

## The Concept of Cultural Diversity According to the Interpretation of the Ministry of Religion (An Analytical Study)

Saifullah<sup>1\*</sup>, Afrizal<sup>1</sup>, Sukiyat<sup>1</sup>, Salmains Yeli<sup>1</sup>, Rina Rehayati<sup>1</sup>, Rido Ardi<sup>1</sup>

<sup>1</sup>Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

\*Corresponding Author: Saifullah

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

### Article History

Received: 13.10.2024

Accepted: 19.11.2024

Published: 23.11.2024

**Abstract:** Cultural diversity has an important role in shaping the character of a group. It is the main teaching that leads a community to economic and political success. On the other hand, culture can also hinder the progress of a group of people. This depends on how he chooses the cultural values he adheres to. Cultural values and human progress are two formulations that are intertwined and undermine each other. And this really depends on how the human being determines the values that are good for him. This study aims to explain how the views of the Qur'an and the interpretation of the Ministry of Religion on the Cultural Diversity. This is an analytical study that uses the Library Research method or library research. The data sources used in this study consist of primary data, which only focuses on the interpretation of the Ministry of Religion. And the secondary data is the literature that supports this research. From this study it was found that if scholars or academics find Cultural Diversity in the life of the nation and state, they should preserve every good culture and gradually eliminate every bad culture in accordance with the views of the Qur'an and the interpretation of the Ministry of Religion in Indonesia, because only those who would know very well about how the Cultural Diversity itself.

**Keywords:** Concept, Cultural, Diversity.

## INTRODUCTION

Bhineka Tunggal Ika is the diversity of tribes, religions, languages and various other aspects of culture in Indonesia which are national assets that will remain united to form harmony in the Indonesian context [1]. Allah *subhanahu wa ta'ala* created diversity in the universe and in human life. Difference in the reality of life is the most beautiful gift in this life [2].

Diversity of ethnicity, language, religion, class, culture, profession is the wealth of the Indonesian nation, but on the other hand, this diversity often creates social conflicts in society. This discussion about diversity in the Qur'an is intended to provide insight and guidance for the community so that they can realize prosperity, peace and happiness in living together and avoid all kinds of conflicts that are detrimental to life both morally and materially [3].

Allah created man and taught him to communicate and sent down the Qur'an for all human beings who are plural, plural, multi, different, diverse in traditions and cultures, for all tribes and nations in all places and throughout the ages. He taught humans the ability to speak to express what comes to his heart and works in his heart and understands it to others.

<sup>1</sup><https://kbbi.web.id/kebhinekaan>

<sup>2</sup>Alim Ruswantoro, Mochamad Sodik, M. Irfan Tuasikal, *Nilai-nilai Masyarakat Madani dalam Pemberdayaan Ekonomi*, (Yogyakarta: Puskadiabuma, 2018), p. 43.

<sup>3</sup>Ibid. p. 43

**Copyright © 2024 The Author(s):** This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

**CITATION:** Saifullah, Afrizal, Sukiyat, Salmains Yeli, Rina Rehayati, Rido Ardi (2024). The Concept of Cultural Diversity According to the Interpretation of the Ministry of Religion (An Analytical Study). *South Asian Res J Human Soc Sci*, 6(6): 257-268.

This can not be done except with the soul and reason [4]. Human life will continue to grow and give birth to infinite diversity.

Allah says about diversity as follows.

*"And among His signs (greatness) is the creation of the heavens and the earth, the difference in your language and the color of your skin. Indeed, in that there are indeed signs for those who know." (Qs. ar-Rum: 22) [5].*

Differences in language, skin color, some are black, yellow, brown and white, even though they come from the same origin, are a sign of the greatness and power of Allah [6]. Differences in language and skin color can be seen in terms of geography or specific times in history. All mankind was created from a pair of parents, parents, but then they scattered to various countries and different climates. They developed into a variety of languages and skin colors, but the basic unity remains unchanged. They feel in the same way, and are both under God's protection. Then there is also the difference in time. Old languages die, new languages develop. New conditions of life and thought always give birth to and develop new words and expressions, new grammatical structures and new forms of pronunciation. Once the old nations are gone, new nations are born [7].

In another verse, Allah says:

*"And similarly among humans, animate moving creatures and livestock there are various colors and types. Among the servants of Allah who fear Him, are only the scholars. Indeed, Allah is Mighty, Most Forgiving." (Qs. al-Fatir: 28) [8].*

In the physical form of human and animal life, all the colors we see appear to be diverse. However astonishing the diversity with all its levels is, compared to the diversity of our minds and spiritual world, it is really not much [9].

The creeping creatures of the world include worms, snakes, centipedes, spiders, and insects. Even if they have legs, their feet are small. Fish and marine animals generally cannot be said to walk. Two-legged animals include birds and humans. Most mammals walk on four legs [10].

In the natural world, through colors we can understand and can live up to these amazing levels of color. But in the spiritual world, the various colors or levels of color are even softer and denser. Who can really understand it? Only God's servants know, that is, those who have deeper knowledge, which comes through their acquaintance with the spiritual world. Such people can truly live the inner world, the spiritual world, and they are the ones who know that the fear of Allah is the beginning of wisdom [11].

The message of the verse above is in line with the following verse:

*"Indeed, this religion of monotheism is your religion, one religion, and I am your Lord, so worship Me. But they are divided in their religious affairs among themselves. Each of these groups will all return to Us." (Qs. al-Anbiya': 92-93) [12].*

There is only one religion that is pure in the sight of Allah, since the Prophet Adam to the Prophet Muhammad, namely the religion of monotheism [13]. The people in the verse above are translated with brotherhood which is more representative than the community, race, nation and people which contain other ideas. Religion and way of life are one root meaning, which can be applied to several other verses. Our attention is drawn to people, with very different character and nature, differing in time, race, language, environment, history and work to be faced, but forming a closer brotherhood, as human men and women united into one. in the highest form of worship to Allah [14].

---

<sup>4</sup>Musthafa al-Maragi, *Tafsir al-Maragi*, ter. Bahrun Abu Bakar, Hery Noer Aly, Anshori Umar Sitanggal, (Semarang: Karya Toha Putra, 1989), p. 187-187.

<sup>5</sup>Kementrian Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 406.

<sup>6</sup>M. Quraisy Shihab, *Tafsir al-Mishbah*, (Jakarta: Lintera Hati, 2005), volume 11, p. 37-38.

<sup>7</sup>Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 1032.

<sup>8</sup>Kementrian Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 437.

<sup>9</sup>Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 1124.

<sup>10</sup>Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 900.

<sup>11</sup>Ibid. p. 1124.

<sup>12</sup>Ibid. p. 330.

<sup>13</sup>Bachtiar Surin, *Terjemah dan Tafsir Al-Qur'an*, (Bandung: Fa Sumatra, 1978), p. 509.

<sup>14</sup>Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 837.

The religion that Allah has revealed is one, namely the religion of monotheism, the religion of Islam, therefore humans should adhere to one religion, but they have been divided. They will all return to Allah who will count their deeds. Allah's message is one and forever one, and His Messengers treat all of them as one. Only narrow-minded people who came later destroyed the message and divided the brotherhood into factions and sects [15].

All the prophets formed one brotherhood. Their treatise is one. Their religion and teachings are also one. They worship the One God Who loves and cares for them, and they carry out their obligations to Him alone. The apostles brought the religion of monotheism, the religion of one, without saying the source, namely from Allah Himself, so let all humans fear him [16].

Allah says:

*"And the people were once only one people, then they differed. Had it not been for a decree that has been from your Lord, there would have been a decision in the world between them as to what they were arguing about." (Qs. Yunus: 19) [17].*

All mankind was created one, and the teachings of God to mankind are basically one, namely the teachings of monotheism and truth. But because man is ruled by selfishness and egoism, differences arise between individuals, races and nations. And because of His infinite love, He sent apostles and imparted teachings to them according to their mental diversity. Allah wants to test them with all His gifts, and encourage them to compete in goodness and piety [18].

If God had willed, surely He would have made man one people; but He grants man limited freedom of will, not to compel man's will, but to give instructions and allow those who reject that direction to repent and return to Him. As long as we are still given a choice, we will be responsible for all our actions [19].

Allah says:

*"And if Allah had willed He would have made them a people, but He included those He willed into His mercy. And the wrongdoers have no protector or helper for them." (Qs. asy-Syura: 8) [20].*

One of the signs of the greatness of Allah *subhanahu wa ta'ala* is that He made us different, so that we are tested in practicing our desires. Through the truth of faith we can reach the highest development, and we can enjoy his gift of grace and mercy. We must not be quarrelsome people and we must understand our own shortcomings [21].

Allah says which means:

*"If your Lord had willed He would have made mankind one nation, but they would not stop fighting. Except for those who have received mercy from Allah, and for that He created them, and the word of your Lord applies, I will fill hell with Jinn and Humans together all the same." (Qs. Hud: 118-119) [22].*

All human beings are one, but in God's provision, in a certain measure humans have free will, and like it or not, this is also what causes differences. This is not a problem if all humans honestly and humbly are equally willing to seek the pleasure of Allah. However, what happens is injustice, and selfishness, and strife becomes one with hatred, envy and sin, except for those who have received Allah's bounty, they will be saved [23].

Allah says:

*And We have sent down the Book Al-Qur'an to you (Muhammad) with the truth, confirming the books that were revealed previously and guarding them, so judge their case according to what Allah has revealed and do not follow their wishes with leave the truth that has come to you. For every nation among you, we have given rules and a clear path. If Allah willed, He would have made you one people only, but Allah wants to test you against the bounty He has given you, so compete in doing good. To Allah all of you will return, and He will inform you of what you used to dispute. (Qs. al-Ma'idah: 48) [24].*

---

<sup>15</sup>Ibid. p. 837.

<sup>16</sup>M. Quraisy Shihab, *Tafsir al-Mishbah*, (Jakarta: Lintera Hati, 2005), volume 11, p. 198-199.

<sup>17</sup>Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 210.

<sup>18</sup>Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 488.

<sup>19</sup>Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 882.

<sup>20</sup>Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 483.

<sup>21</sup>Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 1247.

<sup>22</sup>Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 235.

<sup>23</sup>Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 546.

<sup>24</sup>Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 116.

"And every ummah has a qibla that he faces towards him. So compete in goodness. Wherever you are, Allah will surely gather you all together. Verily, Allah has power over all things." (Qs. al-Baqarah: 148) [25].

Cultural values are one of the important themes in the study of anthropological scientists. Koentjaraningrat states that cultural values are abstract forms of culture that determine the nature and style of thoughts, ways of thinking and human behavior of a culture. Everything that humans do, in certain cultures, must have cultural values that become guidelines or guidelines in living daily life, consciously or not. Cultural values are the center or core of all aspects that exist in a particular culture [26].

*Koentjaraningrat* defines cultural values as conceptions of things that are considered noble and sacred. The value system that exists in a society is used as an orientation and reference in action. Therefore, the cultural values possessed by a person will influence him in determining the available alternatives, methods, tools, and manufacturing goals [27].

*Kluckhohn* who is known as one of the experts in the field of anthropology, especially on cultural values, defines cultural values as an organized general conception, which influences behavior related to nature, human position in nature, people's relationships with people, and about things they want and want. unwanted things that may be related to people's relationships with the environment and fellow human beings [28].

From the two definitions above, the author can conclude that every individual in a particular culture in carrying out his social activities is always based on and guided by the cultural values that exist and live in the community itself. These values have a lot of influence on every behavior and behavior of individuals, groups or society as a whole about good or bad, right or wrong, right or wrong. Cultural values are closely attached so that they are very difficult to change and replace [29].

For example, in Indonesian society, there is a concept that is considered to be of high value, namely if humans like to cooperate with each other with a great sense of solidarity. Usually known as the value of mutual cooperation. Almost all human work, based on this value, is usually done in collaboration with other people. This means that all things that are competitive, fighting, or competing are not good and have low value [30].

In Japanese society, for example, time is very valuable. They live in a very high discipline of time. Japanese people realize that time has a high value. It can be seen, either on television or on videos on the internet, how Japanese people live to use their time. Never seemed relaxed. Jogging around to wait for a vehicle, either a bus or a train. And everything runs according to a predetermined standard or time schedule. Of course all this is not a coincidence. According to the author, this is a long process that has been firmly entrenched in every individual in Japanese society [31].

The two examples above are some positive and ideal things where there is a value that is upheld which then determines the direction and attitude in a community. The question is, then where is the problem?

Before the author describes further, it is necessary to convey here that the author is based on the view that the Qur'an must be a guide (guidance) in a broad sense and also that the Qur'an is the shaper of culture and civilization. The Qur'an is not only a collection of ukhrawi practices, but more than that, it plays a role in the formation of human civilization. He must be used as a source of inspiration for the progress and prosperity of mankind [32].

For this reason, the author wants to highlight how the condition of Muslim society today is. It is an undeniable and undeniable fact that no Islamic state can compete with countries other than Islam. Since the fall of the Ottoman Empire in 1924, Islam has been increasingly undirected in its development. In terms of quantity, Islam is still the second largest in the world, but in terms of quality it still needs to be questioned. There are so many thinkers who have tried to answer the problems faced by Muslims since the end of the 18th century. But until now, after about a century, there has been no visible change. In fact, it seems that Muslims have become even worse off where several Islamic countries, including Iraq, Libya, Afghanistan, and Siria, have been divided [33].

---

<sup>25</sup>Ibid. p. 23.

<sup>26</sup>Ibid. p. 23

<sup>27</sup>Koentjaraningrat, *pengantar Antropologi*, p. 75.

<sup>28</sup>Koentjaraningrat, *Kebudayaan, Mentalitet, dan Pembangunan*, p. 27.

<sup>29</sup>Ibid. p. 27

<sup>30</sup>Koentjaraningrat, *Pengantar Antropologi*, p. 62.

<sup>31</sup>Ibid. 62.

<sup>32</sup>Ibid. p. 66.

<sup>33</sup>Koentjaraningrat, *Kebudayaan, Mentalitet, dan Pembangunan*, p. 67.

Some of the problems that are often discussed, for example, are that Muslims are trapped in taqlid, namely following their predecessors and assuming that what they are doing is patent and final and cannot be changed. Another problem that is often discussed is that Muslims are too complacent with the success of Muslims before the 13th century, when Islam carried out massive territorial expansion and massive scientific exploration. At that time, Islam was a light in the darkness [34].

Of these two problems, the author will relate them to cultural values, as explained in the previous section. That Muslims have the view or concept that the door to ijihad has been closed, it is enough to follow the ijihad-ijihad of the previous scholars (*Taqlid*). This is a value held and preserved by Muslims. Then what is the impact? The impact is as experienced by Muslims today. When ijihad is closed but the times continue to develop and new problems arise, then uncertainty will arise. Muslims seem confused about it [35].

Herein lies the importance of this research, how cultural values have a very significant role in determining the direction and journey of a society. When the cultural values that are held and preserved are something that is progressive, it will lead to progress [36].

Lawrence E Harrison says: culture has an important role in shaping the character of a group. Culture is the main teaching that leads a community to economic and political success. On the other hand, culture can also hinder the progress of a group of people. This depends on how he chooses the cultural values he adheres to. Cultural values and human progress (the cultural values and human progress) are two formulations that are intertwined and undermine each other. This again, really depends on how the human determines the values that are good for him [37].

This research uses qualitative research methods based on literature studies from various types of reference books, journals and several articles. Qualitative research is research that emphasizes understanding problems in social life based on complex and detailed realities. The data collection techniques in this research were carried out through this research using investigations with various sources obtained from the internet such as books or journals. Meanwhile, qualitative data analysis techniques use data presentation and concluding.

## DISCUSSION

### Cultural Diversity in Islam

Many views that religion is part of culture, but not a few who state that culture is the result of religion. This is often confusing when we have to put religion (Islam) in the context of our daily lives. Koentjaraningrat, for example, defines culture as the whole of human ideas and works, which must be familiarized with learning, along with all of the results of culture and work. He also stated that there are universal elements found in all cultures, namely, one of them is a religious system. The view above states that culture is part of religion [38].

Thus, religion (according to the opinion above) is a human idea and work. Even further, Koentjaraningrat stated that the elements of culture can change and religion is the most difficult element to change. When Islam is translated as religion (religion) based on the views above, then Islam is the result of all human ideas and works. Islam can also change if it comes into contact with other civilizations in history. Islam was born in a culture and developed (changed) in history. Islam is a product of culture. Islam does not come from the sky, it proceeds in history [39].

According to Amer Al-Roubai, Islam is not a product of culture. Instead, Islam builds a culture, a civilization. The civilization based on the Qur'an and the Sunnah of the Prophet is called Islamic civilization. With the above understanding, we can start to put Islam in our daily lives. We can also build Islamic culture on the basis of concepts that come from Islam as well [40].

Islam is a religion of law. Religious law was revealed by Allah SWT, through revelations conveyed to the Prophet Muhammad, to be implemented by Muslims without exception, and without being reduced in the slightest. Thus, the basic

---

<sup>34</sup>Syahrin Harahap, *Islam dan Modernitas, Dari Teori Modernisasi hingga Penegakan Kesalehan Modern*, (Jakarta: Kencana, 2015), p. 246.

<sup>35</sup>Ibid. p. 246.

<sup>36</sup>Samuel P. Huntington, *Kebangkitan Peran Budaya, Bagaimana Nilai-Nilai Membentuk Manusia*, terj. Retnowati, (Jakarta: LP3ES, 2011), p. 5.

<sup>37</sup>Ibid. p. 11

<sup>38</sup>Fitriyani, *Islam dan Kebudayaan*, jurnal al-'Ulum, Vol. 12 No. 1 (Juni 2012), p. 132.

<sup>39</sup>Ibid. p. 132.

<sup>40</sup>Ibid. p. 133.

character of Islam is a normative view and its orientation is completely legal and formalistic. Islam must be accepted as a whole, in the sense that all its laws are implemented in social life at all levels [41].

In general, the concept of Islam departs from two patterns of relationship, namely a vertical relationship, namely with Allah SWT and relationships with fellow human beings. The first relationship is in the form of religious order (worship), while the second relationship forms social (muamalah). Social forms society, which is a place for culture [42].

The concept in its application cannot be separated from the purpose of establishing Islamic law in general, namely to maintain the benefit of humans in the world and the hereafter. More specifically, the purpose of religion is to be safe in the hereafter and spiritually safe in the world, while the purpose of culture is to be safe in this world only. If it is not implemented, the threat of Allah SWT is realized, human power is lost to realize salvation in the hereafter. On the other hand, ignoring social relations means ignoring society and culture. Then the power to realize safety in the world is lost, which is fostered by culture [43].

In terms of percentage, the number of texts that are *ta'abbudi* (explaining matters of worship) are far less than those that are *ta'aqquli* (explaining muamalah), because this second form is the basis for Islamic law to regulate society. Can do interpretation or *ijtihad* to answer the problems they face and so that humans can choose and think of alternatives that are more suitable with the times, so that humans do not experience difficulties in practicing them [44].

So Islam has two aspects, namely the religious aspect and the cultural aspect. Thus, there is an Islamic religion and there is an Islamic culture. From a scientific point of view, the two can be distinguished, but from an Islamic point of view it is impossible to separate them. Between the second and the first form an integration. So closely interwoven integration, so often difficult to settle a case, whether religion or culture. For example marriage, divorce, reconciliation, and inheritance. From a cultural point of view, these things are part of culture. But the provisions are from God. In human relationship with God, humans obey His commands and prohibitions. But the relationship between humans and humans, he entered the category of culture [45].

The concept of Islam is generally embodied in the Qur'an, which is the first and main source. The first verse that came down was the command to read. Reading means understanding the meaning of what it reads, and this one means using the mind. So it is understood that the Qur'an encourages the use of reason and development to the fullest.

This is confirmed by hadits Muhammad Saw, (الذين هو العقل لا دين لمن لا عقل له) Therefore, Islam is a rational religion needed by the community nation to realize a culture [46]. Culture is inseparable from the principles outlined by *ad-din*, namely humanity. Humanity is human nature (static). Humanity is the same then, now, and in the future. But the embodiment of humanity, called accident, grows, develops, differs and is renewed. Change after change continues, but the principle remains, namely the principle that is guided, shown, warned and reported by the Qur'an and al-Hadits [47].

## Cultural Diversity in Surah al-Hujarat Verse 13 and Surah ar-Rum Verse 22

### 1. Surah ar-Rum Verse 22

*“And among His (Greatness) signs is the creation of the heavens and the earth, the differences in your language and the color of your skin. Indeed, in that there are indeed signs for those who know.”*

### 2. Surah al-Hujarat verse 13

*“O Human ! Indeed, we created you from a male and a female, than we made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one god who is most pious.”*

## Interpretation Surah Ar-Rum verse 22 and Surah Al-Hujarat Verse 13

### 1. Surah Ar-Rum Verse 22

#### a. The Ministry of Religion Interpretation

---

<sup>41</sup>Abdurrahman Wahid, *Pergulatan Negara, Agama, dan kebudayaan*, (Cet. II; Depok: Desantara, 2001), p. 101.

<sup>42</sup>Ibid. p. 106.

<sup>43</sup>Fitriyani, *Islam dan Kebudayaan*, jurnal al-'Ulum, vol. 12 no. 1 (Juni 2012), p. 133.

<sup>44</sup>Abdul Azis Dahlan [et al.], *Ensiklopedi Hukum Islam*, Cet. I, Jilid V, (Jakarta: PT Ichtiar Baru Van Hoeve, 1996), p. 723.

<sup>45</sup>Fitriyani, *Islam dan Kebudayaan*, jurnal al-'Ulum, vol. 12 no. 1 (Juni 2012), p. 134.

<sup>46</sup>Ibid. p. 135

<sup>47</sup>Ibid. p. 135.

For this verse, there are four problems:

**First**, the word of Allah Swt وَمَنَائِيْتهُ Namely proofs and instructions that show His power in resurrecting and repaying human deeds [48].

**Second**, the word of Allah Swt وَاخْتَلَفَاللُّسِنَتِكُمْ Namely different languages, as is known there are Arabic and non-Arabic. As for languages other than Arabic, there are many and different from one another [49].

**Third**, the word of Allah Swt وَالْوَانِكُمْ Yourskin colors are white, yellow, red, and black. All of them come from the descendants of one male and female, namely from Adam and Hawa [50].

**Fourth**, the word of Allah Swt لِلْعَالَمِيْنَ If the lam letter is given harakat fathah then it has meaning for people who have sense, while if it is read kasrah it has meaning for people who have knowledge [51].

This verse explains other signs of Allah's power and greatness, namely the creation of the heavens and the earth as an extraordinary event, very thorough, and meticulous. Very few people know the secret of the incident. Very few know that in the sky there are countless galaxies. Each galaxy has millions of stars, planets, satellites, and other celestial bodies. The earth inhabited by humans is like a very small atom that has almost no weight and shadow, when compared to all these galaxies [52].

In fact, the galaxies are many in number in the vast space, and each galaxy is the most orderly circulatory system, they never fall apart as a result of colliding with one another, or between the planets in each of those galaxies. Everything was running according to predetermined rules [53].

That is in terms of numbers and systems. As for the secrets of these great natural objects, their properties, what is hidden and what is seen in them, the laws of nature that guard, regulate, and carry them out, these are of many kinds and varieties compared to what is known to man. What humans have known is only a small part, even though experts have investigated the state of the universe for years. They know that all this has been going on for millions of years according to the laws of nature and is running in a very orderly manner [54].

After mentioning the greatness of Allah through the creation of the heavens and the earth, the verse above states the diversity of languages and skin colors as well as many forms of culture. Here Allah states that He has made human beings to be made up of many races that are equal in His sight [55].

Speaking of race, Allah explains it through the tongue or orally. In this case, the word tongue has two meanings. **First**, the tongue is physically located in the oral cavity and plays a very important role in making sounds. This sound is the basis for the emergence of language for communication purposes. **Second**, the tongue is the language itself. According to scientists, the tongue is an organ located in the oral cavity. This organ is a muscular structure consisting of seventeen muscles that have several functions. The tongue of which serves to help regulate the sound to communicate or speak. Another function is to help swallow food and taste buds. It is estimated that there are about 10,000 taste points on the tongue. These points are very active to always renew themselves. The tongue can taste various tastes. The tongue, in the field of religion, is almost always associated with the heart, and is used to measure the goodness or badness of a person's behavior [56].

Speaking is a very complex activity. It starts with a feeling that urges to make a point. Next move the lips, tongue, jaw, and other speech aids, which after undergoing a complicated process, the sounds they emit are understood by the interlocutor. In the next stage, a language will be created. Language is thought to have been used by humans around 45,000 BC. The number of languages in the world is believed to be around 6,000 [57]. The secrets of the events of the heavens and the earth, the differences in language and skin color, as well as the mental characteristics of humans will not be known, except by people who have knowledge. Therefore, this verse concludes with "Indeed, in that there are indeed signs for those who know (knowledge)." [58].

---

<sup>48</sup>Kementrian Agama RI, *Al-Qur'an dan Tafsirnya* (edisi yang disempurnakan), (Jakarta, Widya Cahaya 2011), jilid 7, p. 483.

<sup>49</sup>Ibid. p. 483.

<sup>50</sup>Ibid. p. 483.

<sup>51</sup>Ibid. p. 483.

<sup>52</sup>Ibid. p. 483.

<sup>53</sup>Ibid. p. 483.

<sup>54</sup>Ibid. p. 484.

<sup>55</sup>Ibid. p. 484.

<sup>56</sup> Ibid. p. 484.

<sup>57</sup> Ibid. p. 484.

<sup>58</sup> Ibid. p. 484.

2. Surah Al-Hujarat verse 13
  - a. The Ministry of Religion Interpretation

For this verse, there are two problems:

**First**, the word of Allah Swt شُعُوب is a plural form (*jama'*) of the word شُعْب which means nation, which consists of several tribes or tribes who agree to unite under mutually agreed rules. In the context of this verse, Allah explains that He created man from male and female, and made him into various nations and tribes [59].

**Second**, the word of Allah Swt قَبَائِل is a plural form (*jama'*) from the word قَبِيل which means *kabilah* or ethnic. Usually the word qabilah or tribe is based on the number of descendants who are proud. Obviously, the word قَبِيل (tribes) is smaller in scope than شُعُوب (nations) [60].

In this verse, it is explained that Allah created man from a man (Adam) and a woman (Hawa) and made him into nations, tribes, and different skin colors, not to ridicule one another, but to know one another and help one another. Allah does not like those who show arrogance with their lineage, rank, or wealth because the most honorable among humans in the sight of Allah is only those who are the most pious of Him. The human habit of looking at glory is always related to nationality and wealth. In fact, according to Allah's view, the most honorable person is the one who is most pious to Him [61].

It was narrated by Ibn Hibban and at-Tirmizi from Ibn 'Umar that he said: *The Messenger of Allah performed tawaf on his camel whose ears were not perfect (partially severed) on the day of Fathul Makkah (Liberation of Mecca). Then he touched the pole of the Kaaba with a stick with a bent end. He could not find a place to hum his camel in the mosque so that the camel was brought out into the valley and roared there. Then the Messenger of Allah praised Allah and glorified Him, then said, "O mankind, indeed Allah has removed from you the arrogance and arrogance of ignorance. O mankind, verily there are two kinds of people: those who do good, are pious, and are noble in the sight of their Lord. And those who are disobedient, wretched, and despised in the sight of their Lord. Then the Messenger of Allah read the verse: Yaa ayyuhan-nas inna khalaqnakum min zakarin wa untsa... He read to the end of the verse, then said, "This is what I say, and I ask Allah's forgiveness for me and for you. (Reported by Ibn Hibban and at-Tirmizi from Ibn 'Umar) [62].*

Verily, Allah is Most Accepting of repentance, All-Knowing of what is hidden in the souls and minds of men. At the end of the verse, Allah declares that He is All-Knower of all that is hidden in the hearts of people and knows all their deeds [63].

### Cultural Diversity in Al-Qur'an Surah ar-Rum Verse 22 and Surah al-Hujarat Verse 13

In accordance with surat Ar-Rum verse 22 and surat Al-Hujarat verse 13 which have been interpreted before, the concept of cultural diversity found in these two verses are four:

- a. واختلف ألسنتكم

Namely different languages, as is known there are Arabic and non-Arabic. There are many languages other than Arabic and they differ from one another. This is also one of the factors in the formation of a broad culture in Indonesia, one of which is the many kinds of languages that exist in every tribe scattered in this nation [64].

- b. وألوانكم

Your skin colors are white, yellow, red, and black. All of them come from the descendants of one male and female, namely from Adam and Eve. So also with the many various types of culture that exist, the community should be able to blend in with the many cultural contexts, and not make each other a conflict between communities [65].

- c. شعوباً

Word شُعُوب is a plural (*jama'*) from word شُعْب which means the nation, which consists of several tribes or *qabilah* who agree to unite under mutually agreed rules. In the context of this verse, Allah explains that He created man from male and female, and made him into various nations and tribes [66].

<sup>59</sup> Ibid. p. 419.

<sup>60</sup> Ibid. p. 419.

<sup>61</sup> Kementerian Agama RI, *Al-Qur'an dan Tafsirnya* (edisi yang disempurnakan), (Jakarta, Widya Cahaya 2011), jilid 9, p. 420-421.

<sup>62</sup> Ibid. p. 421.

<sup>63</sup> Ibid. p. 421.

<sup>64</sup> Kementerian Agama RI, *Al-Qur'an dan Tafsirnya* (edisi yang disempurnakan), (Jakarta, Widya Cahaya 2011), jilid 7, p. 483.

<sup>65</sup> Ibid. p. 483.

<sup>66</sup> Ibid. p. 419.



d. قبائل

Word قبائل is a plural (*jama'*) from word قبيل which means tribe or tribe. Usually the word *qabilah* or tribe is based on the number of descendants who are proud. Obviously, the word *qabilah* (tribes) is smaller in scope than *syu'ub* (nations) [67].

### **The Concept of Cultural Diversity in the Ministry of the Religion Interpretations**

1. Surah Ar-Rum verse 22

a. The Ministry of Religion Interpretation

According to The Ministry of Religion, in today's context, cultural wealth will have a lot to do with cultural products related to three forms of culture, namely:

1. Cultural knowledge.
2. Cultural behavior or cultural practices that are still valid.
3. Physical cultural products in the form of artifacts or buildings. Several things related to the three forms of culture that can be seen include the products of art and literature, traditions, lifestyles, value systems, and belief systems [68].

As a country with a multi-ethnic, cultural and even religious population, Indonesia should place local culture and local wisdom proportionally. Differences between ethnicities, cultures and religions should not be an element that cracks togetherness, on the contrary diversity becomes a complementary wealth of treasures [69].

In the view of the Qur'an, when diversity is pointed out as Sunnatullah, togetherness in the midst of diversity should be part of a positive endeavor to care for that diversity. The phrases in the verse in Surah al-Hujurat, *Inna Akramakum 'indallahi atqakum* and the verse in Surah al-Ma'idah, *Likullin ja'alna minkum Syir'atan wa Minhajan* have a clear meaning of diversity which is one medium for positive competition [70].

Diversity is not something negative, but a situation that provides space for everyone to make their positive contribution optimally. Diversity in expertise, for example, becomes a means of exchanging expertise services and places humans as creatures who cannot live alone, but need the services of others. Likewise, diversity in customs and culture will create a means for cultural encounters that can complement each other [71].

In the end, diversity should not be used as a tool to divide a community, especially in the context of life as a nation-state in Indonesia. On the other hand, diversity is a positive thing, considering its existence is legitimized by the Qur'an, which functions as the glue of social cohesion in society. Optimal efforts made by the founders of the Indonesian nation and state who realized the importance of the diversity that existed in Indonesian society required real thoughts and actions from the next generation to realize a better Indonesia in the future based on a religious context [72].

### **2. Surah Al-Hujarat verse 13**

a. The Ministry of Religion Interpretation

If a Muslim finds or finds a form of culture that he has never found before, then he should welcome and understand it with joy and full of wisdom as long as the culture is good and does not violate the syari'ah of Allah and His Messenger, then he should understand it. with friendliness and friendliness. He will be grateful to feel grateful for the culture that God created because it makes it a source of knowledge that understanding and knowledge of it must be explored, so that knowledge is able to know between good culture that can be applied and preserved and eliminate bad culture as a form of culture. real diversity in life [73].

#### **Some Scholars Say:**

*Make everything you feel, see, and hear as a form of knowledge from learning, be grateful if you can get a lesson even though it is one of the existing cultures, and preserve that culture by accepting it well for that long. true and do not*

---

<sup>67</sup>Ibid. p. 419.

<sup>68</sup>Kementrian Agama RI, *Al-Qur'an dan Kebhinekaan* (Tafsir Al-Qur'an Tematik), (Jakarta, LPMA Oktober 2011), cet. I, p. 230.

<sup>69</sup>Ibid. p. 230.

<sup>70</sup>Ibid. p. 230.

<sup>71</sup>Ibid. p. 230.

<sup>72</sup>Ibid. p. 230.

<sup>73</sup>Kementrian Agama RI, *Al-Qur'an dan Kebhinekaan* (Tafsir Al-Qur'an Tematik), (Jakarta, LPMA Oktober 2011), cet. I, p. 226.

*deviate from what makes you lead to evil*. However, there are other scholars who interpret: *Every good culture that you preserve and accept well, be it in terms of the nation, the tribe that exists, then it will become a unity called the diversity or diversity that is around you*. While a bad culture will be a fundamental difference that some people accept with the fanaticism they have and will increasingly lose a bad culture along with many assumptions that are one of the debates among existing societies [74].

Cultural diversity is a necessity that exists in Indonesia, considering that Indonesian society consists of various regional cultures. Its inhabitants live in areas with varied geographical conditions. Starting from the mountains, forest edges, coasts, lowlands, rural areas, to urban areas. Meetings with foreign cultures also affect the process of cultural assimilation in Indonesia, thereby increasing the variety of types of culture. This condition is coupled with the development and expansion of major religions in Indonesia which of course also supports the development of Indonesian culture. It can be said that Indonesia is one of the countries with a high level of cultural diversity or heterogeneity [75].

Intercultural interactions in Indonesia are woven not only between different groups internally, but also between civilizations in the world. The anchoring of Portuguese ships in Banten in the Middle Ages, for example, had opened Indonesia to the scope of international relations at that time. The relationship between Gujarat traders and the coast of Java also gave an important meaning in building interactions between civilizations in Indonesia. This contact of civilization has basically built the elasticity of the Indonesian people in interacting with differences [76].

History proves that culture in Indonesia is able to coexist, complement and complement each other. However, such cultural diversity is not without its problems. On the other hand, the existing diversity often backfires and turns into a potential conflict that has occurred in a number of areas in the country. Differences that exist in society, if not regulated properly and proportionally, may be used as an effective instrument by certain groups to strengthen conflict escalation [77].

Indeed, there is no single cause in cases of conflict in Indonesia. However, several conflicts that have occurred have begun to raise questions about the diversity that we have and what steps should be taken. The role of government in maintaining cultural diversity is very important. In this context, the government functions as a protector and protector for its citizens, as well as the guardian of the relationship between cultural groups in Indonesia. Unfortunately, the government, which we consider as a protector and protector, on the other hand has not been able to provide sufficient space for all groups living in Indonesia. For example, how the government previously did not provide space for ethnic minority groups to develop according to their culture [78].

One of the government's policies that are not appropriate is the uniformity of diversity for the sake of development. The following quote provides an illustration:

Differences and diversity are sources of conflict that must be avoided. The ethnic heterogeneity inherent in Indonesian society must therefore be merged through various policies and programs so that in the end what is called the national culture and personality which is the identity of the Indonesian nation will emerge [79].

Likewise the quote below:

In the political discourse of the New Order, groups that are considered different are always presented as a kind of danger or disease for stability in the social and political body. That way, they must be watched out for, and if necessary, eradicated. For this purpose, various methods and mechanisms of supervision such as litsus, screening, mandatory reporting, special marked ID cards, and others are applied. If deemed necessary, practices such as disappearance or kidnapping and torture will also be applied [80].

The two quotes above show a uniform pattern of differences in the name of development success. This uniformity has an impact on the fading of local values which are actually one of the adhesive elements for building harmony in several regions in Indonesia. Local wisdom maintained by the community through traditional elders is replaced by a centralized system of government officials. The function of the traditional elders is replaced by the village head and the bureaucratic

---

<sup>74</sup>Ibid. p. 226.

<sup>75</sup>Kementrian Agama RI, *Al-Qur'an dan Kebhinekaan* (Tafsir Al-Qur'an Tematik), (Jakarta, LPMA Oktober 2011), cet. I, p. 227.

<sup>76</sup>Ibid. p. 227.

<sup>77</sup>Ibid. p. 227.

<sup>78</sup>Kementrian Agama RI, *Al-Qur'an dan Kebhinekaan* (Tafsir Al-Qur'an Tematik), (Jakarta, LPMA Oktober 2011), cet. I, p. 228.

<sup>79</sup>Ibid. p. 228.

<sup>80</sup>Ibid. p. 228.

network above him. This in turn made the harmony programs in the past with various programs into projects that did not have long-term impacts [<sup>81</sup>].

Harmony has become a momentary interest in the name of stability for the sake of sustainable development. Another example that is quite prominent is how, for example, works of art produced by culture were previously viewed from the perspective of the government's interests. A strong implication of the cultural politics carried out in the past is the uniformity of culture to become Indonesia. In the sense that it does not respect differences that grow and develop naturally, but is turned off in such a way as to become the same as the cultural identity which is known as Indonesian national culture. In this context, the process of cultural uniformity then causes the culture that develops in society, including the culture of indigenous ethnic groups and marginalized groups, to be cornered [<sup>82</sup>].

It is undeniable that the process of marginalizing group culture that occurred above could not be separated from the concept known as national culture, which was also related to the political direction of national culture at that time. However, along the way, the government then strengthened the boundaries of its national culture by using its political, economic, and military powers [<sup>83</sup>].

This situation is related to the idea that efforts to form a national culture are also an attempt to seek ideological legitimacy in order to strengthen the role of government in front of its citizens. It is not surprising then, if what appears on the surface is a symptom of how the government uses all the efforts of its political power and approach to power to kill local cultures [<sup>84</sup>].

## CONCLUSION

The Ministry of Religion's interpretation of Cultural Diversity and the perspective of the Qur'anic view on Cultural Diversity has changed the mindset of the community or academics, which at first considered Cultural Diversity not to be a big concern in the midst of national and state life. However, after the presentation of Cultural Diversity in the perspective of the Qur'anic view and the interpretation of the Ministry of Religion, academics and the public can assess and see each value of the advantages and disadvantages of the Cultural Diversity.

## BIBLIOGRAPHY

- Abdul, A. D. (1996). *Ensiklopedi Hukum Islam*, Cet. I, Jilid V, (Jakarta: PT Ichtiar Baru Van Hoeve).
- Agama, R. I. (2005). Kementrian. *Al-Qur'an dan Terjemahannya*. (J-ART, Bandung).
- Agama, R. I. (2011). Kementrian. *Al-Qur'an dan Tafsirnya* (edisi yang disempurnakan), jilid 9, (Jakarta: Widya Cahaya).
- Agama, R. I. (2011). Kementrian. *Al-Qur'an dan Tafsirnya* (edisi yang disempurnakan), jilid 7, (Jakarta: Widya Cahaya).
- Agama, R. I. (2011). Kementrian. *Al-Qur'an dan Kebhinekaan* (Tafsir Al-Qur'an Tematik), cet. I, (Jakarta, LPMA Oktober).
- Alim, R., Mochamad, S. M., & Irfan, T. (2008). *Nilai-nilai Masyarakat Madani dalam Pemberdayaan Ekonomi*, (Yogyakarta: Puskadiabuma).
- Al-Maragi, M. (1989). *Tafsir al-Maragi*, ter. Bahrun Abu Bakar, Hery Noer Aly, Anshori Umar Sitanggal, (Semarang: Karya Toha Putra).
- Fitriyani. (2012). *Islam dan Kebudayaan*, jurnal al-'Ulum, 12(I).
- Handayani, F. (2017). *Pendidikan Kebhinekaan di Satuan Pendidikan*, (Balitbang Kemendikbut).
- Harahap, S. (2015). *Islam dan Modernitas, Dari Teori Modernisasi hingga Penegakan Kesalehan Modern*, (Jakarta: Kencana).
- Harahap, S. (2015). *Islam dan Modernitas, Dari Teori Modernisasi hingga Penegakan Kesalehan Modern*, (Jakarta: Kencana).
- <https://kbbi.web.id/kebhinekaan>
- Huntington, P. S. (2011). *Kebangkitan Peran Budaya, Bagaimana Nilai-Nilai Membentuk Manusia*, terj. Retnowati, (Jakarta: LP3ES).
- Koentjaraningrat, *Kebudayaan, Mentalitet, dan Pembangunan*.
- Koentjaraningrat, *Pengantar Antropologi*.

---

<sup>81</sup>Ibid. p. 228.

<sup>82</sup>Kementrian Agama RI, *Al-Qur'an dan Kebhinekaan* (Tafsir Al-Qur'an Tematik), (Jakarta, LPMA Oktober 2011), cet. I, p. 229.

<sup>83</sup>Ibid. p. 229.

<sup>84</sup>Ibid. p. 229.

- Shihab, Q. M. (2005). *Tafsir al-Mishbah*, (Jakarta: Lintera Hati), 11.
- Surin, B. (1978). *Terjemah dan Tafsir Al-Qur'an*, (Bandung: Fa Sumatra).
- Wahid, A. (2001). *Pergulatan negara, agama, dan kebudayaan*, Cet. II, (Depok Desantara).
- Yusuf Ali, A. (1994). *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus).