

Cultural Diversity in Al-Qur'an Perspective

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Abstract—Cultural diversity is a necessity or is a *Sunnatullah* that occurs in human life. The existence of Allah SWT. Creating human beings with ethnicity and nationhood in essence created a diverse culture. We can see this in Indonesia, which is a pluralistic society, each tribe or region has its own cultural characteristics. To reveal the diversity of cultures the perspective of the Qur'an in this paper is used by Al-Farmawy's method of interpretation Al-Maudhui with a multi-interpretation approach (some interpretations that you use). This is intended to reveal the diversity of cultures in the Qur'an in a systematic and in-depth manner. With theological studies (based on al-Qur'an) on cultural diversity possessed by humans can strengthen faith by having an understanding that we have diversity and cultural differences between people. So as to foster awareness and mutual acceptance, respect and tolerance among fellow children. In the end, fostering a sense of unity and unity, the creation of a peaceful and peaceful society. Or the people of *BaldatunThoyyibahWaRabbunGhofur*.

Keywords—*Culture; diversity; society*

I. INTRODUCTION

Humans are unique and diverse creatures (ethnicity, race, religion and culture) or humans are pluralistic beings. Humans as God's creatures cannot be separated from diversity and plurality. Diversity itself is also inseparable from humanity and this has become God's provision. This diversity and plurality is the beauty of humanity itself. Rainbow is beautiful because it has many colors. That color difference forms a structure that has high artistic value. This also happens to humans, if diversity and differences in society can be managed properly; then it is a capital to establish national unity. However, on the contrary, if diversity and differences are not managed properly, it could trigger the cracking of unity and unity.

In looking at diversity and human differences, the Qur'an is present to explain to mankind to realize the nature of themselves that they are carried out in diversity and diversity. Al-Qur'an in its dimensions is not bound by time, geographical location, culture, race, ethnicity and religion; or in other words, the Qur'an is universal (in accordance with human imagery). Therefore, the al-Qur'an is universal so that all matters related to the life of the world-hereafter have been conveyed in the Qur'an both in *Mujmal* and in detail (*Mutasyaabihand Muhkam*). Humans are the main object that becomes the discussion and subject at the same time (given the mandate to study and practice it).

Pluralism is the attitude that accepts diversity. Pluralism can also mean a willingness to accept diversity, that is, to live tolerantly in a different society, tribe, religion, customs, and any way of life. Pluralism implies actions that lead to recognition of religious freedom, freedom of thought, or freedom to seek information. Thus, pluralism requires maturity from the personality of a person and or group of people.

Plurality (the attitude of accepting diversity) is a necessity in this life. God created this world above the *Sunnah* of plurality in a unified framework. The issue of plurality is as old as human age and forever there will be as long as life has not ended, it's just that it can continue to change, according to the times.

Plurality is essentially the reality of life itself, which cannot be avoided and rejected. Because plurality is *Sunatullah*, the existence or existence must be recognized by every human being. However, this recognition at the level of reality has not been fully in line with theoretical recognition and constraints are still often found in the field.

Meanwhile, culture is mind and reason that create results. Culture also covers customs to investigate language. Culture is something that has developed (civilized, advanced) or something that has become a habit and it is difficult to change. Culture comes from the Sanskrit language that is *Buddhaya*[1], which is the plural form of *Buddhi* (mind or reason) interpreted as matters relating to mind, and human reason. Culture is derived from the Latin *Cultura* word, which is processing or doing. It can also be interpreted as processing land or farming[2]. Culture is also derived from the past participle *cultus* of the Latin verb *colere*[3]. Culture is a norm, belief, rule and custom in an area that binds people in groups and is done consciously[4]. Geert Hofstede[5] defines culture as a program created by a group to distinguish groups from one another. Culture has values that must be upheld because it is the core of a culture.

In the paradigm of Islam, Effat Al Syarqawi defines culture through the view of Islam. Culture is a treasure of community groups that can be seen through the lives of people who have spiritual goals[6]. Thus, culture is all the results of creation, taste, and human work in living their lives in this world; both as individual beings and as social (community) creatures.

II. METHOD

The author uses the interpretation methodology *Maudhui* (thematic interpretation) with the *AbdHayyi Al-Farmawi* theory contained in his book; *Bidayatul fi Tafsiri al-Maudhui*[7]. According to Al-farmawi, in interpreting a verse with the interpretation method, there are seven steps that must be carried out by an exegete, namely as follows:

- Choosing or determining Al-Qur'an problems to be studied using *Maudhu'i* (thematic).
- Track and collect verses relating to the problems that have been established, the *Makiyyah* and *Madaniyyah* verses.

- Compile the verses in a coherent manner according to the chronology of the period of its descent, accompanied by knowledge of the background of the decline of the verse or asbab al-nuzul.
- Knowing the correlation (*Munasabah*) of these verses in each letter.
- Developing a discussion theme within a framework that is appropriate, systematic, perfect and complete (outline).
- Complete the discussion and description with the Hadith, if deemed necessary, so that the discussion becomes more complete and clearer.
- Studying these verses thematically and comprehensively by collecting verses that contain similar meanings, compromising between the meanings of 'am and khash, between the *muthlaq* and the *muqayyad*, synchronizing the verses which appear to appear contradictory, explaining the verses of *nasikh* and *mansukh*. Thus, all the verses meet at an estuary without differences and contradictions or the act of coercion of some verses to the wrong meanings.

III. RESULTS

A. Cultural Diversity in the Qur'an

1) *Main Verse*. The main verse in this discussion is *Q.S. Al-Hujurat* (49): 13. Meaning: "O man, Truly We created you from a man and a woman and made you nation - nation and tribe so that you know each other. Surely the noblest person among you on the side of Allah is the one who is the most pious among you. Verily Allah is All-Knowing, All-Knowing. (*Surat al-Hujurat* (49): 13).

2) *Supporting Verse*: Other verses related to the discussion are as follows:

- Two previous verses, *Q.S. Al-Hujurat* (49): 11 and 12:

The translation: "O believers do not make a people make fun of other people, because they may be ridiculed better than those who make fun of and not women make fun of other women, because they may so women who are ridiculed are better than women who make fun of. Don't blame each other, and don't call each other with bad titles. The worst call is bad (wicked) after faith. And whoever does not repent, they are the wrongdoers. "(Surat al-Hujurat (49): 11).

The translation: "O people stay away from a lot of prejudice, in fact some of the prejudices are sin, and do not seek fault with others, and do not be among those who gossip about some of the others. Do any of you like to eat the meat of his dead brother? Of course you feel disgusted. And fear Allah, truly Allah is the recipient of repentance, the Most Merciful." (Surat al-Hujurat (49): 12).

- *Q.S. Hud* (11):118: (Makkiyah).

The translation: "If your Lord wills, surely He will make people a single people, but they will always disagree", (SuratHud (11): 118)

- QS. Al-Nahl (16): 93; (Makkiyah).

The translation: "And if Allah wills, He will surely make you one people (only), but Allah deceives who He wants and gives guidance to whom He wants and verily you will be asked what you have done. (Qs. Al-Nahl (16))"

- QS. Al Maidah (5): 48; (Madaniyah)

Meaning: "and We have sent down to you the Qur'an by bringing the truth, justifying what was before, That is the Books (which were revealed before) and the test stone of the other Scriptures; So decide their case according to what God sent down and do not follow their passions by leaving the truth that has come to you. For each people among you, we give rules and a clear path. If Allah wills, He will make you a people (only), but Allah wants to test you for His giving to you, so race to do well. Only to Allah do you return, then He tells you what you have disputed. (Surat al-Maidah (5): 48)."

- Asbabunnuzul QS. Al Hujurat (49): 13.

Imam Suyuthi in his commentary Al-Durr Al-Mantsur fi Tafsir Bil-Ma'tsur mentions two stories of the revelation of al-Hujurat verse 13:

The first story: when the Prophet entered the city of Mecca during the Fathu Makkah incident, Bilal bin Rabah ascended the Kaaba and called for the call to prayer. So most of the population of Mecca (who did not know that in Medina Bilal bin Rabah used to carry out the task of calling on the call to prayer) was shocked. Some say: "Is this black slave the one who calls to prayer above the Ka'bah?" The other said, "If God hates him, he will certainly replace it." Then verse 13 of the letter al-Hujurat came down.

Second story: Abu Hind was a former slave who later worked as a cupping worker. The Prophet asked Bani Bayadhah to marry one of their daughters with Abu Hind. But they refused with the excuse: "Apostle, how do we want to marry our daughter to our former slave?" Then verse 13 of al-Hujurat comes down

Based on the two stories about the causes of the decline of QS. Al-Hujurat (49): 13; provides an illustration that a person may not exclude other people because of their degree and descent (ethnicity, race, culture, religion and nation). This is in accordance with the words of the Messenger of Allah.

The translation: "The Messenger of Allah said, O people, remember that indeed your parents are one (Adam) no more noble of the Arabs against the A'jam (non-Arab), and no more noble A'jam against people Arabs, and no more noble white people towards black people and vice versa are no more noble black people than white people except their piety. (Narrated by Ahmad).

B. Content of Verse (Meaning of Mufradat, Munasabah, and Its Tafsir)

Some QS contents. Al-Hujurat (49): 13 which is quoted from several interpretations of *mu'tabarah*. Firstly, in the verse related to the previous verse (QS. Al-Hujurat (49): 11 and 12), in verse 11 Allah gives a warning or prohibition to make fun of one another among one another, or between women with other women. The worst call is "wicked" after faith. Furthermore, in verse 12 God warns or forbids those who believe to prejudice, find fault with others, and gossip because it is a part of sin. Allah recommends to be devoted and repent to Him. So, in verse 13 is an

affirmation that humans were created from the same type; there is no difference between only pieties to Allah SWT. The difference. This is also in accordance with what *QurayshShihab* explained in the *Al-Misbah Interpretation* that in the previous verse (verse 12) regulates the relationship of fellow Muslims, then in paragraph 13 regulates the basic principles of relationship to fellow human beings by using the word (يا أيها الناس) in the verse

Then the word (الناس) "human" there are several words commonly used in the Qur'an, which are broadly divided into three, namely, first, using a word consisting of letters: alif, nun, and sin like people, ins, nas, anasy, insy and unas, second, using the word basyar and third, using the word *baniadam* or *zurriyatadam*. The word man has three words of origin, first, *anasa* which means seeing, knowing and asking permission, second, *nasiya* which means forgetting and third, *al-uns* which means benign, harmonious and visible. The first meaning shows the ability of humans as beings who have civilized reason. The second meaning refers to humans as beings who have consciousness, because that third meaning shows humans that humans are creatures that can be regulated. In other words, humans are beings who have high adaptability to change, both social and natural changes. He is also a civilized creature: not wild, has ethics, manners and others[8].

Waryono Abdul Ghafur further explained that the word "human" in the Qur'an is 65 times. From the mention of that many, the human being has three meanings, first, it is connected with its privileges as a caliph and bearer of trust and responsibility. As a caliph, he was equipped with knowledge, secondly associated with a negative predisposition to human beings such as being tyrannical, unbelieving, hasty and others and third, about the origin of human creation and classification as created from the land and consisting of men and women as found in the next verse.

Secondly, the next word that will be seen as interpreting is "that we created you from a man and woman." In general, the interpreter interpreted the passage of this verse that how many humans were created from one soul, then created from them, namely Adam and Eve (Ibn Kathir, digital). Likewise in the interpretation of al-Qurtubi, that is "Adam and Eve" as previously stated in the Digital Interpretation. Imam Suyuti also explains this in Jalalain's interpretation that the meaning of the verse is "Adam and Eve."

QurayshShihab[9] explains in the Tafsir *Al-Misbah* from the fragment of the verse "that we created you from a man and woman" is an introduction to assert that all human beings have the same degree of humanity as Allah, there is no difference between tribes and other tribes. There is no difference in the value of humanity between men and women. Therefore, come from the same descendant, the prophet Adam AS.

Thirdly, the last fragment of the sentence in this verse discussed is as follows:

The translation "And make you nation - nation and tribe so that you know each other. Surely the noblest person among you on the side of Allah is the one who is

the most pious among you. Verily Allah is All-Knowing, All-Knowing. (Qs. Al-Hujurat (49): 13)

The word *syu'ub* is a plural form of the word *syaba* which means group or branch. While the Indonesian Ministry of Religion in its Al-Qur'an and Interpretation means *syu'ub*: nation (nation). At first, this word was used to refer to lakes or oases where several canals meet and canals channel water. Then this word is also used for a group of people with diverse identities but meets because of their humanity. While the word *Qaba'il* means a group of people who meet each other can accept each other. This word is formed from the origin of three letters: *qaf*, *ba'* and *dal*, which form several sentences with various meanings such as *qablu*, not yet and the opponent is *ba'du*: already. *Qablu* could also mean in the future, such as *qubul* (front sex) and the opponent is rectum: back (human back channel). Other forms, such as; *qabala*, which means receiving, *qubla*, which means kissing, *taqabalah*, which means facing. In other words, the word *qaba'il* always refers to two or more parties who are in pairs or face to face. Therefore, from the beginning created with the term "canals," which is different according to Waryono Abdul Ghafur[8]. However, even though he is different in essence, he is an interdependent (social) being that is interdependent. This is one of the meanings of pluralism or diversity.

C. Public Relations and Culture

"The other fields are the other fields, other fish are fish, and others are other granaries." This is the old philosophy that provides an overview of cultural diversity. That each region/region (country) and tribe-nation have their own culture (cultural pluralism). The nation is defined as a group of people who are considered National to have a shared identity and have the same language, religion, ideology, culture, and history. They are generally considered to have the same origin. So, from these two senses it can be understood that the nation is a society that inhabits a region (country) that has language, ideology, religion, culture and history, like the Indonesian nation. While nationality is a characteristic that marks the class of a nation. As for culture has been explained in the previous sub-discussion.

There is a reciprocal relationship between culture and society (nation), as there is a relationship between culture, civilization and history. Society produces culture, while culture determines the pattern of society. So between humans and culture is a unit that has a very close relationship. It is impossible for both of them to be separated[10]. There are humans (in the broad sense, society), then there is culture, there will be no culture if there are no supporters, namely humans. But the human life is not how long, because all will surely die. So to carry out or preserve culture, the supporters must be continuity from one offspring to another. For example, the Bugis-Makassar language of the people of South Sulawesi and 'Ngapak' which is the result of the culture of the people in the *Kebumen, Banyumas, Tegal, Purbalingga* and surrounding areas, would certainly be a distinctive feature for people who control Bugis-Makassar and language "Ngapak."

The relationship between society or a nation with culture that every society is a different cultural community, a nation. Different societies represent different and often incompatible forms of thought and life. People's values and thoughts cannot be combined with the values and thoughts of others, and the kind of goodness, literature, art, and heroism that thrives in a society often cannot grow in other societies[11]. Cultural Diversity is the nature of human life that develops land and absolute. There are no two communities in common. Each community has different customs, practices, methods, legal systems, family structures and forms of government, and each encourages different desires, morals, goodness and attitudes, forms of excellence, and a good conception of life. While Herder explained that culture is the result of so many products that are different from the universally shared human nature, and argues that human nature is "clay mud" which is differently printed by different cultures.

Then the famous Muslim Sociologist, who became the foothold of sociologists, namely Ibn Khaldun explained about a society that society consists of the community *badawah/badui* and *hadharah*[12]–[14]. *Badawah/badui* is people who live in the interior, primitive communities or live in desert areas. The community of "*hadharah*" is the city, civilized society or civilization. Primitive societies or rural communities have a culture of high solidarity while urban or urban communities have individualistic characteristics. Furthermore, cultural diversity (cultural pluralism) in a society or a nation is an indisputable reality or in the *syar'inya* language is *sunnatullah*. This is by the word of God the creator of man (other than in Surah Al-Hujurat (49): 13), namely in Al-Maidah (5): 48, QS. Hud (11): 118, QS. Al-Nahl (16):

The translation: "and We have sent down to you the Qur'an by bringing the truth, justifying what was before, That is the Books (which were revealed before) and the teststone of the other Scriptures; So decide their case according to what God sent down and do not follow their passions by leaving the truth that has come to you. for each people among you, we give rules and a clear path. If Allah wills, He will make you a people (only), but Allah wants to test you for His giving to you, so race to do well. Only to Allah do you return, then He tells you what you have disputed. (Surat al-Maidah (5): 48).

The translation: "If your Lord wills, surely He will make people a single people, but they will always disagree", (Surat Hud (11): 118)

The translation: "And if Allah wills, He will surely make you one people (only), but Allah deceives who He wants and gives guidance to whom He wants. And verily you will be asked what you have done. (Qs. Al-Nahl (16)

The three verses above give us an illustration as human beings that Allah is the one who wants the creation of man of various kinds (male and female), ethnicity, race, culture, religion and nation. In the three verses, the *ulama* named the *harfimtina 'limtina'* which means "impossibility". The point is that it is impossible for humans to be bound in one tribe, race, religion, and culture. This diversity is a *sunnatullah* that must be understood and realized.

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The understanding and awareness of diversity will make us accept, respect and copy tolerance between fellow humans as God's creatures.

D. Conclusion

Pluralist culture is a cultural diversity in a society that has differences and each character. Public relations (nation) with culture is that there is a reciprocal relationship between culture and society (nation), as there is a relationship between culture, civilization and history. Society produces culture, while culture determines the pattern of society. So between humans and culture is a unit that has a very close relationship. It is impossible for both of them to be separated. In the Qur'an view of pluralism / cultural diversity that it is God who wants the existence of such diversity. Or in other words, it has become a *sunnatullah* society (nation) has diversity and cultural differences. This, we can practically see, for example, the people (nation) of Indonesia every tribe, region or region have their own culture. In the Qur'an we can see in QS. Al-Hujurat (49): 11, 12, 13, Al-Maidah (5): 48, and QS. Hud (11): 118, Qs. Al-Nahl (16): 93. If it has been understood that we have diversity and cultural differences between people, it will foster awareness and mutual acceptance, respect and tolerance among fellow children. In the end, fostering a sense of unity and unity, the creation of a peaceful and peaceful society. Or the people of *baladunthoyyibahwarabbunghofur*.

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