

# The Values of Multiculturalism in the Qur'an: Perspective of Tafsir An-Nuur

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## Abstract

A country must have a diversity of ethnicities, cultures, religions and languages, making it a universal nation. If this diversity is not managed properly, it can lead to social conflict. For this reason, values that are able to maintain harmony and unity are needed, one of which is multiculturalism. Tafsir an-Nuur by Hasbi Ash-Shiddieqy is one of the commentaries that has a societal style (*adabi ijtima'i*) that is relevant in interpreting some verses about diversity. The purpose of this study is to explain the form of interpretation of the values of multiculturalism in the Qur'an from the perspective of tafsir an-Nuur. This research is a type of qualitative research that uses a thematic approach (*maudu'i*), and the main source of this research is the book of tafsir an-Nuur by Hasbi Ash-Shiddieqy. As for data collection or data collected for this research through library research which is then analyzed by content analysis. The results showed that tafsir an-Nuur interpreted a number of verses that contain the values of multiculturalism in it, including al-Hujurat: 13, ar-Rum: 22, Hud: 118, Ali 'Imran: 64, and surah Yunus: 99. Summarizing Hasbi Ash-Shiddieqy's interpretation in tafsir an-Nuur of these five verses, namely as a form of recognition of social, cultural and religious diversity. In interpreting these verses Hasbi Ash-Shiddieqy also emphasizes that the value of tolerance, religious freedom, interfaith dialogue, and respect for differences is the core of the Qur'anic message.

## 1. Introduction

The Qur'an is the holy book of Muslims which contains the basic principles of human life, both in the spiritual and social dimensions. As a universal guide to life, the Qur'an not only provides direction for Muslims, but also contains humanitarian messages addressed to all mankind. One of the main messages of the Qur'an that is relevant in the context of modern society is the value of multiculturalism, namely the recognition of diversity and the invitation to coexist harmoniously in a pluralistic society. (I. F. C. Nisa et al., 2022)

The Qur'an as a guide to life for all humans in which there are wisdom or lessons to be applied in everyday life. The author believes there are several verses of the Qur'an that explain the value of multiculturalism, which is known as a value that upholds unity, unity, brotherhood in social life. Fellow human beings are commanded to maintain the bond of brotherhood, not to criticize each other, but to respect and complement each other for the various differences that exist.

Broadly speaking, the author will examine the verses of the Qur'an that contain the meaning of the value of multiculturalism as a foundation for all human beings in the world, especially for all human beings of the Indonesian nation. Allah Swt says in the Qur'an surah al-Hujurat verse 13:

يَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ  
١٣

Meanings:

"O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing, the All-Absorbing." (al-Hujurat [49] : 13).

In the interpretation of the Ministry of Religion explaining about this verse, Allah has created humans who are male and female, they are descendants of the Prophet Adam and Siti Eve. Through these descendants, Allah Swt made various nations, tribes, races to different groups to different skin colors. What needs to be underlined is not to use these differences to criticize each other and demean others, but to get to know each other, establish good relationships so as to create a sense of mutual help. In fact, Allah Swt really dislikes humans who are proud of their descent, rank, wealth, and so on in the world. Indeed, the noblest and most beloved of Allah are His servants who are devoted to Allah, not even humans who are proud of their descent, wealth, and rank. (*Qur'an Kemenag*, n.d.)

By nature, human beings are social creatures, which means that every human being on this earth who lives in society, nation and state cannot live alone without the help of others. Nor can they fulfill their needs without the help and interaction of others. As social beings, humans should embrace each other and need each other in order to realize the potential in each individual. So that it will foster the same goal by every human being (Nurhuda & Karimah, 2023) Allah says:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا ۗ بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۚ  
٢١٣

Meanings:

"The people were (formerly) one people (in monotheism). (After a dispute arose,) then Allah sent the prophets (to) convey glad tidings and warnings. Allah sent down with them a Book containing the truth to decide among the people about the matter about which they disputed. No one disputes about it, except those who were given it after clear proofs had reached them, because of envy among themselves. So, by His will, Allah guides those who believe in the truth about which they dispute. Allah guides whom He wills to the straight path (based on his readiness to receive guidance)." (al-Baqarah [2] : 213).

Ahmad Mustafa al-Maraghi argues related to the explanation of this verse, that Allah Swt created humans in one people. This means that each human being must interact with each other, establishing relationships with one another because humans are social creatures. Humans have the soul and strength to survive and fulfill all their own needs, but each human being has limitations. Therefore, humans are not creatures created to live alone by not involving other people in their lives, but on the contrary because every human being will definitely need each other's help (Putri & Dahliana, 2023).

## 2. Research Methods

This research uses a qualitative approach with the type of library research, which aims to explore and analyze the values of multiculturalism in the Qur'an based on Hasbi Ash-Shiddieqy's interpretation in the book of tafsir an-Nuur. This approach was chosen because it is able to provide a deep understanding of the meaning of the verses of the Qur'an, especially those related to human diversity, the importance of knowing each other, and the principle of peaceful coexistence. In this context, researchers traced relevant verses, such as Surah al-Hujurat verse 13, ar-Rum verse 22, Hud verse 118, Ali Imran verse 64, and Yunus verse 99.

The data collected comes from primary literature, namely tafsir an-Nuur, and is supported by secondary sources in the form of other tafsir books, journals, scientific articles, and relevant Islamic writings. The analysis technique used is content analysis, by examining the content of the verse text and its interpretation to identify the multicultural concepts it contains. Through this method, this research seeks to develop a complete understanding of how the Qur'an, in Hasbi Ash-Shiddieqy's perspective, conveys messages that support diversity and harmonious living in a pluralistic society.

### 3. Results and Discussion

#### 3.1 Hasbi Ash-Shiddieqy and His Book Tafsir An-Nuur

According to history, Hasbi Ash-Shiddieqy, whose full name is Teungku Muhammad Hasbi Ash-Shiddieqy, was born in the city of Lhokseumawe in the northern province of Aceh on March 10, 1904 AD. Hasbi Ash-Shiddieqy is a generation of great people, and pious. When viewed from the genealogy of his descendants, that he Hasbi Ash-Shiddieqy is the thirty-seventh descendant (37) of the companions of the Prophet Muhammad Saw and at the same time the first caliph, namely the friend Abu Bakar As-Siddiq from the lineage of Hasbi Ash-Shiddieqy's father named Teuku Qadhi Chik Sri Mangkubumi Husen bin Muhammad Su'ud. Teuku Qadhi Chik Sri Mangkubumi Husen bin Muhammad Su'ud is the brother of Teungku Chik who is an ustadz in Semeuluk Samalanga, he is a descendant of Faqir Muhammad (Muhammad al-Ma'sum). Hasbi Ash-Shiddieqy's mother named Teungku Amrah, she is a descendant or child of a scholar in Aceh named Teungku Abdul Aziz. (Shintya, 2024) Hasbi Ash-Shiddieqy closed his age on Tuesday, December 9, 1975 at 5:45 pm at the Jakarta Islamic Hospital. Before his last breath, Hasbi Ash-Shiddieqy had undergone a quarantine process due to his illness, as a requirement in order to fulfill the pilgrimage to the holy land with his wife. (Hany raudhatul Jannah, 2020)

Hasbi Ash-Shiddieqy is a Nusantara scholar whose expertise is undoubtedly in the fields of fiqh, ushul fiqh, kalam science, and is also an expert in the field of tafsir and hadith. (Idris, 2020) Of course, the long process and the twists and turns that Hasbi Ash-Shiddieqy has gone through, his education began with learning religious knowledge at his father's pesantren. About 20 years Hasbi Ash-Shiddieqy traveled in various kinds of pesantren from one city to another to gain religious knowledge and other general sciences. Hasbi Ash-Shiddieqy obtained Arabic language knowledge through his teacher who was an Arab scholar named Shekh Muhammad bin Salim al-Kalali. Not stopping here Hasbi Ash-Shiddieqy's educational history, Hasbi Ash-Shiddieqy continued his education at Madrasah al-Irsyad located in the city of Surabaya in 1926.

Madrasah al-Irshad was a madrasa or religious organization that was founded in 1874 by a Sudanese scholar from Northeast Africa named Shekh Ahmad Soorkati. At that time Shekh Ahmad Soorkati had new thoughts that made Hasbi Ash-Shiddieqy interested in absorbing takhaşşuş (specialization) knowledge in the education and language department. Hasbi Ash-Shiddieqy spent two years studying with Shekh Ahmad Soorkati at Madrasah al-Irshad. After completing his education Hasbi Ash-Shiddieqy returned to his hometown with many modern thoughts, so Hasbi Ash-Shiddieqy then entered the Muhammadiyah organization. (Ash-Shiddieqy, 2000a)

In 1951 Hasbi Ash-Shiddieqy chose to settle in Yogyakarta, in order to further explore and concentrate in the field of education. Time went on from year to year Hasbi Ash-Shiddieqy's enthusiasm in exploring his field increased, so Hasbi Ash-Shiddieqy was appointed dean of the Faculty of Shariah at IAIN Sunan Kalijaga Yogyakarta in 1960. Hasbi Ash-Shiddieqy served as dean for approximately 12 years, and in 1960 also Hasbi Ash-Shiddieqy served in the position of professor or academician of Hadith Science at the same University, IAIN Sunan Kalijaga. Hasbi Ash-Shiddieqy's knowledge is not in doubt, apart from being a scholar he also holds quite a number of doctoral degrees including a doctorate from the Bandung Islamic University on March 22, 1975 and on October 29, 1975 a doctorate from IAIN Sunan Kalijaga. (Khadrah, 2022)

Hasbi Ash-Shiddieqy was known as a Nusantara scholar who is very effective and successful in pouring his Islamic ideas and thoughts into writing. (Ash-Shiddieqy, 2000a) Hasbi Ash-Shiddieqy had started his writing hobby starting in 1930, and his first work was a booklet entitled *Penoetoep Moeloet*. In 1933 Hasbi Ash-Shiddieqy served as deputy editor, but with the profession he was undergoing this did not make him stop writing productively. In 1933 Hasbi Ash-Shiddieqy also wrote an article in *Soeara Atjeh*. In 1937 Hasbi Ash-Shiddieqy became an author or writer on the monthly magazine article *al-Ahkam* and Islamic fiqh with his publisher *Oesaha Penoentoet*. In 1939 he also became a writer for the monthly magazine *pedoman Islam* and was published in 1940.

Not only was Hasbi Ash-Shiddieqy a regular writer, he also wrote many other articles in many of these magazines. One of them discussed his polemic with Ir. Soekarno regarding the renewal of Islamic thought, which was published in *Pandji Islam* magazine. In response to Soekarno's thoughts, Hasbi wrote an article entitled "Memoedahkan Pengertian Islam", which was published in *Pandji Islam* magazine, as well as an article entitled "Mengoepas Faham Soekarno tentang Memoedakan Pengertian Islam", which was published in *Lasjkar Islam* magazine. (Dihanna, 2023)

Hasbi Ash-Shiddieqy produced and published a lot of religious writings. The book that Hasbi Ash-Shiddieqy wrote was 73 book titles with 142 volumes, of which the most published books discussed fiqh issues of approximately 36 book titles. The 36 titles of the book include the History of Islamic Justice, Qurban Guidance, Zakat Guidelines, Şalat Guidelines, Fiqh Laws, Introduction to Islamic Law, *Al-Ahkam*. Other fields such as: hadith as many as 8 titles, tafsir as many as 6 titles, tawhid as many as 5 titles, and the rest are general papers. (Bayyinah, 2020)

The superior works of Hasbi Ash-Shiddieqy include Tafsir and Qur'anic Sciences: Tafsir al-Qur'anul Majid an-Nuur, Ilmu-Ilmu al-Qur'an, Sejarah dan Pengantar Ilmu al-Qur'an/Tafsir and Tafsir al-Bayan. In Hadith: Mutiara Hadits (Jilid I-VIII), Sejarah dan Pengantar Ilmu Hadits, Pokok-Pokok Ilmu Diniyah Hadits (I-II), and Koleksi Hadits-Hadits Hukum (I-IX). In Fiqh: Hukum-Hukum Fiqih, Pengantar Ilmu Fiqih, Pengantar Hukum Islam, Pengantar Fiqih Muamalah Fiqih Mawaris, Pedoman Sholat, Pedoman Zakat, Pedoman Puasa, Pedoman Haji, Peradilan dan Hukum Acara Islam, Interaksi Fiqih Islam Dengan Syari'at Agama Lain (Hukum Antar Golongan), Kuliah Ibadah, Pidana Mati dalam Syariat Islam. In general theme there is Al-Islam (I-II).(Ash-Shiddieqy, 2000a).

### 3.2 Hasbi Ash-Shiddieqy's Thought

Hasbi Ash-Shiddieqy's views or thoughts are not much different from the thoughts of other scholars, which in general Hasbi Ash-Shiddieqy argues that the actual Islamic religious law is enthusiastic or dynamic and flexible. The meaning is that the Islamic Sharia is not only for one time or one time but this Islamic Sharia is sustainable from time to time following the development of the times both in the aspect of the environment or in the aspect of relations between creatures and the relationship between creatures and Allah SWT.

According to Hasbi Ash-Shiddieqy, the teachings or Islamic law originating from the revelation of Allah Swt to the Prophet Muhammad Saw and his people, it can be clearly understood that this Islamic law is for all the people of the prophet Muhammad at all times, through the process of ijthihad of Islamic experts to anticipate any problems that will arise in society in accordance with future developments. Through this ijthihad process carried out by the mujtahid scholars so as to give birth to a lot of fiqh books. Such as the great scholars who are great and very famous, as well as the founders of the four madzhab namely: Abu Hanifah, Malik, ash-Shafi'I, Ahmad Hambali.(Ash-Shiddieqy, 2000a)

However, Hasbi Ash-Shiddieqy argues that not a few Muslims, especially Muslims in Indonesia, do not know that Islamic law comes directly from Allah SWT, while the fiqh contained in the four madhhabs is a form of their understanding of the mujtahid scholars of Islamic law that Allah revealed. Not a few Muslims in Indonesia think that the fiqh of these madhhabs applies absolutely. This is considered wrong by Hasbi Ash-Shiddieqy, because it will result in considering the fiqh books of the four imams as the actual Islamic law, which actually requires a reassessment of things that need to be re-examined from the fiqh views of the four imams into a contemporary context.(Ash-Shiddieqy, 2000a)

According to Hasbi Ash-Shiddieqy, the Islamic law followed by the Islamic community in Indonesia is mostly very less in harmony with the character of the Indonesian nation itself, the Indonesian Islamic community tends to impose to apply fiqh from the four madhhab imams without regard to whether or not it is in harmony with the personality of the Indonesian nation. Because of this phenomenon Hasbi Ash-Shiddieqy offers an alternative to address the phenomenon, by way of bringing up the idea of reformulation of Islamic fiqh that does not erase the identity as an Islamic society with Indonesian personality.

Hasbi Ash-Shiddieqy said that Muslims must be qualified in the field of fiqh law in order to bring up fiqh law in accordance with the sociocultural and religious background of Indonesian Muslim society. However, this does not mean that the results of ijthihad that have existed for a long time raised by the imams of the four madzhab must be discarded or ignored altogether, but must be more thoroughly researched and studied freely, critically, and avoid fanatical attitudes. Thus, the opinions of any of the madzhab scholars can be accepted and applied as long as they are in line with and relevant to Indonesian society.(Ash-Shiddieqy, 2000a)

In order for this to be realized, the scholars must develop their thoughts by emphasizing ijthihad. Hasbi Ash-Shiddieqy believes that the opinion that says the door to ijthihad has been closed cannot be accepted, because ijthihad in Hasbi Ash-Shiddieqy's view is an absolute necessity that must exist from time to time in order to answer all the problems that will potentially arise along with the times. According to Hasbi Ash-Shiddieqy, there are three forms of ijthihad that need to be carried out towards Islamic fiqh with an Indonesian personality, among others:

*First*, Ijthihad is carried out by classifying the laws that have been compiled by madzhab scholars in the past. This aims to determine arguments that are still relevant and applicable in today's society.

*Second*, Ijthihad is carried out by classifying laws which are based on the customs and conditions of the community where the law develops. According to Hasbi Ash-Shiddieqy, this law should be dynamic and change along with the times and changes in community conditions.

*Third*, Ijthihad is carried out by exploring the law on modern problems that arise as a result of the development of science and technology, such as organ transfer, insurance, banking, breast milk, and injective marriage.(Ash-Shiddieqy, 2000a)

Due to the complexity of issues arising from lifestyle developments, the approach used to address them cannot be limited to one particular area. For example, an economic dilemma can have repercussions on various other aspects. Therefore, through Hasbi Ash-Shiddieqy's perspective, ijthihad cannot be implemented effectively if it is carried out based on each individual. As a solution, he proposed the concept of *ijthihad jama'i* (collective

ijtihad). Membership in *ijtihad jama'i* is not only limited to the scholars, but also includes all other Muslim scholars, such as economists, doctors, culturalists, and politicians. They are expected to have a broad vision and a deep look at the problems that are or will be faced by Muslims in the future.

Therefore, the results of efforts or efforts formulated by the organization will be closer to suitability and also more relevant to the conditions and benefits of the general public. In this ijtihad thought, Hasbi Ash-Shiddieqy emphasizes the importance of methodology in filtering to legal provisions, as formulations that have been designed by experts, such as *qiyas* (analogy), *istihsan* (considering better), *maslahah mursalah* (benefit), and *'urf* (custom) Through this joint (collective) *ijtihad*, Muslims in Indonesia will be able to formulate a fiqh formula that is in harmony with the character of the Indonesian nation. The formulation of fiqh that is compiled is not always obliged to stick to one particular madzhab, but must be the result of a combination of various arguments that are most relevant to the conditions of society. According to Hasbi Ash-Shiddieqy, useful laws are laws that think about and observe social aspects, finance, culture, customs, and tendencies of the relevant community. (Ash-Shiddieqy, 2000a).

### 3.3 Background of Tafsir An-Nuur

#### a. Background of Authorship

Kitab Tafsir al-Qur'an al-Majid an-Nuur or more familiar with the short name Tafsir an-Nuur is Hasbi Ash-Shiddieqy's greatest work. The preparation of this tafsir book took 9 years. The length of the writing process is due to the various activities faced by Hasbi Ash-Shiddieqy, such as managing the faculty, teaching, and carrying out duties as a member of the constitution. With a busy schedule and great responsibility, Hasbi Ash-Shiddieqy remained committed to completing his work systematically, like a professional writer. He did this as a form of realization of his dream to compile a book of tafsir in Indonesian that was not just a translation. In the process, he dictated the contents of the manuscript to a typist until the tafsir book was ready to be published. (Khadrah, 2022)

Kitab tafsir an-Nuur is a book of interpretation that was first published in Indonesia in 1956, therefore according to some scholars it became one of the pioneers in the development of the wealth of science and knowledge in Indonesia. This tafsir book is also compiled using Indonesian language with a simple language style so that it can be understood by various groups of people. The writing of this book was driven by the need for tafsir in Indonesian, considering that most of the tafsir books available at that time were still in Arabic. Therefore, Hasbi As-Shiddieqy endeavored to create a tafsir that was more accessible to the Indonesian people. His main goal was to compile a simple tafsir but still allow readers to understand the meaning of the verses of the Qur'an using the relationship between verses. In addition, Hasbi Ash-Shiddieqy also wanted to enrich the treasures of Islamic scholarship in Indonesia. (Khadrah, 2022)

This tafsir has its own uniqueness when compared with other works of tafsir, especially in the presentation of the table of contents. Unlike the conventional method implemented by Prof. Quraish Shihab in his book *al-Mishbah*, which only lists the name of the surah along with the division of the group of verses, Hasbi Ash-Shiddieqy actually describes the meaning of each verse in more detail. For example, in the interpretation of QS. *Al-Anbiya'*, Hasbi Ash-Shiddieqy categorizes certain verses and explains the content contained therein. For example, verses 1 to 6 discuss the polytheists who doubted the prophethood of the Prophet Muhammad PBUH. As well as demanding miracles other than the Qur'an. Then, verses 7 to 10 discuss the virtues of the Qur'an, while verses 11 to 20 discuss the recognition of previous people of their injustice when disaster struck. Hasbi Ash-Shiddieqy applied this method consistently in writing tafsir an-Nuur to every verse of the Qur'an, starting from surah *Al-Fatihah* to surah *an-Nas*. (Firdaus, 2024)

Hasbi Ash-Shiddieqy in compiling or writing tafsir an-Nuur, used several books of tafsir as a reference or his handle in compiling tafsir an-Nuur, among others:

- ❖ Umdatut Tafsir 'anil Hafidz Ibn Katsir

This book belongs to the category of tafsir bil ma'tsur or tafsir bil riwayat which occupies an important position in the treasures of Islamic tafsir and is widely known after Tafsir Ibn Jarir. This is due to the dominance of the use of history in its interpretation, both in the form of Prophetic traditions, the opinions of the companions, and the views of the tabi'in. In its presentation, this book uses the tahlili method.

- ❖ Tafsir Al-Manar

In this interpretation, namely tafsir al-Manar is the work of three great thinkers, namely Muhammad Abduh, Rasyid Ridha, and Jamaluddin Al-Afghani. In compiling the interpretation, they are more inclined to the approach of tafsir bil ra'yi, which is a method of interpretation that prioritizes rational analysis while adhering to Islamic principles. The style used in this interpretation focuses on social and cultural aspects of society (*adab ijtimai'*), which highlights the relevance of the teachings of the Qur'an in shaping the order of social life and sharing solutions to all social problems that developed in his day.

## ❖ Tafsir Al-Qasimy

Tafsir al-Qasimy, namely *Mahasin al-Ta'wil*, generally uses the ijmal method. However, when facing verses that contain differences of opinion or are controversial, he applies the tahlili method in order to provide a deeper and more comprehensive understanding. The preparation of this tafsir follows the order of tartib mushafi, which is based on the arrangement of verses in the Qur'an. As a hadith scholar, al-Qasimi strongly emphasized the use of hadith in his interpretation. Almost on every page of his commentary, the Prophet's hadith is used as reinforcement in explaining the meaning of the verse, thus making this commentary rich in references from authoritative hadith sources

## ❖ Tafsir AL-Maraghi

This interpretation is categorized as tafsir *bil ra'yi*, in the preparation of *Tafsir Al-Maraghi* using tahlili method. In addition, the style carried in this tafsir is socio-cultural society (*adabi ijtima'i*), which emphasizes on how the teachings of the Qur'an can be implemented in social life and provides solutions to various social problems faced by the people.

## ❖ Tafsir Al-Wadhih

This interpretation emphasizes the use of the *maudu'i* (thematic) method, this interpretation also includes *asbab al-nuzul* (the cause of the revelation of the verse) and analyzes *the munasabah* verse. When looking at the scientific background (*thaqafah*) of the mufasir, Mahmud Hijazi is known as an expert in the field of Arabic language rules. However, in writing this tafsir, Mahmud Hijazi is more likely to apply the style of *adab ijtima'i* (Yusuf, n.d.)

## b. Method and Style of Tafsir An-Nuur

*Tafsir an-Nuur* is compiled using the tahlili method, which is a method that seeks to explain the content of the verses of the Qur'an in detail from various aspects. In its application, this method follows the order of the verses as in the mushaf and interprets the verse based on the perspective, inclination, and thinking of the mufasir. The discussion in this tafsir includes various important aspects, such as the general meaning of the vocabulary of the verse, *munasabah* (the relationship between the verse and the previous verse), *asbab al-nuzul* (the cause of the verse's revelation), and the global meaning of the verse. In addition, this tafsir also describes the rulings that can be deduced from the verse, presents various opinions of the scholars of the madhhab, and touches on aspects of balaghah science in the wording of the Qur'an. In fact, in some sections, this tafsir also adds a discussion of the variety of *qira'at* (variations of Qur'anic recitation) as well as an analysis of the *i'rab* (grammatical structure) of the verse being interpreted. (Yusuf, n.d.)

The interpretation style used in *Tafsir an-Nuur* is *adabi ijtima'i*, which is a tafsir approach that emphasizes its discussion on social aspects. In this style, the mufasir tries to connect the verses of the Qur'an with the social and cultural realities that develop in society. This approach not only explains the meaning of verses linguistically and theologically, but also seeks to explore the relevance of the teachings of the Qur'an in answering various social problems. Thus, this tafsir provides a more applicable understanding of how the values of the Qur'an can be applied in social life.

In the book of tafsir an-Nuur not only *adabi ijtima'i style*, but there is also a fiqh style that also colors this book. The fiqh style is an explanation or discussion of the problems of Islamic law. This can happen because the author, Hasbi Ash-Shiddieqy is an expert in the field of fiqh, so it is not surprising if in his interpretation he also slips an explanation of the problems of Islamic law.

*Tafsir an-Nuur* is more likely to use the *bir ra'yi* (rational) method, which is a method of interpretation that relies on ijihad based on the principles of correct logic, systematic thinking, and strong reasoning arguments. However, this method does not mean prioritizing reason absolutely without limits, but still adhering to valid rules and not based on lust alone. In its preparation, tafsir an-Nuur is also equipped with footnotes that accompany the quotation of verses of the Qur'an and hadith related to the verse being interpreted. This shows that although it uses a rational approach, this tafsir still adheres to authoritative sources in Islam to strengthen the argumentation of its interpretation. (Halimmunisa, 2023)

## c. Systematization of the authorship of Tafsir An-Nuur

- 1) Writing and grouping several verses that still belong to one aspect of the discussion, the collection of verses is intended to be able to bring out a certain purpose by paying attention to the arrangement of verses in a surah or according to tartib mushafi.
- 2) Translating the verses of the Qur'an into Indonesian by using diction that is easily understood by many people, while still paying attention to the intended meanings in each recitation of the Qur'anic verses.
- 3) All Qur'anic verses are interpreted by directly bringing out their essence
- 4) Provides an explanation of other verses that are not the verse being interpreted. This can happen if the meaning of the other verses is still within the scope of the verse being interpreted, so that the verses of the Qur'an interpret their own verses and can also make it easier for readers to collect verses that are still on one topic of discussion.

- 5) Explaining the reasons for the revelation of the verse, if they are true or reach the level of authenticity recognized by hadith scholars.
- 6) Provide footnotes to quotations of verses or hadith that are being interpreted.
- 7) The form of interpretation of the value of multiculturalism in al-Qur'an from the perspective of tafsir an-Nuur.

#### 4. Interpretation of Multiculturalism Values in the Qur'an Perspective of Tafsir An-Nuur

##### 4.1 The Values of Multiculturalism in Surah Al-Hujurat Verse 13

###### 4.1.1 Verse

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

Meaning:

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

###### 4.1.2 *Asbab al-Nuzul*

It was narrated by Abu Daud that the revelation of this verse was related to an incident involving a companion named Abu Hindin. He was known as someone who often served the Prophet Muhammad, one of them by doing *hijamah* (cupping) to remove dirty blood from the Prophet's head. Once upon a time, the Messenger of Allah PBUH. ordered the tribe of Banu Bayadhah to marry Abu Hindin to a woman from among them. However, they questioned the decision by saying, "Is it appropriate for us to marry off our daughters to a former slave?" In response to their belittling Abu Hindin's position based on his social status, Allah revealed this verse as a warning to people not to belittle or ridicule others just because of differences in status. This verse emphasizes that a person's glory in the sight of Allah is not determined by his worldly position, but by his piety. (Tihul, 2021)

Bani Bayadhah undermined Abu Hindin's position solely because of his social status. In fact, in the view of the Prophet, all humans have the same position before Allah, regardless of social background. In fact, it is very possible in the sight of Allah, Abu Hindin has a higher degree than them. This is in line with Allah's words in the Qur'an, which emphasizes that a person's glory before Him is determined by his piety. More than that, we can imagine how much reward Abu Hindin received for his devotion in serving the Prophet. This privilege shows that a person's value is not determined by his worldly status, but by his sincerity and piety to Allah.

If happiness and glory before Allah were determined by rank and position, then surely Pharaoh and his minister, Haman, would have achieved it. If glory was measured by wealth, then Qarun would have been the most deserving. However, the reality is that Allah does not make rank, position, or wealth the measure of glory. Instead, true glory in the sight of Allah is only given to those who are most pious. In other verses of the Qur'an, Allah explains about ethics in interacting with Muslims. While in this verse 13, Allah teaches us how to be ethical in relations between tribes and nations. This confirms that Islam teaches brotherhood that transcends the boundaries of social status and ethnic background, with piety as the only measure of excellence in the sight of Allah.

###### 4.1.3 *Munasabah Surah Al-Hujurat verse 13*

The previous verse, verse 12, discusses the prohibition of prejudice (*su'uzan*), finding fault with others (*tajassus*), and backbiting (*ghibah*). This prohibition shows how important it is to maintain ethics in social life in order to create harmonious relationships in the community. Prejudice can lead to misunderstandings, while finding fault with others can undermine trust and cause hostility. Meanwhile, *gossiping* or backbiting can damage one's reputation and cause repercussions negative in social relations. Therefore, this verse emphasizes the importance of maintaining one's tongue and attitude in interacting with others, so that society can live in an atmosphere of peace, brotherhood, and mutual respect, thus avoiding conflict and division.

In verse 13, continuing the message or command that Allah revealed in the previous verse, in this verse Allah emphasizes that all humans come from the same descendants, namely Adam and Eve. Therefore, there is no reason for someone to feel superior or demean others just because of differences in tribe, nation, or race. Islam does not make origin a measure of a person's honor, but rather piety to Allah as the only standard of glory. Thus, this verse instills the principle of equality and universal brotherhood in human life, where diversity is not a reason for discrimination, but rather a sign of God's greatness that should encourage us to know and respect each other.

Verse 13 confirms that the noblest man in the sight of Allah is measured according to his devotion, so verse 14 discusses a group of Bedouin Arabs who claimed to have believed, but in fact their faith was not firmly planted in their hearts. They only declared their faith verbally without being accompanied by deep conviction and consistency in practicing the teachings of Islam. Allah emphasizes that faith is not just a confession or speech, but must be proven through piety and obedience to Him. True faith is reflected in one's attitude, actions, and submission to Allah's commands and avoiding His prohibitions. Thus, this verse teaches that faith is not only about confession, but also about commitment manifested in deeds.

#### 4.1.4 Interpretation of Al-Hujurat Verse 13

In the verse "*Yaa ayyuhan naasu innaa khalaqnaakum min dhakariw wa un-thaa*" Hasbi Ash-Shiddieqy interpreted that Allah Swt has created you from a man and a woman, namely prophet Adam and Siti Hawa. So, why do some of you degrade and humiliate others? When in essence you all come from the same descendants. Differences in tribe, nation, and race are not a reason to feel superior to others, because Allah does not make these differences a measure of glory. The only difference between people in the sight of Allah is their piety. Therefore, we should respect each other and strengthen brotherhood, instead of fostering a sense of superiority or belittling others just because of external differences. (Hasbi Ash-Shiddieqy, 2000)

In the fragment of the verse "*wa ja'alnaakum shu'uubaw waqabaa-ila li ta'arafuu*" Hasbi Ash-Shiddieqy explains that Allah Swt has created humans in various tribes and groups not to make enemies or feel superior to each other, but so that you can know and understand each other. Diversity in nation, culture, and skin color is a sign of Allah's greatness that should be a reason for brotherhood, not a trigger for division. With these differences, people have the opportunity to learn from each other, enrich their experiences, and strengthen their social relationships. Therefore, Islam emphasizes that differences are not a source of conflict, but a means to build harmony in social life. (Hasbi Ash-Shiddieqy, 2000)

Hasbi Ash-Shiddieqy also explained that in Islam there is an attitude of democracy, which means an attitude that upholds differences, respects others, is tolerant and does not discriminate against each other. Hasbi Ash-Shiddieqy strongly opposes all forms of racial discrimination, such as apartheid, because it is all against the teachings of Islam. Islam teaches that a person's virtue is not determined by his outward appearance, but by his piety to Allah. This concept encourages the creation of a just, equal and harmonious society, where each individual is valued based on his or her morals and deeds, not based on lineage or social class. (Hasbi Ash-Shiddieqy, 2000)

This concept reinforces the value of multiculturalism in social life, where each individual is valued not based on his ethnic background or social status, but based on his contribution and piety. Thus, Islam not only rejects discrimination and racism, but also encourages social harmony, where diversity is seen as a wealth that must be preserved and respected.

Islam's principle of eliminating caste and rejecting racial discrimination is in line with the values of multiculturalism that emphasize equality, respect for differences, and harmony in diversity. Islam teaches that humans are created in various tribes and nations not to degrade each other, but so that they get to know and learn from each other. In the context of modern society, the application of these values can serve as a foundation in building an inclusive, just and tolerant life, where all individuals, regardless of their origins, have equal rights in the life of society, nation and state. (Hasbi Ash-Shiddieqy, 2000)

In the view of Islam, the glory and position of a person, both in this world and in the hereafter, is not determined by wealth, rank, or descent, but by the level of his piety to Allah. This is as confirmed by the Qur'an in the verse "*Inna akramakum 'indallahi athqaakum*" that the noblest people in the sight of Allah are those who are most pious.

Piety is a fundamental principle in Islam that includes fear of Allah, obedience in carrying out His commands, and avoiding all His prohibitions. Piety is not only related to spiritual aspects, but also covers all dimensions of life, both in this world and in the hereafter. Piety encourages a person to always do good and live a life that is pleasing to Allah. In the social context, piety becomes the foundation in building harmonious relationships between individuals, fostering a sense of justice, and encouraging the creation of a peaceful and civilized society. (Hasbi Ash-Shiddieqy, 2000)

Hasbi Ash-Shiddieqy in interpreting this verse emphasizes that Allah created humans into nations and tribes in order to know each other, not to undermine each other. The author views that this interpretation has its own depth in building the principle of social equality. This is evident in Hasbi Ash-Shiddieqy's statement in tafsir an-Nuur, which states: "*This is the basis of true democracy in Islam, which eliminates castes and national differences. The existence of racial differences (apartheid) is strongly opposed by Islam.*" This quote shows that Islam not only recognizes diversity, but also actively opposes systems that discriminate based on race. This quote shows that Islam not only recognizes diversity, but also actively opposes systems that discriminate based on race.

## 4.2 The Values of Multiculturalism in Surah Ar-Rum Verse 22

### 4.2.1 Verse

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتُ إِذَا رَبَّنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ٢٢

Meaning:

"Among His signs are the creation of the heavens and the earth, the difference in your languages and the color of your skin. Surely in such there are signs for those who are knowledgeable."

### 4.2.2 *Asbab al-Nuzul*

The 22nd verse of Surah Ar-Rum has no specific narration explaining its *asbab al-nuzul* in the books of tafsir and hadith. The absence of a narration regarding the cause of the revelation of this verse indicates that the verse falls into the category of verse *ibtida'iyah*, which is a verse that was revealed without any specific cause. In other words, this verse does not respond to a specific event, but rather is general and informative. This verse is part of Allah's explanation of the signs of His greatness that can be found in the universe, so that humans can take lessons from the diversity of His creation.

### 4.2.3 *Munasabah*

Verse 21 of Surah Ar-Rum explains one of the signs of Allah's greatness, namely the creation of life partners for humans. In this verse, Allah emphasizes that marriage and the existence of a spouse are part of the *haraf* that He has established so that humans can feel calm (*sakinah*). In addition, Allah also instills in their hearts *mawaddah* (love) and *rahmah* (compassion), which are the main foundations in the relationship between husband and wife. This concept shows that marriage is not just a physical bond, but also an emotional and spiritual relationship filled with affection and harmony.

After discussing the sign of His greatness in the relationship between individuals through marriage, in Verse 22 of Surah ar-Rum Allah then turns human attention to the sign of His greatness on a broader scale, namely in the creation of the heavens, the earth and human diversity in language and skin color. This shows that the differences among humans, both in physical and cultural aspects, are not a coincidence, but part of *sunnatullah* (natural law) that has been determined by Allah. (Abdu Jabbar et al., 2024)

This diversity is not something that should be contested, but rather a sign that invites humans to think and reflect on His greatness. Only those who are knowledgeable and have a deep understanding can realize the meaning behind the creation, so that they are able to appreciate the differences and take lessons from the diversity that exists.

### 4.2.4 Interpretation of Ar-Rum Verse 22

Footnotes In the passage "*Wa min aayaatihii khalqus samaawaati wal ar-di*", Hasbi Ash-Shiddieqy explains that one of the proofs of Allah's existence and power is the creation of the heavens and the earth with everything in them. Allah adorns the heavens with stars, both fixed and moving, which are part of the organized order of the universe. Meanwhile, the earth was created with various elements that support life, such as mountains that function as pegs of the earth, rivers and oceans that are sources of water, as well as land that is home to humans and other creatures. In addition, Allah also created various types of plants that provide benefits for life. All of these are signs of Allah's greatness that invite humans to contemplate and realize His greatness. (Ash-shiddeqy, 2000)

According to researchers, the fragment of the verse explained by Hasbi Ash-Shiddieqy is closely related to the value of multiculturalism, because overall, the fragment of the verse reflects that diversity is *sunnatullah* that must be respected and used as a tool to strengthen brotherhood, not as a trigger for division. These values are in line with the teachings of Islam and the value of multiculturalism in building a harmonious society.

According to Hasbi Ash-Shiddieqy, there is an opinion that states that language was originally formed through a process of *imitation* or imitation of sounds heard by a group of humans. This opinion shows that humans learn to communicate by imitating the sounds around them, such as the sounds of nature or other living things. If explored further, a more fundamental question arises: Who gave humans the ability to imitate sounds? And who created the sounds in nature?.

The answer to this question points to the power of God. He is the One who gave humans reason, hearing, and the ability to speak, so that they can understand and develop language as a means of communication. Similarly, the sounds that exist in nature are part of Allah's creation that serves as a sign of His greatness. The existence of such diverse languages in this world confirms that everything happens by the will and decree of Allah. (Ash-shiddeqy, 2000)

Hasbi Ash-Shiddieqy interprets the diversity of languages and skin colors as signs of Allah's greatness that show the vastness of His creation. The author fully supports this view because it succeeds in placing differences as a form of wealth, not as a source of division. *What* is interesting about Hasbi's interpretation is when he states

that, "in what has been described there are clear signs for those who know the secrets of nature and the rules of society." The author considers that this statement shows that human diversity is not only related to biological or linguistics ive aspects, but also closely related to social awareness, namely how society forms rules of living together amid differences.

Furthermore, Hasbi Ash-Shiddieqy emphasized that the understanding of this verse is not only reserved for intellectuals by saying, "The Qur'an directs this discussion to all of us, not specifically to philosophers alone. We can also know it to the best of our ability." According to the author, Hasbi Ash-Shiddieqy in this explanation reflects an inclusive spirit in understanding divine messages, which is in line with the value of multiculturalism in the context of Unity in Diversity: that understanding differences and respect for diversity is the responsibility of everyone, not just certain groups.

### 4.3 The Values of Multiculturalism in Surah Hud Verse 118

#### 4.3.1 Verse

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝ ١١

Meaning:

"If your Lord had willed, He would have made mankind one people. But they have always been at variance (in matters of religion)"

#### 4.3.2 *Asbab al-nuzul*

In the book of tafsir an-Nuur Hasbi Ash-Shiddieqy does not explain the asbab al-nuzul aspect of this verse, and according to the researcher's search that Surah Hud verse 118 is indeed not found asbab al-nuzul records from several literature sources that have been found. However, in a narration, Hasan Basri explains that Allah created humans in different conditions, both in terms of physicality, thought, and belief. In addition, there is also an opinion that states that humans who are created in good conditions are those who receive mercy from Allah. Ibn Abbas narrated that this verse was revealed as an explanation that Allah left humans with their differences as part of sunnatullah (natural law). This does not mean that Allah wants division in evil, but humans are given the freedom to choose between truth and error.(F. Nisa & Liddini, 2022)

#### 4.3.3 *Munasabah*

The connection between Surah Hud verse 118 and the previous verse, verse 117, can be understood in the context of Allah's justice in destroying a people. In verse 117, Allah emphasizes that He will not destroy a people as long as there are still people who do good in it. Then, in verse 118, Allah emphasizes that diversity in human beliefs and views is part of His decree. This indicates that even if a people are destroyed because of disobedience, differences in beliefs and actions are something that has become the sunnatullah. In other words, Allah gives people the freedom to choose their path in life, but the consequences are also predetermined, i.e. those who do good will get Allah's mercy, while those who are more inclined to disobedience will be closer to Allah's punishment.(F. Nisa & Liddini, 2022)

#### 4.3.4 Interpretation of Surah Hud Verse 118

Hasbi Ash-Shiddieqy in the book of an-Nuur thinks that if Allah wants, of course Allah can make all humans adhere to one religion automatically, without the need to think or investigate the truth. Like ants and bees who instinctively carry out their duties, or like angels who never disobey Allah's commands. However, Allah created human beings with the advantages of choice (ikhtiar) and the ability to think differently from one another. With this gift, humans are given the freedom to seek and understand the truth through their own intellect and reasoning.(Ash-Shiddieqy, 2000c, pp. 1957-1958)

This shows that diversity in religion and thought is not something that happens without reason, but is part of the sunnatullah that has been determined by God. With this difference, humans are expected to use their intellect to seek the truth and live in tolerance and wisdom, instead of being the cause of division and hostility.(Zainuri, 2017)

According to Hasbi Ash-Shiddieqy, this difference arises as part of human nature which has diverse thoughts, interests and needs. This dispute sometimes brings benefits in the form of the development of science and civilization, but it can also cause division if not faced wisely. However, amongst these disputing humans, only those who are blessed by Allah are able to find the path of unity and truth. They are the ones who take the law of Allah as a guide in their lives, adhere to the teachings of His book, and abandon everything that is forbidden. By following the book of Allah, they are able to create a solid unity, because they understand that the law of Allah is the source of truth that brings prosperity to all mankind.(Ash-Shiddieqy, 2000c)

Hasbi Ash-Shiddieqy interprets that the difference in the way of life is the will of Allah, as in his sentence, "Strictly speaking, if God wills, it will certainly make humans who have the nature to accept religion without using thought and investigation." The author considers that although this tafsir is correct in the theological aspect, it still lacks in terms of social ethics. Hasbi Ash-Shiddieqy does not mention how the ideal human attitude in addressing the differences in the common life. The author views that this verse should be interpreted more broadly as an encouragement to build dialogue and cooperation in diversity, not just limited to recognition of divine will.

#### 4.4 The Values of Multiculturalism in Surah Al-Imran Verse 64

##### 4.4.1 Verse

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ٦٤

Meaning:

"Say (to the Prophet Muhammad), "O People of the Book, let us come to the one sentence that is common between us and you: we worship none but Allah, we associate nothing with Him, nor do some of us make others gods besides Allah." If they turn away, say to them, "Behold that we are Muslims."

##### 4.4.2 *Asbab al-nuzul*

This verse was revealed when the Prophet was in Medina. Some scholars explain that this verse was revealed in relation to the people haraf who rejected the Prophet's invitation to embrace Islam. They continued to make excuses and did not want to pay the jizyah (tax for non-Muslims living under Islamic rule).

In addition to being addressed to Nasrani, this verse also relates to the Jews of Medina, who were at that time at odds with Nasrani over the religion of Prophet Ibrahim a.s. These two groups had different views on the beliefs of Prophet Ibrahim, which eventually sparked a major dispute. As the leader of the country, the Prophet was involved in trying to find a solution to this conflict. Allah sent down the command to leave the endless debate and find a middle way as a form of settlement. The middle way is called "*kalimatun sawa*", which is an agreement or basic principle that can be accepted by all parties, so that the dispute can be ended peacefully. (Bahrul Ulumiyah, 2020)

##### 4.4.3 *Munasabah*

In the previous verse, 63, Allah explained that some of the People of the Book rejected the truth even though they knew it. They turned away from the teachings that had been delivered to them and chose to remain in error. So, verse 64 comes as a persuasive invitation to them to unite in one common principle, namely monotheism. Islam invites them to abandon shirk and not deify each other, either through the worship of humans or by giving excessive position to prophets or religious leaders. (Herlina et al., 2023)

##### 4.4.4 Interpretation of Q.S Al-Imran Verse 64

Hasbi Ash-Shiddieqy interprets the phrase "*Kalimatun sawaa*" to mean let us (hold) to a fair and conscious statement. In the fragment of the verse at the beginning "*Qul yaa ahlal kitaabi ta'alaui ilaa kalimatun sawaa-im bainanaa wa bainakum*", Hasbi Ash-Shiddieqy interpreted the invitation to the people of the book, the Prophet invited the people of the book to jointly uphold justice and balance in life. Let us hold fast to the teachings that have been agreed upon by the messengers and the holy books that Allah revealed as guidance for mankind. As has been commanded in the Torah, Injil, and Al-Qur'an, let us return to the values of truth that teach tawheed, brotherhood, and kindness among others. (Ash-Shiddieqy, 2000a)

In his interpretation of this verse, Hasbi Ash-Shiddieqy emphasizes the importance of tawhid, both from the aspect of *uluhiyyah* (the oneness of God in worship) and *rububiyah* (the oneness of God in the creation and regulation of nature). According to Hasbi Ash-Shiddieqy, this verse invites all mankind, including Ahlul Kitab, not to worship other than Allah and not to make each other a god other than Allah. This call is a very fair and tolerant form of da'wah, because it does not force, but rather invites with persuasive and rational approach to return to the pure teachings of tawhid. Hasbi Ash-Shiddieqy emphasizes that only Allah has the right to regulate human life, including in determining halal and haram laws. (Ash-Shiddieqy, 2000a)

Hasbi Ash-Shiddieqy emphasizes the importance of *kalimatun sawa* (the same word) as an invitation to religious people to worship one God and not associate with Him. The author considers that this interpretation reflects the spirit of interfaith dialog that is needed in Indonesian society. When compared with Hasbi's interpretation of Surah Hud verse 118, both do recognize diversity as part of God's will. However, the author argues that Hasbi's interpretation of Al-Imran 64 is stronger in describing the values of multiculturalism because it contains an explicit call for active communication and understanding in differences. This can be seen

in Hasbi's statement: *"The conclusion of the meaning is: we both believe that this nature was made by God the Almighty. It is the One God who created nature and regulates its laws. He also sent the prophets to convey His commands to us."* From this quote, it can be seen that Hasbi Ash-Shiddieqy not only accepts the reality of diversity, but also encourages the creation of a constructive dialog space.

## 4.5 The Values of Multiculturalism in Surah Surah Yunus verse 99

### 4.5.1 Verse

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ٩٩

Meaning:

"Had your Lord willed, all the people of the earth would have believed. Will you (Prophet Muhammad) force people until they become believers?"

### 4.5.2 Asbab al-Nuzul

Based on a narration from Ibn Abbas, Ali, Muawiyah, Abdullah Ibn Shalih, and al-Mutsanna, which states that this verse was revealed as a form of "protest" against the Prophet's desire for everyone to believe and follow Allah's guidance. The purpose of this verse is to explain that it is impossible for all people to believe, as the Prophet hoped. One's faith depends on the will of Allah, who guides whom He wills and leaves astray those who reject the truth. Therefore, for those who do not receive guidance from Allah, they will remain in error, even though the Messenger of Allah wanted them to believe. (Mardiana, 2018)

### 4.5.3 Munasabah

In exploring the munasabah of Surah Yunus verse 99, researchers did not find any reference that explains the munasabah of this verse. But according to the summary, in the previous verse, verse 98 discusses the story of the people of the Prophet Yunus who finally believed and received Allah's mercy after previously denying their messenger. The continuation of this discussion is continued in the next verse, verse 99, where Allah explains that if He wishes, all humans will believe as happened to the people of Prophet Yunus. However, faith is a choice and not something that can be forced. With this, Allah confirms that the duty of a messenger is only to preach, not to impose faith on people.

### 4.5.4 Interpretation of Yunus Verse 99

At the beginning of this verse *"Walau shaa rabbuka la aamana man fil ardi kulluhum jamii'aa"*. Hasbi Ash-Shiddieqy explains that if Allah had wanted all the inhabitants of the earth to believe, then He would have created them like angels, who by nature always believe and obey Him without any other choice. However, in His wisdom, Allah chose to create humans with dual instincts, namely the tendency towards virtue and evil, as well as the potential to believe or disbelieve.

Allah does not force faith on humans, but rather gives them the freedom to choose after explaining the truth completely through revelation, messengers, and signs of His greatness in the universe. Therefore, human faith has a higher value than the obedience of angels, because humans choose to believe with their own awareness, not because of coercion. This also shows Allah's justice, where every human being is given the same opportunity to seek and accept the truth. Consequently, those who choose the path of goodness will be rewarded, while those who reject the truth with their own consciousness will receive the consequences of their choice. (Ash-Shiddieqy, 2000b)

In the last fragment of this verse *"A fa anta tukrihun naasa yakuunuu mukminiin"*, according to Hasbi Ash-Shiddieqy, Allah emphasized that the Prophet Muhammad did not have the ability and also not his duty to force everyone to believe. The main task of the Prophet Muhammad is to convey the message and provide an explanation of the truth, not to make people believe by force. Because, guidance is the right prerogative Allah, and every human being is given the freedom to choose between faith or kufr. This also implies that there should be no coercion in religion. True faith must arise from a sincere heart, not from pressure or coercion. (Ash-Shiddieqy, 2000b)

Hasbi Ash-Shiddieqy interprets that this verse affirms the principle of freedom of religion in Islam, where there is no compulsion in faith because Allah Himself does not make all humans believe uniformly. The author strongly agrees with this interpretation because it becomes a strong basis for the recognition of individual rights in determining their beliefs, as also guaranteed in the state constitution. In the context of multiculturalism and national life, this interpretation encourages mutual respect for different beliefs and worldviews.

## 5. Conclusion

After analyzing several verses of the Qur'an with the approach of tafsir an-Nuur, it can be concluded that the values of multiculturalism have become part of the teachings of Islam. The Qur'an explicitly and implicitly teaches the principles of respect for diversity, the importance of tolerance, and freedom in choosing beliefs. In tafsir an-Nuur, the interpretation of verses such as Surah al-Hujurat: 13 Surah ar-Rum: 22 shows that differences in ethnicity, nation, language, and skin color are not something that should be contested, but rather a sign of God's power and a basis for knowing each other.

Furthermore, Surah Hud: 118 and Surah Yunus: 99 emphasize that diversity and differences of opinion are the will of Allah and should not be uniformed by force. Meanwhile, Surah Ali 'Imran: 64 shows the importance of interfaith dialog through peaceful and polite approaches. All this shows that the value of multiculturalism has been explained in Islamic teachings and interpreted inclusively in tafsir an-Nuur.

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## Conflict of Interest

Authors declare that there is no conflict of interests regarding the publication of the paper.

## Author Contribution

*The author confirms sole responsibility for the following: study conception and design, data collection, analysis and interpretation of results, and manuscript preparation.*

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