity, religion, language, culture, and social statuses. (see Q.S al-Hujurat [49]:13).

وَأَنبَأْنِي وَأَجْعَلَنَّكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

O mankind, verily We created you from a male and a female and made you into nations and tribes so that you may know one another.

The word '*ja'alnakum*' in this verse implies that humans instinctively tend to live in groups where in the end each group has unique characteristics that are not shared by other groups. Thus, was born a collection of heterogeneous groups. From each of these heterogeneous groups, it would be better if one knew and knew the other group so that they could understand each other and understand each other as the next fragment of the word "*lita'arafu*" to know and understand each other.²²

From the explanation above, it can be said that the Qur'an highly upholds the culture of peace. The peace that is written or implied in the Qur'an covers all aspects of life including peace in the family, in a multicultural society, peace between religious communities, and even peace in war. If the path of peace can be done, then why should there be war? If the Indonesian Muslim community correctly understands and practices the verses described above, then the author believes that Indonesia will become a dream country, as referred to in the Qur'an as *Baldah Thayyibah wa Rabbun Ghafur* (A prosperous country loved by God). Therefore, we should socialize these verses about peace in social life with various methods, either through seminars, religious lectures, writings in books, or other methods.

²² The word ta'aruf according to Ar-Raghib al-Asfahani, as quoted by Hamim Ilyas, is formed from the word 'arafa which positively means knowing something by thinking about and contemplating its tracks. In this sense, the word 'arafa is deeper in meaning than 'alima. He not only knows each other but also knows each other to know the advantages and disadvantages of each. Look Hamim Ilyas, "*Pendidikan Multikultural dalam Wacana Tafsir al-Quran*" dalam Hamim Ilyas (*Prolog*), *Multikulturalisme dalam Islam* (Yogyakarta: PPs UIN Suka dan Idea Press, 2009), hlm. xix.

c. To maintain unity and brotherhood

The principles are as follows: First, the principle of unity and brotherhood among ethnic diversity and fair to each other. This principle is in accordance with the word of Allah in the letter al-Nahl: 90 as follows:

يَعِظُكُمْ وَالْبِغْيِ وَالْمُنْكَرِ الْفَحْشَاءِ عَنِ وَيُنْهَى الْقُرْبَى ذِي وَإِتْيَائِي وَالْإِحْسَانِ بِالْعَدْلِ يَاْمُرُ اللهُ إِنَّ
تَذَكَّرُونَ لَعَلَّكُمْ

Verily, Allah commands (you) to do justice and do good, to give help to relatives, and He forbids (you to do) abominable acts, evil deeds, and enmity. He teaches you so that you can take lessons.

Second, the principle of freedom of religion, the determination of this principle is the answer to the social situation of the people of Medina who have a diversity of religious communities and beliefs in the city. This principle is in accordance with the word of Allah, Surah al-Baqarah: 256 as follows:

اسْتَنْمَسَكَ فَقَدْ بِاللَّهِ وَيُؤْمِنُ تَبِاطُغًا يُكْفِرُ فَمَنْ َالْغِيَّ مِنَ الرُّشْدِ نَبِيْنٌ قَدْ الدِّينِ فِي إِكْرَاهٍ لَا
عَلَيْمٌ سَمِيعٌ َاللَّهُ لَهَا انْفِصَامٌ لَا الْوُتْقَى بِالْعُرْوَةِ

There is no compulsion (to adhere to) religion (Islam) it is a clear (difference) between the right path and the wrong way. Whoever disbelieves in Taghut and believes in Allah, then indeed, has clung to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.

In the verse above, Allah SWT commands Muslims to do justice in all aspects of life and carry out the commands of the Qur'an, and do Ihsan (virtue). Fair means realizing equality and balance between rights and obligations. Human rights should not be reduced due to obligations. This verse is very broad in its meaning. Ibn Mas'ud said: And the most extensive verse in the Qur'an about good and evil is the verse in Surah An-Nahl (which means): "Verily Allah commands (you) to do justice and do good". (Narrated by Bukhari from Ibn Masud in the book *al-Adab al-Mufrad*)

It was narrated by Ibn Jarir from Ikrimah that the Prophet Muhammad recited this verse to al-Walid. "Repeat, my brother," said al-Walid, so the Messenger of Allah repeated the verse. Then al-Walid said,

"By Allah, indeed this Qur'an is delicious and beautiful, above it bears fruit, below it has roots, and it is not human words.

Imam Ahmad narrated that there was a friend who was initially displeased with the Messenger of Allah. When the Messenger of Allah recited this verse to him, the faith in his soul became firm and he became dear to the Prophet.

This verse mentions three commands and three prohibitions. The three commandments are to do justice, do good (Ihsan), and do good to relatives. While the three prohibitions are evil and enmity.

Violence is the opposite of justice, so it must be avoided. Everyone's rights must be given properly. Happiness is only felt by humans when their rights are guaranteed in society, everyone's rights are respected, and the strong group protects the weak. Deviation from justice is a deviation from the sunnah of Allah in creating this world. This of course will cause chaos and shock in society, such as the breaking up of loving relationships among human beings, as well as the embedded feeling of revenge, hatred, envy, and so on in the human heart.

The principles above are the practice of a multiculturalism system, which can lead to a life full of civilization..

Conclusion

Multiculturalism as an understanding of acceptance and appreciation of a culture is a set of values that need to be continuously developed to create a harmonious life in a society. In the Qur'an, several verses discuss multiculturalism. The epistemological basis for multiculturalism in the Qur'anic discourse is human dignity, from which emerges a set of human rights that must be respected and protected, which is the ethical foundation for multiculturalism. In essence, the Qur'an has recognized the idea of multiculturalism in the sense of cultural diversity based on religion, ethnicity, and others. Even normatively, the Qur'an recognizes that humans are made into nations (*syu'ūban*) and tribes (*qabāil*) so that they know and respect each other, as stated in Q.S.al-Ḥujurāt (49):13, even so, if Allah SWT. wish He would

have only made this human race one, according to His word in Q.S. al-Syrā (42):8. To realize security and harmony in a multicultural society, efforts are needed so that conflicts can be minimized as early as possible. These efforts have certainly been carried out so far, considering that the same efforts have also been stated in the Qur'an as a book of guidance for Muslims. It is hoped that the active role of every community is to continuously improve the quality of dialogue/deliberation and peace in any perspective so that violence, conflict, or other humanitarian disasters can be minimized as early as possible.

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