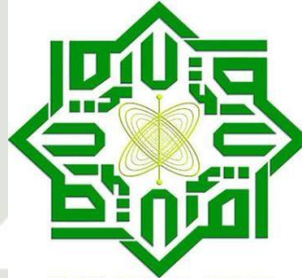


**THE CONCEPT OF CULTURAL DIVERSITY
ACCORDING TO THE INTERPRETATION
OF THE MINISTRY OF RELIGION
(Thematic Study)**

THESIS

Submitted as Partial fulfillment requirements for
getting the Bachelor Degree of Religious Studies (S.Ag)
in Qur'an Science and Exegesis Department



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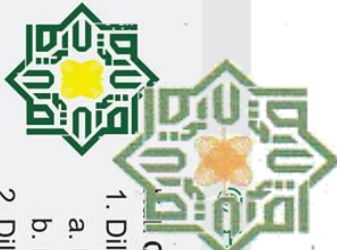
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In the name of Allah S.W.T., the Most Gracious and Most Merciful, all praises belong to Allah The Almighty, The Lord of the Universe for all the blesses. So the writer had completed her thesis entitled **“The Concept of Cultural Diversity according to The Interpretation of The Ministry of Religion (Thematic Study)”** for academic requirements. Then, the writer says peace be upon our Prophet Muhammad S.A.W, may peace and mercy always be given to him.

This thesis was written and intended to fulfill one of the requirements for getting an undergraduate degree (Bachelor) of Religious Studies at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, majoring in Qur'an and Exegesis Sciences. Hopefully, this thesis can be understood and useful for readers. The writer realizes the success of writing this scientific research is achieved with the help of various parties; therefore, the writer would like to give thanks to:

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Pekanbaru, 09 September 2022
The writer,

Rido Ardi
SIDN. 11830214557



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A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A. Consonant

Consonant		
Arabic	=	Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic	=	Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

Vocal

ا	=	a
ي	=	i
و	=	u

Long Vocal

آ	=	ā
إ	=	ī
أ	=	ū
أَو	=	aw
أَي	=	ay

Eample

تَكَاتُر	=	<i>takātsur</i>
يَهْيَج	=	<i>yahīj</i>
تَعْلَمُونَ	=	<i>ta'lamūn</i>
سَوْفَ	=	<i>sawf</i>
عَيْنَ	=	'ayn

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B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “I” *dlommah* with ”u” while the long readings are each written in the following way:

Vocals (a) long =	Â	for example	قال	become qâla
Vocals (i) long =	î	for example	قيل	become qîla
Vocals (u) long =	Û	for example	دون	become dûna

Especially for the reading of ya’ nisbat, it should not be replaced with “i” but still written with “iy”: in order to describe ya’ nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya’ after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) =	أَوْ	for example	قول	become qawlun
Diphthong (ay) =	أَيَّ	for example	خير	become khayru

C. Ta’ marbûthah (ة)

Ta’ marbûthah is transliteration with "t" if it is in the middle of a sentence, and if *ta’ marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

D. Articles and Lafadh al-Jalâlah

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples :

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masyâ’ Allâh kâna wa mâ lam yasya’ lam yakun.



ABSTRAK

Skripsi ini berjudul **“Konsep Kebhinekaan Budaya Menurut Penafsiran Kementerian Agama (Studi Tematik)”**. Kebhinekaan Budaya memiliki peran penting dalam membentuk karakter sebuah kelompok. Kebhinekaan Budaya merupakan ajaran pokok yang mengiring sebuah komunitas pada kesuksesan ekonomi dan politik. Tetapi sebaliknya, budaya juga dapat menghambat kemajuan sebuah kelompok manusia, ini bergantung pada bagaimana ia memilih nilai-nilai budaya yang dianutnya. Nilai budaya dan kemajuan manusia (the cultural values and human progress) adalah dua rumusan yang saling terkait dan saling menjatuhkan. Dan ini sangat bergantung pada bagaimana manusia itu menentukan nilai-nilai yang baik baginya. Penelitian ini bertujuan untuk menjelaskan bagaimana pandangan Al-Qur'an serta penafsiran Kementerian Agama terhadap Kebhinekaan Budaya tersebut. Penelitian Ini merupakan kajian analisis yang menggunakan metode Library Research atau penelitian pustaka. Sumber data yang digunakan dalam penelitian ini terdiri dari data primer yaitu hanya berfokus pada tafsir Kementerian Agama dan data sekundernya adalah literatur yang menunjang penelitian ini. Dari penelitian ini ditemukan bahwa apabila para sarjana ataupun para akademisi mendapati kebhinekaan budaya dalam kehidupan bermasyarakat berbangsa dan bernegara hendaklah melestarikan setiap budaya baik dan menghilangkan secara perlahan-lahan setiap budaya yang buruk yang sesuai dengan pandangan Al-Qur'an dan penafsiran Kementerian Agama di Indonesia karena hanya mereka yang kiranya sangat mengetahui tentang bagaimana kebhinekaan budaya itu sendiri.

Kata Kunci : Konsep, Kebhinekaan, Budaya, Tafsir Kemenag.

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ABSTRACT

This thesis entitled “**The Concept Of Cultural Diversity According To The Interpretation Of The Ministry Of Religion (Thematic Study)**”. Cultural diversity has an important role in shaping the character of a group. Cultural Diversity 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, Diversity, Culture, Interpretation of the Ministry of Religion.

الملخص

هذه الرسالة بعنوان "مفهوم التنوع الثقافي حسب تفسير وزارة الدين (دراسات موضوعية)". التنوع الثقافي له دور مهم في تشكيل شخصية المجموعة. التنوع الثقافي هو التعليم الأساسي الذي يقود المجتمع إلى النجاح الاقتصادي والسياسي. من ناحية أخرى ، يمكن للثقافة أيضًا أن تعيق تقدم مجموعة من الناس. هذا يعتمد على كيفية اختياره للقيم الثقافية التي يلتزم بها. القيم الثقافية والتقدم البشري صيغتان متشابكتان وتقوضان بعضهما البعض. وهذا يعتمد حقا على كيفية تحديد الإنسان للقيم التي تناسبه. تهدف هذه الدراسة إلى شرح كيفية وجهات نظر القرآن وتفسير وزارة الدين على التنوع الثقافي. هذه دراسة تحليلية تستخدم أسلوب بحث المكتبة أو بحث المكتبة. تتكون مصادر البيانات المستخدمة في هذه الدراسة من بيانات أولية تركز فقط على تفسير وزارة الدين والبيانات الثانوية هي الأدبيات التي تدعم هذا البحث. تبين من هذه الدراسة أنه إذا وجد العلماء أو الأكاديميون التنوع الثقافي في حياة الأمة والدولة ، فعليهم الحفاظ على كل ثقافة جيدة والقضاء تدريجياً على كل ثقافة سيئة وفقاً لآراء القرآن وتفسير القرآن. وزارة الأديان في إندونيسيا ، لأن فقط أولئك الذين يعرفون جيداً كيفية التنوع الثقافي نفسه.

الكلمات المرشدة: المفهوم، التنوع، الثقافة، تفسير وزارة الدين.

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CHAPTER I

INTRODUCTION

A. Background of the Problem

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 *subhanahu wa ta'ala* 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.

"(Allah) the Most Merciful, Who has taught the Qur'an. He created man, taught him to speak well." (Qs. ar-Rahman: 1-4).⁴

Allah *Subhanahu wa ta'ala* created man in the best form and perfected him with reason and knowledge. He taught humans the ability to speak to express what comes to his heart and works in his heart and

¹ <https://kbbi.web.id/kebhinekaan>

² Alim Ruswantoro, Mochamad Sodik, M. Irfan Tuasikal, *Nilai-nilai Masyarakat Madani Pernerdayaan Ekonomi*, (Yogyakarta: Puskadiabuma, 2008), p. 43.

³ Ibid. p. 43

⁴ Kementerian Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 531.



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understands it to others. This can not be done except with the soul and reason.⁵ Human life will continue to grow and give birth to infinite diversity.

Allah *subhanahu wa ta'ala* says about diversity as follows.

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاجْتِذَافُ الْأَلْسِنَاتِ وَالْوَالِدَاتُ وَالْوَالِدَاتُ لَلْعَالَمِينَ

"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).⁶

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 subhanahu wa ta'ala*.⁷ 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.⁸

In another verse, Allah *subhanahu wa ta'ala* says :

⁵ Musthafa al-Maragi, Tafsir al-Maragi, ter. Bahrun Abu Bakar, Hery Noer Aly, Anshori Umar Sitanggal, (Semarang: Karya Toha Putra, 1989), p. 187-187.

⁶ Kementrian Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 406.

⁷ M. Quraisy Shihab, *Tafsir al-Mishbah*, (Jakarta: Lintera Hati, 2005), volume 11, p. 37-38.

⁸ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 1032.



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وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

"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).⁹

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.¹⁰

The verse above cites the differences in the shape and color of living things. The verse above states that among humans, creeping things and livestock, namely camels, cows and sheep, vary in shape, size, type and color. The verse underlines the unity of the material source but produces various differences. Sperm as the material of creation and the origin of human events do not look different, but once babies are born they are not the same. Genetic factors are what make plants, animals and humans still have their characteristics and do not change just because of their habitat and food.¹¹

In animal life, there are animals that crawl, some walk on two legs, and some walk on four or more legs. Allah *subhanahu wa ta'ala* says :

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

⁹ Kementerian Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 437.

¹⁰ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 1124.

¹¹ M. Quraisy Shihab, *Tafsir al-Mishbah*, (Jakarta: Lintera Hati, 2005), volume 11, p.



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"And Allah created all kinds of animals from water, so some of them walk on their bellies and some walk on two legs, while some (others) walk on four legs. Allah creates what He wills. Indeed, Allah has power over all things. ." (Qs. an-Nur: 45).¹²

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.¹³

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.¹⁴

Allah *subhanahu wa ta'ala* created humans as one people. Allah says which means :

"Humans were formerly one people. Then Allah sent prophets to convey good news and warnings. And He sent down with them a Book containing the truth, to judge between people about the matters they disputed. And those who differed were only those who have been given the Book, after clear evidence reached them, out of envy among themselves. So by His will, Allah guides those who believe about the truth about which they differ. Allah guides them whom He wills to the straight path." (Qs. al-Baqarah: 213).¹⁵

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

¹² Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 356.

¹³ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 900.

¹⁴ Ibid. p. 1124.

¹⁵ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 33.



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إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاغِبُونَ

"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).¹⁶

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.¹⁷ 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.¹⁸

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.¹⁹

وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

¹⁶ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 330.

¹⁷ Bachtiar Surin, *Terjemah dan Tafsir Al-Qur'an*, (Bandung: Fa Sumatra, 1978), p. 509.

¹⁸ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 837.

¹⁹ Ibid. p. 837.



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"And verily, this religion of monotheism is your religion, one religion and I am your Lord, so fear Me." (Qs. al-Mu'minun: 52).²⁰

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 subhanahu wa ta'ala Himself, so let all humans fear him.²¹

Allah says :

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّي بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

"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).²²

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.²³

²⁰ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 345.

²¹ M. Quraisy Shihab, *Tafsir al-Mishbah*, (Jakarta: Lintera Hati, 2005), volume 11, p. 198-199.

²² Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 210.

²³ Abdullah Yusuf Ali, , *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 488.

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Once upon a time the Arabs were one nation with one religion, namely the religion of the Prophet Ibrahim.²⁴ Each group breaks up unions and creates sects; and each sect was satisfied with its own narrow teachings.²⁵

Allah says :

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَسْئَلُكُمْ عَمَّا كُنتُمْ تَعْمَلُونَ

"And if Allah willed He would have made you a people only, but He misleads whom He wills and guides whom He wills. But you will certainly be asked about what you have done." (Qs. an-Nahl: 93)²⁶

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.²⁷

Allah says :

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَدِيِّ وَلَا نَصِيرٍ

²⁴ Bachtiar Surin, *Terjemah dan Tafsir Al-Qur'an*, (Bandung: Fa Sumatra, 1978), p. 298.

²⁵ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 873.

²⁶ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 277.

²⁷ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 882.



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"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).²⁸

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.²⁹

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).³⁰

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.³¹

Allah says :

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سُقُومًا مِّنْ فَضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

²⁸ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 483.

²⁹ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 1247.

³⁰ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 235.

³¹ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 546.



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"And had it not been for preventing mankind from becoming a single nation in disbelief, We would have made for those who disbelieve in Allah the Most Merciful, the attics of their houses of silver, as well as the stairs they climb. ." (Qs. az-Zukhruf: 33).³²

Allah *subhanahu wa ta'ala* brought mankind on earth after creating the angels and jin first, with the mission of becoming the caliph of the earth, its manager and prosperity.

Allah says which means :

"And remember when your Lord said to the angels, I want to make a vicegerent on earth. They said: Do you want to make people who corrupt and shed blood there, while we exalt Your praise and sanctify Your name? He said: Truly , I know what you do not know." (Qs. al-Baqarah: 30).³³

Allah *subhanahu wa ta'ala* created angels with holy and clean characters, and bestowed them with certain powers and powers without lust or feelings that would give birth to love. Even if humans are endowed with lust, then that lust can take him to the highest peak and can also plunge him into the lowest valley. The power of will or endeavor will accompany them with the intention that humans can steer their own ark. This will power will give him power in overcoming his own destiny and nature. The perfect caliph is the one who has the ability of his own initiative, but his freedom of action reflects the will of his Creator perfectly.³⁴

Allah *subhanahu wa ta'ala* has developed human beings from one self, since the time of the Prophet Adam, to become billions of people today, and who knows how many until the end of time.

Allah confirms :

³² Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 491.

³³ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 6.

³⁴ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 24.



"O mankind! Fear your Lord who created you from one self (Adam), and Allah created his partner (Hawa) from him and from both of them Allah multiplied many males and females. Fear Allah in whose name you are ask each other, and maintain family relations. Verily Allah is always watching over you." (Qs. an-Nisa: 1).³⁵

The word nafs in the verse contains several meanings: Life, Self, and Persons.³⁶ Allah *subhanahu wa ta'ala* created humans from male and female. This is in line with the word of Allah in Surah al-Hujarat: 13 which means: "O people! Indeed, We created you from a male and a female, then 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 who is most pious. Verily, Allah is All-Knowing, All-Aware."

Man comes from a fully human father, namely Adam and his partner, Hawa. From both men and women were born many.³⁷

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).³⁸

³⁵ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 77.

³⁶ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, terj. Ali Audah, (Jakarta: Pustaka Firdaus, 1994), p. 178.

³⁷ M. Quraisy Shihab, *Tafsir al-Mishbah*, (Jakarta: Lintera Hati, 2005), volume 11, p.

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³⁸ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART,Bandung, 2005), p. 116.

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وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْحَيٰثِرَ اِنَّ مَا تَكُوْنُوْنَ اٰتٍ بِكُمْ اللّٰهُ جَمِيعًا اِنَّ اللّٰهَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ

"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).³⁹

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.⁴⁰

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.⁴¹

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.⁴²

³⁹ Menteri Agama RI, *Al-Quran dan Terjemah*, (J-ART, Bandung, 2005), p. 23.

⁴⁰ Ibid. p. 23

⁴¹ Koentjaraningrat, *pengantar Antropologi*, p. 75.

⁴² Koentjaraningrat, *Kebudayaan, Mentalitet, dan Pembangunan*, p. 27.

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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.⁴³

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.⁴⁴

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.⁴⁵

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

⁴³ Ibid. p. 27

⁴⁴ Koentjaraningrat, *Pengantar Antropologi*, p. 62.

⁴⁵ Ibid. 62.

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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.⁴⁶

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.⁴⁷

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.⁴⁸

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 ijtihad has been closed, it is enough to follow the ijtihad-ijtihad 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

⁴⁶ Koentjaraningrat, *Pengantar Antropologi*, p. 66.

⁴⁷ Koentjaraningrat, *Kebudayaan, Mentalitet, dan Pembangunan*, p. 67.

⁴⁸ Syahrin Harahap, *Islam dan Modernitas, Dari Teori Modernisasi hingga Penegakan Keseluruhan Modern*, (Jakarta: Kencana, 2015), p. 246.



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Muslims today. When *ijtihad* is closed but the times continue to develop and new problems arise, then uncertainty will arise. Muslims seem confused about it.⁴⁹

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.⁵⁰

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.⁵¹

So far, the phenomenon of cultural diversity has been widely discussed from the point of view of various human groups, both from the community to scientists, but it is very rare to examine how they should behave towards the existence of cultural diversity, therefore the authors are interested in conducting further research related to this matter. and raised this research with the title. "**The Concept of Cultural Diversity according to The Interpretation of The Ministry of Religion (Thematic Study)**".

B. Reason for Chossing the Title

In This research the author has to explain the reason for choosing the title, so the reason is :

⁴⁹ Ibid. p. 246.

⁵⁰ Samuel P. Huntington, *Kebangkitan Peran Budaya, Bagaimana Nilai-Nilai Membentuk Manusia*, terj. Retnowati, (Jakarta: LP3ES, 2011), p. 5.

⁵¹ Ibid. p. 11

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1. This title was chosen because currently there are many academics and so many young scholars who do not really know about the essence and definition of Diversity and Culture, especially in Indonesia, and similarly, this Cultural Diversity is closely related to religion, especially Islam in Indonesia. Well, this title was chosen or deserves to be researched so that it would be able to provide an understanding of the community or academics to always care about the existence of Cultural Diversity so that it remains sustainable in our beloved Indonesia.
2. This research has not been widely discussed, either in the form of a thesis or in writing based on the interpretation of the Ministry of Religion.
3. This research deserves to be studied because no one has discussed it in the form of a thesis and this discussion is very necessary to find out how the interpretation of Cultural Diversity in the interpretation of the Ministry of Religion in Indonesia.

C. Definition Of the Terms

To avoid misunderstanding in interpreting the title of this research, there is necessary to provide an explanation of several terms :

1. Concept

In the Big Indonesian Dictionary (KBBI) a concept is an abstraction of an idea or mental picture, which is expressed in a word or symbol. Another definition of a concept is something general or an abstract intellectual representation of a situation, object or event, a thought, an idea or mental picture.⁵²

2. Diversity

Bhineka Tunggal Ika is the diversity of tribes, religions, languages and various other aspects of culture in Indonesia

⁵² <https://kbbi.web.id/konsep>

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which are national assets that will remain united to form harmony in the Indonesian context.⁵³

3. Culture

According to the Big Indonesian Dictionary (KBBI), culture is a way of life that develops and is shared by groups of people, and is passed down from generation to generation. Culture is made up of many complex elements, including religious systems, politics, customs, tools, language, buildings, clothing, and works of art.⁵⁴

4. Analytical Study

Analytical study or *tahlili* is a method that interprets the verses of the al-Qur'an by explaining all the aspects of the interpreted verses and explaining the meanings contained therein according to the expertise and tendency of the commentators who interpret these verses.⁵⁵

D. Identification of the Problems

The main issues related to the research topic are as follows:

1. The relationship between the phenomenon of cultural diversity and the community.
2. The scholar's interpretations of surah al-Hujarat verse 13 and surah ar-Rum verse 22.
3. Explanation about understanding to cultural diversity.
4. Explanation a cultural according to the interpretation of the ministry of religion.

⁵³ <https://kbbi.web.id/kebhinekaan>

⁵⁴ <https://kbbi.web.id/budaya>

⁵⁵ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 72.



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E. Limitation of the Problem

In this study, the interpretations that will be used are: The interpretation of the Ministry of Religion.

Verses to be discussed: Surah ar-Rum verse 22 and Surah al-Hujarat verse 13.

This verse was chosen because, the verse discusses matters relating to the title of the research and the matters that will be discussed in this research. The interpretation was chosen because it provides a more detailed explanation of the verses that will be discussed in this study.

Given the breadth of the problem to be discussed, it is necessary to limit the problem, so that the discussion carried out is more focused and does not get out of what is the description of the research, so in this study the author will focus on two discussions :

1. How are the interpretation of surah ar-Rum verse 22 and surah al-Hujarat verse 13 ?
2. How does the Ministry of Religion interpret the cultural diversity in the surah ar-Rum verse 22 and surah al-Hujarat verse 13 ?

F. Formulation of the Problem

Based on the above background, the problems that will be discussed in this research can be formulated as follows :

1. How are the interpretation of surah ar-Rum verse 22 and surah al-Hujarat verse 13 ?
2. How does the Ministry of Religion interpret the cultural diversity in the surah ar-Rum verse 22 and surah al-Hujarat verse 13 ?



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G. Objective and Significance of the Research

1. Objective of the Research

- a. To know interpretation of surah ar-Rum verse 22 and surah al-Hujarat verse 13.
- b. To know the concept of cultural diversity according to the interpretation of the Ministry of Religion in surah ar-Rum verse 22 and surah al-Hujarat verse 13.

2. Significance of the Research

- a. The results of this study are expected to contribute ideas in enriching the scientific treasures of Muslims.
- b. The results of this study are expected to add more knowledge about the concept of cultural diversity according to interpretation of the Ministry of Religion in the surah ar-Rum verse 22 and surah al-Hujarat verse 13.
- c. The results of this study are expected to be used as reading material or reference material or reference for students and society in general.
- d. The results of this study are expected to bring us all closer to the Creator through interaction with His Word, namely the al-Qur'an al-Karim.

H. The Systematics of Writing

To get description of the research comprehensively, and to be able to get relation between one chapter and others, it needs explanation in a systematical of research :

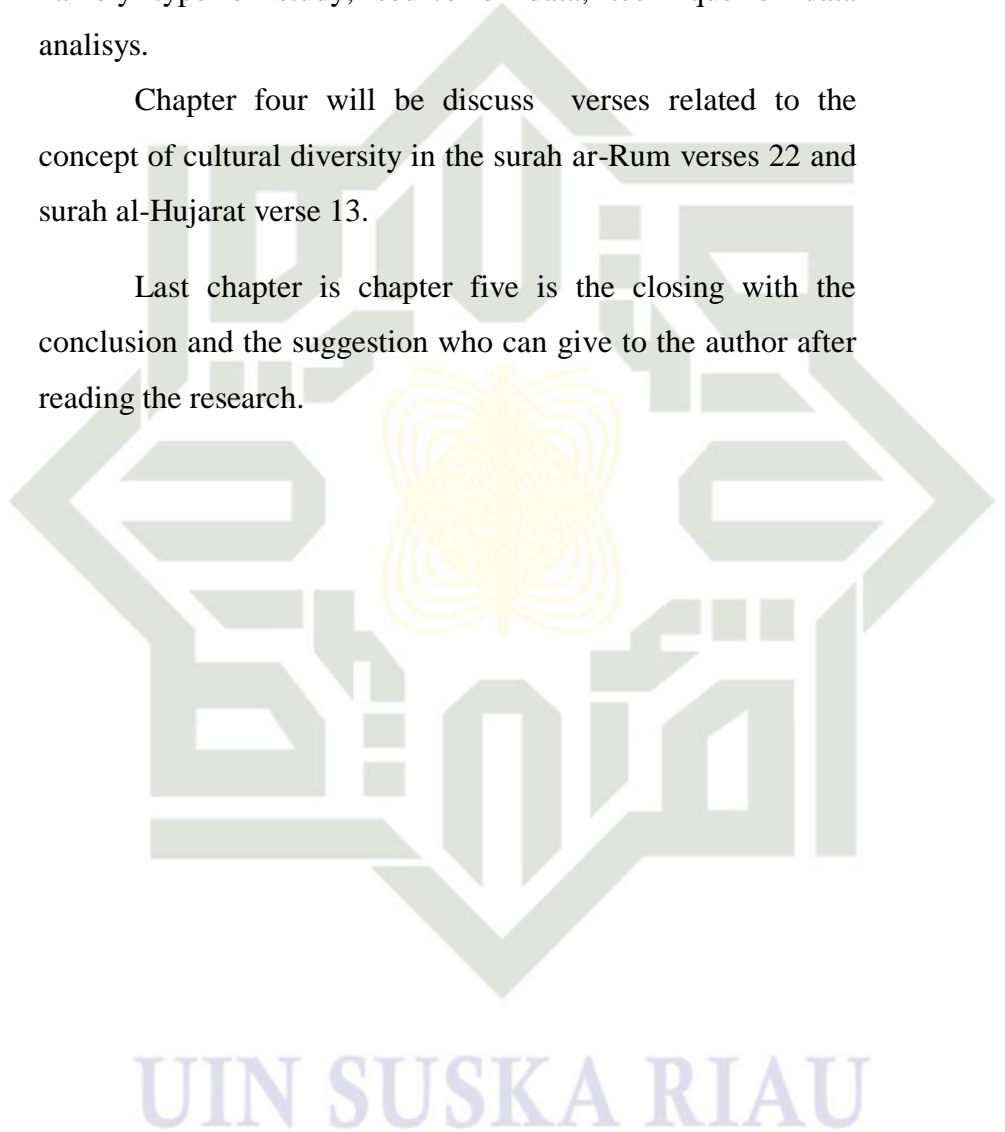
Chapter one is discuss about background of the study, explanation of terms, identify of the study, scope and limited of the study, formulation of the problem, objective and significance of the study, and research systematic.

Chapter two is discuss about theoretical framework, this discussion will be discuss of the keyword contained in the title. And then this chapter discuss about conceptual framework, and literature review.

Chapter three is discuss about the method of research namely type of study, source of data, technique of data analysis.

Chapter four will be discuss verses related to the concept of cultural diversity in the surah ar-Rum verses 22 and surah al-Hujarat verse 13.

Last chapter is chapter five is the closing with the conclusion and the suggestion who can give to the author after reading the research.



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CHAPTER II

LITERATURE REVIEW

A. Theoretical Framework

1. Diversity

a. Definition of Diversity

Diversity is given meaning by adapting the concept of multiculturalism, namely the willingness to accept other groups equally as a unit, regardless of cultural, ethnic, gender, language, or religious differences.⁵⁶

And in the sovereignty of the Indonesian nation, diversity is re-divided into six important parts, namely :

1) Livelihood Diversity

Indonesia is an archipelagic country and has different natural conditions, such as highlands/mountains and lowlands/beach so that people living in these areas must adapt their way of life to the natural surroundings. Natural conditions also lead to differences in livelihoods, some are farmers, fishermen, traders, employees, breeders and others so that the diversity of livelihoods can establish unity because they need each other.⁵⁷

2) Racial Diversity

Indonesia's location is very strategic so that Indonesia becomes a crossroads of trade routes. The large number of immigrants to Indonesia resulted in acculturation in terms of race, religion, art and culture. Race in Indonesia consists of Melanesoid Papuans who live on the island of Papua, with

⁵⁶ Fitri Handayani, *Pendidikan Kebhinekaan di Satuan Pendidikan*. (Balitbang Kemendikbud: 2017), p. 2.

⁵⁷ Ibid. p. 2.



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physical characteristics of curly hair, thick lips and black skin. RasWeddoid with relatively few numbers, such as the Kubu, Sakai, Mentawai, Enggano and Tomuna people with physical characteristics, small stature, tan skin and wavy hair. In addition, there is the Malayan-Mongoloid race living in most of the Indonesian archipelago, especially in the Sumatra and Java Islands, with the characteristics of curly or straight hair, slightly rounded face, white to brown skin. This diversity does not reduce unity and integrity because each race respects each other and does not consider their race to be the most superior.⁵⁸

3) Ethnic Diversity

Indonesia is an archipelagic country separated by waters. The islands are isolated and unconnected. As a result, each island/region has its own uniqueness in terms of culture, customs, arts, and language. This diversity makes Indonesia very rich. Even though they are different, they still uphold the unity and integrity. It is proven by placing Indonesian as the official and unified language.⁵⁹

4) Religious Diversity

The influx of immigrants, both those who intend to trade and colonize, brought the mission of spreading religion which resulted in religious diversity in Indonesia. There are Islam, Catholic Christianity, Protestantism, Hinduism, Buddhism and Confucianism as well as sects of belief. Religious diversity is very vulnerable to conflict, but with the spirit of unity and the motto *Bhinneka Tunggal Ika*, this conflict can be reduced by mutual tolerance between religious communities. Every religion does not teach to consider its religion the most correct but to respect and appreciate

⁵⁸ Ibid. p. 3.

⁵⁹ Ibid. p. 3.



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differences so that they can live in harmony side by side and help each other in society.⁶⁰

5) Cultural Diversity

Culture is the whole system of ideas, actions and results of human work in the context of community life that is made into human beings by means of learning. Culture has a goal to change the attitudes and behavior of HR for the better. The entry of immigrants also resulted in cultural diversity in Indonesia so that traditional culture turned into a modern culture without eliminating the original Indonesian culture itself, such as the culture of courtesy, kinship and mutual cooperation. Traditional and modern cultures coexist in society without degrading one another.⁶¹

2. Cultural

a. Definition of Cultural

Culture or culture comes from the Sanskrit language, namely buddhayah, which is the plural form of buddhi (budia or reason)⁶², interpreted as matters relating to the mind and human mind. Another form of the word culture is culture which comes from the Latin cultura.

Culture is a way of life that develops and is shared by a group of people, and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Language, as well as culture, is an

⁶⁰ Ibid. p. 4.

⁶¹ Ibid. p. 4.

⁶² *Pengertian Budaya Menurut Para Ahli, Jangan Keliru Memaknainya*. Liputan 6. 11 Januari 2019. Diakses tanggal 20 Juli 2021.

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inseparable part of human beings so that many people tend to think it is inherited genetically. One can communicate with people from different cultures and adjust the differences between them, thereby proving that culture can be learned.⁶³

Culture is a comprehensive way of life. Culture is complex, abstract, and broad. Many aspects of culture also determine communicative behavior. These socio-cultural elements are scattered and cover many human social activities.⁶⁴

Some of the reasons why people have difficulty communicating with people from other cultures can be seen in the definition of culture. Culture is a complex set of values polarized by an image that contains a view of its own peculiarities. This "coercive image" takes different forms in various cultures such as "crude individualism" in America, "individual harmony with nature" in Japan, and "collective obedience" in Tiongkok.⁶⁵

This coercive cultural image provides its members with guidelines for proper behavior and establishes a world of logical meanings and values that its most humble members can borrow to gain a sense of dignity and affinity with their lives. Thus, it is culture that provides a coherent framework for organizing one's activities and enabling one to predict the behavior of others.⁶⁶

b. Understanding Culture According to Experts

There are several meanings of culture according to experts, including the following :

⁶³ Stewart L. Tubbs Moss, Sylvia. *Human communication: konteks-konteks komunikasi*. Diterjemahkan oleh Mulyana, Deddy. (Bandung: PT Remaja Rosdakarya 2000).

⁶⁴ Deddy Mulyana, Jalaluddin Rakhmat. *Komunikasi Antarbudaya: Panduan Berkomunikasi dengan Orang-Orang Berbeda Budaya*. (Bandung: Remaja Rosdakarya 2009), p. 25.

⁶⁵ Ibid. p. 25.

⁶⁶ Ibid. p. 25



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- 1) Linton
According to *Linton*, Culture is the totality of attitudes and behavior patterns. As well as knowledge, describes a habit that is inherited and owned by a member of the community or a certain group of members.⁶⁷
- 2) Effat al-Syarqawi
Effat al-Syarqawi defines culture from the view of the Islamic religion, Culture is a historical treasure of a group of people which is reflected in the testimonies and various values that underline that a life must have a spiritual meaning and purpose.⁶⁸
- 3) Koentjaraningrat
According to *Koentjaraningrat* as all human power and activity to process and change the universe.
- 4) Parsudi Suparlan
According to *Parsudi Suparlan*, Culture is all human knowledge that is used to know and understand experiences and the environment they experience.
- 5) Andreas Eppink
According to *Andreas Eppink*, Culture covers the whole of the notion of social norms, social values, and science. As well as the whole social, religious, and other structures.
- 6) William H. Haviland
According to *William H. Haviland*, Culture is a set of rules and norms that are shared by a group of members or members of society. If done by these people, it will give birth to a behavior that is considered appropriate or appropriate for all people to accept.⁶⁹

⁶⁷ Rahayu Surtiati Hidayat, *Ilmu Pengetahuan Budaya in Action*, (Erlangga Jakarta: 2009), p. 27.

⁶⁸ Ibid. p. 27.

⁶⁹ Ibid. p. 28.

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7) Edward Burnett Tylor

According to *Edward Burnett Tylor*, Culture is that complex whole which includes beliefs, knowledge, arts, laws, morals, customs, and other capabilities acquired by a person as a member of society.⁷⁰

8) Melville J. Herskovits and Bronislaw Malinowski

According to *Melville J. Herskovits* and *Bronislaw Malinowski* argues that, culture is everything that is in society and is determined by the culture that is owned by a group of members of the community itself. The term for this opinion is called Cultural-Determinism.⁷¹

9) Kroeber dan Kluckhohn

According to *Kroeber* and *Kluckhohn*, Culture consists of explicit, pattern and implicit. As for the behavior he gets, it is transmitted by symbols which is a typical achievement of a group of members.

10) Herskovits

According to *Herskovits*, Culture is something that is passed down from generation to generation or what is commonly referred to as culture superorganic.⁷²

c. Cultural Traits

There are several cultural characteristics, including the following :

1) Can Be Owned Together

Culture is formed and developed by a certain community group together. Means that not only individually, but a certain community group. Therefore, a community group that has lived long enough in a certain area will have a distinctive cultural expression. This is what makes each culture different and has its own characteristics.

⁷⁰ Ibid. p. 28.

⁷¹ Ibid. p. 28.

⁷² Ibid. p. 28-29.



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The shared ownership of culture by certain groups also has a different scope and time. There are several values that need to be followed, ranging from local to universal culture. Each region also has cultural values that are expressed differently. Even this cultural value varies from state law, religion and so on.⁷³

2) Symbol Based Culture

The next cultural characteristics are symbol-based culture. You need to know that, culture can also be known from the representation of certain symbols. It is a form of meaning contained in the cultural expression. The important part of the symbol is the meaning in the culture. Means that not from the symbol itself. So the symbol becomes a crucial aspect when interacting with the community. As well as the possibility of a typical action occurring.⁷⁴

The responses given by symbols by humans consist of the social and natural environment and are not passive responses. Humans not only respond to imitate certain inherited symbols, but can also optimize and recreate these symbols when interacting socially.⁷⁵

3) Culture is Adaptive

Culture not only continues what has become the habit of a particular community, but also needs to have an ability to adapt to various situations. Each group has cultural characteristics with different levels of ability from one another. There are groups of people who have very high cultural adaptation, because cultural values are quite open. You can find this in people who live in urban areas. On the

⁷³ M. Saleh Sjagat, Sri wahyuningsih, *Ilmu Sosial dan Budaya Dasar*, (Bogor Press: 2019), p. 17-18.

⁷⁴ Ibid. p. 18

⁷⁵ Ibid. p. 18.



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other hand, there are certain groups that have cultural values that tend to be closed so that the adaptive capacity is quite low.

One example that you can know is from several indigenous groups in Indonesia. The community still maintains its authenticity in the midst of significant social changes. The capacity to adapt also differs in various cultural elements. This is because certain cultural elements have sacred values and tend to have a lower adaptability than other elements. Religious belief becomes something that is considered sacred and has not changed much. Unlike the case with the way of dressing and a very flexible lifestyle.⁷⁶

4) Culture is Learned and Inherited

Culture is a process of social interaction that can be learned and inherited. Through this process, it is possible to convey the cultural characteristics of the community to various individuals. For example, socialization can be done from the family environment through parents. Thus, the process of cultural inheritance is able to achieve cultural sustainability at a certain establishment.⁷⁷

Culture is one thing that cannot be left alone, because its characteristics are inherited and preserved. In addition, a cultural group can adapt according to the capabilities of the community itself. To preserve a certain culture, culture uses several symbols in order to achieve a certain establishment in a community.⁷⁸

d. Cultural Function

1) As Identity

⁷⁶ Ibid. p. 18.

⁷⁷ Ibid. 18.

⁷⁸ Ibid. p. 19.

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The first function of culture is to function as identity. Culture is an identity that shows the civilization of a society or a country. This identity can be used as a differentiator between nations or groups of people from one another.

2) As Boundary

The second function of culture is as a boundary. This means that culture can be a determinant of boundaries that create differences between one community group or nation with another group or nation. The existence of culture that makes a country unique or distinctive.⁷⁹

3) Behavior and Attitude Shaper

The third function of culture is to shape behavior and attitudes. From the notion of culture, it is stated that, culture is a form of social structure that comes from human ideas and thoughts. Then do it repeatedly until it forms a habit. Culture in this case acts as a mechanism that makes control, gives meaning, and guides while shaping the behavior and attitudes of a group of people.⁸⁰

4) As Commitment

The existence of culture in a group of people serves as a commitment. This means that there is a culture that will facilitate a commitment to something within the community that is of greater value than the interests of each individual. Therefore, culture is needed in the civilization of a community group.⁸¹

5) As communication media

As explained above, in culture there is an element of language, both in the form of spoken and written language, which is a

⁷⁹ Ibid. 19-20.

⁸⁰ Ibid. p. 20.

⁸¹ Ibid. p. 20.



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means of communication for humans. That is the function of culture, namely as a medium of communication.

Culture which consists of various forms can also be a medium of communication used to convey messages or certain meanings through a cultural product, such as through dance culture, music and so on.⁸²

3. The Interpretation of The Ministry of Religion

As the person in charge, the Minister of Religion formed a team for the preparation of the Qur'an and its interpretation called the Al-Qur'an Interpretation Organizing Council. This team was first formed in 1972, Prof. R.H.A. Soenarjo, S.H. as chairman. Then continued Prof. H. Bustami A. Gani in 1973. And in 1980 by Prof. K.H. Ibrahim Hosen, LML. improve the preparation that has been done previously.⁸³

Based on the recommendations of government agencies, under the auspices of the Indonesian Ministry of Religion, the 'ulama formed a team to carry out a project of translating and interpreting the Qur'an in Indonesian. The team that compiled and organized the interpretation of the Qur'an under the auspices of the Indonesian Ministry of Religion was first formed in 1972, chaired by Prof. R.H.A. Soenarji, S.H. with KMA No. 90. In the next stage, it is refined with KMA No. 8 of 1973. In this second stage, the team of authors and organizers of the interpretation of the Qur'an was chaired by Prof. H. Bastami A. Gani. Along with the preparation process, which gradually continued to make interpretation efforts, the third stage perfecting team was formed

⁸² Ibid. p. 20-21.

⁸³ Gusman, *Tafsir Al-Qur'an di Indonesia; Sejarah dan Dinamika*. Nun Jurnal Studi Al-Qur'an dan Tafsir di Nusantara, Vol. 5, No. 7, 2015. p. 32.



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with KMA No. 30 of 1980, chaired by K.H. Ibrahim Hosen (Ministry of Religion of the Republic of Indonesia, 2012).⁸⁴

Interpretation with the name Al-Qur'an and its interpretation which had been compiled by the team mentioned above, it was only in 1975 that the work of interpretation volume 1 which contained chapters 1-3 was followed by the following volumes. A complete interpretation of 30 juz was published only in 1980. This is still in a simple format. Improvements and refinements continue to be pursued in various aspects, both in interpretation and in the format of the preparation. This effort was carried out by Lajnah Pentashihan Al-Qur'an, Center for Research and Development of Religious Literature. The results of improvements and refinements by Lajnah Pentashihan al-Qur'an, Center for Research and Development of Religious Literature were published in 1990.⁸⁵

The interpretation of the ministry of religion has been refined, improvements are not in the substantial aspect, but mostly in the linguistic aspect. In 2003 under a different Minister of Religion, the Ministry of Religion issued a decree No. 280 of 2003. This decree recommended forming a team to complete the complete Refinement of the Tafsir of the Ministry of Religion. This effort was made based on the demands of the times, where the development of language, community dynamics, as well as science and technology progressed rapidly when compared to the interpretation which was first published almost 30 years ago.⁸⁶

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⁸⁴ Ibid. p. 32.

⁸⁵ Indal, *Potret Kronologis Tafsir Indonesia*. Jurnal Esensia, Vol. 5, No. 2, 2002, p. 3.

⁸⁶ Musaddad, *Studi Tafsir di Indonesia; Kajian Atas Tafsir Karya Ulama Nusantara* (2017), p. 7



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The team for the comprehensive interpretation of the interpretation of the Ministry of Religion is chaired by Dr. H. Ahsin Sakho Muhammad, MA under the coordination of the Research and Development Center for Religious Literature and since 2007 has been coordinated by the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia (Ministry of Religion of the Republic of Indonesia, 2010). In 2004 Juz 1-6 was published, in 2005 Juz 7-12, in 2006 Juz 13-18, in 2007 Juz 19-24, and in 2008 Juz 25-30. Each first print is issued in a limited way. This is to get input from various groups for further improvement.⁸⁸

a. Characteristics of Writing and Methods of Interpretation

In terms of the method used, in general, the interpretation of the Ministry of Religion of the Republic of Indonesia uses the *tahlili* method. The *Tahlili* method is a method of interpreting the Qur'an, verse by verse in an analytical manner according to the Mushaf. namely starting from the letter al-Fatihah until the letter an-Nas. To that end, he describes vocabulary and pronunciation, explains the desired meaning, as well as the elements of *i'jaz* and *balaga*, as well as their content in various aspects of knowledge

⁸⁷ Ibid. p. 8

⁸⁸ Ibid. p. 8.



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and law. Although on the other hand this interpretation also uses the *maudhu'i* method. even though it is simple in nature, namely by giving certain themes to the letters discussed.⁸⁹

The scholarly background of the commentator is very influential on the subjectivity of the interpreter. Moreover, when the interpretation of the Qur'an and its interpretation, this is a product of the state, it is not uncommon for writers to find in their interpretation the spirit of the state and social society. So that such an interpretation must give rise to its own *ijtihad*. According to the author's observations, the tendencies that appear from this interpretation are aspects of *adabi al-ijtima'i* (social society) and *fiqh* (fiqh issues).⁹⁰

The tendency of *adabi al-ijtima'i* (social society) places the interpretation of the completion team very actively on social problems. The discussion of the interpretation is also conveyed through language that is easily understood by all groups of people, and the analogies or examples used are also related to everyday life. Both in the realm of the family, community and state.⁹¹

b. Systematic Writing of The Qur'an and its Interpretation

In the book of the Qur'an and its interpretation, the writing team explains the systematics of writing, including: *First*, it begins with a title, which is adjusted to the content of the group of verses to be interpreted. *Second*, writing a group of verses. The Rasm used is the Rasm from the Indonesian standard Mushaf which has been widely circulated and disseminated by the Ministry of Religion. *Third*, translation, as for the translation used by the

⁸⁹ Muhammad Esa Prasastia Amneste, *Karakteristik Penafsiran Al-Qur'an dan Tafsirnya* karya Tim Kementerian Agama Republik Indonesia, jurnal Islam Sunan Ampel Surabaya, Vol. 1, No. 3, 2015, p. 3-4.

⁹⁰ Ibid. p. 4.

⁹¹ Ibid. p. 4.



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Qur'an and its 2002 edition which was published by the Ministry of Religion in 2004. *Fourth*, vocabulary. In writing the vocabulary described first is the basic word of the word, then the use of the word is described in the Qur'an and then presents the most appropriate meaning for the word in the verse being interpreted.⁹²

Fifth, munasabah. Munasabah between the letter with the previous letter and the munasabah between the group of verses with the group of verses before. *Sixth*, Asbabun Nuzul as a sub-theme and subtitles if there are several stories of Asbabun Nuzul about related verses. *Seventh*, the interpretation, broadly speaking, the interpretation has not changed much, only improvements have been made in several aspects, such as men-taking hadith or expressions that have not been takhrij or issuing hadiths that are not authentic. *Eighth*, the conclusion, in this conclusion the team made a lot of improvements. For example, trying to describe the guidance side of the verse that has been interpreted. From the initial preparation to the completion stage, this commentary was written collectively by a team consisting of experts in interpretation, hadith, and other related Islamic sciences.⁹³

B. Relevant Research

As far as the author observes, here are some previous studies that have discussed of cultural diversity :

1. The book Riswanto Tirtosudarmo's, *Ethnic Heterogeneity and Communal Conflict in West Kalimantan, Introduction to Hendro Suroyo Sudagung's book, Unraveling Ethnic Disputes, Migration of Ethnic Self-Sufficiency from Madura to West Kalimantan* 2001. Discussing differences and diversity is a

⁹² Ibid. p. 5

⁹³ Ibid. p. 5.



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source 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.⁹⁴

2. The book Koentjaraningrat, *Budaya, Mental, dan Pembangunan* 2007. 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.⁹⁵
3. The Journal Fatmir Syaikhu's, *Khiwar al-Adyan Baina Al-Qur'an Wa Tathbiqat al-Mu'ashirah*, Journal of Islam in Asia, Vol. 5, No. 1, 2008, Talking about diversity and culture is no stranger to sound. This diversity includes the diversity of religion, culture, profession, social status, and so on.⁹⁶
4. The Book of Tafsir KH Mishbah bin Zainal Mushthafa, al-Ikil fii Ma'aani al-Tanzil, *Religious and Cultural Diversity in Tafsir Al-Iklil fii Ma'aani al-Tanzil* 2009.⁹⁷

⁹⁴ Riswanto Tirtosudarsono, *Heterogenetik etnis dan konflik komunal di Kalimantan Barat, pengenalan, penyesuaian, dan pemahaman terhadap kebhinekaan budaya*. Buku yang di terbitkan pada tahun 2001 ini menjelaskan serta mengedukasi masyarakat Kalimantan dan Indonesia khususnya tentang makna, pengenalan, dan pemahaman terhadap ragam budaya yang ada.

⁹⁵ Koentjaraningrat, *Budaya, Mental dan Pembangunan*. Buku yang di terbitkan pada tahun 2007 ini menguraikan tentang keterkaitan serta pengaruh hubungan antara Budaya, Mental, dan Pembangunan bagi masyarakat Indonesia secara keseluruhan.

⁹⁶ Fatmir Syaikhu's, *Khiwar al-Adyan Baina Al-Qur'an Wa Tathbiqat al-Mu'ashirah*. Jurnal ini di terbitkan pada tahun 2008, di dalamnya membahas secara ringkas dan padat tentang adanya hubungan integritas antara Agama, Budaya, Profesi, serta Status Sosial dalam kehidupan.

⁹⁷ KH Mishbah bin Zainal Mushthafa, al-Ikil fii Ma'aani al-Tanzil, *Religious and Cultural Diversity in Tafsir Al-Iklil fii Ma'aani al-Tanzil*. Kitab tafsir yang di terbitkan pada tahun 2009 ini



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5. The book Samuel P. Huntington's, *Awakening the Role of Culture, How Values Shape Humans* 2011. This is where the importance of this research lies, 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.⁹⁸
6. Muhammad Chirzin, *Kebhinekaan dalam Al-Quran*, Tsaqafah Journal, Vol 7, No 1, 2011. All humans were created from a pair of parents (father and mother), then they spread to various countries with different geographical conditions in each place and develop with different languages and skin colors. Even though they are in different physical conditions, it does not affect the basis of their unity. They feel in the same way and are both in God's protection.⁹⁹
7. The Journal Heddy Shri Ahimsa Putra's, *Kebhinekaan Budaya Sebagai Modal Dalam Kemajuan Globalisasi*, Literacy Journal, Vol 4, No 2, 2014. Discussing and describing diversity is one of the characteristics of Indonesian society that has existed long before the existence of Indonesia itself, namely when the area that is now called Indonesia was still called Nusantara. The people of the archipelago are already aware of the diversity within themselves.¹⁰⁰

membahas di dalamnya secara saintifik pemaparan antara Agama dan Kebhinekaan Budaya serta menambahkan dengan konteks pemahaman al-Qur'an dan Hadits-hadits Rasulullah Saw.

⁹⁸ Samuel P. Huntington's, *Awakening the Role of Culture, How Values Shape Humans*. Buku yang di terbitkan pada tahun 2011 ini menguraikan secara jelas dan akurat tentang kebangkitan peran budaya, dan bagaimana nilai-nilai membentuk karakter manusia dengan adanya kebudayaan tersebut secara terperinci akibat adanya kebudayaan di tengah-tengah kehidupan bermasyarakat, berbangsa dan bernegara.

⁹⁹ Muhammad Chirzin, *Kebhinekaan dalam Al-Quran*, jurnal yang di terbitkan pada tahun 2011 ini membahas tentang aspek-aspek kebhinekaan dalam al-Qur'an, baik dari segi manfaat adanya kebhinekaan budaya, agama, dan etnik, agar tidak menjadi problema antara budaya satu dengan yang lainnya.

¹⁰⁰ Heddy Shri Ahimsa Putra's, *Kebhinekaan Budaya Sebagai Modal Dalam Kemajuan Globalisasi*, jurnal yang di terbitkan pada tahun 2014 ini membahas tentang pandangan dari



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8. The journal Laode Monto Bauto. *Perspektif Agama dan Kebudayaan Dalam Kehidupan Masyarakat Indonesia*. Suatu Tinjauan Sosiologi Agama. Jurnal Pendidikan Ilmu Sosial, Desember 2014, vol II. Culture is closely related to society. *Antropolog Melville J. Herskovits* and *Bronislaw Malinowski* argues that everything contained in society is determined by the culture that is owned by the community itself. *Herskovits* views culture as something that is passed down from one generation to another, which is then referred to as superorganic. While according to *Andreas Eppink*, Culture contains the overall understanding of social values, social norms, science, as well as the entire social, religious, and other structures, in addition to all intellectual and artistic statements that characterize a society.¹⁰¹
9. The journal Aulia Aziza, *Hubungan antara Budaya dan Agama*, Alhadharah Journal of Da'wah Science, Vol 15, No 30, 2016. Explaining that apart from the word diversity, there is another term that is often used to indicate diversity, namely the word plural. The word plural in the KBBI has the same meaning as diversity, namely diversity. While the meaning of religion itself, many experts provide a definition of it. According to Emile Durkheim, religion is a social phenomenon that is inherent in social practice, not only in the form of belief but also serves to increase social solidarity and a source of moral unity.¹⁰²

berbagai kalangan, bahwasanya kebhinekaan budaya itu bisa dijadikan sebagai sarana memajukan globalisasi.

¹⁰¹ Laode Monto Bauto. *Perspektif Agama dan Kebudayaan Dalam Kehidupan Masyarakat Indonesia*, jurnal yang diterbitkan pada Desember 2014 ini secara mendalam membahas tentang bagaimana agama memandang terhadap budaya yang akan selalu ada di dalam kehidupan dan di tengah-tengah masyarakat, baik dari segi masalah yang di timbulkan ataupun hal baik yang bermunculan dari adanya kebudayaan itu.

¹⁰² Aulia Aziza, *Hubungan antara Budaya dan Agama*, jurnal ini diterbitkan pada tahun 2016 dan membahas secara konseptual hubungan antara budaya dan agama, karena antara agama dan budaya merupakan suatu elemen yang tidak bisa di pisahkan di Indonesia khususnya.

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CHAPTER III

METHOD OF RESEARCH

Methods of the Research

The method is a procedure that has been systematic to achieve specific goals. While the method is combined with the word “Logos,” which means science/knowledge, the methodology means how to do something using the mind carefully to achieve predetermined goals.¹⁰³ The method used is tahlili (analytical study). An analytical method is interpreting the verses of the Qur‘an by describing all aspects contained in the interpreted verses and explaining the meanings contained according to the expertise and tendency of the interpreter’s interpretation of the verses.¹⁰⁴

This discussion's approach method is qualitative data analysis, the analysis effort based on words arranged into an extended form. Creswell defines the qualitative method as an approach or searches to explore and understand a central phenomenon, and the data presented is in the form of words, not numbers. The research process begins by compiling the basic assumptions and rules of thought used. Then be applied systematically in data collection and processing to provide explanations and arguments.¹⁰⁵

The type of this research is library research, which is carried out using literature (library) in the form of books, notes, and reports of previous research results.¹⁰⁶ Library research is a series of activities related to collecting library data, reading and taking notes, and processing

¹⁰³ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 80.

¹⁰⁴ Ali As-Sahbuny, *Kamus Al-Qur‘an, (Qur‘an Explorer)*, p. 821.

¹⁰⁵ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 11.

¹⁰⁶ M. Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian Data dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p. 11.



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research materials. It is research that utilizes library resources to obtain research data.¹⁰⁷

In this research, the method used is the method of analysis or tahlili. This method of analysis is meant to interpret the verses of the Qur'an by displaying all aspects contained in the verses that are interpreted, as well as explaining the meanings covered in it in accordance with the expertise and inclination of the commentator who interprets the verses.¹⁰⁸

This method of tahlili also tries to explain the meaning of the verses of the Qur'an from various aspects, based on the order of the verses of the Qur'an in the mushaf, highlighting the content of the words, the relationship of the verses, the relationship of the letters, the reasons for its descent, the hadiths related to it, the opinions of the previous mufassirs and the mufasirs themselves are colored by their educational background and expertise.¹⁰⁹

B. Source of Data

The research data collection method is taken from data source. According to the source of data, data of research are classified as primary data and secondary data. Data used by author in this study, namely :

a. Primary Data

Primary data is an authorized source of information and responsible for the success of requesting the first data source. the most important data source is *al-qur'anul karim*, and books of interpretation such as :

¹⁰⁷ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), p. 3.

¹⁰⁸ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 72.

¹⁰⁹ Ibid. p. 73.

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1) The Ministry of The Religion Interpretation written By Lajnah Pentashihan Al-Qur'an, Tafsir Ministry of The Religion this interpretation of was chosen because the explanation of ministry of the religion in his interpretation is very complex and also the interpretation is easy to understand.

b. Secondary Data

Secondary sources are sources taken from sources others not obtained from primary sources. In this research the sources secondary in question is other books related to the problems that are the subject of this research.

C. The Technique of Collecting Data

The data collection technique that the writer uses in this research is to collect data related to the research theme taken from the books of interpretation, books of hadith, journals, and others. In the book of Mestika zed "Literature Research Methods", there are four steps of library research, namely:

- a. Prepare equipment (pc, book, pen, and others)
- b. Compile a working bibliography; a working bibliography is a record of the primary source materials used for research purposes. Most bibliographies sources come from library collections related to cultural diversity.
- c. Manage time, depending on the person who uses the available time; it can be planned for how many hours a day, a month, it is up to the person concerned to use his time.
- d. Read and make research notes, what we need in the research can be recorded, so we do not get confused in

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many types and forms of books related about cultural diversity.¹¹⁰

In addition to the 4 steps above, we also have to do the following:

- c. Look for verses related to the problems discussed about cultural diversity.
- d. Look for interpretations that we will use to explain the verses that we will discuss related about cultural diversity.
- e. Look for books and journals related to the problem by looking for them in the library, on journal sites such as Google Scholar, Shinta, etc related about cultural diversity.
- f. After all the data we need is collected, we process it and present it in the discussion for the topic about cultural diversity.

D. The Technique of Analysis of the Data

The data analysis technique systematically searches and compiles data obtained from the literature used as research references. Thus, they are easy to understand, and the research can be informed. Data analysis is done by organizing the data, breaking it down into units, synthesizing it, arranging it into a pattern, choosing what is essential and what will be studied, then making conclusions.¹¹¹

In this writing, the writer uses descriptive data analysis techniques, namely analyzing data by describing the data that has been collected. Analysis of the data collected through the Qur'an, books of interpretation, and other supporting books, will then be presented following the main problems that exist so that a conclusion can be drawn.

¹¹⁰ Khatibah, "Penelitian Kepustakaan", *Iqra'*, Vol. 5, No.1, (May 2011), p. 38-39.

¹¹¹ Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2020), p. 130.



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The writer also uses content analysis as a reference in extracting information. Considering that this research focuses on the data obtained from the scholars' interpretation of the primary data, the writer uses the content analysis method, which is a research method by analyzing the book's contents. In addition, to make it easier to conclude, content analysis based on the induction method is used, where the method used by the author to understand and analyze the object of research based on specific sources is then reformulated to draw general conclusions. Finally, the writer will describe The Concept of Cultural Diversity According to The Interpretation of The Ministry of Religion.

To explain the concept of cultural diversity according to the ministry of the religion in Surah Ar-Rum verse 22 and Surah Al-Hujarat verse 13, the author must do the following :

First, explain first, explain the verses that will be discussed.

Second, the author looks for asbabun nuzul from the verses discussed.

Third, presents the interpretations of the one scholars of interpretation used in this study.

Fourth, explain how Islam views this cultural diversity.

Fifth, explain the concept of cultural diversity contained in the two suras that have been discussed.

Finally, it presents a table that displays the concept of cultural diversity that have been explained by the one scholars of commentary that have been discussed previously.

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CHAPTER V CLOSING

A. Closing

1. Interpretation Surah Ar-Rum Verse 22 and Surah AL-Hujarat Verse 13.

In these two verses above, God commands us that In some of the verses interpreted above, it can be concluded that Allah SWT never forbids His servants, namely mankind, to preserve culture in the context of goodness and benefit between fellow humans as long as it is still in accordance with what has been taught to humans in accordance with the guidance of Al-Qur'an. The Qur'an and the Sunnah of the Prophet Muhammad. However, Allah also strictly forbids the preservation of culture that is not good or bad, both in the context of humanity, especially in the context of Islamic law because it will also have a bad effect on the journey of human life and have a negative influence in the context of citizenship.

2. Cultural Diversity

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.



B. Suggestion

Based on the explanation above, the author has several suggestions as follows :

1. This study only discusses the cultural diversity interpretation contained in two verses and uses two books of commentary, writing hopes that more in depth research related to the concept of cultural diversity in other verses along with the interpretation.
2. The author hopes that readers can always preserve every good culture and discard every bad culture according to the guidance of the Qur'an and the Sunnah of the Prophet Muhammad Saw.
3. The concept of cultural diversity contained in Ar-Rum verse 22 and Surah Al-Hujarat verse 13 we should do because there are so many society don't know about concept, definition, essence of cultural diversity according to the islam religion and interpretation from the ministry of the religion.
4. The author is aware that in this paper there are many shortcomings, so the author hopes that readers can provide criticism and suggestions so that this research can be even better in the future.

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