

Multicultural Awareness of Al-Qur'an Perspective and Prevention of Religious Radicalism-Liberalism

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Multicultural Awareness of Al-Qur'an Perspective and Prevention of Religious Radicalism-Liberalism

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Abstract

Diversity has existed for a long time. Diversity is not a tool to cause conflict between humans. However, improper multicultural management can lead to conflict. Multicultural awareness is needed for humans with various differences, so that humans can live side by side and respect each other. This study is a normative qualitative through library research. The research is oriented towards discovering the conception of multicultural awareness as the Isyarah of Al-Qur'an. Primary data sources are taken from the Al-Qur'an and secondary data are taken from Tafsir books. This result shows that multicultural awareness in the Al-Qur'an perspective is essentially an attitude of glorifying humans regardless of background differences. A society that has multicultural awareness can be seen from the suitability of its attitude with characteristics and ethics. Multicultural awareness can build wasatiyyah attitude. With these characteristics, a person's multicultural awareness will be able to prevent radical-liberal behavior.

Keywords: Multicultural Awareness; Al-Qur'an Perspective; Radicalism-Liberalism

Introduction

Awareness is needed by humans to be able to respond and control the environment, both internally and externally. Several stimuli that enter simultaneously will be responded to by consciousness with different levels. Action control is an essential function of consciousness. Therefore, the function of consciousness will decrease as an action becomes more and more automatic (Atkinson et al., 2014).

Awareness of differences in a multicultural society is needed so that the actions given as a response do not cause negative excesses to social and cultural problems. But in fact, the existence of cultural, linguistic and religious diversity, can cause problems for the stability of society. Multiculturalism can cause various problems including the problem of community stability in a cultural context (Fokin et al., 2016).

Differences between religions are commonplace. Difference within one religion is a unique phenomenon. This difference is not meant to divide one religion into parts. For example, in Islam, there are many kinds of diversity. There are differences in the customs of technical issues in managing the corpse, whether or not the *talqin* and *tahlil* are read. In addition, there is a difference when the *Subuh* prayer uses *qunut* or not. This difference has the potential to be a radical action, because it is not only limited to differences in understanding. Therefore, recognizing differences is an important thing to do in a multicultural society (Parekh, 2008).

Awareness of these differences as awareness of multiculturalism (Mahfud, 2011). Differences can be physical such as skin color, eye shape, hair shape, and non-physical differences such as religion, culture, customs, and language as diversity.

To foster multicultural awareness in society, it is necessary to study the Al-Quran which indicates the existence of multiculturalism. With the correct understanding of the verses of the Al-Qur'an, it is hoped that values will be found as guidelines or lessons to build multicultural awareness. Of course, the term multiculturalism is not directly found in the Al-Qur'an, but after an in-depth study.

The study of the Al-Qur'an related to multiculturalism is also expected to provide an overview of the boundaries (law), for example in tolerance and equality. The tolerance and equality desired by the Al-Qur'an can be different from the liberal view. This correct understanding is needed in the practice of socializing in a multicultural society, although humans have naturally become a multicultural nation since before Islam came, both at the local, regional, national, and global levels.

The term multiculturalism in the Al-Qur'an is not found directly, but there are many verses that indicate the existence of multiculturalism. In An-Nahl verse 89 explains that the Al-Qur'an has a function as a giver of explanation and guidance for those who surrender. Regarding the function of the Al-Qur'an, it can be used as a guide in addressing the issue of multicultural awareness.

Based on the function of the Qur'an as an explanation for everything. The thematic study of multiculturalism makes it easier for Muslims to understand. Understanding of multicultural society as a reality faced by various people in the world. Multiculturalism is a reality today, and has existed for a long time as Allah's will. This is according to the *Tafsir* of Al-Maidah verse 48 (RI, 2011).

Historically, traces of multicultural society can be found in the pre-Islamic and early Islamic periods. Al-Qur'an was revealed to the Prophet in the midst of the multicultural society of Mecca and Medina. History has recorded that he lived in the midst of a multicultural society and was able to build a multicultural society with a set of laws contained in the Medina Charter (Cole, 2018).

The Medina Charter was made by the Prophet Muhammad for the unity of Yasrib on the basis of freedom and strong alliance (Haekal & Audah, 1979). The Prophet's agreement with 12 Arab tribes and 10 Jewish tribes in Medina has given birth to the Medina Charter which is the world's first written constitution (Boisard & Rasjidi, 1980).

The view of the Al-Qur'an about multiculturalism will be different from the views of multiculturalism experts. Islam views everything based on considerations of *aqidah*, *sharia* and morals. Meanwhile, the Western world sees everything from the point of view of individual freedom (Tamam, 2017). If these differences are not managed properly, it has the potential to cause chaos and hostility.

Liberals view that all religions or cultures are the same. The truth does not belong to any one religion, but belongs to all religions (religious pluralism). The views of liberals like this are not good for the *aqidah* of Muslims. Liberals behave like that, because they consider religious values to be incompatible with the times (Husaini, 2005).

According to Umar, Islamic radicalism in Indonesia is rooted in social, economic and political inequalities. Muslims are marginalized and far from power, on the other hand some are close to the owners of capital and power. According to him, a group of political Islam that is not accommodated in Indonesia's political structure has taken radical steps. Likewise with economic inequality, there is a group of moderate and pro-government bourgeois class, on the other hand there are marginalized Muslims. Muslims use Islamic law for the struggle and then there is a labeling of radical Islam on them (Umar, 2010).

Multicultural awareness can be taught to everyone to reduce or prevent religious radicalism-liberalism. From the description above, this study aims to describe and explain the concept of multicultural awareness of the Al-Qur'an. Explain why multicultural awareness is important for overcoming radicalism-liberalism. The contribution of this research is expected to be a systematic basic reference for Muslims in *muamalah* in a multicultural society. By understanding the concept of multicultural awareness, a Muslim can behave or be wise in socializing in a multicultural society.

Methods

This research is a normative qualitative research through library research. The research is oriented towards discovering the conception of multicultural awareness as the *isyarah* of the Al-Qur'an. Primary data sources are taken from the Al-Qur'an and secondary data are taken from *tafsir* books.

Results and Discussion

Multicultural Awareness in Al-Qur'an Perspective

Multiculturalism in Islam is in line with the concepts of *al-ta'addudiyat* (plurality) and *al-tanawwu'* (diversity). pluralism based on virtue and uniqueness. For example, men and women as the unity of the human soul, as well as ethnicity and nation, are a plurality of human types (Imarah, 1999).

The essence of awareness is knowing, feeling, and understanding. The essence of multiculturalism is to recognize human dignity with all its differences (Mahfud, 2011). Thus, the essence of multicultural awareness is to feel and know and recognize human dignity. In other words, multicultural awareness is an attitude of glorifying humans. Multiculturalism has value for dealing with differences. Values of mutual respect and appreciation (Carlan et al., 2021).

Awareness is concerned with knowing, feeling, and understanding. Multiculturalism in the dimension of awareness is related to the recognition of human dignity with all its differences (Mahfud, 2011). the essence of multicultural awareness is to feel and know and recognize human dignity. In other words, multicultural awareness is an attitude that glorifies humans.

The verses of the Al-Qur'an are *'am* (general) and *khasy* (specific). Therefore, human glory can also be divided into two categories. First, the general glory of humans, namely as descendants of the prophet Adam, regardless of ethnicity, nation, religion, and faith. Second, human glory in particular is due to faith and piety to Allah (Al-Razy, 2012).

The Glory of Bani Adam

Al-Baqarah verse 34 explains that the prophet Adam and his descendants who are called humans have been glorified by Allah more than other creatures. The angels were also asked by Allah to prostrate to Adam as a tribute to his glory. The glory of Adam, passed down to his descendants (Bani Adam).

Allah SWT gives news about respect and giving glory to the creation of man in the best and perfect form. Then, it shows that humans have superiority over other creatures, including angels (Kathir, 2012).

Humans are composed of soul and body. The virtues of the human body consist of three abilities, namely eating, growing, and breeding. Coupled with the two strengths of al-hawaniyah, namely feeling and moving. The human soul is the noblest. The power of the human soul in particular is the intellectual power to know the nature of things (Al-Razy, 2012).

The glory of man above all glory. The point is that humans are more than angels, but not all humans have more glory than angels, except for the prophets (Az-Zuhaili, 2016). In addition to Al-Baqarah verse 34, the following are verses about human glory.

Table 1: The glory of Bani Adam in the Al-Qur'an

Verses	Content description
<i>Al-A'rāf</i> verse 70	Related to the creation of the earth as a place to live, the sky as a roof, making a good human appearance, and giving sustenance.
<i>Ghāfir</i> verse 64	
<i>Al-Taghābun</i> verse 3	Related to the creation of sky and earth and the formation of a good human form.
<i>Al-Infītār</i> verses 6, 7 and 8	About human perfection.

In the context of multiculturalism, all humans with all their differences or diversity are brothers and sisters as children and grandchildren of the prophet Adam. They are the same, that is, they have dignity and worth or honor that needs recognition. Therefore, building human brotherhood (*ukhuwah bashariah/insaniyah*) is a necessity in order to create a mutually glorifying relationship.

In the term “knowing each other” is the key to human brotherhood. Starting from getting acquainted (*ta'aruf*), then human relationships will be established and they will understand each other and be able to help each other. Without knowing each other, it is difficult to establish a brotherly relationship that glorifies each other.

In a smaller context, honoring humans can be built through human brotherhood at the homeland level regardless of ethnicity, language, culture, or religion. Loving the homeland is a good thing and is needed to build a nation and state. Because this humanitarian brotherhood at the national level will strengthen the unity and integrity of the nation

Allah has glorified humans. Therefore, humans must also glorify each other. Multicultural awareness is how humans can glorify humans, both soul and body. Insulting, hurting, especially killing them for no good reason is a very big sin as *Al-Maidah* verse 32 has shown.

Al-Maidah verse 32 recommends that humans take care of the lives of others. Then explaining about Qabil and Habil then the Qisas law was established for the Bani Isrāil (Al-Razy, 2012). Meanwhile, it means that it is “caused by a crime that is feared to occur in the future”, or it can also be interpreted as caused by a crime of murder which is feared to occur in the future (Shihab, 2002). The stipulation of the Qisas law on the Bani Isrāil, namely the prohibition of killing humans without a proper cause. The recommendation to protect human life is not to kill carelessly and make damage to the earth.

The manifestation of the two sentences of the Shahada, namely peace and getting out of enmity. So it can be said that a person is said to have become a Muslim, if he has made a vow verbally even though it is not adrift with his heart. However, faith is a vow with the mouth and also with the heart (Al-Zamaksyari, 2010).

Strengthening brotherhood for reasons of faith or religion needs to be done continuously. In Muslims, there are many sects that can cause Muslims to be divided. Islamic brotherhood as *sunnatullah* must be realized with mutual respect and honor, regardless of race, ethnicity, nation, language, and religious understanding. Multicultural awareness will be seen if Muslims can glorify their own brothers sincerely as the will of Allah.

Characteristics and Ethics of Multicultural Awareness for The Prevention of Religious Radicalism-Liberalism.

Multicultural awareness is in the area of one's heart or mind. Whether a person has consciousness or not, it is difficult to prove if you do not observe the person's behavior. Multicultural awareness can be identified through several characteristics, namely: 1) awareness of learning to live in differences; 2) mutual trust; 3) mutual respect (*tasamuh*); 4) open-minded; 5) conflict reconciliation and non-violent reconciliation, 6) gathering; 7) help each other (Carlan et al., 2021).

Multicultural awareness has characteristics and also has ethics as moral principles. Ethics in the study of philosophy is the study of concepts involved in practical reasoning such as goodness, rights, obligations, virtues, freedom, rationality, and choice (Blackburn, 2013).

The Al-Qur'an has given instructions relating to ethics, namely Al-Hujurat verses 11-12. The following table contains words that have the meaning of multicultural ethics.

Table 2: Multicultural Ethics in Al-Hujurat verses 11-12.

Words	Multicultural Ethics
لا يسخر قوم من قوم	Prohibition of insulting
لا تلمزوا	Prohibition of reproach
لا تتابزوا باللقاب	Prohibition of giving negative nicknames
اجتنبوا كثيرا من الظن	Prohibition of prejudice
ولا تجسسوا	Prohibition of finding fault
يغتاب لا	Prohibition of backbiting

The characteristics of multicultural awareness can build a *wasatiyyah* attitude or a middle/moderate attitude. This attitude will keep people away from extreme behavior, both radical and liberal. Multicultural ethics will build people who respect, love, and avoid conflict.

Wasatiyyah attitude can prevent someone from understanding liberalism. This attitude tends to stick to the teachings, but remains tolerant and democratic, even though dealing with different understandings. For example, the understanding that all religions or cultures are the same, truth does not belong to one religion but belongs to all religions (religious pluralism). This view is a liberal view that endangers the faith of Muslims. Therefore, the cultivation of the *wasatiyyah* attitude can prevent the understanding of religious radicalism-liberalism.

Conclusion

Multicultural awareness in the perspective of the Al-Qur'an is an attitude of glorifying others and not looking at differences in background. Some of the characteristics of people who have multicultural awareness include 1) awareness of learning to live in differences; 2) mutual trust; 3) mutual respect (*tasamuh*); 4) open-minded; 5) conflict reconciliation and non-violent reconciliation, 6) gathering; 7) help each other. With these characteristics, a person's multicultural awareness will be able to prevent radical-liberal behavior.

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