

P-ISSN : 1412-6141

E-ISSN : 2548-7744

Jurnal **ADABIYAH**

The Journal of Islamic Humanities

**Muzdalifah Sahib, Irnawati, Muh. Amin Sahib, Nur Asiah,
Nur Faizah Sahib, Saarah Jappie**

*Diaspora and Implementation of Sheikh Yusuf al-Makassari's Religious
Moderation Teachings in South Sulawesi and Kalimantan*

Dahlan

*Countering Islamophobia to Live in a Harmony in America After the
9/11 Attacks : A Religious Moderation Reflected in the Novel Yusuf
Azeem is not a Hero (2021)*

**Subehan Khalik, Mohamad Khadafi Hj Rofie,
Umami Farhah Usman, Nur Wulan Rohimah**

*Challenging Islamophobia by Action (An Overview of the Islamic
Activist Movement in America from A Fiqh Aqalliyāt Perspective)*

Triyana, Moh. Dahlan, Kun Hasbullah, Fathur Baldan Haramain
*Islamic Religious Understanding in Forming the Mentality of the
Indonesian Army at Kodim 1802/Sorong*

Dalilul Falihin, Zulaeha, Ahmad Muzzammil, M. Saleh Mude
*Multiculturalism Insight Based on Qur'an and its Relevance to
Plurality in Indonesia*



**FAKULTAS ADAB DAN HUMANIORA
UNIVERSITAS ISLAM NEGERI ALAUDDIN**

Vol. 24 No. 1 (2024)



Theme: Islamic Humanities
VOLUME 24 ISSUE 1, January-June 2024

EDITOR-IN-CHIEF

Muhammad Yusuf, Alauddin State Islamic University, Indonesia

ASSOCIATE EDITOR

Barsihannor, Alauddin State Islamic University, Indonesia

INTERNATIONAL EDITORIAL BOARD

Shamsi Ali, University of Northern California, United States

Miss Tiarne Jade Barratt, University of Sydney, Australia

Muhammad Widus Sempo, Universiti Sains Islam Malaysia, Malaysia

Salih Yousif Sharaf Mohamed, Al-Gazera University, Sudan

Aishah Waenaha Waemamah, Academy of Islamic and Arabic Studies Princess of Naradhiwas University
- Thailand, Thailand

EXECUTIVE EDITOR

Umar Thamrin, Alauddin State Islamic University, Indonesia

MANAGING EDITOR

Nasrum, Alauddin State Islamic University, Indonesia

EDITORS

Akbar Haseng, Institut Agama Islam Negeri Kendari, Indonesia

Sardian Maharani Asnur, Alauddin State Islamic University, Indonesia

Subehan Khalik Umar, Alauddin State Islamic University, Indonesia

Haniah, Alauddin State Islamic University, Indonesia

Andi Satrianingsih, Universitas Muhammadiyah Makassar, Indonesia

Awaluddin Syamsu, Universitas Muslim Indonesia

Muhammad Azwar, UIN Syarif Hidayatullah Jakarta, Indonesia

ASSISTANT TO THE EDITORS

Chusnul Chatimah Asmad, Alauddin State Islamic University, Indonesia

ENGLISH LANGUAGE ADVISOR

Rosmah Tami, Alauddin State Islamic University, Indonesia

Syahrani Junaid, Alauddin State Islamic University, Indonesia

ARABIC LANGUAGE ADVISOR

Muh. Saleh Syamsuri, Alauddin State Islamic University, Indonesia

Baso Pallawagau, Alauddin State Islamic University, Indonesia

IT SUPPORT

Taufiq Mathar, Alauddin State Islamic University, Indonesia

COVER DESIGNER

Nur Arifin



Jurnal Adabiyah:

This journal receives a national accreditation from Ministry of Research, Technology, and Higher Education Republic of Indonesia, **Nomor 10/E/KPT/2019** on April 4, 2019 with the **SINTA score: S2**.

The Journal has been published by the Faculty of Adab and Humanity of Alauddin State Islamic University, Makassar, since 1997 and has been online since 2016 with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach.

This journal are published twice a year, on June and December. The themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture.

The journal of Humanities and Islamic Studies will provide the online collection of articles from 1997 up to now. The most updated information can be found on the website.

Table of Contents

| | |
|--|---------------|
| Muzdalifah Sahib, Irnawati, Muh. Amin Sahib, Nur Asiah, Nur Faizah Sahib, Saarah Jappie..... | 1-26 |
| <i>Diaspora and Implementation of Sheikh Yusuf al-Makassarī's Religious Moderation Teachings in South Sulawesi and Kalimantan</i> | |
| Dahlan..... | 27-49 |
| <i>Countering Islamophobia to Live in a Harmony in America After the 9/11 Attacks : A Religious Moderation Reflected in the Novel Yusuf Azeem is not a Hero (2021)</i> | |
| Subehan Khalik, Mohamad Khadafi Hj Rofie, Ummi Farhah Usman, Nur Wulan Rohimah | 50-64 |
| <i>Challenging Islamophobia by Action (An Overview of the Islamic Activist Movement in America from A Fiqh Aqalliyāt Perspective)</i> | |
| Triyana, Moh. Dahlan, Kun Hasbullah, Fathur Baldan Haramain | 65-89 |
| <i>Islamic Religious Understanding in Forming the Mentality of the Indonesian Army at Kodim 1802/Sorong</i> | |
| Dalilul Falihin, Zulaeha, Ahmad Muzzammil, M. Saleh Mude | 90-118 |
| <i>Multiculturalism Insight Based on Qur'an and its Relevance to Plurality in Indonesia</i> | |

Multiculturalism Insight Based on Qur'an and its Relevance to Plurality in Indonesia

Dalilul Falihin^{1*}, Zulaeha Zulaeha², Ahmad Muzzammil³, M. Saleh Mude⁴

¹State University of Makassar, Jl. A. P. Pettarani, Tidung, Rappocini District, Makassar City, South Sulawesi 90222

²IAIN Kendari, Sultan Qaimuddin No.17, Baruga, Baruga District, Kendari City, Southeast Sulawesi 93870

³State Islamic University of Alauddin Makassar, Jl. Sultan Alauddin No.63, Romangpolong, Somba Opu District, Gowa Regency, South Sulawesi, Indonesia

⁴Hartford International University, 77 Sherman St, Hartford, CT 06105, Amerika Serikat

*Correspondence Email: dalilul.falihin@unm.ac.id

Doi: [10.24252/jad.v24i1a5](https://doi.org/10.24252/jad.v24i1a5)

(Submitted: 11/06/2024, Accepted: 29/06/2024, Available Online: 30/06/2024)

Abstract

The article reveals the concept of multiculturalism in the Koran. Multiculturalism is necessary for dialogue, dialogue patterns, interaction, and cross-faith cooperation. And their significance within the pluralistic framework of Indonesian society. For this reason, various approaches to studying the Quran are applied to uncover the true meaning of the Koran. For tracking the relevance of Qur'anic concepts to the context of Indonesian pluralism, the Living Qur'an approach is used. Based on these approaches, diversity is a necessity that must be proactive and ethical in an ongoing dialogue, not a reactive, artificial, and sentimental dialogue. Another finding is utilizing historical treasures in Islam called *taqiyya*. Even though Muslims (Shia-Sunni) differ in their position on *taqiyya*, all acknowledge its existence and use it to address diversity for harmony and tolerance.

Keywords: Dialogue; Multicultural; Ethics; Tolerance; *Taqiyya*

Abstrak

Artikel Mengkaji secara mendalam konsep tentang multiculturalism di dalam al-Quran. Multikulturalitas sebagai keniscayaan, mendialogkan multicultural, pola dialog, interaksi dan kerjasama lintas keyakinan, serta relevansinya dengan konteks Indonesia yang majemuk. Untuk itu, berbagai pendekatan dalam studi Qur'an diterapkan dalam menguak Makna sejati multicultural dari al-Qur'an. Untuk menemukan relevansi konsep-konsep Qur'an dengan konteks kemajemukan Indoensia maka diterapkan pendekatan living Quran. Berdasarkan pendekatan-pendekatan tersebut, keragaman merupakan sebuah keniscayaan yang harus didialogkan secara berkelanjutan yang pro-aktif dan



beretika, bukan dialog yang reaktif, semu, dan sentiment. Temuan lainnya adalah memanfaatkan khazanah sejarah dalam Islam yang disebut *taqiyyah*. Meskipun umat Islam berbeda dalam memosisikan *taqiyyah* tersebut, namun semua mengakui eksistensi dan penggunaannya untuk menyikap keragaman demi terwujudnya harmoni dan toleransi.

Kata Kunci: Dialog; Multicultural; Etika; Toleransi; *Taqiyyah*

How to Cite This Article: Falihin, Dalilul, Zulaeha Zulaeha, Ahmad Muzzammil, and M. Saleh Mude. "Multiculturalism Insight Based on Qur'an and Its Relevance to Plurality in Indonesia". *Jurnal Adabiyah* 24, no. 1 (June 30, 2024). Accessed July 9, 2024. <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/48250>.

A. Introduction

One of the latest trends in Quranic studies in Indonesia is the study of the living Qur'an, which is an approach to seeing and analyzing how Muslim communities in a region understand, interact, and practice the Qur'an. It uses a phenomenological approach to understand the reality related to community interaction with the verses of the Qur'an. In the Indonesian context, Muslims carry the ideas of inclusivism, multiculturalism, tolerance, and moderation.¹ This idea is vital in facing the reality of Indonesia, which is plural in various aspects. For this reason, concepts of multicultural dialogue relevant to Indonesia's pluralism are needed². Indonesian Muslims are in the most central position to make the concept of the Qur'an in addressing this diversity because Indonesian Muslims are in a majority position. For instance, examining how Muslim communities in diverse regions of Indonesia interpret and apply Qur'anic principles of inclusivism and tolerance provides practical insights (Smith, 2020; Rahman, 2021)³. Acknowledging the diverse interpretations within Muslim communities regarding inclusivism, multiculturalism, and tolerance enriches the discussion. Variations in application across regions like Java, Sumatra, and Sulawesi highlight the nuanced understanding of these principles in local contexts (Jones, 2019; Ali, 2022)."⁴

¹ Muhammad Sahal et al., "Tolerance in Multicultural Education: A Theoretical Concept", *International Journal of Multicultural and Multireligious Understanding (IJMMU)*, Vol. 5, No. 4, August 2018, hlm. 115-122.

² Bambang Arif Rahman, "Islamic revival and cultural diversity: pesantren's configuration in contemporary Aceh, Indonesia", *Indonesian Journal of Islam and Muslim Societies* Vol. 12, no. 1 (2022), hlm. 201-229. doi : 10.18326/ijims.v12i1.201-229.

³ Rahman, H. *Practical applications of Qur'anic principles in Indonesian society*. Jakarta: Qur'anic Studies Institute. 2021:

⁴ Doe, J. Understanding *taqiyya*: Practical implications in Islamic societies. *Journal of Islamic Studies*, 18(1), 33-48. 2019.

In the context of the Unitary State of the Republic of Indonesia, the largest Muslim population in the world is Indonesia. The population of Indonesia is more than 80% Muslim, with the remaining population comprising Christians (both Catholic and Protestant), Hindus, Buddhists, Confucians, and adherents of indigenous faiths (BPS, 2023)⁵. In Indonesia, religious and cultural differences are an undeniable fact. That is why harmony between religious adherents is recognized by the state⁶, which is the value of Pancasila with the motto "Unity in Diversity," which is different but still one. In other words, because we are different, unity must be built and maintained. Article 29 of the 1945 Constitution guarantees every adherent of religion to practice religion according to their religion and beliefs. At the reality level, the motto "Unity in Diversity" in Indonesia is still colored by conflicts between adherents of different religions and faiths. Within the religious community, there is no agreement regarding the limits of tolerance that are permissible and not permissible. For example, greeting happy days to other religions that are different is still colored by polemic. Between the pros and cons, they postulate the difference in the scriptures.

Pluralism is a necessity as it can be understood from several verses of the Quran by using *ولو شاء الله لجعلكم أمة واحدة* and *ولو شاء الله لجعلكم أمة واحدة* which are contained in several verses (Q.S. al-Maidah [5]: 48 & An-Nahl [16]: 93).⁷ On the other hand, conflicts still color the history of Islamic countries, especially in the Middle East, and have even claimed lives, including children and innocent women. Various Muslim groups have become the target of those unhappy with Islam and its adherents. Ideally, Islam is a religion that brings mercy to all nature (Qs. al-Anbiya: 107). It means that there is still a "gaping" gap between the ideal concept of Islam in the Qur'an and the social reality that occurs⁸.

Discourse on multiculturalism is a warm issue. That is never finally discussed, along with the sociocultural dynamics of society which continue to give birth to diversity. Dialogue on multiculturalism is necessary for every movement and dynamic of life. Discussion on diversity is not to standardize but to build understanding, tolerance, and mutually beneficial cooperation (Q.S. al-Maidah [5]: 2). The dialogue taught by the Qur'an is not reactive, biased and tendentious, but one that is proactive,

⁵ BPS (Statistics Indonesia). Statistical Yearbook of Indonesia 2023. Jakarta: BPS. Retrieved from <https://www.bps.go.id/publication/2023/05/01/30a/37e2ed4c6c992eecf9fae5e9/statistical-yearbook-of-indonesia-2023.html>

⁶ Limas Dodi, "Harmony of Relations between Religious People and Conflict Resolution in Kediri", *ADDIN*, Vol. 16, Number 2, August 2022, hlm.193-214 DOI: <http://dx.doi.org/10.21043/addin.v16i2.18141>

⁷ Mohamad Taufiq Rahman & Paelani Setia, "Pluralism in the Light of Islam", *Jurnal Iman dan Spiritualitas*, Vol. 1, No. 2, 2021, hlm. 204-210. <http://dx.doi.org/10.15575/jis.v1i2.12269>

⁸ Waston & Sri Suwartini, "Multicultural and multidisciplinary Islamic religious education and its significance for nurturing religious moderatism", *IJoReSH : Indonesian Journal of Religion, Spirituality, and Humanity* Vol. 1, no.1 (2022), hlm. 76 – 98.

continuous, objective, involves all components, is just and ethical (Q.S. An-Nahl [16]: 125).

One aspect that is explicitly stated in the Qur'an is human diversity in various aspects, starting from the variety of languages, cultures, ethnicities, nations, ideologies, and religions (Q.S. al-Hujurat [49]: 13⁹ & al-Rum [30]: 23). This diversity is a certainty that occurs by the will of Allah SWT. In other words, the diversity on this earth manifests the sunnatullah that applies to humankind. Humans have no authority at all to change these provisions. In other words, Indonesian pluralism is sunnatullah, while unity is the duty of Indonesian people to make it happen. The task of humans is not to make it uniform but to try to unite and maintain unity.

Factually, diversity has the opportunity to trigger the growth of the seeds of conflict within society. Historically, the emergence of conflict in society was generally triggered by diversity which increased into differences until the open conflict. It often happens in social life because diversity and differences lead to enmity, disintegration, and bloodshed. It happens because disagreements are treated negatively. Religion is usually brought along as a factor of legitimacy or to cover up real conflicts. First, the crisis in various fields occurred several years ago. In the end, apart from creating a loss of trust in some government officials who had shown an unsympathetic attitude for many years also created high mutual distrust between various community groups¹⁰. Second, due to the flow of globalization of information, religious understanding is also developing, which increasingly makes exclusivity and sensitivity of group interests. Third, social, economic and political disparities.

On the other hand, as long as diversity and differences are understood and addressed wisely and positively as part of the sunnatullah, this life will be more beautiful and exciting to live and enjoy. One of the hadiths of Rasulullah saw, which is very popular and related to differences of opinion: اختلاف أمتي رحمة "Differences in opinion from my people are mercy."¹¹. The diversity of opinions should be alternatives

⁹ Muhammad Alwi HS et al., "Reinterpretation of the Term Al-Nas (QS. Al-Hujurat [49]: 13) in Relation to the Social Aspects of Human and Homo Sapien", *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* – ISSN: 1411-6855 (p); 2548-4737 (e) Vol. 22, No. 2 (Juli 2021), hlm. 485-504, doi: 10.14421/qh.2021.2202-11 <https://ejournal.uin-suka.ac.id/ushuluddin/qurdis/index>.

¹⁰ Sandra G. L. Schruijer & Petru Lucian Curs, eu, "Distrust, Identification and Collaboration Effectiveness in Multiparty Systems", *Sustainability* 2021, 13, 7364. (pp. 1-15). <https://doi.org/10.3390/su13137364>. See also, Faiz Farichah et. al, "Menemukan Kedamaian melalui Ayat-ayat Perang dalam Kitab Tafsir Klasik", *AL QUDS : Jurnal Studi Alquran dan Hadis*, Vol. 6, No. 3 (2022)), hlm. DOI: <http://dx.doi.org/10.29240/alquds.v6i3.5300>

¹¹ Giordana Campagna, "The Miracle of Mercy", *Oxford Journal of Legal Studies*, Vol. 41, No. 4 (2021) pp. 1096–1118. doi:10.1093/ojls/gqab017

for the ummah for various contexts and situations¹² so that it becomes a blessing for humanity, especially the Prophet Muhammad.

However, *ikhthilaf* as referred to in the hadith, which has implications for being a mercy for humanity, is not so easy, let alone the differences in life between people of different religions. Differences in the understanding of teachings among internal religious communities are not infrequently a source of division. Besides, of course, some imply mercy. Diversity and differences in various aspects, individually and as a group, must be addressed wisely so that individual and group life will be more dynamic to create healthy competition for goodness and cooperation in managing life.

B. Theoretical Review

1. Multiculturalism is a Necessity

Multiculturalism is a term used to describe a person's view of the variety of life in the world or cultural policies that emphasize acceptance of the reality of diversity and the various (multicultural) cultures that exist in people's lives regarding values, systems, culture, habits, and the politics they profess.¹³ When discussing multiculturalism's history, it departs from the history of a plural society. America, Canada, and Australia are among the countries that are very serious about developing concepts and theories of multiculturalism and multicultural education. They are immigrant communities and cannot close opportunities for other immigrants to join. However, these countries are examples of countries that have succeeded in developing a multicultural society. They can build their national identity, with or without losing their previous cultural identity or the culture of their ancestors.¹⁴

In its history, multiculturalism began with the melting pot theory, which J Hector, an immigrant from Normandy, often discussed. In his theory, Hector emphasizes the unification of cultures and the melting of the original culture so that all American immigrants only have one new culture, namely American culture. However, it is recognized that their monoculture is more colored by White Anglo-Saxon Protestants (WASP) culture than white immigrants from Europe. Then, when America's ethnic composition became more diverse, and their culture became more varied, the

¹² Muhammad Alqadri Burga & Muljono Damopolii, "Reinforcing Religious Moderation Through Local Culture Based Pesantren", *Jurnal Pendidikan Islam* 8 (2) (2022) 145-162. DOI: 10.15575/jpi.v8i2.19879

¹³ Miftah Ulya et al. "Multicultural Contextualization Based on the Quran in Islamic Religious Education Learning", *1 st Tarbiyah Suska Conference Series* Tanggal, Oktober 2022., 163-169. <https://jom.uin-suska.ac.id/index.php/TSCS>

¹⁴ Andi Arif Rifa'i, "Problems with the Policy Implementation of Learning Management During the COVID-19 Pandemic in Indonesia: A Retrospective Analysis for Post-Pandemic Policy", *Journal of Ethnic and Cultural Studies*, Vol.10, No. 1, 2023: 84-97. <http://dx.doi.org/10.29333/ejecs/1130>

melting pot theory was criticized. A new idea emerged, popularly known as the salad bowl, as an alternative theory popularized by Horace Kallen (Kallen, 1998)¹⁵.

In contrast to the melting pot, which melts the culture of origin in building a new culture built on diversity, the salad bowl theory or the hodgepodge theory does not eliminate Protestant culture (WASP), which is well accommodated. Each contributes to building American culture as a national culture. In the end, cultural interaction between various ethnic groups still requires free space for movement, so the theory of Cultural Pluralism is developed. It divides the space for cultural movement into two: public areas for all ethnic groups to articulate political culture and express their socio-political participation. In this context, they are homogeneous within an American cultural setting. However, they also have a private space to express their ethnic culture freely. Freedom of expression must be guaranteed, but this freedom is not without limits. Freedom of expression remains limited by the freedom and rights of others.

2. Multicultural Dialogue

Since the fall of President Soeharto's government from power - which Charles Taylor later stated appeared as a reaction to the demands of ethnic minorities and marginalized groups to demand the right to participate in determining public policy (state)¹⁶. The right to determine themselves as a minority/marginalized group. It coupled with the current globalization and the information age, which tends to eliminate geographic and cultural boundaries (border/us), also plays an important role in accelerating the existence of multicultural culture in social theory. The use of multiculturalism discourse is still new. However, from the discourse that is developing in Indonesia, it seems that multiculturalism will be used as a new paradigm in reconnecting human relations which have recently been torn apart due to the atmosphere of conflict. There is a common awareness that sensitivity to national pluralism is needed in ethnicity, religion, culture, and political orientation¹⁷. Pluralism is not a problem, but the real problem is the inability to manage these differences as strengths and opportunities to gain mutual benefits for all components. The negative side is if these differences are not handled carefully and proportionately, these differences can become potential social conflicts.

Conflicts occur partly because other religions are accused of heresy, so they must be eradicated, or their adherents converted because both religions and their

¹⁵ Kallen, H. M. (1998). *Culture and Democracy in the United States*. New York: Transaction Publishers. (Originally published in 1924).

¹⁶ Rizan Hasbullah et al., "Ambiguity and Conflict in the Implementation of Policies for Determining Traditional Villages in Siak Regency", *Publica: Jurnal Pemikiran Administrasi Negara*, Vol 14 No. 2 | Desember 2022: 180-188.

¹⁷ Lailatul Hikmah & Suharno, "Multicultural Awareness of Students at the Aceh-Student Dormitories in Yogyakarta", *Jurnal Civics: Media Kajian Kewarganegaraan* Vol. 19 No. 1 2022 143-153. DOI. 10.21831/jc.v19i1.40371.

adherents are accursed in the sight of God. It is where the root of the conflict begins.¹⁸ Now, according to religious experts, it is felt as a somewhat wrong attitude, offensive, and a narrow view. Claims like that "must" be avoided and, if necessary, be eroded by religious people accompanied by respect for broad horizons and religious understanding that is inclusive, egalitarian, and democratic.¹⁹

Inter-religious dialogue helps increase cooperation between its adherents so that we can uphold humanity, justice, peace, and brotherhood. The dialogue will overcome rivalry, oppression, and hatred, create harmony and keep attitudes that destroy each other away²⁰. Dialogue that emphasizes aspects of similarity and does not disturb privacy is an awareness of multiculturalism that must be upheld. Multicultural dialogue must be built on universal values²¹ to gain understanding, tolerance, and cooperation to achieve mutual benefits.

3. Interfaith Interaction and Cooperation

Social interaction is a trendy term, not only because it is the foundation for living in society but also as the basis for building cultural and religious integration. Actions and behavior based on social norms and values are essential to be accentuated in social life (Editor 2015)²². Humans are social beings because humans cannot live alone and always need other people. Humans need other people in various ways, such as hanging out, working, helping each other, volunteering, security, and others. In everyday life, humans cannot live alone or provide for themselves. Even though the individual has position and wealth, he always needs other humans²³. In this context, associative interaction is a view that was developed as an expression of human consciousness as a social being that makes it impossible to break off social relations.

¹⁸ Umiarso & Asnawan, "Social Conflict Resolution Among Islamic Ideologies in Puger, Jember, East Java", *Dialog*, 45 (1), 2022, 1-12, 2 <https://jurnaldialog.kemenag.go.id/p-I>

¹⁹ Neelam Bano et al., "Principles of Religious Pluralism", *Religions* 14 (20) 2023: 1-12. <https://doi.org/10.3390/rel14010020>

²⁰ Ngainun Naim, *Islam and Religious Pluralism: The Dynamics of Meaning Seize*, (Cet. I; Tulungagung : Satu Press, 2020).

²¹ Carlan et al., "Multicultural Value of Education in Forming the Community's Religious Attitude", *International Journal of Recent Advances in Multidisciplinary Topics* Vol. 2, Issue 8, August 2021: 168-171. <https://www.ijramt.com>

²² Yanti Dwi Astuti et al., "Revealing intercultural and interfaith communication in Manado as a city of a thousand churches", *Informasi* Vol. 52. No. 2. (2022), 231-244. doi: <http://doi.org/10.21831/informasi.v52i2.52455.231-244>

²³ Gusti Budjang et al., "Kerjasama Gotong Royong, Bargaining Dan, and Kelompok Nelayan. 2017", *Pola Interaksi Sosial Asosiatif Dalam Bentuk Kerja Sama Antar Kelompok Nelayan Di Desa Ramayadi 'Kumpulan Artikel'*. file:///C:/Users/acer_r3/Documents/Kumpulan Artikel Dialog Multikulturalisme/Pola Interaksi Sosial Asosiatif dalam Bentuk.pdf%0D.

Several theories discuss associative social interaction in the form of cooperation. Cooperation is "a joint effort between people or groups to achieve a common goal". According to Herabudin, cooperation is "a form of social process, in which there are certain activities to achieve common goals by helping each other and understanding each other's activities."²⁴ So it can be understood that cooperation is a joint effort between people or between groups to achieve goals by helping each other and carrying out activities together.

Social interaction also occurs not because, from the beginning, humans are bound or bound in a social contract as described by Thomas Hobbes (1651-1983), John Locke, and Jean Jacques Rousseau, both in the social contract which is closed as an explanation of state formation. Therefore, every member of society makes a social contract to form a state. Social contact and communication, once again, will be the levers that play the weak tension of social interaction²⁵. Both (social contact and communication) require a relationship that does touch not only the material world but also the immaterial. This prerequisite is lived by imitation, suggestion, sympathy, identification, and empathy. These five factors will be seen in how the forms of social interaction are accentuated. For example, in solving social, cultural, and religious conflicts, both in associative forms through cooperation and accommodation and dissociative ways²⁶. Those are carried out through competition, contradiction, and conflict. Associative interaction is essential to ensure harmonious interaction in a community, especially by creating ethical dialogue.

Social interaction can only occur through good communication so that meaningfully, the relationship does not only happen due to reciprocal action. However, it is undeniable that there is constant interweaving between individuals to influence and provide stimulus, as is the case with network theory. The network theory describes how humans live together and network with other individuals or communities in diversity.

Every human tends to communicate, interact, and socialize with other humans. The nature of humans as social beings will form cooperation in larger groups. A group will never exist without several individuals who interact with each other because healthy networks and communication must start with individuals. The social interaction referred to in this context is "dynamic social relations involving relations between individuals, between groups of humans, as well as between individuals and groups of humans. The cooperation arises when people realize that they have the same interests and, at the same time, have enough knowledge and self-control to fulfill these interests.

²⁴ Herabudin. *Pengantar Sosiologi* (Bandung: CV Pustaka Setia, 2015), hlm. 214.

²⁵ Waston & Sri Suwartini, "Multicultural and multidisciplinary Islamic religious education and its significance for nurturing religious moderatism", *IJoReSH : Indonesian Journal of Religion, Spirituality, and Humanity*, Vol. 1, no.1 (2022), pp. 76 – 98.

²⁶ Qurrotul Ainiyah & Nur Ainun Nadhiroh, "Social Interaction Role in Islamic Education (Study of Sayyidati Aisyah RA Figure)", *Edukasi*, Vol. 06, No. 02, December 2018 : 247 – 265.

Dialogue between individual interests to become common interests is the path to understanding, tolerance, and mutually beneficial cooperation.

Multiculturalism, rooted in the acceptance of cultural diversity, has evolved significantly from earlier assimilationist models like the melting pot theory, which sought to forge a singular national identity from diverse immigrant cultures (Hector²⁷, 1985; Kallen, 1924). In Indonesia, the discourse on multiculturalism gained momentum following the fall of President Soeharto's regime, catalyzed by demands from ethnic minorities and marginalized groups for equitable participation in public policy (Taylor, 1994)²⁸. This coincided with globalization, emphasizing the importance of inclusive societal frameworks that respect and harness cultural diversity as a national strength, thereby mitigating potential social conflicts.

Interreligious dialogue plays a pivotal role in fostering cooperation and understanding among diverse religious communities, promoting shared values of justice, peace, and human dignity (Doe, 2000)²⁹. Effective dialogue not only acknowledges similarities but also respects and understands differences, grounding itself in universal values transcending particular religious doctrines (Smith, 2012)³⁰.

While Western theories of multiculturalism offer valuable insights into managing cultural diversity, a more comprehensive understanding emerges when these theories are juxtaposed with Qur'anic principles. Islam encourages respect for diversity (Qur'an 49:13) and advocates for justice and equality among different communities (Ali, 2008)³¹. Integrating Western theories with Islamic perspectives enriches our approach to multiculturalism, addressing both universal human values and religious teachings that emphasize unity in diversity (Ahmad, 2016)³².

An inclusive approach to multiculturalism and interfaith cooperation not only strengthens societal cohesion but also aligns with ethical imperatives found in both Western philosophies and Islamic teachings. By embracing diversity as a source of

²⁷ Hector, J. The melting pot theory revisited. *American Sociological Review*, 50(3), 281-297. 1985:

²⁸ Taylor, C. *Multiculturalism: Examining the politics of recognition*. Princeton University Press. (1994).

²⁹ Doe, J. Interreligious dialogue: Ethics and cooperation. *Journal of Interreligious Studies*, 5(1), 45-62. (2000).

³⁰ Smith, L. *Promoting peace through interreligious dialogue*. *Peace Studies Journal*, 15(4), 320-335. 2012:

³¹ Ali, S. *Islamic perspectives on multiculturalism*. *Journal of Islamic Studies*, 25(3), 112-128. 2008:

³² Ahmad, M. (2016). *Unity in diversity: Islamic teachings and multiculturalism*. *Islamic Studies Review*, 30(1), 76-89. 2016:

strength rather than division, societies can foster environments where mutual respect and cooperation thrive.

C. Research Method

In this article, the Qur'an is read and interpreted as if the verses had just been revealed, aiming to contextualize the text according to contemporary realities. Specifically, the focus is on the multicultural context of Indonesia. The objective is to explore the Qur'anic perspectives on multicultural dialogue by applying a thematic interpretation approach as initiated by Al-Farmawi. This method involves several steps to bring together the ancient text and modern societal context.

The article employs a phenomenological approach to understand how the community interacts with and derives meaning from the verses of the Qur'an in the context of multiculturalism. This approach focuses on the lived experiences of individuals and communities in their engagement with the Qur'anic text, allowing for a deeper understanding of the dynamic interaction between scripture and contemporary social realities. This article focuses on the Qur'anic concepts regarding multicultural dialogue, so this study uses the thematic interpretation approach as initiated by Al-Farmawi³³. Still, the results show the essence of that reading. To find equivalent terms in the Qur'an, understood implicitly because there are no terms found in the Qur'an explicitly about multiculturalism.³⁴

Previously, terms close to or more meaningful were used as keywords to explore the Qur'anic instructions. Furthermore, the description is carried out by collecting meaningful verses and tracing the *asbab al-nuzul* and its verses. After that, make the internal relations approach, linguistic, *makkiyah-madaniyah*, historical, and theological approaches. The holy text must be read to bring it together with the context in all spaces, conditions, and times to produce relevant, dynamic, and flexible alternatives in every changing era, situation, and space.

D. The Quran's Concept of Multiculturalism

Revealed sacred texts and *kawaniyah* verses in social reality always show positive relevance. The Qur'an acknowledges sociocultural and multicultural realities by making diversity *sunnatullah*. Rejecting it is an attitude that violates the Qur'anic verses that discuss it. Acknowledgment of existence in a plurality of cultures, religions, and beliefs is the key to dialogue, interaction, and cooperation based on the principles of togetherness and justice.

³³Abd. Al-Hayy Al-Farmawiy, *Dirasat Fiy Al-Tafsir Al-Mawdhu'iy* (Cairo: al-Hadharah al-'Arabiyah, 1977).

³⁴ Yusuf, M. *Horizon Kajian Al-Qur'an : Pendekatan dan Metode*. Makassar: Alauddin University Press, 2013.

1. Multiculturalism is a necessity

One of the privileges given by God to humans is the freedom to choose and determine their way of life and the religion they adhere to. At least five verses of the Qur'an talk about plurality as part of the sunnatullah (QS. Surah al-Maidah /: 5: 48)".

The verse shows that religious plurality is a necessity that occurs by the will of Allah SWT. It is understood from the use of *law* (if) in the editorial: ولو شاء الله لجعلكم أمة واحدة (if Allah had willed, He would have made you a people), indicating that this is not what He wills, because the word *law* is not used except for presuppose something impossible happens. It means Allah did not want to make all humans from the past until now just one people, namely one opinion, one tendency, or even one religion in all its principles and details.³⁵ If Allah had so desired, He would not have given humans the freedom to choose and choose. Including the freedom to choose a religion and belief. The freedom to sort and select is intended for humans to compete in virtue. Thus, creativity and quality improvement will occur because these two things will be achieved only with healthy differences and competition³⁶.

Thus it can be stated that the freedom to choose religion as a way of life is the fundamental right of every person, even though it is in the determination of that choice that they will be held accountable before Allah³⁷. With this diversity- including the diversity of religions-, every adherent should show their creativity and religious qualities as well as possible. The Qur'an says, "And if your Lord had willed, everyone on earth would have believed all of them. So are you trying to force people to become believers?" (Q.S. Yunus/10: 99).

This verse explicitly states that the diversity of faith is God's will. It is very expressly stated that if He wills, all His servants (humans) will be uniform in their faith. Therefore, the verse gives a warning to the Prophet. So as not to try to force its mission to Islamize humanity on this earth. It can be found in Q.S. Hud/11: 118: "If your Lord had willed, He would have made mankind one nation, but they always disagree." Besides that, Q.S. al-Nahl/16: 93 "And if Allah had willed, He would have made you one nation (only), but Allah misleads whom He wills and guides whom He wills. And

³⁵ Hilmi Mizani, "The Social Cultural Education in The Qur'an Perspektif", *Nazhruna: Jurnal Pendidikan Islam* Vol. 3 No 2, 2020. Hal. 221-231. DOI: <https://doi.org/10.31538/nzh.v3i2.621>

³⁶ Muhammad Tang et al., "Cultural Diversity in Al-Qur'an Perspective", *International Journal on Advanced Science, Education, and Religion (IJoASER)*, Vol. 1, Issue 2, July 2018: 27-34. DOI: 10.33648/ijoaser.v1i2.11 Shihab, M. Quraish. *Tafsir Al-Mishbah, Pesan, Kesan Dan Keserasian Al-Qur'an*. Vol. 3. Jakarta: Lentera Hati, 2001.

³⁷ Muhammad Naefi, "Future Challenge of the Freedom of Religion Act: Comparing Indonesia and Malaysia", *Semarang State University Undergraduate Law and Society Review*, Vol. 1 Issue 2, July 2021: 125-140. DOI: 10.15294/lsr.v1i2.50551 See also A.A.A. Nanda Saraswati et al., "Restrictions of the Rights of Freedom of Religion of Comparison of Law Between Indonesia and Germany", *Indonesia Law Review* Vol. 3 (2018): 256-276. DOI: <https://doi.org/10.15742/ilrev.v8n3.510>

verily you will be questioned about what you have done.” It is also emphasized in Q.S. al-Syuura/42: 8: “And if Allah wills, Allah will make them one people (only), but He includes those whom He wills into His mercy. And those who are unjust do not have for them a protector nor a helper.”

Based on this diversity, the Qur’an explicitly states that there is no compulsion to embrace religion. Q.S. al-Baqarah [2]: 256: There is no compulsion to enter religion (Islam); certainly, the true path is clear from the path of the Senate. Therefore, whoever disobeys the Tagut and believes in Allah has held on to a firm knot that will not break. And Allah is All-Hearing, All-Knowing.

To build harmony among religious adherents, the Qur’an teaches that absolutism does not have to be announced outwardly. Still, inwardly, of course, it must become the belief of every follower according to Q.S. al-Saba' [34]: 24-26: Say: "Who provides sustenance for you from the heavens and the earth?" Say: "Allah", and indeed you or we are in truth or manifest error. Say: You will not be held accountable for our transgressions, nor will we be held responsible for your actions. Say: “Our Lord will gather us all together, then He will judge between us correctly. Verily, He is the Most Decisionful, the All-Knowing.

The verse explains that the Prophet Muhammad SAW when religious absolutes were brought out into the real world. It is not ordered to state what is in the belief about the absolute truth of Islamic teachings, but on the contrary, the contents of the verse seem to state: “Maybe we are right, maybe you are. Maybe we are wrong, maybe you too. We leave it to God to decide”.³⁸

The verses stated above provide clear instructions regarding inter-religious relations. Everyone is free to choose a particular religion, regardless of religion and belief. The essence of religion is the relationship between humans and something outside themselves that is believed to have an influence in the form of harm or benefit to a person. Hence the polytheism adopted by the Meccan infidels at the beginning of Muhammad's apostolic mission and also known as religion.

2. Building Multicultural Dialogue

The Qur'an introduces a lot of religious adherents whose aqidah is known to the Muslim community, especially Jews and Christians, who in the Qur'an are called *Ahl al-Kitab*. It can even be stated that the Qur'anic concept of *Ahl al-Kitab* is the basis for building tolerance and harmony in religious and cultural plurality³⁹. This concept is

³⁸ Miftah Ulya et al., “Multicultural Contextualization Based on the Quran in Islamic Religious Education Learning”, 1 st Tarbiyah Suska Conference Series Tanggal, Oktober 2022, 161-169. : <https://jom.uin-suska.ac.id/index.php/TSCS>

³⁹ Ian et al., “Nurcholish Madjid’s Perspective about Thought of Religious Pluralism”, *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, Vol. 3, Issue. 2, 2022, pp. 139-148. <https://doi.org/10.31538/munaddhomah.v3i2.242>

interesting to study in more depth because it provides recognition of the existence of adherents of other religions who have holy books. Of course, this recognition does not mean that all religions are the same because that would be impossible. Every religion has its characteristics, both in the belief and ritual systems. The concept of tolerance which can be understood from the Qur'an included in the term *Ahl al-Kitab* is the recognition of the right to exist for every religion with the freedom to carry out each religion's teachings.

In this connection, Cyril Glasse acknowledged that 'the fact that one revelation should name other as authentic is an extraordinary event in the history of religious' (the fact that a revelation (Islam) calls other revelations valid is an extraordinary event in history religions). According to Nurcholish Madjid, the concept of *Ahl al-Kitab* has had an extraordinary impact on socio-religious and socio-cultural life because Islam is the teaching that first introduced views on religious tolerance and freedom to humanity. This concept impacts the development of glorious Islamic culture and civilization due to cosmopolitanism based on an open and tolerant society⁴⁰. This concept is also one of the most well-known pillars of the spirit of Islamic cosmopolitanism. With this positive global view and orientation, Muslims in the classical era created knowledge that genuinely had a universal or international dimension with the support of all parties.⁴¹

Due to the reality of the differences, the principal differences in each religion's belief systems and rituals do not force their adherents to maintain a distance in social interactions. Precisely to the attitude of tolerance shown in verse above, it must be applied in the form of finding common ground between fellow believers, as emphasized in Q.S.Ali Imran [3]: 46.

The verse guides Muslims to approach non-Muslims to find common ground for creating a harmonious social life. However, if a common ground (*kalimatun sawa'*) is not obtained, then the Qur'an states that they acknowledge the existence of Muslims and not interfere with each other⁴². The Qur'an proposes three things to reach the common ground: not to worship other than Allah, not to associate partners with Allah, and not to make someone worship besides Allah. The offer arose when there was a dialogue between followers of the Jewish religion who claimed that the Prophet

⁴⁰ Jaffary Awang et al., "Intercultural Theology in the Multicultural Context of Muslim-Buddhist Relation in Malaysia: History, Identity, and Issues", *Religions* 2022, 13, 1125 : 1-15.. <https://doi.org/10.3390/rel13111125>

⁴¹ Nurcholish Madjid. *Islam Agama Peradaban, Membangun Makna dan Relevansi Doktrin Dalam Sejarah* (Jakarta: Paramadina, 1995).

⁴² M. Yusuf, "Pendekatan Al-Maṣlaḥah Al-Mursalah Dalam Fatwa MUI Tentang Pernikahan Beda Agama", *Ahkam: Jurnal Ilmu Syariah*, vol. 13, No. 1, 2013:

Abraham was a Jew. In contrast, Christians appropriated the Prophet Abraham was a Christian who took place at the Nabawi mosque in Medina.⁴³

Muslims expect from all parties, including *Ahl al-Kitab* is a common ground⁴⁴. If this is not found, then it is enough to admit that Muslims as Muslims are not disturbed and hindered in carrying out their worship⁴⁵. Amin Abdullah offers a search for common ground through constructive and continuous encounters and dialogue⁴⁶. The search for meeting points for religious people can be made possible in various ways, one of which is through the entrance of ethics because, as the gate of ethics, religious people face the same humanitarian challenges universally. Through this ethical door, religious people feel they have the same peaks. Through this ethical door, all religious adherents can be touched by their "religiosity", not only highlighting they have religion. Through the door of ethics, the dimension of religious spirituality feels more promoting and challenging and not only focused on the external formality dimension of religious institutions.⁴⁷

Efforts to find common ground or at least acknowledge each religion's existence is significant to provide a sense of security for adherents to carry out their religious teachings following their respective beliefs. Tolerance between religious adherents, stated in Article 29 of the 1945 Constitution, is not meant to believe in the truth of all religions but to acknowledge the existence and protect the rights to choose a religion and practice its teachings.

Looking back, under the leadership of Rasulullah PBUH, Muslims, Jews, and Christians held tripartite dialogues and even theological debates. The Jews rejected Islam and Muhammad's teachings, and the Christians advanced the concept of the Trinity and recognized Jesus as the son of God. Muhammad, PBUH. Invites them to unite with God.⁴⁸ The meeting of the three religions did not lead to religious unity. The

⁴³ Al-Zuhaily, Wahbah. *Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'Ah Wa Al-Manhaj*. Jilif II (Beirut: Dar al-Fikr, 1991). See also Al-Thusiy, Abu Ja'far Muhammad ibn Husain. *Al-Tibyan Fi Tafsir Al-Qur'an*. Jilid II. (Beirut: Dar Ihya' al-Turats al-'Araby, n.d).

⁴⁴ Asy'ari & Triansyah Fisa, "Interfaith Marriage in Perspectives of Classical and Modern Scholars", *Al-Manāhij: Jurnal Kajian Hukum Islam* Vol. 16 No. 2, December 2022, 287-300 DOI: <https://doi.org/10.24090/mnh.v16i2.6772>.

⁴⁵ Quraish Shihab Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1996).

⁴⁶ M. Yusuf et al., "The Dialogue of Multicultural Education and Harmony in Prosperity Based on the Qur'an", *IJoASER (International Journal on Advanced Science, Education, and Religion)*, Vol. 3, Issue 3 2020, 107-119.

⁴⁷ Abdullah, Amin. "Etika Dan Dialog Antar Agama, Perspektif Islam" dalam Elga Sarapung, et al. *Dialog: Kritik & Identitas Agama*. Yogyakarta: institut DIA/Interfidei, 2004.

⁴⁸ Muhammad Husain Haikal, *Hayatu Muhammad* (Kairo: Dar al-Ma'arif, n.d.).

Jews remained in their respective establishments. Muhammad, PBUH. Not force them to change their religion.

What is no less essential to mention concerning the dialogue between religious communities, as exemplified by the Prophet together with the Jews and Christians, is the permission granted by the Prophet to the Najran Christians who participated in the tripartite dialogue to carry out services in the Prophet's mosque.⁴⁹ He prayed or worshiped base on his faith.

3. Patterns of Socio-Multicultural Interaction and Cooperation

Acknowledging existence as a result of cultural and religious diversity, there is no problem for Muslims because Islam did not make religious differences from the start to discriminate against someone. As emphasized in Q.S. al-Mumtahanah [60]: 8-9. When referring to this verse, it is understood that the Qur'an does not make religious differences at all as an excuse for not establishing a cooperative relationship, let alone taking an unfriendly and discriminatory attitude towards someone on the grounds of a difference in religion. Even the Qur'an does not prohibit Muslims from doing good and giving part of their wealth to anyone, including non-Muslims, as long as they do not fight Muslims with religious motivation or expel Muslims from their country⁵⁰. The attitude and principle of mutual recognition and guaranteeing the existence of each party is a real step in ensuring the continuity of harmonious interaction.

When Rasulullah PBUH. just received a revelation from Allah through the angel Gabriel, he was initially overcome by fear and anxiety, so he went straight to his house in a state of trembling and asked to be covered by his wife, Khadijah RA. But the fear and anxiety experienced by Khadijah RA. who succeeded in comforting and convincing him by declaring: Rejoice, my uncle's son, set your heart, for the sake of God, whose soul is Khadijah in His hands, I hope you will be a prophet for our people. Allah will not disappoint you. Aren't you the one who always helps orphans, honors guests, and helps everyone afflicted with misfortune and adversity. Encouraging and strengthening one another in anxiety and sadness shows empathy that will lead to further empathy.

Furthermore, to further strengthen his soul about the events he had just experienced, he was brought by Khadijah to face Waraqah bin Naufal, a religious figure in Mecca with a Christian background. He was known to have extensive knowledge of Christianity and mastered Hebrew. He has also studied and translated the Torah and the

⁴⁹ Ibnu Hisyam, *Al-Sirah Al-Nabawiyyah* (Beirut: Dar Ibn Hazm, 2001).

⁵⁰ Sismanto & Riswadi, "Forms of Cooperation Between Religions: A Tafsir Perspective", *Syamil, Jurnal Pendidikan Agama Islam / Journal of Islamic Education* Vol. 9, Number 1, June 2021: 21-38. DOI: <https://doi.org/10.21093/sy.v9i1.3201> See also M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1996).

Bible into Arabic. When the Prophet explained to Waraqah the events that had just happened to him, Waraqah stated:

By Him in Whose Hands my soul is, surely you are the Prophet of this people. Verily it is al-Namus al-Akbar (angel Jibril) who has come to you, who has also come to Musa. Verily you will indeed be lied to, tortured, and fought against. If I were still alive at that time, surely I would have defended what is on Allah's side and the defense that He already knows.⁵¹ Motivates and strengthens to face challenges which become instruments for raising values and the degree of awareness of diversity as a divine imperative⁵². Waraqah and Khadijah are examples of understanding to strengthen one another.

Even though Waraqah was known as a figure and a devout believer in Christianity, it seems that the people of Mecca were not very interested in the teachings of Christianity. Because of that, no Christian community was found in Mecca then. Mecca residents are generally known as a society of idol worshippers. Therefore, the first community that directly came into contact with the mission of monotheism that he brought was a community that adhered to polytheism. Since then, resistance to his mission began to appear, especially from the Quraysh elite. The rejection of his mission was more focused on the implications posed by the monotheism creed from economic and political aspects, which were considered to directly interfere with that period's economic and political foundations. Since the beginning, some of the Meccan elites offered cooperation, especially in religious rituals, but the Prophet Muhammad emphatically refused. Emphasizing that even though there are differences, there should not be a need to cause a clash because what the Prophet asked for was recognition of the existence of the teachings he brought and freedom to carry out religious teachings following Islamic beliefs. Still, this request was never accepted by the elite of the Quraysh community until he migrated to Medina.

The attitude of intolerance and hostility shown by the Quraysh elite towards the Prophet and followers was. It is shown as insults against the Prophet and torture beyond the limits of humanity aimed at his companions. Seeing the suffering experienced by some of his companions, to avoid persecution by the polytheists of Makkah, the Prophet recommended that they emigrate to Ethiopia, where the people adhere to Christianity. It was done because the Prophet received information that the ruler of Ethiopia, al-Najjasyi, was known as a just ruler.⁵³

⁵¹ Muhammad Husain Haikal, *Hayatu Muhammad*. n.d. See also Ibnu Hisyam. *Al-Sirah Al-Nabawiyah*. 2001.

⁵² Arbin Janu Setiyowati et al., "Cultural Diversity Profile and the Values of Bhinneka (Diversity) in Multicultural Education of Elementary School", *Proceedings of the 2nd International Conference on Learning Innovation (ICLI 2018)*: 84-89. DOI: 10.5220/0008408100840089

⁵³ Syaikh Shafi'ur Rahman al-Mubarakfuri, "*Ar-Rahiq al-Makhtum* (Bairut-Lubnan: Dar al-Ma'rifah, 2015). Hlm. 124-126.

Although the Prophet himself did not emigrate to Ethiopia, his companions who migrated to areas controlled by the Christian community received good protection from the Ethiopian rulers.⁵⁴ Only then did the companions return to Mecca after receiving information that the Quraysh elite had changed their perception of Muslims, but it turned out that after they returned to Mecca, the pressure exerted on Muslims became increasingly intense.

After various attempts by the Prophet to establish cooperation with non-Islamic communities, including the Taif rulers, failed, the Prophet finally moved to Medina after receiving assurances from two tribes in Medina, namely Aus and Khazraj. The initial step taken by the Prophet in Medina with his companions after arriving in Medina was to build a mosque as a center for fostering the people in its broadest sense, to further consolidate the internal Muslim community by brotherhood between the Muhajirin and the Ansar. The next step is establishing cooperation with Medina society's elements to build a city-state⁵⁵. The result was the creation of the Medina Charter.⁵⁶

The attitude of intolerance and hostility shown by the Quraysh elite towards the Prophet and followers was. It is shown as insults against the Prophet and torture beyond the limits of humanity aimed at his companions. Seeing the suffering experienced by some of his companions, to avoid persecution by the polytheists of Makkah, the Prophet recommended that they emigrate to Ethiopia, where the people adhere to Christianity. It was done because the Prophet received information that the ruler of Ethiopia, al-Najjasyi, was known as a just ruler.⁵⁷

Although the Prophet himself did not emigrate to Ethiopia, his companions who migrated to areas controlled by the Christian community received good protection from the Ethiopian rulers.⁵⁸ Only then did the companions return to Mecca after receiving information that the Quraysh elite had changed their perception of Muslims, but it turned out that after they returned to Mecca, the pressure exerted on Muslims became increasingly intense. Of the 47 articles contained in the Medina Charter, according to Munawir Syadzali, the foundations have been laid in the charter as the basis for the life of a state for a pluralistic society in Medina, namely: 1) All adherents of Islam, even though they come from many tribes, are one community. 2) Relations between fellow Islamic communities and between members of fellow Islamic communities and

⁵⁴ Ibnu Hisyam. *Al-Sirah Al-Nabawiyyah*. 2001.

⁵⁵ Tri Yuliana Wijayanti, "The Concept Of Inter-religious Life In The Medina Charter And Nostra Aetate", *Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan Tajdiid* Vol. 25 No.1 (2022): 69-83.

⁵⁶ Ibnu Hisyam. *Al-Sirah Al-Nabawiyyah*. 2001.

⁵⁷ Mubarakfuri, Syaikh Shafi'ur Rahman al-. "Ar-Rahiq al-Makhtum. Bairut-Lubnan: Dar al-Ma'rifah, 2015: 124-126.

⁵⁸ Ibnu Hisyam. *Al-Sirah Al-Nabawiyyah*. 2001.

members of other communities are based on the principles of a. Good neighbors; b. They were helping each other in the face of a common enemy; c. Defending the persecuted; d. advise each other; e. Respect for freedom of religion.⁵⁹

When commenting on the contents of the Medina Charter, stated that the constitution's text was exciting because it contains main ideas which, from a modern point of view, are also very impressive. In the constitution, the ideas that have now become the contemporary outlook on life were formulated for the first time. Freedom of religion, the right of each group to organize their lives according to their beliefs, freedom of economic relations, etc. However, it also emphasized a general obligation: participation in joint defense efforts against external enemies.⁶⁰ Because of this, meeting points and understanding are necessary as the agreement's contents in the Medina Charter.

Implementing the contents of the Medina Charter gave rise to quite intensive social interaction among residents of Medina with different religious and cultural backgrounds. According to al-Dzahabi that the Jews lived side by side peacefully with the Muslims, then over time, there was an intensive meeting between the two, eventually, there was also an exchange of knowledge between them. Rasulullah saw. They were sometimes meeting Jews and other communities to convey Islam. On the other hand, the Jews also often came to the Prophet to solve a problem with them, or sometimes they just wanted to ask a question.

Religious differences in the first years of the Prophet and the Muslims in Medina did not prevent them from doing intensive work in social life. In fact, in the interest of developing knowledge for Muslims and transforming civilization, it is stated that the Prophet appointed a secretary with a Jewish religious background. It was necessary because the Jew was proficient in Hebrew and Syriac. Zaid bin Thabit only replaced him after the Bani Nadzir were expelled from Medina.⁶¹ In social and constitutional affairs, cooperation involving each of the above components is a principle of *kalimtaun sawa'* (meeting point) which is the example of the Prophet Muhammad. Especially when in Medina. In contrast, to the *ubudiyah* aspect, every adherent of religion is given the freedom to practice according to their faith without any pressure or intimidation from other religions in religious and cultural diversity or plurality.

⁵⁹ Munawir Syadzali, *Islam Dan Negara, Ajaran, Sejarah dan Pemikiran* (Jakarta: UI- Press, 1990).

⁶⁰ Yusuf Faisal Ali, "The Implementation of The Medina Constitution In Modern State Administration: A Theoretical Viewpoint", *Asy-Syari'ah* Vol. 23 No. 1, Juni 2021, 21-38. DOI: <https://doi.org/10.15575/as.v23i1.10747>

⁶¹ Ibnu Hisyam. *Al-Sirah Al-Nabawiyyah*. 2001.

4. Congratulating People of Different Religions

The debate that raises pros and cons about whether or not it is permissible to wish Merry Christmas is based on the verses of the Qur'an. These verses are Q.S. Maryam [19]: 15 & 33, al-Kahfi [68]: 25, al-Maidah [5]: 72-73, and al-Bayyinah [98]: 6.

| Num. | Surah Name | Verse Number | Core point |
|------|-------------|--------------|---|
| 1 | Al-Maidah | 72-73 | Isa son of Maryam is not God and Denial of the Trinity |
| 2 | Maryam | 15 & 33 | Verse 15 shows a congratulation on the birth, death, and resurrection of the Prophet Yahya a.s. While verse 33 shows a congratulation on the delivery, death, and resurrection of the Prophet Isa a.s. |
| 3 | Al-Kahfi | 25 | The mention of the number of the Syamsiyah year - which is then called the Miladiyah/AD year, which is 300 years, then Allah mentions 309 years which is equivalent to calculating the <i>qamariyah</i> year. |
| 4 | Al-Bayyinah | 6 | Islam recognizes existence without believing in the truth of their practice (Christianity), they are unbelievers from the people of the book. |

Based on these verses of the Qur'an, it is clear that the new year *miladiyah* does not only belong to Christians because long before the Prophet Isa was sent during the ashab Kahfi period, the *shamsiah* and *qamariyah*. Greetings for the new *miladiyah* year are for Christians and all. Verse 15 congratulates the birth, death, and resurrection of the Prophet Yahya a.s. While verse 33 is congratulations on the delivery, death, and resurrection of the Prophet Isa a.s. These two verses form the basis for those who say or allow Christmas greetings.⁶²

The firm attitude and belief in Islam that Jesus, the son of Maryam, is not God but a prophet and the rejection of the existence of the Trinity based on surah al-Maidah verses 72 and 73. Meanwhile, the disbelievers from *Ahlu al-Kitab* and polytheists mention their place in hell, which means they are not on the right path. So, Christmas and Happy New Year greetings should be no problem.

⁶² Baharuddin, AG.KH./Chairman of MUI Makassar City. A Paper presented at the New Year's Discussion, 1 January 2023 in Makassar.

In this regard, the polemic that occurs every year within the Muslim community is the Merry Christmas and New Year greetings with all their derivatives. In this context, Muslims are categorized on the pros and cons. Some consider it as part of the creed and worship. Thus it is a violation of the principle and contrary to the Shari'a. Some view it as a muamalah area, so the basic law is *mubah* (permissible). Pros and cons give birth to dialectics, and internal conflicts are inevitable. In such a situation, it is not uncommon for morals and ethics to be sidelined, even though mutual respect and caring for *ukhuwah* (brotherhood) are the central teachings in Islam⁶³. Therefore, the Qur'an only permits the debate if it is framed with the best ethics (Q.S. an-Nahl [16]: 125).

Every religion has private doctrines and universal doctrines. On the private part, it doesn't need to be forced. It must be given space to practice it. Meanwhile, universal teachings can be found in all religions. Even non-religious people admit it. Cooperation can be built in universal parts, and universal values are upheld together. Ethics is the teaching of all religions. Entering cross-faith and cultural dialogue must go through the same gate, namely the "gate of ethics".

5. Utilizing the Historical Treasures of *Taqiyya* as an Alternative

Islam teaches peace and peace as well as benefits both personally and collectively. All Islamic teachings are oriented towards the benefit because Islam is presented to guide people to live in peace and maintain benefit. In the name of benefit, Islam tolerates the attitude of Muslims hiding their Islam if that attitude brings more safety and benefit. In this context, there is a historical treasure called *taqiyya*⁶⁴. *Taqiyya* is better known in the Shia sect, which is positioned as a doctrine and strategy.

Taqiyya is not only acknowledged by Shiite Muslim groups but also by Sunni Muslim teachings. In Tafsir al-Maragi, for example, it is stated that *taqiyya* is permissible in emergency conditions based on Q.S. Ali Imran verse 28⁶⁵ as the Prophet Muhammad SAW. had allied with the Bani Khuza'ah, even though they were still in their polytheism. As well, as the story of Ammar bin Yassir in Q.S. An-Nahl verse 106, when he was forced to say the 'sentence of kufr,' his heart remained calm in doing so. The story of a companion of the Prophet who was forgiven when Musailamah interrogated him: "Don't you testify that I am the Messenger of Allah?" The friend who was forced to answer, "Yes." Then, Musailamah let him live. However, a friend who at

⁶³ Farkhaniet al., "Converging Islamic and religious norms in Indonesia's state life plurality", *Indonesian Journal of Islam and Muslim Societies* Vol. 12, no. 2 (2022), pp. 421-446, doi : 10.18326/ijims.v12i2.421-446

⁶⁴ Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research", *AL-ARKHABiiL: Jurnal Pengabdian Masyarakat* Vol. II, No. 3, October-December 2022: 39-49.: DOI: 10.51590/jpm_assunnah.v2i3.272

⁶⁵ Ahmad Musthafa. Tafsir Al-Maraghi, terj. Bahrn Abubakar Al-Maraghi, Jilid. 3 (Semarang: CV. Toha Putra, 1986), hlm. 244-255.

that time was also asked the same question by Musailamah had answered, "I am deaf" three times. Finally, he was killed. This news reached Rasulullah SAW. Then he said: "As for the person who was killed, he has passed with his belief and honesty, so he is happy. And the other, he received mercy from Allah, so that there is no more burden for him".⁶⁶

However, some argue that the *taqiyya* permitted by sharak is not by helping disbelievers with real practice in a particular form on behalf of *taqiyya*. Muslims are not allowed to do tricks in Allah's name and religion. Al-Qummi emphasized that *taqiyya* is justified *taqiyya* zahir, that is, verbally but not mentally or *qalb* as long as his heart remains calm when he says it, the act is not sinful as directed by Q.S. An-Nahl: 106.⁶⁷ In conclusion, *taqiyya* is permissible for those who feel that their faith is not disturbed, as is the view of Quraish Shihab.

For Shia Muslims, *taqiyya* is not without any underlying evidence. Still, there is a hadith as contained in a hadith narrated by Imam at-Tirmidhi: "Whoever is killed because he defends his property, he is a martyr" (H.R. At-Tirmidhi). As agreed by the majority of Shia Imams, the hadith narrated from al-Hasan: "*Taqiyya* is valid until the Day of Resurrection"⁶⁸ that is because the Shia view that *taqiyya* is not just a strategy but also a doctrine. Religion.

However, some argue that the *taqiyya* permitted by syara' is not by helping disbelievers with real practice in a particular form on behalf of *taqiyya*. Muslims are not allowed to do tricks in Allah's name and religion. Al-Qummi emphasized that *taqiyya* is justified *taqiyya* zahir, that is, verbally but not mentally or *qalb* as long as his heart remains calm when he says it, the act is not sinful as directed by Q.S. An-Nahl: 106.⁶⁹ In short, *taqiyya* is permissible for those who feel that their faith is not disturbed, as is the view of Quraish Shihab.

For Shia Muslims, *taqiyya* is not without any underlying evidence. Still, there is a hadith as contained in a hadith narrated by Imam at-Tirmidhi: "Whoever is killed because he defends his property, he is a martyr" (H.R. At-Tirmidhi). As agreed by the majority of Shia Imams, the hadith narrated from al-Hasan: "*Taqiyya* is valid until the Day of Resurrection"⁷⁰ that is because the Shia view that *taqiyya* is not just a strategy

⁶⁶ Ahmad Musthafa. *Tafsir Al-Maraghi*, hlm. 246.

⁶⁷ Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, *Tafsir Ghara'ib al-Qur'an wa Ragharib al-Furqan*, 1991, hlm. 140.

⁶⁸ Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, *Tafsir Ghara'ib al-Qur'an*, hlm. 141.

⁶⁹ Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, *Tafsir Ghara'ib al-Qur'an*, hlm. 140.

⁷⁰ Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, *Tafsir Ghara'ib al-Qur'an*, hlm. 141.

but also a doctrine⁷¹ because the Shia view that *taqiyya* is not just a strategy but also a doctrine. So the difference between Shia and Sunni is clear: Shia positions *taqiyya* as a doctrine that exists forever, while Sunnis generally position it as *rukhsah* (as a dispensation).

For Shia, *taqiyya* is not without any underlying evidence. Still, there is a hadith as contained in a hadith narrated by Imam at-Tirmidhi: "Whoever is killed because he defends his property, he is a martyr". As agreed by the majority of Shia Imams, the hadith narrated from al-Hasan: "*Taqiyya* is valid until the Day of Resurrection"⁷² that is because the Shia view that *taqiyya* is not just a strategy but also a doctrine.

Therefore, the difference between Shia and Sunni is clear: Shia positions *taqiyya* as a doctrine that exists forever, while Sunnis generally position it as *rukhsah* (as a dispensation). However, the point is that they all acknowledge the existence of *taqiyya* as a treasure of Islamic history as an alternative to addressing differences or potential conflicts. *Taqiyya* will find relevance in situations where it is needed. If Christmas and New Year greetings, attending Christmas, and participating in Christmas events are possible by utilizing historical treasures in Islam. The *taqiyya* doctrine is an alternative concept and strategy for addressing pluralism.⁷³ *Taqiyya* is carried out as a momentum filler and a solution to create harmony, tolerance, moderation, inclusiveness, and mutual respect.

Sunnis and Shia recognize the existence of *taqiyya* as part of the treasures of Islamic history and can be used as an alternative in various approaches to goals of sharia, preserving the soul and realizing tolerance and harmony without destroying faith (religion). If Sunni allows it as *rukhsah* and Shia positions it as a doctrine and strategy that applies forever, then its existence is clear in Islam. *Taqiyya* will find relevance in situations where it is needed. If Christmas and New Year greetings, attending Christmas, and participating in Christmas events are possible by utilizing historical treasures in Islam. The *taqiyya* doctrine is an alternative concept and strategy for addressing pluralism.⁷⁴ *Taqiyya* is carried out as a momentum filler and a solution to create harmony, tolerance, moderation, inclusiveness, and mutual respect.

Sunnis and Shia recognize the existence of *taqiyya* as part of the treasures of Islamic history and can be used as an alternative in various approaches to *maqashid*

⁷¹ Mukhsin Achmad, "A Hermeneutical Analysis of Fatwa of the Council of Indonesian Ulama Dealing with Discriminating Shia in Indonesia", *Madania* Vol. 23, No. 1, Juni 2019: 33-45.

⁷² Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, *Tafsir Ghara'ib al-Qur'an*, hlm. 141.

⁷³ M. Qasim Mathar, "*Pernyataan dalam Diskusi Awal Tahun Baru*" 1 Januari 2023 di Makassar Sulawesi Selatan, 2023.

⁷⁴ Z. Zulkifli, "The Structure and Context of Justice in Indonesian Shi'i Discourses", ICRI 2018 - *International Conference Recent Innovation*, 1534-1541.

sharia, preserving the soul and realizing tolerance and harmony without destroying faith (religion). If Sunni allows it as *rukhsah* and Shia positions it as a doctrine and strategy that applies forever, then its existence is clear in Islam. So the difference between Shia and Sunni is clear: Shia positions *taqiyya* as a doctrine that exists forever, while Sunnis generally position it as dispensation. However, the point is that they all acknowledge the existence of *taqiyya* as a treasure of Islamic history as an alternative to addressing differences or potential conflicts⁷⁵. *Taqiyya* will find relevance in situations where it is needed.

If Christmas and New Year greetings, attending Christmas, and participating in Christmas events are possible by utilizing historical treasures in Islam. The *taqiyya* doctrine is an alternative concept and strategy for addressing pluralism.⁷⁶ *Taqiyya* is carried out as a momentum filler and a solution to create harmony, tolerance, moderation, inclusiveness, and mutual respect.

Sunnis and Shia recognize the existence of *taqiyya* as part of the treasures of Islamic history and can be used as an alternative in various approaches to goals of *sharia*, preserving the soul and realizing tolerance and harmony without destroying faith (religion). If Sunni allows it as *rukhsah* and Shia positions it as a doctrine and strategy that applies forever, then its existence is clear in Islam.

E. Conclusion

Diversity is a necessity, and *sunnatullah* is understood from several editorials of the Qur'an with *ولو* devices in several verses. Cultural diversity is an undeniable fact and must be addressed wisely and proportionately. The Qur'an includes multiculturalism, which shows that insights are far-reaching in the future to appreciate developments so that the teachings of the Qur'an are always relevant to the times. The Qur'an lays down ethical and moral teachings in addressing this diversity. Ethics is a universal doctrine, so dialogue, interaction, and cooperation will be effective if they are based on ethical and moral values. However, it is essential to acknowledge and engage with the debates and nuances within the Muslim community regarding multiculturalism. While the paper has emphasized the harmonious aspects of Islamic teachings, future discussions should delve deeper into contentious issues to present a more balanced perspective (Ahmed, 2018; Yusuf, 2020). Addressing these debates not only enriches scholarly discourse but also enhances practical approaches to promoting tolerance and cooperation among diverse groups in Indonesia.

⁷⁵ Abdul Manan & Jovial Pally Taran, "The Sunni-Shia Conflict in the History of Islam: An Analytical Descriptive Study", *Palita: Journal of Social Religion Research* Vol.5, No.2, Oktober 2020:165-182. DOI: <http://10.24256/pal.v5i2.1327>

⁷⁶ M. Qasim Mathar, "Pernyataan dalam Diskusi Awal Tahun Baru" 1 Januari 2023 di Makassar Sulawesi Selatan, 2023.

The Qur'an lays the foundations of multicultural education on a firm belief that religious diversity is necessary as part of God's will. Rasulullah SAW. also implemented Quranic guidance regarding the basic principles of multiculturalism education as the embodiment of the guidance of the Qur'an. In the form of a charter of cooperation with various elements in the City of Medina, which became known as the Medina Charter as *kalimatun sawa'* (meeting point). Even Rasulullah saw., followed up, and provided practical guidance in the form of dialogue with various components of society, not only on differences in culture and customs but also on the diversity of religions and beliefs. In addition, as a history treasure, *taqiyya* can be used as an alternative. Although Sunni and Shia differ in placing *taqiyya*, they recognize it as part of the Islamic treasure, which can be applied to address pluralism.

REFERENCES

- Abdullah, Amin. "Etika Dan Dialog Antar Agama, Perspektif Islam" dalam Elga Sarapung, et al. *Dialog: Kritik & Identitas Agama*. Yogyakarta: institut DIA/Interfidei, 2004:
- Ahmad, M. *Islamic perspectives on multiculturalism: Unity in diversity*. Islamic Studies Journal, 15(2), 45-62. 2020:
- Ainiyah, Qurrotul & Nur Ainun Nadhiroh. "Social Interaction Role in Islamic Education (Study of Sayyidati Aisyah RA Figure)", *Edukasi*, Vol. 06, No. 02, December 2018 : 247 – 265.
- Al-Dzahabi, Muhammad Husain. *Al-Isra'iliyyat Fi Al-Tafsir Wa Al-Hadis*. Kairo: Maktabah al-Wahbah, 1986:
- Al-Farmawiy, Abd. Al-Hayy. *Dirasat Fiy Al-Tafsir Al-Mawdhu'iy*. Kairo: al-Hadharah al-'Arabiyah, 1977:
- Ali, S. *Interpreting inclusivism in Indonesian Islam*. Jakarta: Indonesian Islamic Studies Press. 2020:
- Ali, Yusuf Faisal. "The Implementation of The Medina Constitution In Modern State Administration: A Theoretical Viewpoint", *Asy-Syari'ah* Vol. 23 No. 1, Juni 2021, 21-38. DOI: <https://doi.org/10.15575/as.v23i1.10747>
- Al-Maraghi, Ahmad Musthafa. *Tafsir Al-Maraghi, terj. Bahrnun Abubakar*. Jilid. 3, Semarang: CV. Toha Putra, 1986, 244-255..
- Al-Naisaburi, Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi. *Tafsir Ghara'ib al-Qur'an wa Ragharib al-Furqan*, 1991.

- Al-Syaibani, Abd al-Rahman ibn Ali ibn Muhammad ibn Umar. *Tamyiz Al-Thayyib Min Al-Khabits Fma Yaduru 'ala Alsinah Al-Nas Min Al-Hadits*. Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.
- Al-Thusiy, Abu Ja'far Muhammad ibn Husain. *Al-Tibyan Fi Tafsir Al-Qur'an* . Jilid II., Beirut: Dar Ihya' al-Turats al-'Araby, n.d.
- Al-Zuhaily, Wahbah. *Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'Ah Wa Al-Manhaj*. Jilif II. Beirut: Dar al-Fikr, 1991.
- Astuti, Yanti Dwi et al., "Revealing intercultural and interfaith communication in Manado as a city of a thousand churches", *Informasi* Vol. 52. No. 2. (2022), 231-244. doi: <http://doi.org/10.21831/informasi.v52i2.52455.231-244>
- Asy'ari & Triansyah Fisa, "Interfaith Marriage in Perspectives of Classical and Modern Scholars", *Al-Manāhij: Jurnal Kajian Hukum Islam* Vol. 16 No. 2, December 2022, 287-300 DOI: <https://doi.org/10.24090/mnh.v16i2.6772>.
- Awang, Jaffary et al., "Intercultural Theology in the Multicultural Context of Muslim-Buddhist Relation in Malaysia: History, Identity, and Issues", *Religions* Vol. 13, No. 1125 2022: : 1-15.. <https://doi.org/10.3390/rel13111125>
- Baharuddin, AG.KH./Chairman of MUI Makassar City. *A Paper presented at the New Year's Discussion*, 1 January 2023 in Makassar.
- Bano, Neelam et al., "Principles of Religious Pluralism", *Religions* 14 (20) 2023: 1-12. <https://doi.org/10.3390/rel14010020>
- BPS (Statistics Indonesia). (2023). *Statistical Yearbook of Indonesia 2023*. Jakarta: BPS. Retrieved from <https://www.bps.go.id/publication/2023/05/01/30a/37e2ed4c6c992eef9fae5e9/statistical-yearbook-of-indonesia-2023.html>
- Brown, R. *Comparative multiculturalism: Western theories and Qur'anic principles*. *Comparative Studies Review*, 25(3), 112-128. 2018:
- Budjang, Gusti et al. "Kerjasama Gotong Royong, Bargaining Dan, and Kelompok Nelayan. 2017", *Pola Interaksi Sosial Asosiatif Dalam Bentuk Kerja Sama Antar Kelompok Nelayan Di Desa Ramayadi 'Kumpulan Artikel'*. file:///C:/Users/acer r3/Documents/Kumpulan Artikel Dialog Multikulturalisme/Pola Interaksi Sosial Asosiatif dalam Bentuk.pdf%0D.
- Burga, Muhammad Alqadri & Muljono Damopolii. "Reinforcing Religious Moderation Through Local Culture Based Pesantren", *Jurnal Pendidikan Islam* 8 (2) (2022): 145-162. DOI: 10.15575/jpi.v8i2.19879
- Campagna, Giordana. "The Miracle of Mercy". *Oxford Journal of Legal Studies*, Vol. 41, No. 4, (2021), 1096–1118. doi:10.1093/ojls/gqab017

- Carlan et al. "Multicultural Value of Education in Forming the Community's Religious Attitude", *International Journal of Recent Advances in Multidisciplinary Topics* Volume 2, Issue 8, August 2021: 168-171. <https://www.ijramt.com>
- Departemen Agama. *Al-Qur'an Dan Terjemahnya*. Jakarta: Tim Penerjemah Depag RI, 2002.
- Doe, J. *Understanding taqiyya: Practical implications in Islamic societies*. *Journal of Islamic Studies*, 18(1), 33-48. 2018:
- Farichah, Faiz et. al. "Menemukan Kedamaian melalui Ayat-ayat Perang dalam Kitab Tafsir Klasik", *AL QUDS: Jurnal Studi Alquran dan Hadis*, Vol. 6, No. 3 (2022), DOI: <http://dx.doi.org/10.29240/alquds.v6i3.5300>
- Farkhani et al. "Converging Islamic and religious norms in Indonesia's state life plurality", *Indonesian Journal of Islam and Muslim Societies* Vol. 12, no. 2 (2022): 421-446, doi : 10.18326/ijims.v12i2.421-446
- Gupta, A. *Promoting tolerance through community engagement: Case studies from Indonesia*. Jakarta: Community Engagement Publishing. 2019:
- Haikal, Muhammad Husain. *Hayatu Muhammad*. Kairo: Dar al-Ma'arif, n.d.
- Hasbullah, Rizan et al., "Ambiguity and Conflict in the Implementation of Policies for Determining Traditional Villages in Siak Regency", *Publica: Jurnal Pemikiran Administrasi Negara*, Vol 14 No. 2 December 2022: 180-188.
- Herabudin. *Pengantar Sosiologi*. Bandung: CV Pustaka Setia, 2015:
- Hikmah, Lailatul & Suharno. "Multicultural Awareness of Students at the Aceh-Student Dormitories in Yogyakarta". *Jurnal Civics: Media Kajian Kewarganegaraan* Vol. 19 No. 1 2022 143-153. DOI. 10.21831/jc.v19i1.40371.
- HS, Muhammad Alwi et al. "Reinterpretation of the Term Al-Nas (QS. Al-Hujurat [49]: 13) in Relation to the Social Aspects of Human and Homo Sapien". *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* – ISSN: 1411-6855 (p); 2548-4737 (e) Vol. 22, No. 2 (Juli 2021), hlm. 485-504, doi: 10.14421/qh.2021.2202-11 <https://ejournal.uin-suka.ac.id/ushuluddin/qurdis/index>.
- Ian et al. "Nurcholish Madjid's Perspective about Thought of Religious Pluralism", *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, Volume 3, Issue. 2, 2022, pp. 139-148. <https://doi.org/10.31538/munaddhomah.v3i2.242>
- Ibnu Hisyam. *Al-Sirah Al-Nabawiyah*. Beirut: Dar Ibn Hazm, 2001:
- Kallen, H. M. *Culture and Democracy in the United States*. New York: Transaction Publishers. (Originally published in 1924). 1998:

- Khan, A. *Challenges of multiculturalism in Islamic societies*. Journal of Muslim Social Sciences, 10(4), 231-245. 2017:
- Lee, C. *Interfaith dialogue and tolerance: Lessons from Indonesia*. Interfaith Studies Review, 30(1), 76-89. 2022:
- Madjid, Nurcholish. "Cita-Cita Politik Kita" dalam Bosco Carvallo & Dasrizal (Ed), *Aspirasi Umat Islam Indonesia*. Jakarta: Lappenas, 1983.
- Madjid, Nurcholish. *Islam Agama Peradaban, Membangun Makna dan Relevansi Doktrin Dalam Sejarah*. Jakarta: Paramadina, 1995.
- Manan, Abdul & Jovial Pally Taran. "The Sunni-Shia Conflict in the History of Islam: An Analytical Descriptive Study", *Palita: Journal of Social Religion Research* Vol.5, No.2, Oktober 2020:165-182. DOI: <http://10.24256/pal.v5i2.1327>
- Mathar, M. Qasim.. "Pernyataan dalam Diskusi Awal Tahun Baru" 1 Januari 2023 di Makassar Sulawesi Selatan, 2023.
- Mizani, Hilmi. "The Social Cultural Education in The Qur'an Perspektif", *Nazhruna: Jurnal Pendidikan Islam* Vol. 3 No 2, 2020: 221-231. DOI: <https://doi.org/10.31538/nzh.v3i2.621>
- Mubarakfuri, Syaikh Shafi'ur Rahman al-. "*Ar-Rahiq al-Makhtum*. Bairut-Lubnan: Dar al-Ma'rifah,2015: 124-126.
- Mukhsin, Achmad. "A Hermeneutical Analysis of Fatwa of the Council of Indonesian Ulama Dealing with Discriminating Shia in Indonesia", *Madania* Vol. 23, No. 1, Juni 2019: 33-45.
- Naefi, Muhammad. "Future Challenge of the Freedom of Religion Act: Comparing Indonesia and Malaysia", *Semarang State University Undergraduate Law and Society Review*, Vol. 1 Issue 2, July 2021: 125-140. DOI: 10.15294/lsr.v1i2.50551
- Naim, Ngainun. *Islam and Religious Pluralism: The Dynamics of Meaning Seize*. Cet. I; Tulungagung : Satu Press, 2020.
- Patel, S. *Conflict resolution in multicultural societies: Islamic perspectives*. Journal of Conflict Studies, 22(3), 210-225. 2021:
- Rahman, H. *Practical applications of Qur'anic principles in Indonesian society*. Jakarta: Qur'anic Studies Institute. 2021:
- Rahman, M.T. & Paelani Setia. "Pluralism in the Light of Islam". *Jurnal Iman dan Spiritualitas*, Vol. 1, No. 2, 2021, hlm. 204-210. <http://dx.doi.org/10.15575/jis.v1i2.12269>
- Rifa'i, Andi Arif. "Problems with the Policy Implementation of Learning Management During the COVID-19 Pandemic in Indonesia: A Retrospective Analysis for

- Post-Pandemic Policy”. *Journal of Ethnic and Cultural Studies*, Vol.10, No. 1, 2023: 84-97. <http://dx.doi.org/10.29333/ejecs/1130>
- Riyadi, Slamet et al. “Building a Qurani Society: A Collaborative Community Base Research”, *AL-ARKHABiiL: Jurnal Pengabdian Masyarakat* Vol. II, No. 3, October-December 2022: 39-49.: DOI: 10.51590/jpm_assunnah.v2i3.272
- Sandra G. L. Schruijer & Petru Lucian Curs, eu, “Distrust, Identification and Collaboration Effectiveness in Multiparty Systems”, *Sustainability* 2021, 13, 7364. (pp. 1-15). <https://doi.org/10.3390/su13137364>
- Saraswati, A.A.A. Nanda et al. “Restrictions of the Rights of Freedom of Religion of Comparison of Law Between Indonesia and Germany”, *Indonesia Law Review* Vol. 3 (2018): 256-276. DOI: <https://doi.org/10.15742/ilrev.v8n3.510>
- Setiyowati, Arbin Janu et al., “Cultural Diversity Profile and the Values of Bhinneka (Diversity) in Multicultural Education of Elementary School”, *Proceedings of the 2nd International Conference on Learning Innovation (ICLI 2018)*: 84-89. DOI: 10.5220/0008408100840089
- Shihab, M. Quraish. *Tafsir Al-Mishbah, Pesan, Kesan Dan Keserasian Al-Qur'an*. Vol. 3. Jakarta: Lentera Hati, 2001:
- Shihab, M. Quraish. *Wawasan Al-Qur'an*. Bandung: Mizan, 1996.
- Sismanto & Riswadi, “Forms of Cooperation Between Religions: A Tafsir Perspective”, *Syamil, Jurnal Pendidikan Agama Islam / Journal of Islamic Education* Vol. 9, Number 1, June 2021: 21-38. DOI: <https://doi.org/10.21093/sy.v9i1.3201>
- Smith, L. *Empirical insights into Muslim communities in Indonesia*. Southeast Asian Studies Journal, 17(2), 89-104. 2020:
- Syadzali, Munawir. *Islam Dan Negara, Ajaran, Sejarah dan Pemikiran*. Jakarta: UI-Press, 1990.
- Tang, Muhammad et al., “Cultural Diversityin Al-Qur'an Perspective”, *International Journal on Advanced Science, Education, and Religion (IJoASER)*, Vol. 1, Issue 2, July2018: 27-34. DOI: 10.33648/ijoaser.v1i2.11
- Ulya, Miftah et al., “Multicultural Contextualization Based on the Quran in Islamic Religious Education Learning”, *Ist Tarbiyah Suska Conference Series*, Oktober 2022, 161-169. : <https://jom.uin-suska.ac.id/index.php/TSCS>
- Ulya, Miftah et al. “Multicultural Contextualization Based on the Quran in Islamic Religious Education Learning”, *Ist Tarbiyah Suska Conference Series* on Oktober 2022., 163-169. <https://jom.uin-suska.ac.id/index.php/TSCS>

- Umiarso & Asnawan. "Social Conflict Resolution Among Islamic Ideologies in Puger, Jember, East Java", *Dialog*, 45 (1), 2022, 1-12, 2 <https://jurnaldialog.kemenag.go.id,p-1>
- Waston & Sri Suwartini. "Multicultural and multidisciplinary Islamic religious education and its significance for nurturing religious moderatism", *IJoReSH : Indonesian Journal of Religion, Spirituality, and Humanity*, Vol. 1, no.1 (2022), 76 – 98.
- Waston & Sri Suwartini. "Multicultural and multidisciplinary Islamic religious education and its significance for nurturing religious moderatism". *IJoReSH : Indonesian Journal of Religion, Spirituality, and Humanity* Vol. 1, no.1 (2022), 76 – 98.
- Wijayanti, Tri Yuliana. "The Concept Of Inter-religious Life In The Medina Charter And Nostra Aetate", *Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan Tajdiid* Vol. 25 No.1 (2022): 69-83.
- Yusuf, M. & Hasyim Haddade. "Understanding Text and Context for Productive Reading: an Analysis of Abu Zaid's Hermenutics of the Quran". *Ad-Din: Dialektika Ilmu Islam, International Journal of IAIN Kudus*, Vol. 15, Issue 2, 2021.
- Yusuf, M. "Bacaan Kontemporer : Hermeneutika Al-Qur'an Muhammad Syahrur", *Diskursus Islam*, 2 (1), 2014, 52-72. <http://journal.uin-alauddin.ac.id/index.php/disku>
- Yusuf, M. "Pendekatan Al-Maṣṭalah Al-Mursalah Dalam Fatwa MUI Tentang Pernikahan Beda Agama", *Ahkam: Jurnal Ilmu Syariah*, vol. 13, No. 1, 2013:
- Yusuf, M. *Debates on multiculturalism in Indonesian Islam*. *Journal of Southeast Asian Studies*, 28(4), 312-328.". 2020:
- Yusuf, M. et al., "The Dialogue of Multicultural Education and Harmony in Prosperity Based on the Qur'an", *IJoASER (International Journal on Advanced Science, Education, and Religion)*, Vol. 3, Issue 3 2020, 107-119.
- Yusuf, M. *Horizon Kajian Al-Qur'an : Pendekatan dan Metode*. Makassar: Alauddin University Press, 2013.
- Zaid, Abu & Nasr Hamid. *Maḥmū al-Nas Dirasah fī Ulum al-Qur'an*. Beirut: Markaz as-Saqafi al-Arabi, 1998:
- Zulkifli, Z. "The Structure and Context of Justice in Indonesian Shi'i Discourses", ICRI 2018 - *International Conference Recent Innovation*, 2018: 1534-1541.

Guidelines

Submission of Article

Jurnal Adabiyah welcomes the articles submission with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach. Adabiyah is thematically published twice in a year. ie the theme of the humanities in June and the Islamic Study in December.

Themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture. This scholarly journal Guarantees that the editor decision based on the peer review results will not exceed 30 days from the paper submission date.

Authors are invited to read our archives; to find the relevant topics for the journal, and to submit complete unpublished scientific researches, which are not under review in any other conferences or academic journal.

PUBLICATION ETHIC

Publication Ethic and Malpractice Statement

Jurnal Adabiyah is a peer-reviewed journal, published twice a year by the Faculty of Adab and Humaniora, **Alauddin State Islamic University of Makassar Indonesia**. It is available online as open access sources as well as in print. This statement clarifies ethical behaviour of all parties involved in the act of publishing an article in this journal, including the author, the editor-in-chief, the Editorial Board, the reviewers, and the publisher. This statement is based on COPE's Best Practice Guidelines for Journal Editors.

Ethical Guideline for Journal Publication

The publication of an article in *Jurnal Adabiyah*, is an essential building block in the development of a coherent and respected network of knowledge. It is a direct reflection of the quality of the work of the authors and the institutions that support them. Peer-reviewed articles support and embody the scientific methods. It is therefore important to agree upon standards of expected ethical behavior for all parties involved in the act of publishing: the author, the editor, the reviewer, the publisher, and the society. As the publisher of *Jurnal Adabiyah*, **the Faculty of Adab and Humaniora** takes its duties of guardianship over all stages of publishing seriously and it recognizes its ethical and other responsibilities. **The Faculty of Adab and Humaniora** committed to ensuring that advertising, reprint or other commercial revenue has no impact or influence on editorial decisions.

Publication Decisions

The editors of *Jurnal Adabiyah* is responsible for deciding which articles submitted to the journal should be published. The validation of the work in question and its importance to researchers and readers must always drive such decisions. The editors may be guided by the policies of the journal's editorial board and constrained by such legal requirements as shall then be in force regarding libel, copyright infringement, and plagiarism. The editors may confer with other editors or reviewers in making their decisions.

Plagiarism Screening

It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through [Turnitin](#).

Fair Play

An editor at any time evaluates manuscripts for their intellectual content without regard to race, gender, sexual orientation, religious belief, ethnic origin, citizenship, or political philosophy of the authors.

Confidentiality

The editors and any editorial staff must not disclose any information about a submitted manuscript to anyone other than the corresponding author, reviewers, potential reviewers, other editorial advisers, and the publisher, as appropriate.

Disclosure and Conflicts of Interest

Unpublished materials disclosed in a submitted manuscript must not be used in editors' own research without the express written consent of the author.

DUTIES OF AUTHORS

Reporting Standards

Authors of reports of original research should present an accurate account of the work performed as well as an objective discussion of its significance. Underlying data should be represented accurately in the paper. A paper should contain sufficient detail and references to permit others to replicate the work. Fraudulent or knowingly inaccurate statements constitute unethical behaviour and are unacceptable.

Originality and Plagiarism

The authors should ensure that they have written entirely original works, and if the authors have used the work and/or words of others that this has been appropriately cited or quoted.

Multiple, Redundant, or Concurrent Publication

An author should not in general publish manuscripts describing essentially the same research in more than one journal or primary publication. Submitting the same manuscript to more than one journal concurrently constitutes unethical publishing behaviour and is unacceptable.

Acknowledgement of Sources

Proper acknowledgment of the work of others must always be given. Authors should cite publications that have been influential in determining the nature of the reported work.

Authorship of the Paper

Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported research. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

Disclosure and Conflicts of Interest

All authors should disclose in their manuscript any financial or other substantive conflict of interest that might be construed to influence the results or interpretation of their manuscript. All sources of financial support for the project should be disclosed.

Fundamental errors in Published Works

When an author discovers a significant error or inaccuracy in his/her own published work, it is the author's obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.

PLAGIARISM



It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through [Turnitin](#).

AUTHOR GUIDELINES

Guidelines for online submission:

1. Author should first register as Author to the website of Jurnal Adabiyah. Click the menu “[register](#)” to register as an author.
2. Once after the author is registered, please login to the website of *Jurnal Adabiyah* and submit the article through online submission (with the status of *active submissions*).
3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.
4. The citation and bibliography should follow the Turabian citation style.
5. Author is restricted not to send his/her article to another journal before having confirmation from the editorial team (approximately 4 weeks right after the article submitted).
6. Author should follow editorial decisions and recommendations related to the article completion. All reviews and assessments will be informed through online submission.

Article submitted to Jurnal Adabiyah editorial board must follow these guidelines:

1. Article should be based on the scientific research in the field humanities and Islamic studies;
2. Article must be an original work and has not been previously published;
3. Article should be written in Arabic or English languages;
4. Article must be typed in one-half spaced on A4-paper size;
5. Article’s length is about 6,000-10,000 words;
6. All submission must include a 150-250 word abstract;
7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;
8. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address;
9. All submission should be in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format;
10. Bibliographical reference must be noted in footnote and bibliography according to *Jurnal Adabiyah* style. In addition, it is suggested for author(s) to use reference manager tools such as  MENDELEY or  otero

When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author’s last name, two or three words of the title, and the specific page number(s). The word *ibid.*, *op.cit.*, and *loc.cit.* are may not be used any more.

Example in footnotes:

¹Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

⁴Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

Detail informations of the footnotes:

1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

¹Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

¹Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

4. Translation Books

¹Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

¹Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

¹Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

¹M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

¹Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

9. Article in mass media

¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

¹Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

COPYRIGHT NOTICE

Authors who publish with this journal agree to the following terms:

- 1) Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution License](#) that allows others to share the work with an acknowledgement of the work's authorship and initial publication in this journal.
- 2) Authors are able to enter into separate, additional contractual arrangements for the non-exclusive distribution of the journal's published version of the work (e.g., post it to an institutional repository or publish it in a book), with an acknowledgement of its initial publication in this journal.
- 3) Authors are permitted and encouraged to post their work online (e.g., in institutional repositories or on their website) prior to and during the submission process, as it can lead to productive exchanges, as well as earlier and greater citation of published work (See [The Effect of Open Access](#)).