MULTICULTURALISM IN THE VIEW OF HAMKA AND QURAISH SHIHAB)



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| \*Corespondence :  Email :  [1syaik.abdillah@sta-musaddadiyah.ac.id](mailto:1syaik.abdillah@sta-musaddadiyah.ac.id)  2. [risanrusli\_uin@radenfatah.ac.id](mailto:risanrusli_uin@radenfatah.ac.id) | **Abstract**  This article aims to discuss the idea of multiculturalism from the views of two Indonesian figures, Hamka and Quraish Shihab. Dawam Rahardjo (2010), sees that the principle of multiculturalism in Indonesia has not been properly understood, because it is littered with mutual suspicion and concern, especially among majority and minority groups. In real terms, the idea of multiculturalism has not been received by Muslims in general. Firmly, the MUI and Kisdi (Indonesian Committee for Islamic World Solidarity) reject pluralism (2005); Multiculturalism as a pluralistic perspective is not only about recognizing and respecting the plurality of realities, but also paying attention to aspects of interaction and the existence of each culture as equal entities. Based on the author's observations, the Qur'an contains many verses that can be used as a basis for building cooperation, mutual respect, tolerance and appreciation, a willingness to accept diversity, reconciliation between people, and peaceful coexistence between cultural groups, based on the principles of justice and equality. and other principles of multiculturalism. The methods that will be used in preparing this article are the content analysis method and the comparative method. Furthermore, this research uses historical and sociological approaches.  Artikel ini bretujuan untuk membahas tentang gagasan multikulturalisme dari pandangan dua tokoh Indonesia, yaitu Hamka dan Quraish Shihab. Dawam Rahardjo (2010), melihat bahwa prinsip multikulturalisme di Indonesia belum dipahami secara benar, karena dikotori oleh sikap saling curiga dan kekhawatiran, terutama kelompok mayoritas dan minoritas. Secara riel, gagasan tentang multikulturalisme belum mendapat penerimaan yang memadai dari umat Islam pada umumnya. Secara tegas, MUI dan Kisdi (Komite Indonesia untuk Solidaritas Dunia Islam) menolak paham pluralisme (2005); Multikulturalisme sebagai cara pandang kemajemukan bukan hanya sekedar mengakui dan menghormati kemajemukan realitas, tapi juga memperhatikan aspek interaksi dan keberadaan setiap kebudayaan sebagai entitas yang setara dan memiliki hak yang setara pula di tengah masyarakat.. Berdasarkan pengamatan penulis, Al-Qur’an banyak memuat ayat yang bisa dijadikan asas untuk membangun kerjasama, saling menghormati, toleransi dan penghargaan, kesediaan untuk menerima keragaman, rekonsilidasi antar manusia, dan hidup berdampingan secara damai antar kelompok budaya, berdasarkan prinsip keadilan, kesetaraan, dan prinsip multikulturalisme lainnya. Metode yang akan digunakan dalam penyusunan artikel ini adalah metode analisis isi (content analysis) dan metode komparatif. Lebih lanjut, penelitian ini menggunakan pendekatann historis dan sosiologis. |
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**Background**

In general, multiculturalism is understood as a perspective on diversity that recognizes and accepts diversity as equals, both individually and culturally, whether ethnic, cultural, gender, linguistic, and so on, with the aim of increasing human dignity and worth.[[1]](#footnote-1)

If you pay close attention, the concept of multiculturalism is not at odds with the basics of Islamic teachings, because the basics of Islamic teachings lead to universal human values, such as justice, equality, freedom, and so on.[[2]](#footnote-2) According to Budy Munawar Rachman, Islam is the same and congruent with universal human values. Therefore, pluralism or multiculturalism has a legitimate place in the Islamic religion.[[3]](#footnote-3)

Based on the author's observations, the Qur'an contains messages calling for building cooperation, mutual respect, tolerance and appreciation, a willingness to accept diversity, reconciliation between people, and peaceful coexistence between cultural groups, based on the principles of justice, equality and the other principles of multiculturalism.

The Qur'an states emphatically that "humans were created from men and women in tribes and nations to know or respect each other, they are equal before God, except for the most devout."[[4]](#footnote-4) In another verse it is also explained that Allah glorified the children of Adam (without exception), they were placed on land and in the sea, given good provisions, and given priority over other creatures.[[5]](#footnote-5) Allah also emphasized that "if Allah had willed, he would have made humans one people, (but Allah does not desire that), in fact Allah will test you based on whatever is bestowed on you, and then compete in terms of virtue."[[6]](#footnote-6)

From these excerpts from several verses, it seems that an initial conclusion can be drawn that the Qur'an contains basic teachings about multiculturalism, namely by explaining that diversity among human beings is sunnatullah (God's will) which cannot be contested. Clearly the verses above also show that in this diversity there is no hierarchy of identity, they are still seen as the same and equal, and they are glorified regardless of who they are, from which identity and from what tribe. Thus, Islam calls on all human beings towards the common goal of human unity without distinction of race, skin color, ethnicity, culture, including religion. This means that racial domination and discrimination in any name are forces that conflict with monotheism, and are therefore perceived as polytheism and at the same time crimes against humanity.

However, we also cannot deny other points of view regarding the understanding of verses relating to the idea of ​​multiculturalism. Because apart from the verses of the Koran which contain the basic teachings of multiculturalism, the Koran also contains verses which do not seem to support the principles of multiculturalism. In other words, the Koran also contains certain verses which are often used as a basis for certain Islamic groups to reject pluralism or multiculturalism. This is as stated in the verse of the Qur'an which states "do not make infidels (non-Muslims) your leaders".[[7]](#footnote-7) In another verse it is also stated "The Messenger of Allah and his followers were very harsh towards disbelievers (Non-Muslims) and gentle towards fellow believers."[[8]](#footnote-8) From these short excerpts of verses, it can also be concluded that in the Al-Qur'an there are also verses that do not seem to be in line with multiculturalism.

To understand the instructions of the Qur'an above, traditionally Muslims always refer to books of interpretation of the Qur'an written by exegetes in both the classical and modern periods, whether written in Arabic or Indonesian. or other languages. According to Muchlis Hanafi,[[9]](#footnote-9) Head of the Al-Qur'an Study Division of Lajnah Pentashih Mushaf Al-Qur'an, that the Indonesian people, because the majority do not understand Arabic, they rely more on Indonesian language interpretations to understand the content of the holy book, such as Tafsir Al- Qur'an published by the Indonesian Ministry of Religion, or other Indonesian language commentaries.

Thus, the role of interpretation of the Koran[[10]](#footnote-10) is very central and strategic in the construction of Islamic thinking and understanding of Indonesian Muslims. "Understanding" which represents the meaning of the holy verses presented in the articulation of interpretation will have a significant influence on people's understanding patterns. Tafsir of the Qur'an which presents an "open" understanding and is filled with messages of tolerance, will relatively have an influence on understanding and a tolerant attitude for its readers. On the contrary, interpretations that tend to present a "closed" and intolerant understanding will relatively bring an intolerant understanding and attitude to their readers.[[11]](#footnote-11) On this basis, it is neither wrong nor true when accusations emerge from the chairman of the Lajnah Tanfîdziyah Majlis Mujahidîn, Sofwan Awwas, that the Department of Religion's interpretation of the Koran contributed to triggering the emergence of violent ideologies in Indonesia. Such as cases of terrorism and attacks on certain religious community groups by other groups which often occur in Indonesia. This is because, according to him, the Ministry of Religion's interpretation of the Qur'an presents interpretations that tend to be exclusive, lacking messages towards tolerance.[[12]](#footnote-12) Even though the truth of this accusation has been denied by the Ministry of Religion through Muchlis Hanafi, as Head of the Al-Qur'an Study Division, Lajnah pentashih Mushhaf Al-Qur'an, academically, in the author's opinion, the allegation is very grounded, of course based on the facts of the interpretation of the interpretation. Al-Qur'an Department of Religion itself.

Thus, religious views that tend to be tolerant or intolerant, open or closed, cannot be separated from the influence of understanding of sacred texts through the interpretation books presented. The book of tafsir, thus, has a significant influence on people's understanding of the content of the holy book Al-Qur'an in order to find answers to various problems that arise in society, both relating to social, religious and other issues, including socio-religious issues, such as pluralism or multiculturalism.

For this reason, it is necessary to study and analyze the idea of ​​multiculturalism based on the main source of Islamic teachings, namely the Koran, with an approach to studying the ideas of representative figures in the field of interpretation, especially interpretive figures who live in Indonesia. This is intended to see how the idea of ​​multiculturalism appears in interpretive works produced by ulama who live in the social setting of a multicultural society like Indonesia. The author assumes that Indonesia's social setting has an influence on the resulting interpretation products which are different from other interpretation products, such as Middle Eastern interpretations written by interpreters who live in an Arab social setting that is different from Indonesia.

In my opinion, there are two Indonesian intellectual figures who deserve to be studied for their ideas about multiculturalism as expressed in their written works, especially in their tafsir books. Namely Hamka with his tafsir work Tafsir Al-Azhar and M. Quraish Shihab[[13]](#footnote-13) with several tafsirs namely Al-Mishbah, Grounding the Al-Qur'an and Insights into the Al-Qur'an.

There are several reasons why the author chose these two mufassir with their interpretive works as the objects of this research. First, both have an Indonesian background,[[14]](#footnote-14) where the Indonesian social setting is thought to have influenced the interpreter's mindset and his interpretive work. Second, both of them have tafsir works which are assessed by Howard M. Federspiel[[15]](#footnote-15) as tafsir that tries to understand the contents of the Koran comprehensively, meaning that in quality it surpasses other tafsirs from Indonesian tafsir products. Thus, it can be a representation of other existing interpretations. Third, both of them are productive authoritative figures, with many works in the Islamic field. With their works being authoritative references in Islamic studies, they are thought to have had a strong influence on the configuration of academic religious thinking in Indonesian society. Fourth, the two commentators have works, especially their tafsir works, which are still used as references by Muslims to understand the holy verses of the Koran related to the life problems they face. Fifth, the figures Hamka and Quraish Sihab were chosen in this research because in the context of relations between diverse religious communities such as in Indonesia, Hamka and Quraish can be classified as people who in their thinking respect other religious communities and are tolerant. This was stated by Syafi'i Maarif[[16]](#footnote-16) that Hamka has a more acceptable view of dealing with the various conflict situations that occur in Indonesia, one of the triggers of which is religious sentiment. This is based on his analysis of Hamka's view of not seeing the Qur'an, Ali Imran's letter, verse 85: "And whoever seeks something other than Islam as a religion, it will never be accepted from him" as an erasure (nâsikh) for verse 62 of Surah Al-Baqarah: "Indeed, those who believe, and the Jews and (as well as) the Shabi'un and Nashara people, whoever believes in Allah and the Hereafter, and he also does righteous deeds. So there is no fear for them and they will not grieve."[[17]](#footnote-17)

According to Syafi'i Maarif,[[18]](#footnote-18) Hamka's attitude in refusing that verse 62 of Al-Baqarah had been abolished (mansûkh) by verse 85 of Surah Ali-Imrân was the courage of a commentator who longed to see this world safe for anyone to live in. Because if the verse referred to in verse 85 of Surah Ali-Imran is not made holy, or if it is understood that the two verses are complementary, it has broad implications, namely the growth of an attitude of respect for groups from other religions, and also an attitude of tolerance, not fanaticism, not just recognizing oneself as Islamic. , even though he never put it into practice.

If Hamka doesn't see Q.S. Âli Imrân [3]: 85 as nâsikh for Q.S. Al-Baqarah[2]: 62, then Quraish Shihab did not provide an explanation of the relationship between the two letters. In explaining Q.S. Al-Baqarah [2] 62, Quraish Sihab emphasized that the religions mentioned in this verse cannot be equated, because they differ in their creeds and shari'ah. However, Quraish Shihab is of the view that living in harmony and peace among religious adherents is an absolute and religious guidance, by submitting to Allah which religion He approves of, and whose religion is wrong, then leaving it up to His decision about who will be granted peace and whose also those who will be afraid and sad.[[19]](#footnote-19)

Even though there are differences here and there between the two interpretive figures, in the author's opinion, these two figures can be classified as pluralists or multiculturalists. However, this initial conclusion needs to be supported by a comprehensive analysis of their ideas which are expressed sporadically in their works, especially in their Tafsir books.

Referring to the background of the problem above, researchers can identify that: first, multiculturalism is a concept[[20]](#footnote-20) that is still debated and has become a polemic for Muslims, between those who accept it and those who reject it. Second, in the Qur'an there are verses that at first glance suggest support for the concept of multiculturalism and also verses that suggest rejection of the concept of multiculturalism. Therefore, acceptance and rejection of the concept of multiculturalism, in general, is based on supporting and rejecting verses. Third, Hamka and Quraish Shihab are two authoritative figures in the field of Al-Qur'an interpretation from Indonesia who are worthy of studying their interpretation of verses related to the concept of multiculturalism above. Because it is strongly suspected that the interpretive works of these two interpretive figures have implications for the religious life of Indonesian society, both academically and practically.

The data needed in this research is qualitative data in the form of thoughts and ideas expressed by two authoritative figures regarding multiculturalism as stated in their works.

The primary source of data needed in this research is the work of these two figures which directly discuss matters relating to multiculturalism.

This study aims to reveal the ideas and thoughts of the characters contained in their works. Therefore, the methods that will be used in this research are content analysis[[21]](#footnote-21) and comparative methods. Furthermore, this research uses a tafsir approach that is relevant to this research, namely the approach. This study aims to reveal the ideas and thoughts of figures, namely Hamka and Quraish Shihab, which are contained in their works, especially their tafsir works tafsir mawdhû'i, [[22]](#footnote-22)historical approaches[[23]](#footnote-23) and sociological.[[24]](#footnote-24) To draw conclusions from this research, deductive and inductive types of reasoning were used.

**Definition and Goals of Multiculturalism**

Etymologically, multiculturalism comes from the word "multi" which means plural or plural, "cultural" means culture or culture, and "ism" which means understanding or sect. Culture or culture according to Ayl, is a complex whole that includes knowledge, beliefs, art, law, morals, traditions and various capabilities and habits that a person acquires as a member of society.[[25]](#footnote-25) So etymologically, multiculturalism means understanding cultural diversity which includes knowledge, beliefs, art, law, morals, traditions, patterns of meaning and various capabilities and habits that a person acquires as a member of society. In a deeper understanding, the term multiculturalism is not just a recognition of diverse cultures, but a recognition that has political, social, economic and other implications.

In terms of terms, multiculturalism, as stated by Azyumardi Azra, is a world view which is then translated into various cultural policies that emphasize acceptance of the realities of religion, plurality and multiculturalism that exist in people's lives. Multiculturalism can also be understood as a world view which is then manifested in political consciousness.[[26]](#footnote-26) Thomas M. Steinfatt defines multiculturalism as the recognition that several different cultures can exist in the same environment and benefit each other.[[27]](#footnote-27) Meanwhile, multiculturalism according to Parsudi Suparlan's view is an ideology that recognizes and glorifies differences in equality both individually and culturally.[[28]](#footnote-28) Caleb Rosado defines multiculturalism as follows:

Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values ​​their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.[[29]](#footnote-29)

In Daniel Sparingga's view, multiculturalism at the local, national and global levels generally prioritizes the principles of justice and equality. To realize the principle of multiculturalism, what is needed now is not monoculturalism, not assimilation but renewal, not coexistence but pro-existence, not exclusion but inclusion, and not separation but interaction.[[30]](#footnote-30)

From the explanation above, it can be said that the definition of multiculturalism is not single, but diverse and ranges from simply respecting and protecting cultural diversity within the framework of peaceful living together (coexistence), to a view that sees multiculturalism as not just accepting, respecting and protecting cultural diversity. , but also an attitude of mutual support and assistance (pro-existence) within the framework of cultural diversity, in order to create a harmonious life together.

Jerzy Zubrzycki formulated three goals of multiculturalism, which were later quoted in the Australian Ethnic Affairs Council's 1977, entitled: Australia as a Multicultural Society. The three formulations of the goals of multiculturalism are, first: relating to ethnic cultural identity, second, relating to social and state harmony or cohesiveness (a more socially cohesive nation), and third, equal or equal access to social resources. (equal access to social resources).[[31]](#footnote-31) This was later reaffirmed by Menadue J.L, secretary of the Department of Immigration and Ethnicity, Australia, who stated these three principles.[[32]](#footnote-32) , namely These principles of cultural identity, social cohesion and equal opportunity have become generally accepted as pre-requisites for a multicultural society.

Mark Lopez provides more details on the goals of multiculturalism. According to him, there are at least four goals of multiculturalism; first, as a social glue, which aims to enable various community groups to interact in various ways to achieve common needs; second, the realization of guarantees for freedom of cultural expression, namely guarantees for the rights of people related to their respective cultural identities to inherit and express them freely, including language and religion; third, equality of opportunity and access (equality and access) where people are given equal opportunities and access in various aspects of economic life and work; fourth, equal responsibility, commitment and participation which requires minority groups to be loyal to the state through a sense of responsibility and participation in community activities and adhering firmly to multicultural ideology.[[33]](#footnote-33)

In line with the views above, Hilda Hernandez, in Multiculturalism in Educations: A Teacher Guide To Linking Context, Process And Content (2003) explains that multiculturalism aims at cooperation, equality and appreciation in a world that is increasingly complex and no longer monocultural.[[34]](#footnote-34)

In line with the explanation above, the aim of multiculturalism, as stated by Suparlan, can be understood from the definition of multiculturalism that he put forward, namely that multiculturalism is an ideology[[35]](#footnote-35) that glorifies differences in equality both individually and culturally without taking into account differences in identity, culture, ethnicity, gender, language. , and so on, the aim of which is to elevate the dignity of humans and their humanity.[[36]](#footnote-36)

From the description above, it can be concluded that the goal of multiculturalism is the realization of guaranteed cultural expression; so that society can inherit and express it freely, including language and religion; Second, equality of opportunity and access (equality and access) where people are given the same opportunities and access in various aspects of economic life and work; Third, the realization of equality and social harmony in the context of establishing cooperation to meet common needs.

**Hamka and Quraish Shihab's views on Multiculturalisms on Multiculturalism**

**a. Views on the Equality of Men and Women**

In Quraish Shihab's view, men and women are equal. Equal not only in creation but also equal in acquiring rights. Even though there are different roles and functions related to men's and women's rights, this does not make one party superior or superior to the other. If there are differences, it is only as a result of differences in the main functions and tasks according to those given to each of them by Allah. [[37]](#footnote-37)

Regarding political rights for women, Quraish Shihab said that there was no strong basis to prohibit women from becoming leaders or taking part in politics. But on the contrary, many religious arguments have been found which can be used as a basis for supporting women's rights in the political field.[[38]](#footnote-38)

Regarding women's right to choose a particular job, Islam, according to him, justifies women being active in various activities, or working in various fields inside or outside the home independently, with other people, or with any institution, as long as the work is carried out within an atmosphere of honor, politeness and being able to maintain one's religion.[[39]](#footnote-39)

Quraish Shihab also equalizes men and women regarding the right to obtain knowledge or the right to learn. The Qur'an praises ȗlȗ al-albȃb which is not limited to men or women. The Prophet, according to him, did not limit the obligation to study only to free women, but also to slaves and those of low social status.[[40]](#footnote-40)

In line with Quraish Shihab's views above, Hamka also sees equality between women and men not only in terms of their creation, but also in terms of the rights they have.

According to Hamka, women also have political rights like men, they can appear to be leaders as long as they are capable. According to him, based on QS. al-Taubah (9): 71, male and female believers unite to lead each other in one belief, namely belief in Allah SWT. In other words, women take part together with men in building a community of believers.[[41]](#footnote-41)

Hamka also allows women to choose work according to their wishes, and obtain property from the results of their efforts. However, Hamka sees the appropriate side of the work taken by women. This means that not all work that can be done by women is appropriate for women, because perhaps that work is more appropriate for men to do. Like a truck driver, for example, it is more appropriate for a man, and less appropriate for a woman, even if she is capable of doing it.[[42]](#footnote-42) Regarding the right to education, Hamka does not differentiate between men and women's rights. Each has the same opportunity to gain knowledge.[[43]](#footnote-43)

From this explanation it can be concluded that Hamka's views are not much different from Quraish Shihab's views regarding the equality of men and women. The equality of men and women, in Hamka's view, is not only at the level of creation, but also at the level of the rights they have. Even though there are differences in the levels of manifestation, that does not make one superior to the other.

**b. Equality of Ethnicity and Nationality**

As emphasized earlier, multiculturalism starts from the belief that diversity and differences are inevitable. This diversity, starting from diversity of identity, ethnicity, culture, gender and so on, is not hierarchical. There is no identity or ethnicity that is superior to another identity.

In the view of Hamka and Quraish Shihab, based on Qs. al-Hujurat (49): 13,[[44]](#footnote-44) and QS. al-A'raf (17): 70, all humans are seen as equal.[[45]](#footnote-45) Differences in skin color, ethnicity, nation and so on are not seen as identities that symbolize levels of superiority or inferiority. There is no tribe or nation that is considered more noble, except for those with the highest quality level of morality before Allah.

**c. Cultural Equality**

Culture is the work of human creativity which is manifested in seven elements of culture, namely: ideas or notions, belief systems, art, language, knowledge systems, equipment or technology systems and livelihood systems.[[46]](#footnote-46) On that basis, every culture deserves respect, even though the level of respect is not the same, because there may be different levels of cultural superiority. Logically, when a culture that is considered advanced, provides many benefits to the wider community, it will gain respect from the wider community as well. Likewise, cultures that are considered less advanced, less beneficial to the wider community, will receive less respect from the wider community. However, in the author's opinion, this does not reflect the existence of hierarchy in cultures. In the sense that the position of one culture and another culture is equal, no one is considered higher and no one is considered lower. Because the high cultural values of certain cultural communities do not necessarily have high values and functions for other communities. On the other hand, the low cultural value of a certain cultural community in the eyes of other cultural communities may be very significant for that cultural community. For example, the culture of wearing bow ties, for example, is considered to have high value in the eyes of city people, because it reflects modernity. But on the other hand, for inland communities, such as the Asmad tribe, for example, this has no value for them. In fact, in their view, using lard all over the body to ward off mosquitoes is considered more modern and more rational than wearing a bow tie. Because using lard means much more to them.

In the view of Hamka and Quraish Shihab, human culture, which involves elements of art, knowledge, language and religion, is equal. There is no single element that is considered superior to the others.

**d. Equality of Religious People**

Human diversity is an indisputable fact, including the diversity of belief systems they adhere to or religions. The diversity of belief systems or religions seems to be not only the will of nature (sunnatullah), but also the will of God. The inevitability of religious diversity can be seen in various assertions in the Koran regarding the existence of religions that must be respected, even though these religions do not receive any guarantee from Allah. One of Allah's words related to this is the confirmation of the QS. Yunus (10): 99 as follows:[[47]](#footnote-47) “And if your Lord had willed, all people on the face of the earth would have believed. So do you (want to) force people so that they all become believers?

Another verse that tends to explain this issue is the word of Allah in QS al-Baqarah (2): 148: which means: "And for each community there is its (own) Qibla which it faces. So compete (in making) good. Wherever you are, Allah will surely gather you all (on the Day of Judgment). Indeed, Allah has power over all things."[[48]](#footnote-48)

The verses above clearly emphasize the basic human tendency to adhere to a belief system based on their own choices and tendencies, without being disturbed or forced in any way. This is perhaps because religious appreciation is a matter of deep intellectual tendencies, and is very personal in nature. Thus, the belief systems held by humans are very diverse, proportional to the level of diversity of humans themselves.

**e. Coexistence of Cultural Diversity**

Islam was revealed to the world in order to create peace for humans and spread mercy to all people and the universe (rahmatan li al-‘âlamîn).[[49]](#footnote-49) Observing this very clear vision of Islam, it is inevitable that the coexistence of diverse human cultural groups is a fundamental message of Islam as well. In fact, Hamka explicitly stated that there are messages in the Koran that convey messages of peace and harmonious and peaceful coexistence between religious groups (coexistence of cultural diversity).[[50]](#footnote-50) He said more firmly that the people who are closest to God are the people who are better able to maintain ties of connection with fellow humans, and are able to maintain their relationship with God's power.[[51]](#footnote-51)

Hamka and Quraish Shihab view that living together side by side between cultural or religious groups (coexistence of cultural diversity), receives strong legitimacy from Islamic teachings.[[52]](#footnote-52) This is demonstrated by the Koran's affirmation of the principle of Islamic tolerance towards other religious groups and the principle of cooperation between Muslims and non-Muslims, and the prohibition on disturbing or insulting each other.

**Similarities and Differences between Hamka and Quraish Shihab's views on Multiculturalism**

Hamka tends to use a deductive approach to understand general religious teachings, as well as those relating to legal-formal rules, and tends to use an inductive approach to understand religious teachings related to moral ethics.

Hamka regarding verses relating to multiculturalism and the elements that support it, are relatively more nurmative-theological in nature, and see multiculturalism more as a principle of coexistence that emphasizes acceptance and respect for cultural diversity, with the principle of mutual respect for each other in the context of life together side by side, in harmony and peace. The elements of cooperation and mutual assistance in this coexistence framework are only limited to worldly matters that bring benefits to all parties, not religious matters.

Slightly different from Quraish Shihab who tends to use a deductive approach to understand general religious teachings, and tends to use an inductive approach to understand religious teachings related to moral ethics and formal legal rules.

Quraish Shihab who interprets verses related to multiculturalism more with a comprehensive approach, namely a combination of nurmative-theological methods with historical methods, and better understands multiculturalism as a pro-existence principle that emphasizes acceptance and respect for cultural diversity, with the principle of mutual respect for each other.[[53]](#footnote-53) others, and also efforts to help and support each other in the context of living together side by side, in harmony and peace.

**Conclusion**

Based on the research descriptions above, the author can conclude that in the view of Hamka and Quraish Shihab, the diversity of human identities, whatever their form, be it culture, ethnicity, nationality and gender, is equal or equal. No one identity is considered superior to another.

Hamka and Quraish Shihab view that living together side by side between cultural or religious groups (coexistence of cultural diversity), receives strong legitimacy from Islamic teachings. This is demonstrated by the Koran's affirmation of the principle of Islamic tolerance towards other religious groups and the principle of cooperation between Muslims and non-Muslims, and the prohibition on disturbing or insulting each other.

Hamka and Quraish Shihab view that the principles in the concept of democracy, such as justice, equity, equality, deliberation, and also the upholding of human rights and social justice, are compatible with the principles of Islamic teachings themselves.

The similarities between Hamka's and Quraish Shihab's interpretations lie in their tolerant, open and multiculturalist views; Meanwhile, on the other hand, Hamka sees diversity more with the principle of coexistence, while Quraish Shihab sees diversity more with the principle of pro-existence.

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1. . Lihat, Supardi Suparlan, “Menuju Masyarakat Indonesia yang Multikultural”, Simposium International Bali ke-3, (Denpasar Bali, 16-21 Juli 2002). [↑](#footnote-ref-1)
2. . Nilai-nilai kemanusiaan universal ini diantaranya bisa dilihat dari makna beberapa ayat al-Qur’an berikut ini: Lihat Q.S. Al-Hujurât/49: 13; Q.S. Al-Mâidah/5: 8; Q.S. Al-Nisâ’/4: 75.  [↑](#footnote-ref-2)
3. . Munawar Rachman, Argumen Islam Untuk Pluralisme, (Jakarta: Grasindo, 2010), hlm. 42 [↑](#footnote-ref-3)
4. . . Q.S. al-Hujurât/ 49: 13. [↑](#footnote-ref-4)
5. . Q.S. Al-Isyrâ’/17: 70. [↑](#footnote-ref-5)
6. . Q.S. Al-Mâidah/5: 48. [↑](#footnote-ref-6)
7. . Q.S. Al-Nisâ’/4: 144: [↑](#footnote-ref-7)
8. . . Q.S. Al-Fath/48: 29 [↑](#footnote-ref-8)
9. . www. Kemenag.co.id [↑](#footnote-ref-9)
10. . According to Hasan Hanafi, “tafsir” as quoted by Amin Abdullah, is something that is subjective, not objective. Gadamer also strengthens this view by stating that it is impossible to produce an objective meaning of the text, because the interpreter is always bound by his tradition, so whether he realizes it or not, he brings certain preconceptions when reading the text. The neutrality of the interpreter is impossible, what is possible is the widening of the horizon of the meaning of the text and the interpreter's understanding (the fusion of horizons). Meanwhile, according to Abou al-Fadl, interpretation is a process of understanding in which it is impossible for there to be similarities between one person and another. Thus, there is no authoritarianism in interpretation. Authoritarianism according to Abou El Fadl, "is the act of locking and confining God's will or the will of the text, in a determination of meaning, and then presenting that determination as something certain, absolute and decisive ”. Khaled M. Abou El Fadl, Atas Nama Tuhan: Dari Fikih Otoriter ke Fikih Otoritatif, terj. R. Cecep Lukman Yasin (Jakarta: PT. Serambi Ilmu Semesta, 2004), p.. 138-139. [↑](#footnote-ref-10)
11. . In Michel Foucault's view, in discourse or text there is "power" and "will" which have hegemonic potential. Every text reader has the potential to be affected by hegemony over the content of the text they read. For example, if someone reads Nucholish Madjid's written work, there is a big possibility that the reader will be impressed by Nurcholish Madjid's thoughts presented in his writing. To avoid this hegemony, he encourages every reader to be suspicious of the content of the text, which he terms the hermeneutic of suspicion. With this attitude, a person will be expected to be able to avoid the hegemony of the text, and make a critical analysis of the meaning contained in the text. Michel Foucoult, The Archeology of Knowledge & The Discour on Language, ( New York: Pantheon, 1972), hlm 216. Lihat juga, Peter L. Berger, The Sacred Canopy Element of Socialogical Theory of Religion, (New York: Anchor Book), 1990. P. 4 [↑](#footnote-ref-11)
12. . www.vao-islam.com 1/11 2011. [↑](#footnote-ref-12)
13. . Nama M. Quraish Shihab, and written afterward as Quraish Shihab, by the author. [↑](#footnote-ref-13)
14. . The author assumes that the Indonesian social setting with its multicultural characteristics has a significant influence on the resulting interpretive products which are different from other interpretive products. As stated by Anton Baker, thinking is influenced by two factors, internal and external. Internal factors relating to family and upbringing, the influence he received and relationships with contemporary philosophers; while external factors relate to social, economic, political, cultural. See, Anton Baker, Philosophical Research Methodology, (Yogjakarta: Kanisius, 1989), p. 63-64 . Bikhu Parekh stated the same thing that culture influences how religion is interpreted. The divine will cannot acquire fixed human meaning without cultural mediation. Bikhu Parekh, Rethinking Multiculturalism (terj. Bambang Kukuh Adi), (Yogjakarta: Kanisius, 2008) hlm. 201. Lihat juga, Berger, The Sacred Canopy Element of Socialogical Theory of Religion, hlm. 4-5. [↑](#footnote-ref-14)
15. . Howard M. Federspiel, Kajian Al-Qur’an di Indonesia, (Bandung, Mizan, 1996), hlm. 137 [↑](#footnote-ref-15)
16. . Ahmad Syafi’i Maarif, dalam Resonansi, Harian Republika, 21 Nopember 2006, hlm. 2 [↑](#footnote-ref-16)
17. . Pandangan Hamka tersebut berlawanan dengan pandangan beberapa mufasir yang mendasarkan pemahamannya atas keterangan yang diriwayatkan oleh Ibnu Jarir dari Abi hatim dari Ibnu Abbas, bahwa Q.S. Al-Mâidah: 69 tersebut telah dimansukh oleh Q.S. Ali Imrân: 85. Lihat, Hamka, Tafsir Al-Azhar, (Jakarta: PT. Pustaka Panjimas, 2005), Juz I, hal. 269-271. [↑](#footnote-ref-17)
18. . Syafi’i Ma’arif, “Hamka Tentang Ayat 62 Al-Baqarah dan ayat 69 Al-Mâidah”, Republika, 21 November 2006, hlm. 2 [↑](#footnote-ref-18)
19. . Quraish Shihab, Wawasan Al-Qur’an, (Bandung: Mizan, 2001), hlm. 346 [↑](#footnote-ref-19)
20. . In the context of this discussion, what is meant by the term concept is something that enables the human mind to distinguish one object from another. See, Loren Bagus, Dictionary of Philosophy, (Jakarta: Gramedia Pustaka Utama, 2000), p. 148 [↑](#footnote-ref-20)
21. . J. Vredenbregt, Metode dan Teknik Penelitian Masyarakat, (Jakarta: Gramedia, 1978), hlm. 67. Lihat juga, Burhan Bungin, Penelitian Kualitatif, (Jakarta, Kencana, 2010), hlm. 155. Lihat juga, Bruce A. Chadwick dkk, Metode Penelitian Ilmu Pengetahuan Sosial, (Semarang: IKIP Press, 1991), hlm. 270 [↑](#footnote-ref-21)
22. . Al-Farmawi membagi metode tafsir menjadi empat macam metode, yaitu tahlili, ijmali, muqaran dan mawdhui. Lihat Abd al-Hayyi Al-Farmâwî, Al-Bidâyah fi al-Tafsîr al-Mawdhûî. (Kairo: Al-Hadhârah al-‘Arabiyyah, 1977, hlm. 23. [↑](#footnote-ref-22)
23. . The historical approach is used to reconstruct the past systematically and objectively by collecting, evaluating, verifying and synthesizing evidence to establish facts and obtain strong conclusions. Sumadi Suryabrata, Metodologi Penelitian, (Jakarta: Rajawali Press, 1991), hlm. 16. [↑](#footnote-ref-23)
24. . The sociological approaches referred to are the sociology of knowledge approach and the symbolic interactionism approach. In Karl Mennheim's view of the sociology of knowledge, every social, political, economic and religious thought is never a neutral reflection process but is always related to the thinker's own social situation, and is instead a reflection of that situation. Or in other words, every socio-political idea is always ideological (Burhan Bungin, Analisis Data Penelitian Kwalitatif, (Jakarta: Rajawali Press, 2010), hlm. 170 . [↑](#footnote-ref-24)
25. . Culture, according to Taylor: a complex whole that includes knowledge, beliefs, art, law, morals, traditions and various capabilities and habits that a person acquires as a member of society. E.B. Taylor, Primitive Culture: Researchesin the Development of Mythology, Religion, Art and Custom, Gloucester, MA. Lihat juga, Adam Kuper & Jessica Kuper, Ibid., hlm. 201. [↑](#footnote-ref-25)
26. . Azyumardi Azra, “Identitas dan Krisis Budaya, Membangun Multikulturalisme Indonesia”,http://www.kongresbud.budpar.go.id/58%20ayyumardi%20azra.htm. [↑](#footnote-ref-26)
27. . Everett M. Rongers, Thomas M. Steinfatt, Intercultural Communication, Illinois, Waveland Press, Inc., 1999, hlm. 238 [↑](#footnote-ref-27)
28. . By using the term "ideology", Suparlan seems to want to describe how urgent it is to create an atmosphere of life that respects differences and equality in those differences and views every diversity as normal within the framework of harmony and peace. http:www.duniaesai.com/antro/antro3.html Suparlan, Parsudi, “Menuju Masyarakat Indonesia yang Multikultural”, Simposium Internasional Bali ke-3, ( Denpasar Bali, 16-21 Juli 2002, 1987) [↑](#footnote-ref-28)
29. . Caleb Rosado, Toward a Definition of Multiculturalism, www.rosado.net [↑](#footnote-ref-29)
30. . Daniel Sparingga, “Multikultualisme dalam Multiperspektif di Indonesia”, dalam Forum Rektor Simpul Jatim, Hidup Berbangsa Etika Multikultural (2003). [↑](#footnote-ref-30)
31. . Australian Ethnic Affairs Council. Australia as a Multicultural Society, pp. 4-5.

    Warneke, Ross. "Do We Really Want a Multi-Culture?", The Age, 2 October 1981, p. 13. [↑](#footnote-ref-31)
32. . Menadue, J.L. "Towards Multicultural Australia", German Times, 1 September 1981, pp.1, [↑](#footnote-ref-32)
33. . Mark Lopez, The Origins of Multiculturalism in Australian Politics (1945-1975, h. 34. [↑](#footnote-ref-33)
34. . Hilda Hernandez, Multiculturalism in Educations: A Teacher Guide To Linking Context, Process And Content,(New Jersy & Ohio: Prentic Hall, 2003). [↑](#footnote-ref-34)
35. . Dalam arti melioratif, ideologi berarti setiap sistem gagasan yang mempelajari keyakinan-keyakinan dan hal-hal ideal filosofis, ekonomis, politis, dan sosial. Karl Mannheim menggunakan istilah ini untuk menunjuk kepada seperangkat kepercayaan, di mana terdapat perbedaan antara motif-motif yang terungkap dan mendasarinya. Lihatm, Lorens Bagus, Kamus Filsafat, (Jakarta: Gramedia, 2000), hlm. 306 [↑](#footnote-ref-35)
36. . Parsudi Suparlan, “Menuju Masyarakat Indonesia yang Multikultural”, Simposium Internasional Bali ke-3, ( Denpasar Bali, 16-21 Juli 2002, 1987) [↑](#footnote-ref-36)
37. . www.tempo.co, 15 Agustus 2013. [↑](#footnote-ref-37)
38. . Quraish Shihab, Wawasan al-Qur’an, Op.cit. hlm. 315. [↑](#footnote-ref-38)
39. . Ibid. hlm. 307. [↑](#footnote-ref-39)
40. . Ibid. hlm. 309. [↑](#footnote-ref-40)
41. . Hamka, Tafsir Al-Azhar, Vol. X, hlm. 293. [↑](#footnote-ref-41)
42. . Hamka, Tafsir Al-Azhar, vol. V, hlm. 48. [↑](#footnote-ref-42)
43. . Hamka, Lembaga Hidup, (jakarta: Pustaka Panjimas, 2001), hlm. 44. [↑](#footnote-ref-43)
44. . Hamka, Tafsir Al-Azhar, vol. XXVI, hlm. 208 [↑](#footnote-ref-44)
45. . Shihab, Tafsir Al-Misbah, jld. VII, hlm 514. [↑](#footnote-ref-45)
46. . Koentjaraningrat, ibid, hal. 165-166) [↑](#footnote-ref-46)
47. . QS. Yunus (10): 99 [↑](#footnote-ref-47)
48. . QS. al-Baqarah (2): 148: [↑](#footnote-ref-48)
49. . QS. Al-Anbiya’ (21): 107: [↑](#footnote-ref-49)
50. . Hamka, Tafsir Al-Azhar, Vol. I, hlm. 271. [↑](#footnote-ref-50)
51. . Hamka, Lembaga Hidup, (Jakarta, Pustaka Panjimas, 2001), hlm. 276. [↑](#footnote-ref-51)
52. . Quraish Shihab, “Pluralisme Gusdur Masih Relevan”, Lihat, www. Antaranews.com/28/82012. [↑](#footnote-ref-52)
53. . Quraish Shihab, Tafsir Al-Misbah, vol. 3 hlm. 13. Lihat juga, Hamka, Lembaga Hidup, (Jakarta, Pustaka Panjimas, 2001), hlm. 276. [↑](#footnote-ref-53)