

# Quranic Perspective on Multiculturalism

**Miftah Khilmi Hidayatulloh**, UIN Syarif Indonesia, miftah.khilmi18@mhs.uinjkt.ac.id

**Hamdani Anwar**, UIN Syarif Hidayatullah Indonesia, hamdani.anwar@uinjkt.ac.id

**Ahmad Thib Raya**, UIN Syarif Indonesia, ahmad.thib.raya@uinjkt.ac.id

**Kusmana**, UIN Syarif Hidayatullah Indonesia, kusmana@uinjkt.ac.id

## Abstract

This article expresses how the Qur'an responds to the reality of cultural society by examining the multiculturalism aspects within the revelations. This study applied a thematic interpretation method through four steps: a description of the themes, data compilation, data organization, and data analysis. The compiled data were the verses of the Qur'an, *asbāb al-nuzul* and hadiths related to the theme. The data were organized by sorting the verses of the Qur'an based on their revelations and classifying them based on *makkī madanī* and *munāsaba* themes. Data analysis was carried out through three patterns. First, the verses were correlated with *asbāb al-nuzūl*, *makkī madanī* and *munāsaba* to obtain the revelation sequence. Second, understanding each verse was performed by correlating and comparing it to other verses. Third, the results were linked with the concept of multiculturalism as previously described. The analysis revealed that multiculturalism in the Islamic perspective is based on ten verses of the Qur'an, emphasizing the paradigm that humans are equal despite the differences. The paradigm of equality encourages people to agree on universal principles, standards of goodness and justice in the midst of society, as well as tolerance and manners in public places to realize peace ultimately.

Keywords: *Thematic Interpretation, Multiculturalism, Pierre Trudeau*

## Introduction

Earth is inhabited by 7.7 billion people<sup>1</sup> of various colors, ethnicities, languages and religions. This diversity has a positive potential where every race or tribe can complement each other and work together to build a better world. However, diversity also has a negative potential to exacerbate conflict between humans triggered by

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<sup>1</sup> Worldometer, "World Population by Year," last modified 2020, diakses Oktober 20, 2020, <https://www.worldometers.info/world-population/world-population-by-year/>.

group interests. A system raises the positive potential of diversity and suppresses the negative side needs to be formulated to obtain a prosperous and proper life.<sup>2</sup>

Multiculturalism is expected to spark the positive potentials of a multicultural society. It offers a mode of conciliation of universal principles – rights and reason – and specific values while avoiding the abstract universalism impasse, which negates differences, and the deviation of communitarianism. To be operational, it demands democratic arrangements to evaluate how the differences in question appear in the public sphere and discuss them based on real knowledge. These arrangements should enable us to avoid both the tyranny of the majority and the minorities.<sup>3</sup> Hence, these arrangements would also make a multicultural society stable, cohesive, vibrant and at ease with itself<sup>4</sup> that directs humans to goodness.

Bouchard has a different view regarding multiculturalism. He said that multiculturalism, the model for Canadian federal government policy, remains quite different from interculturalism, the policy model for the government of Quebec - one of the Canadian provinces. Interculturalism reveals the strong collective dimension such as unity, interaction, integration, and common culture. Eventually, it results in a specific vision of nationhood, identity, national belonging, and distant from the liberal individualism inherent in multiculturalism.<sup>5</sup>

Abidin stated that religion is a challenge for a cultural society that claims its universal truth as a standard in overseeing world problems. Religion often creates intolerance or an inability to coexist with the difference or contrasting cultural traditions to religious teachings.<sup>6</sup> In contrast, the previous statement is very different from Ridla's view. Ridla, Abduh's student, believed that Islam, as a religion, not only leads people to the goodness of the hereafter but can also direct its adherents to bring

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<sup>2</sup> Mukhlis Muhammad Hanafi et al., *Al-Qur'an dan Kebhinekaan (Tafsir Al-Qur'an Tematik*, ed. Muchlis M. Hanafi, 2011 ed. (Jakarta: Lajnah Pentashih Mushaf Al-Qur'an, 2011), 104.

<sup>3</sup> Michel Wieviorka, "Is Multiculturalism The Solution?," *Ethnic and Racial Studies* 21, no. 5 (1998): 900.

<sup>4</sup> Bikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, 2 ed. (New York: Palgrave MacMillan, 2016), 236.

<sup>5</sup> Gérard Bouchard, "What is Interculturalism?," *McGill Law Journal* 56, no. 2 (2011): 463-464.

<sup>6</sup> M. Zainal Abidin, "Islam Dan Tradisi Lokal Dalam Perspektif Multikulturalisme," *Millah: Jurnal Studi Agama* 8, no. 2 (2009): 298-299.

the goodness of the world,<sup>7</sup> including kindness in responding to cultural society. This model of understanding was adopted by Abduh at the beginning of the Islamic world reform movement in the 19th century. To gain the goodness of the world in an Islamic way, Abduh emphasized the importance of understanding the Qur'an with its verses using the definition of each word as it was defined at the time it was revealed.<sup>8</sup>

Abduh's interpretation paradigm is the basic building block for thematic interpretation methods to understand the Qur'an, the holy book of Muslims. As reinforced by the Pharmawi statement, Abduh was a thematic interpretation pioneer in the modern era.<sup>9</sup> Apart from Abduh, Fakhrurazi, Shatibi, and Ibn Qayyim had also discussed a thematic interpretation paradigm. Farmawi and Shabu stated that the three scholars had discussed the concept of *al-wihdah al-mawdu'iyah* (unity of the themes of the Qur'an)<sup>10</sup> which stated that a letter in the Qur'an has many themes that can be integrated into one central theme so that the understanding of the Qur'an becomes systematic and integrative. Furthermore, Abduh added a method to sharpen understanding of a theme by compiling and observing other verses that describe the theme.<sup>11</sup> This method will lead researchers to a generic understanding of the verses of the Qur'an. Consequently, this understanding must also be correlated with social science to respond to current issues, including multiculturalism.<sup>12</sup>

The above descriptions became the argument for using the thematic interpretation method in observing the view of the Qur'an on multiculturalism. This research was not aimed at changing the concept of multiculturalism as an understanding in social science. Instead, it revealed how the Qur'an responds to the reality of cultural society by understanding the main themes of multiculturalism referred to as the Qur'an. This study also compared the concepts in the Qur'an with the concepts of multiculturalism.

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<sup>7</sup> Muhammad Abduh dan Muhammad Rasyid Ridla, *Tafsir Al-Quran Al-Hakim (Tafsir Al-Manar)* (Mesir: Al-Hai'ah Al-Mashriyyah Al-Amah lil Kitab, 1990), 6.

<sup>8</sup> Ibid., 20.

<sup>9</sup> Abdul Hay Farmawi, *Al-Bidāyah fi Al-Tafsīr Al-Mawdhū'ī: Dirāsah Manhajīyyah Mawdhū'yyah*, 2 ed. (Kairo, 1977).

<sup>10</sup> Ibid.; Hājir Muhammad Ahmad Shabu, "Manhaj Tafsīr Al-Manār fi Al-Tafsīr" (Universitas Khourtout, 2004).

<sup>11</sup> Abduh dan Ridla, *Tafsir Al-Quran Al-Hakim (Tafsir Al-Manar)*, 20.

<sup>12</sup> Ibid., 20-21.

## The Description of Multiculturalism

Multiculturalism emerged in Canada in the early 1970s. Canadian Prime Minister Pierre Trudeau officially proclaimed Canada's multiculturalism policy on October 8, 1971, in the House of Commons. He said no official (Canadian) culture, nor does any ethnic group take precedence over any other. No citizen or group of citizens is other than Canadian, and all should be treated fairly.<sup>13</sup> This statement confirmed that Canada adopted multiculturalism in managing a multicultural society despite Quebec's rejection of its interculturalism.<sup>14</sup> Le Petit Robert noted that multiculturalism was first used in France in 1971.<sup>15</sup> Multiculturalism was then systematized and popularized by Will Kymlicka through *Liberalism, Community and Culture* published in 1989 and *Multicultural Citizenship* in 1995.<sup>16</sup> It was also reported that the first multicultural case was found in Canada, Australia and Sweden.<sup>17</sup>

The starting point for the development of multiculturalism in Canada is the emergence of recommendations from the Report of the Royal Commission on Bilingualism and Biculturalism and the proposal to replace the bicultural policy (England and France) with multiculturalism to consider the ethnic diversity of Canadian society in 1965. In 1971, this concept was officially adopted by the government. By 1982, it was then manifested into the Constitution in the form of a Charter for Rights and Liberties. Since then, multiculturalism has been practiced widely in Canada.<sup>18</sup>

Multiculturalism is applied less formal in Australia. In the beginning of 1970s, the social and educational disadvantage of immigrants was successfully altered as a product of multicultural. The multicultural which was under a Labour government, is considered as an idea of 'social reform'. After the Conservative government election in 1975, the change of multiculturalism application emerged. Multiculturalism is interpreted as similar to interculturalism. The traditions of immigrants are still

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<sup>13</sup> Cambridge University, *The Cambridge Dictionary of Sociology*, ed. Bryan S. Turner et al. (New York: Cambridge University Press, 2006), 407.

<sup>14</sup> Bouchard, "What is Interculturalism?," 462.

<sup>15</sup> Wieviorka, "Is Multiculturalism The Solution?," 881-882.

<sup>16</sup> Rizal Mubit, "Peran Agama Dalam Multikulturalisme Masyarakat Indonesia," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (2016): 167.

<sup>17</sup> Wieviorka, "Is Multiculturalism The Solution?," hlm. 882.

<sup>18</sup> *Ibid.*, 884.

supported and respected. However, the majority culture represented in the established society, its political/administrative institutions, would retain its primacy. About 14 years later, the National Agenda for a Multicultural Society made a huge transformation in the direction of multicultural policies, mainly on the cultural identity and social justice, and collective economic efficiency. This idea of multiculturalism was aligned with the Constitution and its laws, tolerance and equality as values, representative democracy, freedom of expression and religion, English as the national language, equality of the sexes, and an expression of 'multicultural citizenship'.<sup>19</sup>

In 1975, multiculturalism has successfully been applied in Sweden. It was based on three principles of equality according to the living standard of minorities; (1) rest of the population, (2) liberty of choice between ethnic identity and a specifically Swedish identity, and (3) partnership. For Sweden which was considered as country with many refugees from Yugoslavia and elsewhere, multicultural is seen as an essential blueprint for the government's policy. The main objective is to give assurance to the employment relations that working together can benefit everyone.<sup>20</sup>

The historical explanation can act as a basis for the interpretation that multiculturalism means acknowledging cultural pluralism and promoting a political climate in which the maintenance of diversity is supported.<sup>21</sup> The cultural pluralism and the promotion of a political climate in multiculturalism would bring out two tensions, a will to difference and a will to sameness (equity, equality, fairness) simultaneously.<sup>22</sup> A will to difference aims to issue the diversity of multicultural society, usually brought about by immigration.<sup>23</sup> A will to sameness is crucial to be a stable, cohesive, vibrant society and at ease with itself.<sup>24</sup> Political and economic stability stemmed from multiculturalism will ultimately push forward the progress of society.

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<sup>19</sup> Ibid., 885.

<sup>20</sup> Ibid.

<sup>21</sup> Steve Bruce dan Steven Yearley, *The Sage Dictionary of Sociology*, 1 ed. (London, Thousand Oaks, New Delhi: SAGE Publications, Inc, 2006), 204.

<sup>22</sup> Cambridge University, *The Cambridge Dictionary of Sociology*, 407.

<sup>23</sup> Nicholas Abercrombie, Stephen Hill, dan Bryan S. Turner, *Dictionary of Sociology*, 5 ed. (London: Penguin Reference, 2006), 256.

<sup>24</sup> Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, 236.

The concept of advancing society becomes a post-reform Islamic paradigm. The Islamic paradigm, as mentioned by Ignaz, refers to Ibn Taymiya Purification, Ghazali Eitic, and Pro-science.<sup>25</sup> Abduh, as a reformist figure in the Islamic world with his three paradigms, is said to be Martin Luther from the east. In relation, there are similarities between the renewal in the Islamic world and the Christian world by Martin Luther. Renewal in the Christian world raises the work ethic protestant, while in the Islamic world, it raises the Islamic work ethic. In Indonesia, Islamic work ethics is vibrant in the Muhammadiyah business movement inspired by the thoughts of Abduh.<sup>26</sup>

The Islamic renewal paradigm accepts multicultural society as a difference that must be appropriately addressed. The pro-science (natural and social science) paradigm directs this group to integrate various concepts of knowledge grounded from facts with the knowledge extracted from the verses of the Qur'an. The method of interpretation that accommodates these interests is the thematic interpretation. The method above was emphasized by Rashid Ridla —Abduh's pupil— in *Muqaddimah Tafsir Al-Manār* that each lexical in the Qur'an should be understood based on the correlated issues by collecting verses that use the same word in different places. In addition, Rida also urged the knowledge of *ilm ahwāl al-basyar* (humaniora and social science) since the Qur'an talks a lot about conditions, traits and natural laws established by the Creator (*sunnatullāh*).<sup>27</sup>

Multiculturalism is not literally understood as *al-kalimāt al-Qur'āniyya* according to Muṣṭafa Muslim,<sup>28</sup> or *al-mawḍū' al-Qur'ānī* by Farmawi<sup>29</sup> (specified themes in the Qur'an). Therefore, the word multiculturalism is not explicitly written in the Qur'an. Despite that, the underlying aspects of multiculturalism can be found in the Qur'an. These aspects are equality, social diversity and anti-nepotism as in QS. Al-Hujurat [49]: 13 and Al-Nisa' [4]: 58, tolerance and manners in public in QS. Al-Mujadilah [58]: 11 and QS. Al-Insān [76]: 8, universal principles and consensus

<sup>25</sup> Ignaz Goldzilher, *Madhāhib Al-Tafsīr Al-Islāmī* (Mesir: Maktabah Al-Khaniji, 1955), 369.

<sup>26</sup> Kevin W Fogg, "Hamka's Doctoral Address at Al-Azhar: The Influence of Muhammad Abduh in Indonesia," *JURNAL ILMU-ILMU KEISLAMAN AFKARUNA* 11, no. 2 (2015): 141-145; Zalik Nuryana, "Revitalisasi Pendidikan Al-Islam Dan Kemuhammadiyah pada perguruan Muhammadiyah," *Tamaddun, Jurnal Pendidikan dan Pemikiran Keagamaan* 18, no. 1 (2017): 2.

<sup>27</sup> Abduh dan Ridla, *Tafsir Al-Quran Al-Hakim (Tafsir Al-Manar)*.

<sup>28</sup> Muṣṭafa Muslim, *Mabāhith fi al-Tafsīr al-Mawdhū'i*, 3 ed. (Damaskus: Dār al-Qalam, 2000).

<sup>29</sup> Farmawi, *Al-Bidāyah fi Al-Tafsīr Al-Mawdhū'i: Dirāsah Manhajīyyah Mawdhū'yyah*, 61.

through deliberation in QS. Al-An'am [6]: 151-152, QS. Ali Imran [3]: 159, and Al-Syura [42]: 38, awareness of the importance of peace in QS. Al-Baqarah [2]: 224, and the emphasis to always do good and be fair in QS. Al-Mumtahanah [60]: 8.

### **Compilation and Organization of Data**

First, the verse about the paradigm of equality and social diversity.

*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.* (Al-Hujurat [49]: 13)

Second, the verse about tolerance and manners in public.

*O believers! When you are told to make room in gatherings, then do so. Allah will make room for you 'in His grace'.* (Al-Mujadilah [58]: 11)

*and give food—despite their desire for it—to the poor, the orphan, and the captive.* (QS. Al-Insān [76]: 8)

Third, verses about universal principles and consensus through deliberation.

*Say, 'O Prophet,' "Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him in worship. Do not fail to honor your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a human life—made sacred by Allah—except with 'legal' right. This is what He has commanded you, so perhaps you will understand.* (Al-An'am [6]: 151)

*And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Give full measure and weight with justice. We never require any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative. And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful.* (Al-An'am [6]: 152)

*and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah.* (Ali Imran [3]: 159)

*conduct their affairs by mutual consultation.* (Al-Syura [42]: 38)

Fourth, the verse about the awareness of the importance of peace.

*Do not use Allah's Name in your oaths as an excuse for not doing good, not guarding against evil, or not making peace between people. And Allah is All-Hearing, All-Knowing. (Al-Baqarah [2]: 224)*

Fifth, verses of encouragement to always do good deeds and be fair.

*Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair. (QS. Al-Mumtahanah [60]: 8)*

*Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. (QS. Al-Nisa' [4]: 58)*

**Table 1:** The Descriptions of *Makki Madani*, *Tartib* and *Asbāb Al-Nuzūl*

No	Verse	<i>Makki/ Madani</i>		<i>Tartib</i> (Time of Revelation)	<i>Asbāb Al-Nuzūl</i> (Concurring Event during Revelation)
1	49:13	<i>Madani Surah</i>	<i>Madani Verse</i>	This verse was revealed after Fath Mecca since Ikrimah converted to Islam after <i>Fath Mecca</i>	<p>Ḍaḥāk Narration: Bani Tamim ridiculed his poor friends like Ammar, Khabbab, Ibn Fahirah, Bilal, Shuhaib, Salman, Salim, and others.</p> <p>Narrated: A man mocked Tsabit ibn Qais because his mother was still in a state of ignorance.</p> <p>Narrated: Muslims ridiculed Ikrimah ibn Abu Jahl when he came to Medina as a Muslim by saying, "<i>Ibn Fir'aun Hadzihi Al-Ummah</i>"<sup>30</sup></p>

<sup>30</sup> Wahbah bin Mushthafa Zuhaily, *Al-Tafsīr Al-Munīr fi Al-Aqīdah wa Al-Syarī'ah wa Al-Manhaj* (Damaskus: Dar Al-Fikr Al-Mu'ashir, 1418), vol. 26, hal. 248.



No	Verse	<i>Makki/ Madani</i>		<i>Tartīb</i> (Time of Revelation)	<i>Asbāb Al-Nuzūl</i> (Concurring Event during Revelation)
2	58:11	<i>Madani</i> Surah	<i>Madani</i> Verse	This verse was revealed after the Badr war because there were already Badr veterans.	Muqātil Narration: Rasulullah was in the courtyard of the mosque - a narrow place- on Friday. Rasulullah was honoring Badr veterans among the Muhajirin and the Ansar. After that, another group of Badr veterans then arrived. They stood in front of the Prophet, waiting to get a seat. Rasulullah PBUH asked his companions except Badr veterans to stand up, but some seemed to dislike it as seen from their faces. The hypocrites then commented that the Prophet was unjust in giving the order to stand up to those already in their seats. Instead, late people were prioritized to sit down. <sup>31</sup>
3	76:8	<i>Makki</i> Surah	<i>Madani</i> Verse	This verse was revealed after the Badr war because the Muslims captured the <i>musyrik</i> after the Badr war.	The Muslims captured the <i>musyrik</i> inadequately. The verse was then revealed, and the Prophet ordered them to treat the prisoners well even though they were <i>musyrik</i> .

<sup>31</sup> Ali bin Muhammad Al-Wahidi, *Asbāb al-Nuzūl Al-Qur'ān*, ed. Kamal Basuni Zaghlul, 1 ed. (Beirut, Libanon: Dar Al-Kutub Al-Ilmiah, 1411), 431–432.

No	Verse	<i>Makki/ Madani</i>		<i>Tartīb</i> (Time of Revelation)	<i>Asbāb Al-Nuzūl</i> (Concurring Event during Revelation)
4	6:151	<i>Makki</i> Surah	<i>Madani</i> Verse	This verse was revealed after the <i>Hijrah</i> since it is included in the <i>Madani</i> verse.	-
5	6:152	<i>Makki</i> Surah	<i>Madani</i> Verse	This verse was revealed after the <i>Hijrah</i> since it is included in the <i>Madani</i> verse.	-

No	Verse	Makki/ Madani	Tartīb (Time of Revelation)	Asbāb Al-Nuzūl (Concurring Event during Revelation)
6	2:224	Madani Surah	Madani Verse	<p>This verse was revealed during <i>Hadīth Al-Ifk</i>, the incident where Ayesha was accused of having an affair with Shafwan ibn Mu'athal.</p> <p>Ibn Juraij Narration <sup>32</sup>: Abu Bakr vowed not to give Ayesha a mat/leveling tool/tent pole/drying platform (<i>mistāh</i>) during <i>ḥadīth al-ifk</i><sup>33</sup></p> <p>Kalbi Narration<sup>34</sup> : Abdullah ibn Rawahah vowed not to talk to Basyir ibn Nu'man (his sister's husband). He also vowed not to reconcile Basyir ibn Nu'man with his wife (Ibn Rawahah's sister).<sup>35</sup></p>
7	60:8	Madani Surah	Madani Verse	<p>This verse was revealed after Aisyah became the Prophet Muhammad's wife, so she was able to deliver Asma's question.</p> <p>Zubair history: Qutaylah bint Abd Al-'Uzzay who was <i>musyrik</i> came to her daughter Asma' bint Abi Bakr with a gift of food (صَبَابٍ وَسَمْنٍ وَأَقِطٍ). Asma' did not open the door for her mother nor accept the gift <sup>36</sup>. Asma' then asked Ayesha to ask the Prophet, and then the Prophet ordered her to accept it <sup>37</sup>.</p>

<sup>32</sup> Abd Al-Rahman bin Abi Bakr Al-Suyuthi, *Lubāb al-Nuqūl fī Asbāb al-Nuzūl*, ed. Ahmad Abd Al-Syafi (Beirut: Dar Al-Kutub Al-Ilmiyah, n.d.), 33.

<sup>33</sup> Zuhaily, *Al-Tafsīr Al-Munīr fī Al-Aqīdah wa Al-Syarī'ah wa Al-Manhaj*, vol. 2, hal. 307.

<sup>34</sup> Al-Wahidi, *Asbāb al-Nuzūl Al-Qur'ān*, hlm. 80.

<sup>35</sup> Zuhaily, *Al-Tafsīr Al-Munīr fī Al-Aqīdah wa Al-Syarī'ah wa Al-Manhaj*, vol. 2, hal. 308.

<sup>36</sup> Al-Wahidi, *Asbāb al-Nuzūl Al-Qur'ān*, 444.

<sup>37</sup> Zuhaily, *Al-Tafsīr Al-Munīr fī Al-Aqīdah wa Al-Syarī'ah wa Al-Manhaj*, vol. 28, hal. 135.

No	Verse	<i>Makki/ Madani</i>		<i>Tartīb</i> (Time of Revelation)	<i>Asbāb Al-Nuzūl</i> (Concurring Event during Revelation)
8	4:58	<i>Madani</i> Surah	<i>Madani</i> Verse	This verse was revealed during <i>Fath Mekkah</i> .	During <i>Fath Makkah</i> , Rasulullah asked Usman ibn Talha al-Hajabi for the key to the Ka'ba, but he refused because he had not recognized Muhammad's prophethood. Ali held his hand and took the key, then opened the Ka'ba. Rasulullah PBUH entered the Ka'ba and prayed inside. When the Prophet came out of the Ka'ba, Abbas asked that he was entrusted with the key, but the Prophet ordered Ali to return it to Usman ibn Talha <sup>38</sup> .
9	3:159	<i>Madani</i> Surah	<i>Madani</i> Verse	This verse was revealed after the <i>Hijrah</i> since it is included in the <i>Madani</i> verse.	-

<sup>38</sup> Al-Wahidi, *Asbāb al-Nuzūl Al-Qur'ān*, 162.

No	Verse	<i>Makki/Madani</i>		<i>Tartīb</i> (Time of Revelation)	<i>Asbāb Al-Nuzūl</i> (Concurring Event during Revelation)
10	42:38	<i>Makki</i> Surah	<i>Makki</i> Verse	This verse was revealed before the <i>Hijrah</i> since it is included in the <i>Makki</i> verse.	-

Description: *Makki* and *Madani* Surah are referred from *Mabāḥiṣ fī Ulūm Al-Qur’ān*. The book states that there are 20 *Madani* Surah, 12 are disputed, and the remaining 82 are *Makki* Surah <sup>39</sup>. The *Makki* and *Madani* verses are taken from *al-Mu’jam al-Mufahras li Alfāz al-Qur’ān al-Karīm* <sup>40</sup>. If a book specifically compiled *asbāb al-nuzūl* then it would be referred to. If the book was non-existent, the reference would be taken from *Tafsīr Al-Munīr*.

Next, the *munāsabah* data from the ten verses were presented to find relevant information. To find these *munasabah*, researchers referred to the grouping of verse themes before and after them in the Qur’an translated by the Indonesian Ministry of Religion. The Ministry of Religion had gathered Qur’an experts to translate it, accompanied by themes to each group of verses. The themes made it easier for researchers to study the *munāsabah* of a verse with the verse before and after it in a surah. Besides, researchers can also refer to *Naḥwa Al-Tafsīr Al-Mawḍū’ī* by Muhammad Ghazali, which explicitly used *ilm munāsabah* to analyze the Qur’an themes.

<sup>39</sup> Manna Al Qattan, *Mabāḥiṣ fī Ulūm Al-Qur’ān*, 3 ed. (Maktabah Al-Ma’ārif, 2000), 53–54.

<sup>40</sup> Muhammad Fuad Abd al-Baqi, *al-Mu’jam al-Mufahras li Alfāz al-Qur’ān al-Karīm* (Kairo: Dar Al Hadis, 1364).

**Table 2:** Verses *Munāsabah*

No	Code	Surah's Themes	Themes of Previous and Next Verses
1	49:13	Behavior <sup>41</sup>	This verse is preceded by a prohibition against ridiculing, prejudice and degrading others (verses 11-12). The next verse confirms that we are indeed different, but we should know each other not to humiliate each other because the standard of glory is in piety (verse 13). Humans should not be arrogant that their faith is perfect (verse 14). Such an attitude can plunge him into bad manners, as mentioned in verses 11-12.
2	58:11	Laws and behavior <sup>42</sup>	Whispering/negotiating is intended for goodness and piety, do not negotiate for bad things (verses 7-10). Do not be like the hypocrites. When the Prophet ordered some of the companions to stand up because they wanted to prioritize Badr veterans (verse 11), the hypocrites whispered that the Messenger of Allah was unfair. Believers should not be with such hypocrites (verse 14), but be polite when dealing with the leader, Rasulullah PBUH (verses 11-13) <sup>43</sup> .
3	76:8	Mankind <sup>44</sup>	After creating man, Allah gave him instructions. Some people are grateful while others are kufr (verses 1-4). Grateful people

<sup>41</sup> Muhammad Al- Ghazali, *Nahwa Al-Tafsir Al-Mawdhū'i li Suwar Al-Qur'ān Al-Karīm*, 4 ed. (Cairo: Dar Al Syuruq, 2000), 404.

<sup>42</sup> Departemen Agama R I Departemen Agama, *Al-Qur'an Terjemahan*, Ed. Baru R. (Semarang: CV. Toha Putra, 1989), 898.

<sup>43</sup> *Ibid.*, 900–902.

<sup>44</sup> *Ibid.*, 993.

No	Code	Surah's Themes	Themes of Previous and Next Verses
			are those who do good deeds ( <i>Abrār</i> ). <i>Abrar</i> has several features (verses 5-22), and one of the deeds is to feed the poor, orphans and captives the menu he likes to seek the pleasure of Allah (verses 8-9).
4	6:151	Prophetic leadership <sup>45</sup>	The <i>musyrik</i> made-up rules, such as offerings divided for Allah and idols, killing of children, determining halal and haram, and others (verses 136-140). Therefore, those people were warned by the true rules of Allah (verses 141-165). There are ten rules similar to the ten commandments in the bible—mentioned in verses 151-152. Imam Al-Marāghi called it <i>waṣāyā 'ashr</i> <sup>46</sup> . This rule was upheld so that both Muslims and non-Muslims can agree.
5	6:152	*idem	*idem
6	2:224	Jewish behavior, and Muslim's da'wa <sup>47</sup>	Verses 221-227 discuss the subject of marriage law. In verse 224, someone must not do bad deeds, be disobedient and refuse <i>islah</i> (peace) due to an oath to Allah because Allah never commands except goodness. Referring to <i>munasabah</i> and <i>asbāb al-nuzūl</i> , <i>islah</i> is to reconcile between husband and wife (Basyir ibn Nu'man and his wife), and doing good deeds and be obedient is by giving gifts (Abu Bakr to Ayesha).
7	60:8	Laws and story <sup>48</sup>	Compassion between Muslims and non-

<sup>45</sup> Ibid., 181.

<sup>46</sup> A. M. Al-Maraghi, "Tafsir al-Maraghi," *Syirkah Maktabah wa Matba'ah Musthafa al-Babi al-Halabi wa Auladiah*, 2000.

<sup>47</sup> Departemen Agama, *Al-Qur'an Terjemahan*, 3.

No	Code	Surah's Themes	Themes of Previous and Next Verses
			Muslims is also something expected (verse 7). The incident of Asma' (Muslim) and her mother ( <i>musyrik</i> ) is an example. The Prophet ordered Asma' to do good ( <i>birr</i> ) and be fair to her (verse 8). The Qur'an only forbids helping (أَنْ تَتَوَلَّوْهُمْ) non-Muslims fighting against Muslims (verse 9).
8	4:58	Faith, laws, story and others.	Allah promises various benefits in heaven for believers (verse 57). Therefore, a believer should trust the experts and do justice in punishing (verse 58). It is a form of obedience to Allah, Rasul and <i>ulil Amr</i> (verse 59).
9	3:159	Nurturing winner mentality <sup>49</sup>	Believers are people who have integrity. If there is a call for <i>jihad</i> (fighting), then they must abide regardless of whether they lose or win in wars (verses 156-158). Decisions of deliberation with <i>tawakkal</i> are a virtue (verses 159-160) even though they lost during <i>jihad</i> . The cause of the defeat in the Uhud war was actually the early seizure of the <i>ghanimah</i> by the archers (verse 162), instead of a consensus decision in deliberation.
10	42:38	Faith, laws, and others	Allah always forgives most of the sins of His servants (verses 30-37). Thus, human beings should abide by Allah's orders, do prayers, deliberate in all matters and give alms (verse 38).

<sup>48</sup> Ibid., 912.

<sup>49</sup> Majelis Tarjih dan Tajdid Muhammadiyah, *Tema Ali Imran Perspektif Hamim Ilyas dalam Halaqah Al-Tanwir*, 2019.

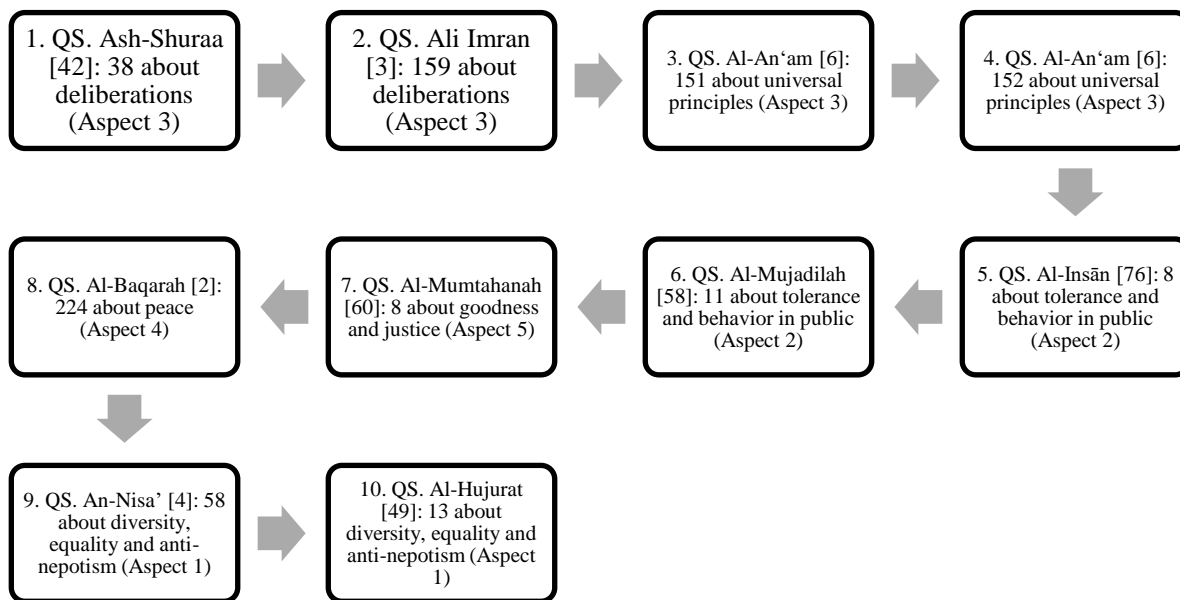


## Data Analysis

Data analysis was carried out through three patterns. First, the verses data were correlated with *asbāb al-nuzūl*, *makkī madanī* and *munāsaba*, so that the sequence of revelations in the ten verses was obtained. Second, understanding each verse data was conducted by correlating and comparing them with other verses' data. The second pattern is similar to the application of grounded research and inductive in nature to infer theories or concepts based on data through constant comparisons<sup>50</sup>. The grounded research model in Islamic studies was proposed by Dawam Rahardjo, but Muslim researchers have not yet applied it<sup>51</sup>. This research also did not fully apply grounded research because the compiled data were only literature data from the Qur'an and Hadith. Third, the analysis results were correlated with the concept of multiculturalism as described previously.

To simplify the analysis process, the ten verse revelations above were sequenced into figure 1 below,

**Figure 1:** The Sequence of Revelations (*Tartīb Al-Nuzūl*)



<sup>50</sup> John W Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, ed. Lisa Cuevas Shaw et al., 2 ed. (California: SAGE Publications, Inc, 2007), 62–64.

<sup>51</sup> Kuntowijoyo, *Paradigma Islam: Intepretasi untuk Aksi*, ed. A E Priyono, 1 ed. (Yogyakarta: Penerbit Tiara Wacana, 2017), 349.

Deliberation is a tradition of the people of Mecca before Islam. Qushay ibn Kilab, the first Quraish leader of Mecca, established *dār al-nadwa* as a deliberation place<sup>52</sup>. This deliberation is considered a good tradition by Islam and is even emphasized in the QS. Ash-Shuraa [42]: 38 amidst orders of prayer and zakat. The Muslims in Mecca “before *hijrah*” often held deliberations at the house of Arqam ibn Abi Al-Arqam<sup>53</sup>. One of the things discussed was how to properly invite the people of Mecca to accept Islam because Allah always forgives most of the sins of His servants and accepts them in Islam (see QS. Ash-Shuraa [42]: 30-37).

The deliberation order was reaffirmed in QS. Ali Imran [3]: 159 after moving to Medina. Rasulullah, the group of *Muhajirin* and *Ansar*, discussed how to deal with the attack of the Meccan troops on their way to Medina. He wanted to face the Meccan troops in Medina, but his friends wanted to face them in the Uhud area. The deliberation participants agreed to take the second option, namely facing the Meccan troops at Uhud. After the deliberation, Saad bin Mua’adz and Usaid bin Khudhair wanted to withdraw the results of the deliberations and follow the Prophet’s suggestion to remain in Medina. However, Rasulullah emphasized that the agreement agreed upon in the deliberation was still carried out<sup>54</sup>.

The deliberation order is not only to produce agreement from internal Muslim groups but also with non-Muslim groups. QS. Al-An’am [6]: 151-152 teach ten universal principles that can be agreed upon by three divine religions, Islam, Christianity and Judaism. Maraghi calls these ten universal principles as *waṣāyā ‘ashr*<sup>55</sup>, while the Bible calls it the Ten Commandments. These universal principles need to be agreed upon to avoid incorrect rules, criminality, understanding that justifies any means, and others, as described in QS. Al-An’am [6]: 136-140.

This description emphasizes that cultural communities must carry out deliberations to produce good agreements and universal principles shared by all society members. The idea of the Qur’an is linear with Wieviorka’s multiculturalism.

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<sup>52</sup> Shofiyurrakhman Al- Mubarakfuri, *Al-Raḥīq Al-Makhtūm*, 1 ed. (Beirut, Libanon, Libanon: Dār Al-Hilāl, n.d.), 23.

<sup>53</sup> *Ibid.*, 80.

<sup>54</sup> *Ibid.*, 227–228.

<sup>55</sup> Ahmad bin Mushthafa Al Maraghi, *Tafsīr Al-Marāghī*, 1 ed. (Mesir: Mathbaah Mushthafa Al-Babi Al-Halabi wa Awladuh, 1946), 65–76.

Wieviorka believes that this idea can prevent the tyranny of the majority against minority<sup>56</sup> and form a society stable, cohesive, vibrant and at ease with itself<sup>57</sup>.

After the Badr war in the second year after the *hijrah*, QS. Al-Insān [76]: 8 and QS. Al-Mujadilah [58]: 11 were revealed, and both verses teach tolerance and manners in public. Muslims who won the war of Badr and captured some of the Quraysh were taught by QS. Al-Insān [76]: 8 to provide the best food to the prisoners. In fact, the prisoners were positioned like orphans and poor people who had the right to be treated well. Allah also gave the label *abrār* to Muslims who did good deeds to captives and promised the benefits in heaven, as stated in QS. Al-Insan [76]: 5-22 and QS. Al-Muthaffifin [83]: 22.

The former Badar troop received high appreciation from the Prophet Muhammad. He taught people to respect them too. One of the rewards for the Badr veterans was the request of the Prophet Muhammad so that some companions not former Badr troops to give their seats for the Badr veterans at a meeting at the Nabawi Mosque. This phenomenon is recorded in *asbāb al-nuzūl* QS. Al-Mujadilah [58]: 11.<sup>58</sup> However, this policy of the Prophet Muhammad, the Islamic *ummah* leader, was criticized by hypocrites (*munāfik*). The next verse emphasizes that believers should not imitate hypocrites who do not understand social manners and are not sincere in carrying out the leader's policies.

Tolerance and manners in public should be practiced by all members of society, Muslims and non-Muslims. Deliberation and good policies from a leader are the basis for forming these principles of tolerance and manners. Such a process can undoubtedly form a society to be stable, cohesive, vibrant, and at ease with itself, as expected by Bikhu Parekh.<sup>59</sup> The teachings of tolerance and manners in public indicate that the differences and identities of each community in society can be appropriately managed, not eliminated as in multiculturalism. This principle is similar to interculturalism in Quebec, which produces a specific vision of nationhood, identity,

<sup>56</sup> Wieviorka, "Is Multiculturalism The Solution?," 900.

<sup>57</sup> Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, 236.

<sup>58</sup> Al-Wahidi, *Asbāb al-Nuzūl Al-Qur'ān*, hlm. 431-432.

<sup>59</sup> Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, 236.

national belonging, and distant from the liberal individualism as expected by Bouchard.<sup>60</sup>

After some time after the Badr war, the phenomenon of Asma' bint Abi Bakr and her mother, Qutaylah bint Abd Al-Uzzay occurred. Asma' refused the gift and did not allow her mother to visit her house. She did this because her mother did not embrace Islam. Rasulullah PBUH stated QS. Al-Mumtahanah [60]: 8 so that Asma' did good deeds and be fair to her mother, as well as to non-Muslims who were not hostile to and expelled Muslims from their homes, as did the people of Mecca.

Islam has a paradigm to respond to an action with an equal act. If a Muslim is treated hostilely, then he should not cooperate nor do good to those people. On the other hand, if a Muslim is treated well, he must treat that person well. This paradigm is emphasized in QS. Al-Baqarah [2]: 194, "*So, if anyone attacks you, retaliate in the same manner. But be mindful of Allah, and know that Allah is with those mindful of Him*".

This paradigm of "equal action" is not only between Muslims and non-Muslims but also within the Muslim community itself. A Muslim who hurts others, both Muslim and non-Muslim, will be dealt with accordingly (QS. Al-Baqarah [2]: 178). This paradigm shows that legal practice in society must be based on good and fair standards and agreed with rules through deliberation to reach a consensus so that all community members receive equal treatment regarding their deeds. This system can prevent the tyranny of the majority against the minority, as concerned by Wieviorka.<sup>61</sup>

The teaching of doing good and fair is in QS. Al-Mumtahanah [60]: 8 followed by QS. Al-Baqarah [2]: 224 about the importance of peace between humans. A Muslim should not take an oath in the name of Allah to ignore peace and good deeds because Allah commands those two things. This verse was revealed after *hadith al-Ifk*<sup>62</sup> after the war of Bani Mushthaliq in 6 *Hijriyah*.<sup>63</sup> In particular, these verses teach good deeds and peace between individuals, as mentioned in *asbāb al-nuzūl*. In general, this verse should also encourage humans to do good and promote peace in social life.

<sup>60</sup> Bouchard, "What is Interculturalism?," 463–464.

<sup>61</sup> Wieviorka, "Is Multiculturalism The Solution?," 900.

<sup>62</sup> Zuhaily, *Al-Tafsīr Al-Munīr fi Al-Aqīdah wa Al-Syarī'ah wa Al-Manhaj*, vol. 2, hal. 307.

<sup>63</sup> Mubarakfuri, *Al-Rahīq Al-Makhtūm*.

Furthermore, Allah revealed QS. Al-Nisa' [4]: 58 concerning anti-nepotism, and related to the event of Fath Makkah. At that time, the Prophet's uncle, Abbas bin Abdul Muttalib asked that he be responsible for keeping the key to the Ka'ba. However, the Prophet Muhammad still chose Usman bin Talha, the previous Ka'bah officer, to keep the key even though he had not converted to Islam. This teaching demonstrates the anti-nepotism practice of the Prophet Muhammad.

After *Fath Makkah*, many Meccans embraced Islam, as did Ikrimah, the son of Abu Jahl, a leader very hostile to the Prophet Muhammad. When Ikrimah came to Medina, the people of Medina mocked him with the statement, "the son of Fir'aun of the present era". Rasulullah responded to this by delivering QS. Al-Hujurat [49]: 13 states that all humans are equal even though they are different in gender, nation and ethnicity. Different communities should communicate to know and understand each other. Although this verse was revealed the last of the nine previous verses, the teachings in this verse are the paradigm that underlies the concept of multiculturalism in Islam.

## Conclusions

Multiculturalism seeks to unite cultural societies to become stable, cohesive, vibrant, and far from the tyranny of the majority to minorities. Multiculturalism from an Islamic perspective is based on the paradigm that humans are equal despite the differences. This paradigm of equality encourages people to be deliberate so that they can agree on universal principles, standards of goodness and justice in the midst of society, as well as traditions of tolerance and manners in the public to realize peace. This statement comes from ten verses of the Qur'an: QS. Al-Hujurat [49]: 13 and Al-Nisa' [4]: 58 on equality, social diversity and anti-nepotism, QS. Al-An'am [6]: 151-152, QS. Ali Imran [3]: 159, and Ash-Shuraa [42]: 38 concerning universal principles and consensus through deliberation, QS. Al-Mumtahanah [60]: 8 concerning the recommendation to do good deeds and be fair, QS. Al-Mujadilah [58]: 11 and QS. Al-Insan [76]: 8 regarding tolerance and manners in public, and QS. Al-Baqarah [2]: 224 concerning awareness of the importance of peace.

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