



LAPORAN BENCHMARKING

Fakultas Ushuluddin, Adab dan Humaniora

UIN Kiai Haji Achmad Siddiq Jember

dengan

Pusat Pengajian Umum dan Kokurikular

Universiti Tun Hussein Onn Malaysia (UTHM)

24 September 2024

Kelana Resort and Hotel

Negeri Sembilan, Malaysia

I. PENDAHULUAN

Benchmarking ini dilaksanakan dalam rangka penguatan tata kelola Tri Dharma Perguruan Tinggi antara Fakultas Ushuluddin, Adab dan Humaniora UIN Kiai Haji Achmad Siddiq Jember dengan Universiti Tun Hussein Onn Johor, Malaysia. Fokus utama lawatan akademik ini secara spesifik meliputi pengelolaan SDM fakultas, tata kelola keuangan fakultas, serta tata kelola dana penelitian dosen. UTHM menjadi pilihan dan target kerjasama akademik ini karena merupakan Universitas yang terbilang Unggul di Malaysia dan juga dunia akademik internasional. Fasilitas pendidikan yang menunjang serta lingkungan yang kondusif sebagai destinasi untuk meneruskan pendidikan adalah alasan utama Benchmarking ini dilakukan.

II. TUJUAN KEGIATAN

1. Mengkaji tata kelola Tri Dharma yang berkualitas dan bertaraf global.
2. Mempelajari sistem manajemen SDM akademik.
3. Mengkaji sistem pengelolaan keuangan fakultas.
4. Mengidentifikasi skema pendanaan penelitian dosen.
5. Merumuskan peluang kerja sama riset kolaboratif dan student mobility.

III. PELAKSANAAN KEGIATAN

Hari/Tanggal : Selasa, 24 September 2024

Tempat : Kelana Resort and Hotel, Negeri Sembilan, Malaysia

Bentuk : Presentasi, Diskusi, dan Focus Group Discussion

IV. HASIL BENCHMARKING

A. Bidang Pendidikan

UTHM telah menerapkan kurikulum berbasis Outcome-Based Education (OBE), integrasi industri yang telah mapan, serta sistem pembelajaran digital terintegrasi yang mendapat sokongan penuh dari Kerajaan, baik negeri Johor maupun pemerintah pusat Malaysia. Keunggulan lingkungan pendidikan yang sudah taraf internasional mampu menarik banyak mahasiswa internasional untuk melanjutkan studi di UTHM Malaysia.

B. Bidang Penelitian

Pengelolaan penelitian terpusat melalui Research Management Centre (RMC) yang menangani hibah, monitoring, publikasi, hingga komersialisasi riset. Bagi fakultas Ushuluddin, Adab dan Humaniora yang mulai concern untuk mengembangkan riset kolaboratif dalam bidang humaniora dan studi Islam perlu mempelajari sistem tatakelola yang sudah mapan seperti yang dijalankan oleh UTHM Malaysia. Secara khusus beberapa tema riset turut dibicarakan dalam kesempatan ini, seperti pengembangan kajian filsafat, kajian ilmu Al-quran dan tafsir, kajian hadis, sejarah Islam serta perkembangan sastra baik Arab maupun sastra serantau, sastra Melayu.

C. Pengabdian kepada Masyarakat

Program pengabdian berbasis inovasi, kolaborasi industri, dan pendanaan khusus community innovation. Dalam kesempatan ini dirancang program *student mobility* yang memungkinkan para mahasiswa melakukan lawatan akademik dalam pelaksanaan Praktik Pengalaman Lapangan di luar negeri (Malaysia/Indonesia) serta pengabdian internasional di kedua negara ini.

D. Manajemen SDM

Rekrutmen dosen berbasis kepakaran riset, kewajiban publikasi bereputasi, serta pengembangan karier melalui post-doctoral dan *sabbatical leave* dengan UTHM Malaysia. Dalam rancangan kegiatan akademik mendatang ujian skripsi memungkinkan untuk mengkolaborasikan tim penguji dengan dosen-dosen UTHM sekaligus pendampingan publikasi hasil tugas akhir, baik berupa artikel jurnal maupun buku.

E. Manajemen Keuangan

Sistem anggaran berbasis kinerja dengan pemisahan dana operasional dan dana riset fakultas. UTHM telah menjalankan Rencana Anggaran yang mapan dengan alokasi dana riset yang mencukupi dan ideal bagi dosen-dosen. FUAH perlu untuk mempertimbangkan anggaran riset khusus Dosen dan mahasiswa dari RKAKL Fakultas.

F. Dana Penelitian Dosen

Skema hibah meliputi *Seed Grant*, *Fundamental Grant*, *Matching Grant*, dan *Innovation Grant* dengan monitoring berbasis output publikasi dan paten.

V. REKOMENDASI

1. Pembentukan unit pengelola riset fakultas.
2. Penguatan dana *seed grant*.
3. Insentif publikasi bereputasi.
4. Digitalisasi monitoring penelitian dan pengabdian.

VI. PENUTUP

Benchmarking ini diharapkan menjadi dasar transformasi kelembagaan fakultas Ushuluddin, Adab dan Humaniora UIN Kiai Haji Achmad Siddiq Jember menuju fakultas terkemuka di Asia Tenggara berbasis riset melalui penguatan tata kelola SDM, keuangan, dan pendanaan penelitian dan pengabdian dosen. Beberapa agenda tindak lanjut (*follow up*) dalam waktu terdekat yang memungkinkan dilaksanakan oleh fakultas Ushuluddin, Adab dan Humaniora adalah pelaksanaan riset kolaboratif Dosen FUAH dan UTHM Malaysia, publikasi internasional dosen FUAH-UTHM, penyelenggaraan seminar Internasional FUAH-UTHM serta penganggaran Dana Riset fakultas.



YBhg. Prof. Dr. Ahidul Asror, M. Ag
Dekan
Fakultas Ushuluddin Adab dan Humaniora
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

YBhg. Prof.,

JEMPUTAN INSAN KE-8, BENCHMARKING DAN PEMBAHARUAN MoU

Adalah kami merujuk kepada perkara di atas dan surat YBhg. Prof. B. 770/Un.22/5/PP.00.9/06/2024 bertarikh 13 Jun 2024 adalah berkaitan.

2. Kami mengambil maklum serta bersetuju menerima kunjungan rombongan dari Fakultas Ushuluddin Adab dan Humaniora, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember ke Malaysia bagi tujuan seperti berikut:-

Tarikh	Aktiviti
24 September 2024 (Selasa)	MoU & Benchmarking
25 – 26 September 2024 (Rabu – Khamis)	Seminar INSAN-8

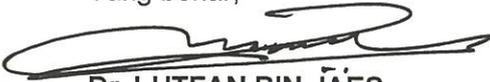
3. Sehubungan dengan itu dapatlah kiranya nanti pertemuan ini berlaku khususnya dalam membincangkan pembaharuan MoU serta hal-hal lain antara kedua-dua pihak.

Makluman serta kerjasama pihak YBhg. Prof. didahului dengan ucapan terima kasih.

Sekian,

“DENGAN HIKMAH KITA MENEROKA”
“MALAYSIA MADANI”
“BERKHIDMAT UNTUK NEGARA”

Yang benar,



Dr. LUTFAN BIN JÄES
Dekan
Pusat Pengajian Umum dan Ko-Kurikulum
b.p. Naib Canselor
Universiti Tun Hussein Onn Malaysia
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LJ/rmd/26062024/ Perjanjian UTHM MOAMOU

LAMPIRAN

DOKUMENTASI KEGIATAN BENCHMARKING





BENCHMARKING DAN INTERNATIONAL CONFERENCE ON HUMAN SUSTAINABILITY 2024

**Fakultas Ushuluddin, Adab dan Humaniora,
UIN Kiai Haji Achmad Siddiq, Jember, Indonesia
di Universiti Tun Hussein Onn Malaysia (UTHM)**

Klana Resort Malaysia, 24-26 September 2024

BUKTI TINDAK LANJUT BENCHMARKING

Fakultas Ushuluddin, Adab dan Humaniora
UIN Klai Haji Achmad Siddiq Jember

INTERNATIONAL SEMINAR

REVITALIZATION OF THE ROLE OF RELIGION IN THE ARTIFICIAL INTELLIGENCE ERA



Welcome speech

Prof. Dr. H. Ahidul Asror, M.Ag.
(Dekan Fakultas Ushuluddin, Adab dan Humaniora)



Speaker 1

Dr. Siti Marpuah
(Pensyarah Kanan, Universiti Tun Hussein Onn Malaysia)



Speaker 2

Prof. Dr. H. Robby Habiba Abror, M. Hum.
Guru Besar Ilmu Religi dan Budaya UIN SUKA Yogyakarta



Moderator

Al Furqon, M.Th.I., Ph.D
Dosen UIN KHAS Jember

Qr Registration



SCAN ME

Qr zoom meeting



SCAN ME

Date and Venue

Kamis
30 Oktober 2025
Gedung BEC
Lantai 2

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Cerdas
Berbudaya

The Oral Exegesis of Ning Imaz Fatimatuz Zahra (A Study of the Concept of *Kafa'ah* in Surah An-Nur, Verse 26)

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Abstract

The application of the concept of *kafa'ah* in marriage aims to find equal degrees for each prospective partner in order to achieve *sakinah mawaddah warahmah* and avoid post-marriage inequality. Ning Imaz Fatimatuz Zahra revealed that *kafa'ah* serves as a parameter in determining the ideal partner according to personal priorities. Apart from the 4 principles in *kafa'ah* that have been determined by the scholars, Ning Imaz added two types of considerations that can be used in determining the criteria for the desired prospective partner, namely intellectual and educational scales. This addition was certainly born from her adjustment to the needs of modern society and the journey of her personal experience conveyed in the NU Online channel. This research uses Norman Fairclough's Critical Discourse Analysis approach with qualitative research methods resulting from the observation of the main source of research in the form of YouTube videos. As a result, it was found that the discourse delivered by Ning Imaz fulfills most of the dimensions of discourse in Norman Fairclough's level of discourse analysis, namely the textual dimension in the form of several diction in text production. The discourse dimension shows that YouTube is a means of spreading discourse. Finally, the socio-cultural dimension is a factor that influences Ning Imaz's discourse production related to *kafa'ah* such as situational, institutional and social levels.

1. Introduction

Most tradition of exegetical throughout the centuries until today can not be separated from voice and speech. As time goes by, this type of exegesis is referred as oral exegesis. In the field of Qur'anic studies, the term "oral exegesis" defined as the interpretation of the Qur'an orally. This kind of interpretation has existed since the era of the Prophet Muhammad, even this interpretation is considered as the earliest form of Qur'anic interpretation. As we know that, the Prophet Muhammad explained the every single verse of Qur'an orally. According to Andreas Gorke, oral exegesis generally occurs in group of study where a teacher or a student reads a book aloud

and others listen. In the middle of that activity, sometimes the teacher gives additional information or commentar to each topic. Gorke said that oral exegesis is especially needed in non-Arabic cultures where the verses of Qur'an must be translated and explained (Gorke, Andreas., 2014).

According to Gorke, some contemporary and modern exegetical works were first presented as radio and television shows or even public lectures. However, as time goes by transcribed into written form. With the advancement of technology many Qur'anic lectures have been captured on audio tapes, furthermore many interpretations of Qur'an are available online as podcast and also video (Gorke, Andreas., 2014). Thematic interpretations that appeal to younger audiences such as marriage, match making, and youth issues are popular among religious influencers. When the influencer provide those kind of informations It attracts larger following on social media. This article also explains about the concept of *Kafa'ah* (Compatibility) as one of popular theme among young audiences.

According to the Indonesian Dictionary (KBBI), *Kafa'ah* refers to the equality between potential of bride and groom where guarantees that neither side experiences any hesitancy or burden that could prevent them from pursuing their goal of marriage (Karimullah, Suud., 2022). *Kafa'ah* is not an obligation, however it's guideline that must be fulfilled to help both to find an ideal partner based on the principles formulated by Islam (Fauziyah, Amira., 2021). One of the criteria of *Kafa'ah* as outlined by *Ulama'* (scholars) is derived from The Qur'an and Hadits which claimed that women are married for their wealth, ancestry, beauty and religion.

All scholars agree that religion is the primary benchmark for *Kafa'ah*. However, they had different opinion related to another criterias. For example, Imam Maliki restricts that *Kafa'ah* solely to religious compatibility. While Imam Syafi'i incorporates *Kafa'ah* includes lineage, freedom (not being enslaved), and also social status (Az-Zuhaili, Wahbah., 1985). One notable perspective comes from Ning Imaz Fatimatuz Zahra, a prominent as Indonesian Moslem woman known for her lectures on social issues -especially about marriage- in Islam. Ning Imaz is the daughter of the cartaker of the Lirboyo Islamic Boarding School in Kediri. She frequently speaks at Islamic gathering about gender, marriage and also worship. She is a well-known as influencer with 352.000 instagram followers. She explained about *Kafa'ah* based on Surah An-Nur verse 26 of the Qur'an in a video that was posted on youtube exactly on NU Online channel.

Along with social developments, The prevalence of couples with unequal educational background is one of the new marital issues. Differences in educational background can lead to internal conflict of family such as poor communication because of differing mindsets, behaviors, and psychological conditions. Those factors might eventually result in divorce. Effective communication fosters superior human relationship that emphasize openness, emphaty, supportive attitudes and also equality. The quality of communication also significantly affects satisfaction within the marital relationship (Pangaribuan, Lisbon., 2016). Economic factors are one of the main caused of divorce, as the stability of financial is an important element in *Kafa'ah*. According to data reported by Kompas.com from the Central Statistic Agency that there were 516,344 recorded divorce cases in 2022. This indicates that *Kafa'ah* should be considered as a factor before entering into life of marriage.

Based on the explanation above, it can be concluded that in addition to economic issues, a new factor contributing to divorce cases is education or intellectual compatibility. Therefore, in her video explanation, Ning Imaz gave additional criterias on *Kafa'ah*. It includes education and intellectual capacity. She argues that this can include similar educational levels and compatible ways of thinking. She also believes that this can be a solution to help prevent divorce in this era.

Ning Imaz often uses popular contemporary terms such as quarter life crisis, mental health and also trust issue in her explanation because of her audiences consists largely of generation Z (Gen Z). This paper seeks to uncover the underlying factors behind the discourse produced by Ning Imaz using Norman Fairclough's Critical Discourse Analysis (CDA) approach. CDA is a discourse analysis model used to determine whether a discourse is influenced by specific intentions and to explore its impact on the target of audience (Ratnaningsih, Dewi., 2019).

2. Method

This study uses qualitative research of the ethnographic type, which is a type of qualitative research that examines culture (Ambarwati, Kusmayra., 2022). In this study, the culture studied is social media culture or commonly called netnography. Meanwhile, data collection in this study uses a library study method with documentation techniques whose primary source is the NU Online Youtube channel video uploaded on July 26, 2024 and entitled "The Meaning of Equal Marriage According to Ning Imaz Fatimatuz Zahra," and secondary

data are references in the form of books, research articles, and other videos related to the video. The data is then analyzed using the Miles, Huberman and Saldana model, which has three stages, namely data condensation, data display, and conclusion drawing (Mouw, Erland., 2022).

3. Biography of Ning Imaz Fatimatuz Zahra

Ning Imaz Fatimatuz Zahra, popularly known as Ning Imaz, was born in Cirebon on October 6, 1985. She is the daughter of the KH. Abdul Khaliq Ridwan and Nyai Hj. Eeng Sukaenah, caretakers of the Lirboyo Islamic Boarding School in Kediri, specifically the Al-Ihsan Female Islamic Boarding School (Maysaroh, Siti Nur., 2024). Ning Imaz is married to Gus Rifqil Muslim Suyuti, the son of the caretaker of the Mambaul Hikmah Islamic Boarding School in Kaliwungu, Kendal. She comes from a respected religious family—her grandfather was the author of *Siraj ath-Thalibin*, Sheikh Ihsan Muhammad Dahlan al-Jampasy. Her knowledge was passed down from her father and grandfather, eventually making her an expert in Islamic jurisprudence and a hafidzah (memorizer of the Qur'an).

Her expertise in the field of fiqh (Islamic jurisprudence) has been apparent since junior high school (Madrasah Tsanawiyah). She actively engages in discussions on Islamic scholarship, particularly fiqh, within the Nahdlatul Ulama (NU) pesantren environment. Her strong educational background motivated Ning Imaz, at the age of 39, to engage in religious preaching via social media platforms such as YouTube, Instagram, Facebook, and Twitter. She addresses issues that remain unclear or are still debated, such as religious practices, gender in Islam, parenting, matchmaking, and contemporary topics like the permissibility of living childfree

Ning Imaz completed her higher education at the Tribakti Islamic Institute in Lirboyo, Kediri. She also studied at the Qur'anic memorization boarding school Hidayatul Mubtadiaat Fi Tahfidzi Wal Qiraat, founded in 1985 CE / 1406 AH by KH. M. Anwar Mansur and Nyai Hj. Ummi Kultsum. Ning Imaz grew up and spent her youth in the Lirboyo pesantren environment. Even through high school, she remained a student there until she entered college. During her time in the pesantren, she deeply studied fiqh, which remains the main subject of her lectures, whether delivered online or offline.

In the *bahtsul masail* (religious discourse forum), she often discusses complex religious issues or new challenges faced by society. She not only gives lectures offline but also actively appears online. Aside from interpreting fiqh, she also interprets Qur'anic verses, many of which are uploaded to NU Online's YouTube channel, TikTok account, and Majt TV. One example of her interpretation is regarding QS. Ali Imran verse 14, posted on NU Online's TikTok with the title "Men in Heaven Get Maidens, What Do Women Get?"

The explanation regarding *kafa'ah* in Surah An-Nur verse 26 was later uploaded to the YouTube platform under the title "The Meaning of a Compatible (Equal) Marriage According to Ning Imaz Fatimatuz Zahra." She first entered the digital world during the Covid-19 period, a pandemic that made her popular across various social media platforms. Accustomed to receiving invitations to speak at offline religious gatherings, she had to stop completely due to the Covid outbreak. From that point on, she began to utilize Instagram, aiming to continue spreading religious knowledge during the pandemic. Over time, Ning Imaz became accustomed to preaching online and can now be found across various platforms.

4. Description of Ning Imaz Fatimatuz Zahra's Interpretation on YouTube

This research aims to describe Ning Imaz's interpretation of the concept of *kafa'ah* in Surah An-Nur verse 26, as presented on a YouTube video uploaded by NU Online on July 26, 2024, titled "The Meaning of an Equal (Compatible) Marriage According to Ning Imaz Fatimatuz Zahra." As of August 13, 2024, the video has been viewed 4,013 times. The channel has 1.29 million subscribers and more than 5,100 videos. The video was recorded during an event called Nongkrong Tobat with the theme "A Soulmate to the Other Side of the Planet," held by Santren Ndelik on July 19, 2024, on Jl. Kalilalang Lama, Semarang.



Fig. 1. NU Online Youtube Channel

In the video, Ning Imaz states that the concept of *kafa'ah* is derived from Surah An-Nur verse 26:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Meaning: “Wicked women are for wicked men, and wicked men are for wicked women. And virtuous women are for virtuous men, and virtuous men are for virtuous women. The virtuous are innocent of what the wicked say. They will have forgiveness and an honourable provision.”

She emphasizes the phrase “And good women are for good men” (*waṭ-ṭayyibātu liṭ-ṭayyibīn*), explaining that this part of the verse is used by some fiqh scholars as the basis for choosing a spouse. However, this should not be seen as a strict requirement for marriage. Instead, scholars propose it as guidance to achieve the goals of marriage—tranquility (*sakinah*), affection (*mawaddah*), and compassion (*rahmah*).

According to Ning Imaz, the purpose of *kafa'ah* is to ensure that a person marries someone who is not significantly different from themselves so that harmony in marriage can be attained. She outlines several parameters of *kafa'ah* which can be selected based on personal priorities. These include lineage (*nasab*), wealth, lifestyle, knowledge, and even ways of thinking.

How to determine which parameters to prioritize, according to Ning Imaz, starts with self-assessment: what one needs and desires. For example, if intellectual compatibility is the priority, then education becomes the key parameter. Similarly, lifestyle can be a measure—whether it differs greatly from one’s own or aligns with aspirations for self-improvement.

Ning Imaz emphasizes that *kafa'ah* is essentially a tool for self-assessment—evaluating suitability and compatibility between the bride and groom, and their families, before entering into a marriage contract. Since *kafa'ah* is a personal measurement, its priorities are also individualized and optional—be it in terms of religious devotion or other elements. She asserts that seeking a perfect match in all aspects is impossible; there will always be similarities and differences. Therefore, choosing a life partner is a matter of personal prioritization, best undertaken by those who are emotionally mature and have gone through life’s complexities—typically those aged 25 and above who have surpassed the quarter-life crisis phase.

When asked, “What if we’ve been matched with someone who initially seemed compatible but now we have doubts?” Ning Imaz answers that a soulmate is someone you have already married—regardless of whether the marriage lasts or not. The task then is to maintain and preserve the marriage. She reiterates: marriage defines the soulmate, and making that person your lifelong partner, even in the afterlife, requires effort and commitment.

She shares her own matchmaking story with Gus Rifqil Muslim Suyuthi, which unfolded rapidly. She believes that ease in the process is a sign of divine blessing. During their six-month *khitbah* (engagement), while she was still in a period of religious service (*khidmah*) at her *pesantren*, she often had doubts and felt they were mismatched in communication—citing her fiancé’s “dad jokes” as an example of their disconnect.

She then refers to Surah Al-Baqarah verse 216:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

Meaning: “Fighting has been made obligatory upon you ‘believers’, though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.”

Using this verse, she relates it to the mental health issues often discussed by Gen-Z—like trust issues, excessive suspicion, and jealousy—which she attributes to upbringing. She reflects that what she lacked due to her own upbringing was actually fulfilled by her husband, saying, “Now I understand.”

Finally, she stresses the importance of careful consideration when choosing a spouse. She recounts her confusion about why her husband loved her unconditionally, even though she didn’t “do anything.” Having grown up only being validated for achievements or obedience, she initially found this kind of love unfamiliar. This personal experience illustrates the wisdom in the verse: what you initially dislike may, in fact, be what you need.

According to Ning Imaz, differences in early stages of marriage are normal, as long as the marriage was built upon thoughtful deliberation, including family approval, prayerful consideration (*istikharah*), and aligned visions. Such a foundation is key to achieving *kafa’ah*—a harmonious, affectionate, and compassionate family.

What is most important in marriage is not rigidly fulfilling the standards of *kafa’ah*, but rather mutual acceptance, which is far more essential. Ning Imaz’s explanation offers insight to young couples preparing for marriage—emphasizing that marriage should be based on mutual respect, love, and understanding, not merely the fulfillment of social requirements.

The most crucial step in meeting the criteria for a potential partner or *kafa’ah* is to begin by improving oneself first, reaching a stage of maturity and readiness for marriage. She emphasized, “When we desire the best life partner, the first thing we must build is ourselves. Because getting married is easy, but what matters is that both individuals have resolved their personal issues, understand themselves, and know the kind of partner they truly need.”

5. Analysis

Kafa’ah was developed as a means to create a harmonious family life, or *sakinah*, *mawaddah*, and *rahmah*. Its primary references include QS. An-Nur verse 26 and the hadith of the Prophet narrated by Aisyah:

تَخَيَّرُوا لِنُطْفِكُمْ فَأَنْكِحُوا الْأَكْفَاءَ وَأَنْكِحُوا إِلَيْهِمْ

Meaning: “Choose carefully for your offspring. Marry those who are compatible and marry them off to those who are compatible.” (Majah., Ibn., 2009).

Also, the hadith narrated by Abu Hurairah:

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

Meaning: “Woman is married for four reasons: her wealth, her lineage, her beauty, and her religion. Choose the one with religion, and you will prosper.” (Al-Bukhari, 2001).

Islamic scholars differ in their opinions regarding the criteria of *kafa’ah*. The Maliki school includes only two criteria: religion and mutual condition, with religion referring to a person’s piety. The Hanafi school lists six: religion, Islam, freedom (not being a slave), lineage, wealth, and occupation. The Shafi’i school outlines six as well: religion, chastity, freedom, lineage, freedom from defects, and profession. The Hanbali school specifies four: religion, profession, lineage, and financial standing. Among all these, the only universally agreed-upon criterion is religion—particularly piety. Furthermore, none of these schools consider *kafa’ah* a legal condition (*shart sah*) for marriage, except the Hanbali school, which regards it as a requirement and considers marriages without *kafa’ah* invalid (Hasan, Abi., 2020).

From the above perspectives, it is clear that while *kafa’ah* is important, it is not an absolute legal condition for marriage. Abu Bakar Syatha, for example, identifies six elements in *kafa’ah*: freedom, chastity (‘*iffah*), lineage, religion, profession, and the absence of defects. Some Shafi’i scholars group chastity within religion, leaving five: freedom, lineage, religion, profession, and defect-free. Like most other scholars, Syatha

emphasizes that *kafa'ah* is not a legal prerequisite for marriage and should not be treated as such (Syatha, Abu Bakar., 1997).

Ning Imaz's explanation aligns closely with these scholarly views, especially regarding the non-obligatory nature of *kafa'ah*. However, she adds modern criteria reflective of today's societal context—particularly for Generation Z. As suggested by Amira and Wiwin in their article, *kafa'ah* can be viewed from three perspectives: religious/faith-based, social status, and material aspects (education and economy). These are considered relevant today, especially education and intellectual compatibility, which help foster effective communication in marriage (Fauziyah, Amira., 2021).

As for QS. An-Nur verse 26, which Ning Imaz uses as a foundational reference for *kafa'ah*, Qur'anic scholars offer two main interpretations of the terms *al-khabīṣāt* and *aṭ-ṭayyibāt*. The first interprets them as referring to women, suggesting that bad women are matched with bad men and good women with good men. The second interpretation sees them as referring to speech—namely slanderous accusations—arising from the incident of ḥadīṣ al-ifk (the false accusation against Aisyah). According to this view, bad speech belongs to bad people, and good speech to good people (Az-Zuhaili, Wahbah., 1991).

Al-Qurthubi in his tafsir also presents both interpretations—either women or speech. If interpreted as referring to women, the verse can support the concept of *kafa'ah*. But if interpreted in its historical context—specifically during the ḥadīṣ al-ifk incident—the terms are better understood as referring to speech, directed at the hypocrites who slandered Aisyah and Safwan (Al-Qurthubi, 1964).

The audience for Ning Imaz's video is the general public, primarily young people, since it was uploaded on social media platforms like YouTube, TikTok, and Instagram by NU Online. Her casual communication style and accessible language appeal to Gen-Z, particularly with topics relevant to their daily lives, such as *kafa'ah* in marriage. She also uses modern terms like trust issue and mental health. Additionally, some parents seeking spouses for their children also engage with the content. Audience comments include married individuals reflecting on their own experiences, validating Ning Imaz's point that *kafa'ah* should be a thoughtful consideration before marriage.

Based on the review of *kafa'ah* and its interpretations, it is evident that scholars differ on the criteria for evaluating compatibility, and that QS. An-Nur verse 26 can be interpreted either as referring to slander or to marital compatibility. Ning Imaz appears to support the latter view, framing it within the context of equal partnerships. She adds education as a new and relatable criterion for today's audiences, making it a relevant consideration before marriage. Her discourse on *kafa'ah* will be further analyzed using Norman Fairclough's Critical Discourse Analysis (CDA) model to explore the motivations behind and social impact of the discourse she presents.

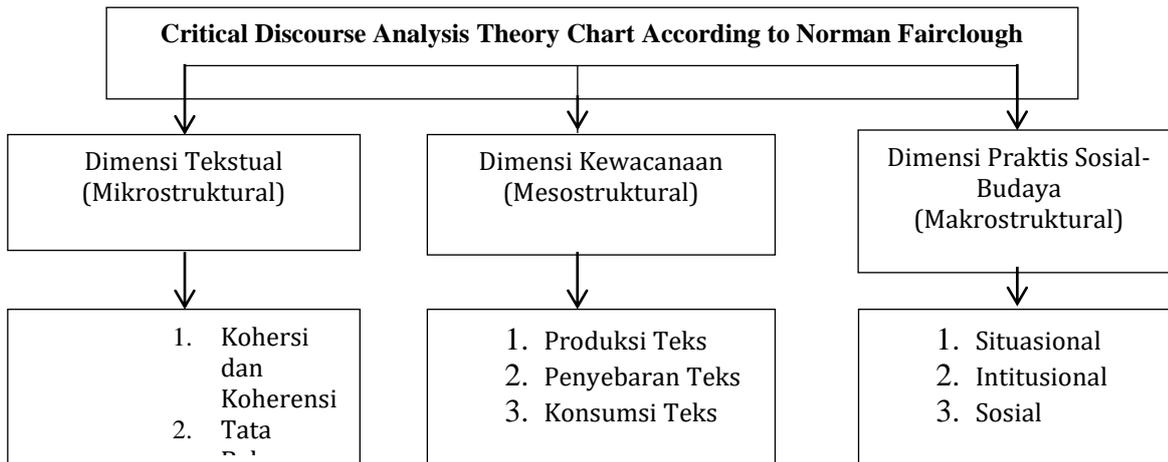
6. Norman Fairclough's Critical Discourse Analysis Theory

In analyzing discourse production, Norman Fairclough's theory of Critical Discourse Analysis (CDA) outlines three main stages: textual description, interpretation of the relationship between text and interaction, and explanation of the relationship between interaction and social context (Fairclough, Norman., 2001). Each of these stages corresponds to a specific level of analysis: micro, meso, and macro.

Fairclough's approach serves as an analytical framework that integrates three traditions in discourse analysis:

1. Textual analysis from linguistics, particularly functional grammar developed by Michael Halliday.
2. Macro-sociological analysis of social practices, including theories of power and knowledge from Michel Foucault, although Foucault did not provide a methodology for textual analysis.
3. Micro-sociological interpretation from disciplines such as sociology, which emphasize subjective meaning-making.

Fairclough's integration of these traditions addresses the limitations of both linguistics-based discourse analysis, which often fails to reveal the deeper socio-cultural contexts behind a text, and sociologically oriented approaches that may neglect detailed textual scrutiny. In essence, discourse is seen as a representation and articulation of thought, interest, and ideology embedded within language (Munfarida, Elya, 2014).



7. Application of Norman Fairclough's Theory

6.1. Micro Analysis (Textual Dimension)

This dimension focuses on analyzing the text itself—language as a medium of discourse (Niarahmah, Dwi., 2023). The analysis targets two elements: the representation of characters (actors) and events in the video through diction. From the transcript of the video, three key diction choices reflect the representation of actors in Ning Imaz's explanation of *kafa'ah*:

a. Diction: "Saya" (I)

This pronoun frequently appears throughout the video, used 21 times in total. Examples include: "Let me clarify that the concept of *kafa'ah* originates from the verse..." and "I am married to him in this world, but our task is to become soulmates in the afterlife." The use of "I" signals that Ning Imaz is positioning herself as the central figure in the discourse, both to explain the concept of *kafa'ah* and to share her personal experience as evidence.

b. Diction: "Ulama" (Scholars)

The word "ulama" appears twice. Scholars are referred to as the authoritative figures who formulated and recommended the concept of *kafa'ah* as a means to achieve the ideals of marriage (sakinah, mawaddah, rahmah). They hold the authority in deriving and shaping Islamic legal interpretations.

c. Diction: "Keluarga" (Family)

This word appears three times—twice as part of an illustration about evaluating a potential partner's family acceptance, and once in reference to considering family as part of the pre-marriage assessment process.

Ning Imaz's explanation of the concept of *kafa'ah* also represents events through certain diction. Based on the results of the analysis conducted on the video transcript, it is known that there are two dictions, namely *khitbah* and *khidmah*.

a. Diction: "Khitbah" (Engagement)

Khitbah is a stage before entering marriage where a man will visit the woman's family with the intention of proposing to the daughter of the family (Hasibuan, Samsinar., 2022). Ning Imaz as the speaker shared her personal experience during the *khitbah* period with her future husband. The mention of the *khitbah* diction in the video is only done once.

b. Diction: "Khidmah" (Religious Service)

Khidmah is an activity of devotion and service, in this case Ning Imaz tells her experience after the engagement asking her future husband to complete his devotion at the Islamic boarding school for six months as a condition for him to continue to the level of marriage. The mention is only done once.

6.2. Meso Analysis (Discourse Practice Dimension)

The discourse originated from a Nongkrong Tobat event held by Pesantren Ndelik, themed “Soulmate to the Other Side of the Planet.” The video was created in response to an audience question: “What if we’re compatible but not on the same wavelength?” Ning Imaz’s explanation of *kafa’ah* is a direct response to this question, addressing the reality that many modern marriages fail due to incompatibility.

For the second level of Meso Analysis, which is the dissemination process, the video uploaded on the YouTube account was also shared on other platforms, such as TikTok. It was even viewed approximately 75.5 thousand times, received 9,034 likes, and 77 comments. The large number of viewers on TikTok can lead to a broader dissemination of the information. The third level of the meso analysis is the consumption level. Since the video was uploaded via a YouTube channel, it can be accessed by anyone. However, the YouTube account itself received only a few comments—around 13 in total. The following are some public responses to the video.



Fig. 2. Viewer comments on Youtube Channel

The video of Ning Imaz uploaded on the NU Online YouTube channel has received positive responses from its viewers. One such response can be seen in the comments, where a viewer expressed gratitude to Ning Imaz, stating that through her lecture, they found solutions to questions that had previously gone unanswered.

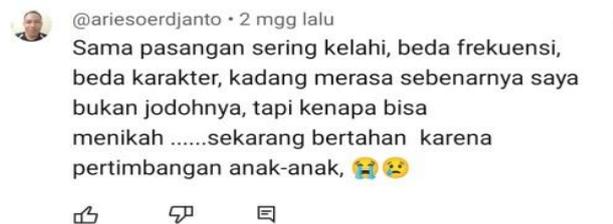


Fig. 3. Viewer comments on Youtube Channel

The comment quoted above also responds positively to the video. The commenter shares a personal experience about the lack of *kafa’ah* (compatibility) in their family. In the comment, they said, 'I feel like we were never truly meant to be together, so how did we end up getting married?' In the video, Ning Imaz explains that if two people are already married, then they are destined for each other, even if they eventually divorce. The commenter mentioned that they 'sometimes feel incompatible,' but after watching the video, they accepted what Ning Imaz said—that they are indeed destined for each other, despite the problems in their family.

6.3. Macro Analysis (Socio-Cultural Practice Dimension)

Norman Fairclough built a theoretical model to analyze the background of a discourse produced, the analysis in this section tries to reveal what the actual social context is that influences how a discourse is produced (Erawati, Ariska, et al., 2022). In the analysis of the sociocultural practice dimension consists of situational, institutional and social levels. The description is as follows:

a. Situational Level

The video was created to respond to a specific question at a live event. As the speaker, Ning Imaz felt responsible for addressing the issue clearly, even though the video only lasted about nine minutes. The definition of situational level is if a discourse is understood as a response to a certain context or situation. In Ning Imaz's video explanation regarding the meaning of *sekufu'*, it is an answer to a question asked by the audience at the event who asked what if *sekufu'* but not on the same frequency. In response to the question, he also tried to clarify the meaning of *sekufu'* which is based on the concept of

kafa'ah because in the event he was a speaker and it was his obligation to answer questions from the audience. He only gave an explanation just to answer the question so the video was only nine minutes long.

b. Institutional Level

As the name suggests, the institutional level is the aspect of the organization or institution that underlies the production of a discourse. This aspect can come from within or from outside (Niarahmah, Dwi., 2023). So in the context of the video, Ning Imaz is influenced by external forces that determine the production of text or discourse. In this case, he is influenced by his educational background, namely an Islamic boarding school which is a religious institution that provides lessons and education to students or santri and also develops and spreads Islamic teachings.

c. Social Level

Social factors also influenced the discourse. Ning Imaz herself experienced emotional challenges due to her upbringing. Her husband's different background helped her grow and understand herself more deeply. This personal transformation is reflected in her interpretation of Surah Al-Baqarah verse 216—particularly the idea that what seems bad may actually be good for us. Her message is that modern *kafa'ah* should include intellectual compatibility and lifestyle alignment, especially for Gen-Z and millennials who face different challenges than previous generations.

In explaining the *kafa'ah* which is sourced from QS. An-Nur verse 26, it cannot be separated from her educational background which is based on NU Islamic boarding schools and her aswaja ideology. She herself, as mentioned above, is a kiai's daughter and has also been a boarding school for several years, even before getting married she still served (served) at the Islamic boarding school for six months. Service is one of the traditions of Islamic boarding schools that has a positive impact on students, by serving students will gain life through experiences during service such as teaching, leadership, skills, and also often becomes a time for students' endeavors before carrying out the marriage contract (Samsudin, 2022). In her explanation, she added aspects of education and knowledge of prospective partners as new parameters in the *kafa'ah* which are very necessary to consider today, especially for the millennial and Z generations in terms of marriage, considering that she herself is included in the millennial category.

8. Conclusion

Kafa'ah is the concept of compatibility between a man and a woman who wish to establish a household. It is intended as a means to achieve a harmonious family life based on sakinah (tranquility), mawaddah (love), and rahmah (compassion). One of its primary scriptural bases is Surah An-Nur verse 26. Qur'anic commentators differ in interpreting this verse—some relate it to *kafa'ah* (compatibility), while others interpret it as referring to speech, particularly accusations of immorality. In her video, Ning Imaz leans toward the first interpretation, treating the verse as a basis for the concept of *kafa'ah*. Ning Imaz's explanation of *kafa'ah* does not deviate significantly from classical scholars' formulations, which draw on both the Qur'an and hadith—particularly the one stating that women are married for their wealth, lineage, beauty, and religion. However, she introduces several additional criteria relevant to the modern era. Her interpretation contextualizes the traditional concept of *kafa'ah* within the realities of contemporary life.

The criteria for *kafa'ah* that Ning Imaz outlines include wealth, knowledge, intelligence, intellectual maturity, educational background, physical appearance, lineage, and social status. These criteria are prioritized differently depending on each individual's needs. Several factors influence the discourse Ning Imaz produces, as revealed through Norman Fairclough's Critical Discourse Analysis (CDA), including: Situational factors: such as the context of a short Q&A session during a public event. Institutional factors: including her educational background in a traditional pesantren, which informs the tone and content of her discourse. Social factors: including her personal journey, particularly her marriage, which influenced her understanding of key verses like Surah Al-Baqarah verse 216. Finally, the inclusion of knowledge and lifestyle as part of *kafa'ah* is a contextual adaptation to meet the evolving needs of modern Muslim communities. Rather than adhering rigidly to traditional criteria, Ning Imaz advocates for compatibility grounded in mutual understanding, love, and respect. She emphasizes that to find the best partner, one must first work on improving oneself.

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

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Abstract

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

1. Introduction

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

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

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

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

Meanings:

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

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

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

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

Meanings:

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

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

2. Research Methods

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

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

3. Results and Discussion

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

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

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

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

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

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

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

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

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

3.2 Hasbi Ash-Shiddieqy's Thought

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

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

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

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

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

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

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

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

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

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

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

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

3.3 Background of Tafsir An-Nuur

a. Background of Authorship

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

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

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

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

- ❖ Umdatut Tafsir 'anil Hafidz Ibn Katsir

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

- ❖ Tafsir Al-Manar

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

❖ Tafsir Al-Qasimy

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

❖ Tafsir AL-Maraghi

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

❖ Tafsir Al-Wadhih

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

b. Method and Style of Tafsir An-Nuur

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

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

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

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

c. Systematization of the authorship of Tafsir An-Nuur

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

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

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

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

4.1.1 Verse

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

Meaning:

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

4.1.2 *Asbab al-Nuzul*

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

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

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

4.1.3 *Munasabah Surah Al-Hujurat verse 13*

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

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

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

4.1.4 Interpretation of Al-Hujurat Verse 13

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

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

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

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

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

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

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

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

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

4.2.1 Verse

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

Meaning:

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

4.2.2 *Asbab al-Nuzul*

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

4.2.3 *Munasabah*

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

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

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

4.2.4 Interpretation of Ar-Rum Verse 22

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

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

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

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

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

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

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

4.3 The Values of Multiculturalism in Surah Hud Verse 118

4.3.1 Verse

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

Meaning:

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

4.3.2 *Asbab al-nuzul*

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

4.3.3 *Munasabah*

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

4.3.4 Interpretation of Surah Hud Verse 118

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

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

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

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

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

4.4.1 Verse

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

Meaning:

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

4.4.2 *Asbab al-nuzul*

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

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

4.4.3 *Munasabah*

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

4.4.4 Interpretation of Q.S Al-Imran Verse 64

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

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

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

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

4.5 The Values of Multiculturalism in Surah Surah Yunus verse 99

4.5.1 Verse

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

Meaning:

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

4.5.2 Asbab al-Nuzul

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

4.5.3 Munasabah

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

4.5.4 Interpretation of Yunus Verse 99

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

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

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

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

5. Conclusion

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

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

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Conflict of Interest

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

Author Contribution

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

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Exploring the Majesty of God the Creator through Reflection on Verses from the Quran Regarding the Universe

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ABSTRACT

Among the signs of Allah Almighty's greatness is the universe. There are verses in the Quran that discuss the universe as an approach to *tadabbur* (deep contemplation) to draw closer to Allah Almighty. However, these are often overlooked by some Muslims. This article aims to explain in more depth the method of reflecting on several verses of the Quran about the universe thru document study. Contemplating the verses of the Quran related to the environment is one of the methods of drawing closer to Allah Almighty. It is done through deep reflection on the meaning and wisdom contained in the verses of the Quran. It is also an effort to shape human spiritual awareness and personality, as well as to strengthen the bond between humans and their Creator. Referring to classical and contemporary Islamic interpretations and literature, this paper emphasizes the relationship of *tadabbur* in supporting the integration of knowledge and faith. The effectiveness of *tadabbur* as an effort to draw closer to the Almighty God is a method for achieving spiritual well-being and tranquility for every individual in daily life.

Keywords: *Tadabbur*; al-Qur'an, universe, God's greatness, spiritual

INTRODUCTION

Everything in the universe, including the cosmos and its contents, the sun, the moon, and the stars, is the creation of Allah Almighty. The universe is a sign of the greatness and power of Allah Almighty, the Most High. The beauty and diversity found in nature demonstrate the existence of the Most Creator God. Muslims are commanded to reflect on these signs of God's greatness as a means of drawing closer to God and increasing piety. Among the signs of Allah's Almighty greatness and majesty is the alternating change of day and night. Allah Almighty clearly states in the Quran about the alternation of day and night, which is among His signs of power. Allah Almighty says in the Quran, Surah Ali 'Imran, verse 190, which means, "*Indeed, in the creation of the heavens and the earth and in the alternation of night and day, there are signs (of Allah's power, wisdom, and vastness of mercy) for those who have understanding.*"

The daily changeover of night and day illustrates Allah Almighty's justice in dividing time for human life. Humans slumber at night and seek nutrition throughout the day. This decree should keep mankind grateful for the bounties of Allah SWT's decree in arranging the universe. (al-Tabari 2010). Among the methods of drawing closer to Allah is through contemplation in understanding the Quran and the universe. By deeply understanding the Quran and the universe, humanity can feel the greatness and majesty of Allah that shines through every creation. *Tadabbur* al-Quran is among the great practices commanded by Allah Almighty, as explained in the verse of Allah in Surah al-Nisa, verse 82: Meaning: "*Should they (behave like this), not wanting to reflect on*

the contents of the Quran? If the Quran were not from Allah, they would surely have found much discrepancy in it.”

This is also explained in Surah Al-Saad, verse 29: Meaning: “*(This Quran) is a Book which We have sent down to you (and your nation, O Muhammad) - a Book full of benefits and advantages, so that they may carefully understand its verses, and that those with perfect intellect may remember and take heed.*”

Tadabbur is one of the efforts to seek the meaning and wisdom behind the outward appearance of something. The word "*tadabbur*" means every human effort to deepen the reality of something. (al-Tayyar 2006). *Tadabbur* al-Quran is essentially done after reading, memorizing, and understanding the meaning of the verses read through translations and interpretations. This shows that the process of contemplating verses of the Quran is closely related to the science of interpretation, which clearly explains the meanings of the verses so that their content can be understood. Therefore, when performing this act of worship, it is necessary to allocate specific time to understand the verses of the Quran by referring to and studying reputable translation and interpretation books, especially to determine whether the lessons contained in the verses can be learned at the end of the *tadabbur* process. Because *tadabbur* is looking at the reward, outcome, and consequences at the end of a context. (al-Maidani 2009).

Contemplating the universe is a concept of significant importance, reflecting the belief that the universe is a sign of Allah Almighty's greatness, full of beauty, wisdom, and His power. In every element of nature, there are lessons and wisdom that humans, as rational beings, can learn. Contemplating nature is not just observing the universe but also involves profound understanding and meaningful reflection on the signs of Allah Almighty's greatness.

In Islamic scholarship, the term "contemplation of the universe" refers to in-depth contemplation and study of cosmic events. Muslims are encouraged to study, consider, and comprehend natural occurrences as a way to get closer to Allah via contemplation of the cosmos. The idea of pondering the universe entails paying more attention to Allah's creations, including the sky, trees, plants, animals, and other objects on Earth. Thinking about the beauty of the universe's wonders, order, and harmony is the primary goal of environmental contemplation. Muslims are supposed to grow in humility, appreciation, and awe of the wonders of God's creation by reflecting on the cosmos. In Islamic scholarship, the term "contemplation of the universe" refers to in-depth contemplation and study of cosmic events. Muslims are encouraged to study, consider, and comprehend natural occurrences as a way to get closer to Allah via contemplation of the cosmos. In order to contemplate the universe, one must observe Allah's creations more closely and meticulously, including the sky, trees, plants, animals, and other objects. This contemplation's primary goal is to consider the universe's wonders, harmony, and order. Muslims should cultivate a greater sense of appreciation, humility, wonder, and love for the magnificence of Allah's creation by reflecting on the cosmos. (al-Ahdal 2008). Overall, *tadabbur* regarding the universe is a practice in Islam that encourages Muslims to reflect on and understand the signs of Allah's greatness visible in the universe, with the aim of gaining deeper insights and wisdom and strengthening the relationship between humans and Allah Almighty, the Creator.

RESEARCH METHODOLOGY

The study on the approach to contemplating verses of the Quran regarding the universe was conducted using a qualitative approach with a document analysis method based on library data to obtain research data, such as books, journal articles, encyclopedias, online media, and other relevant sources related to contemplating verses of the Quran about the universe. Qualitative methodology is a study used to obtain significant research findings.

The data collection technique used is document analysis, which involves systematically and in-depth examining library sources or materials related to the study topic. The data analysis technique uses content analysis, which is applied thru references to books and journals found in the documents to make objective and systematic inferences by identifying specific characteristics of the text content.

Concept And Definition Of *Tadabbur*

Tadabbur comes from the Arabic word *dabara*, which means the end or conclusion of something. (Ibn Husein 1979). The word "*tadabbur*" means to look at and contemplate the consequences and rewards that occur at the end or conclusion of something. (al-Razi 1987). *Tadabbur*, according to language, means to think about the consequences of something. It is almost synonymous with the meaning of contemplation; contemplation is moving the heart or thinking about evidence. (Al-Ahdal, 2008) Ibn Kathir defines *tadabbur* as understanding the meaning of the words and reflecting on the verses, which include warnings and advice, until it touches the heart, leading to drawing lessons and obeying all of His commands. (Ibn Kathir 2000).

Al-Zamakhsyari (1998) defines *tadabbur al-Quran* as looking and observing diligently to reflect upon and understand the meaning of the verses' content by examining them one by one to gain the lessons contained within regarding consequences, rewards, and decisions in daily life (Zamakhsyari 1998). It also provides a comprehensive understanding that can reach the hidden meanings of the word of God and deep and detailed reminders. (al-Lahim 2004) Meanwhile, according to al-Qaradawi (1999), *tadabbur* is thinking beyond something, meaning its consequences. The act of contemplating the verses of the Quran is the most effective motivator in studying the miracles of the Quran. This is because the act of contemplation involves the linguistic aspect, which is the core of understanding the miracles of the Quran itself. *Tadabbur al-Quran* is a process of examining verses of the Quran to uncover hidden meanings according to each individual's ability. (Rajab (2022).

Mat Sin (2014) stated that *tadabbur* and *tafseer* are very closely related to each other. This is because the science of *Qawa'id al-Tafsir* is among the important elements in mastering the contemplation of the Quran. Reading tafsir books is also a bridge to *tadabbur* in achieving understanding of the verses of the Quran. Allah Almighty commands Muslims to constantly contemplate and reflect on the events of this universe as creations and signs of Allah Almighty's greatness. Allah praises them for using their minds to think, calling them *Ulil Albab* (People of Understanding), as in His saying: "*Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs (of Allah's power, wisdom, and vastness of mercy) for those who possess understanding; (namely) those who remember and mention Allah while standing, sitting, and lying down on their sides, and who reflect on the creation of the heavens and the earth (saying), "Our Lord! You did not create these things in vain. Glory be to You! So protect us from the punishment of the Fire."* (Ali Imran 190-191).

The purpose of the Quran being revealed to humanity is not only for reading, but Allah Almighty also calls upon His servants to contemplate the meaning and content of the Quran, as stated in Surah Saad, verse 29 (Meaning): "*This Quran is a blessed book that We have sent down to you so that they may reflect on its verses and that those with understanding may learn a lesson.*"

Imam al-Tabari (2010) stated that the purpose of the Quran's revelation is for the Ummah of Prophet Muhammad SAW to contemplate the meaning of the Quranic verses and act upon everything that has been prescribed by Him. (al-Tabari 2010). Next, there is a rebuke for those who read the Quran but do not strive to understand and appreciate its essence, as Allah Almighty says (Meaning): "(After this has been explained) do they deliberately not strive to understand and ponder the contents of the Quran? Or are there locks on their hearts (preventing them from accepting the teachings of the Quran)? Surah Muhammad (24).

The above verse conveys the meaning that whoever reads the Quran without understanding and contemplating its meaning is like having their heart locked to receive the truth because they do not know the contents of the Quran more deeply. The above verse also shows the demand on humanity to understand and appreciate the essence of the Quran. (al-Shinqiti 2006).

Reading the Quran with full heartfelt contemplation is an early stage in the process of *tadabbur*, and it occurs when someone reads with their heart or when examining the writing of verses in the Quranic mushaf. (Mat Sin & Yusoff 2012). A heart given the opportunity to examine and reflect on the teachings and lessons conveyed through the holy verses of the Quran will undoubtedly leave a positive impact on the reader's self and spirituality. The implications of Quranic *tadabbur* will shape the human soul to be fully confident and believe

in the word of Allah. As a result, it will cultivate a determination within a person to strive to fulfill all of Allah's commands and abandon all of His prohibitions. (Rohana et.al 2017). *Tadabbur* al-Quran can be summarized as reading the Quran accompanied by the use of reason and heart in understanding, appreciating, and contemplating each verse of the Quran with an understanding of its meaning, and realizing that meaning through actions, attitudes, and practices in daily life. (Rohana & Saibon 2025).

Benefits Of Tadabbur

The concept of *Tadabbur*, which involves deep reflection and observation of the content of the Quranic verses, has several significant benefits, including:

1. Increasing faith in Allah Almighty

When someone reads the Quran with contemplation, their heart will become calm, and they will feel a sense of reverence (Zakaria et al. 2018). Through contemplating verses of the Quran, one can gain a deeper understanding of the greatness of Allah Almighty's power. By reflecting on and observing His creations, humans can witness the beauty, order, and diversity of the universe, which reflects the greatness and power of Allah Almighty. This serves as a means to strengthen belief and awe and increase faith in Allah Almighty, the Creator. (al-Ahdal 2008).

2. Improving understanding of the content of Quranic verses

Reading the Quran without understanding its meaning is a loss. The Quran that is read needs to be understood and internalized. If we fail to internalize and understand it, then we also fail to practice it. At the same time, we failed to preserve the Quran. Indeed, understanding the Quran is a gift from Allah Almighty. It is a blessing for those who diligently study the contents of the Quran. (Zakaria et al., 2018).

3. As a physical and spiritual healer

The Quran is the greatest miracle of the Prophet Muhammad SAW, possessing the virtue of healing heart diseases, physical ailments, and other illnesses. (al-Jawziyyah 2005). This is as explained in Surah Yunus, verse 57. When a believer contemplates and reflects on the meaning of the Quran, it has a positive effect on eliminating doubt and lust and leads to a person's piety. (al-Ahdal 2008).

4. Developing Spiritual Intelligence

Contemplating nature helps develop one's spiritual intelligence. By contemplating God's creation, one can gain deeper insights and understanding about the meaning of life, the purpose of existence, and their relationship with the Creator. This can lead to increased self-awareness, a deeper understanding of spiritual values, and a search for truth.

5. Scientific Inspiration and Innovation

Contemplating nature can also motivate humans to conduct scientific research and exploration. Deep observation and understanding of the universe can be a source of inspiration for science, new discoveries, and technological innovation. Many scientists and researchers are inspired by the wonders of the universe to conduct their research.

6. Order and Environmental

Sustainability Through nature contemplation, one can realize the importance of preserving and protecting nature. By understanding the beauty and order of the universe, one becomes more aware of the responsibility to care for the environment. Nature contemplation can foster awareness of the importance of environmental preservation, resource conservation, and environmental sustainability.

Command For The Care And Preservation Of The Universe

The environment or surroundings refers to the physical factors that surround human life. It includes land, water, air, climate, sound, smell, taste, biological factors, and also social facts. (Zawawi 1999). The environment can also be defined as the human living environment, which encompasses the entire universe. This environment is created through life values that have resources for life such as food, clothing, medicine, and shelter. According to Imam al-Ghazali (2001), the environment refers to living and non-living things that exist around humans, including what is naturally present or created by humans. The environment is one of the most important elements in human life and is even connected to all of Allah SWT's creations. [Abdul Halim 2016]. All creatures on this earth need nature as a place to continue their lives and obtain food. The comfort of human life depends on the quality of the environment around them. Any negative effects from the environment will affect other life. Therefore, greater emphasis needs to be placed on environmental care so that human daily life is not disrupted or affected by pollution and environmental damage. Environmental care is also emphasized in Islam. There are many verses in the Quran that call upon humanity to care for the environment. Although there are no specific verses in the Quran that mention the methods and ways of caring for the environment, there are many verses that generally describe the call to prosper the earth. Among them are the words of Allah Almighty: (Meaning): *"And to the people of Thamud, We sent their brother, the Prophet Salih. He said, "O my people! Worship God! In fact, there is no god for you beside Him. It is He who created you from the earth and made you inhabit it. Therefore, seek forgiveness from Allah for acts of polytheism, then return to Him with obedience and monotheism. Indeed, my Lord is always near and responsive to the prayers of His servants."* Surah Hud (61).

Imam al-Qurtubi quotes Ibn al-'Arabi's view that some scholars of the Shafi'i school of thought consider the obligation to populate the earth as a duty from Allah Almighty. (al-Qurtubi 2006). Everything on Earth has role. It needs to be protected from any contamination and damage. The roles of clouds, wind, soil, plants, and so on constitute the hydrological cycle, which continuously supplies water resources for human life. If any of these elements become extinct, the hydrological cycle will be disrupted. (Kamarudin 2021). As explained in the word of Allah SWT in Surah Al-A'raf 57, which means, *"And it is He who sends the winds as bearers of good tidings before His mercy (i.e., rain), until when the winds carry heavy clouds, We direct them to a dead land (to a dry and barren region), then We send down rain with those clouds, and then We bring forth with it various kinds of fruits."*

The demand to preserve nature can also be seen thru Allah Almighty 's prohibition on all mankind from causing damage to the earth. Allah Almighty says in Surah al-A'raf, verse 56: Meaning: *"And do not cause corruption on the earth after Allah has prepared all that is good in it, and call upon Him with fear (lest it not be accepted) and also with excessive hope (that it will be granted). Indeed, the mercy of Allah is near to those who do good deeds."*

This verse explains that Allah Almighty forbids humanity from taking actions that cause damage to the environment. (al-Tabari 2000). Therefore, all forms of damage on the face of the earth are included in the things that are forbidden and hated by Allah Almighty.

Environmental Or Universe Care From The Perspective Of Islamic Theology

The concept of Islamic theology is a key element in everything done in this life. It encompasses complete belief and faith in the One God. The concept of Tawhid is also among the main concepts in environmental or universe preservation and care under the control of Islamic-based morals and ethics, which includes the concepts of *khalifah* and *amanah* (trust). Allah Almighty has given superiority to humankind over others with the gift of reason and soul (al-Ghazali 2001). Reason is among the special gifts from Allah Almighty to mankind that are not found in other creatures. With reason, humans are able to determine their goals and patterns of life (Kamaruddin 2021). Humans were given the responsibility of being caliphs on earth, as explained in Surah al-Ahzab, verse 72: *"Indeed, We offered the trust (of responsibility) to the heavens and the earth and the mountains, but they refused to bear it and were afraid to do so (because they were not prepared to carry it); and (at that time) man (with the preparation he had) was willing to bear it. (Remember) that most people are naturally inclined to do injustice and to do things that are not proper."*

This verse conveys the meaning that Allah Almighty offered the trust of caring for the Earth, the heavens, and the mountains to all creatures, but they were unable to bear that trust and were afraid of committing sins. Then God offered that trust to Prophet Adam, and he accepted it. (Ibn Kathir 2000). This is also confirmed by the explanation regarding Allah Almighty 's decree to make Prophet Adam a caliph on earth in the verse of Allah Almighty from Surah al-Baqarah, verse 30: *“And [mention] when your Lord said to the angels, “Indeed, I will make a successor upon the earth.” They said, “Will You place upon it one who will cause corruption and shed blood, while we praise You with Your glory and sanctify You?” He said, “Indeed, I know what you do not know.”*

This verse conveys the meaning that Allah Almighty made Prophet Adam a caliph on earth, responsible for protecting and developing the earth and its environment from damage (al-Thabari 2010), and for preserving it (al-Zuhayli 1996). The main goals of the concept of Islamic theology in caring for and preserving the environment or the universe are:

1. As a form of worship to Allah Almighty, as explained in the verse of Allah in Surah al-Dharuyat, verse 30: And (remember) I did not create the jinn and mankind except that they should worship and serve Me.
2. As a caliph entrusted with the responsibility of caring for the earth, as explained in Surah al-Baqarah, verse 30: And (remember) when your Lord said to the angels, "Indeed, I am going to make a caliph on earth."
3. To populate and preserve the earth and the universe, as explained in Surah Hud, verse 61: It is He who made you from the earth and made you inhabit it.

Environmental Or Universe Care From The Perspective Of Sufism

The concept of Sufism emphasizes the importance of morals and ethics. The concept of being a servant with good morals toward one's Lord is to carry out all commands and abstain from all prohibitions, which indirectly leads to protecting the living environment and preventing any damage to the surrounding environment. It is also stated that the Prophet Muhammad (peace be upon him) was sent to perfect morals. This is as stated in a hadith narrated by Imam Ahmad: *Meaning: “Indeed, I was not sent except to perfect good character.”* (Narrated by Ahmad 8952).

Sufism is closely related to human ethics as servants of Allah Almighty and as responsible stewards of the environment. Therefore, good religion is good morals. (Ibn Qayyim 2019). The concept of Sufism in environmental conservation is found in several explanations of verses from the Quran. Similarly, there are prohibitions against causing damage on earth, as explained in Surah al-A'raf 56: *“And do not cause corruption on earth after Allah has prepared all that is good in it, and call upon Him with fear (lest it not be accepted) and also with excessive hope (for acceptance). Indeed, the mercy of Allah is near to those who do good.”*

This verse explains that Allah Almighty forbids environmental destruction and will bestow mercy upon those who constantly strive to be righteous and improve their deeds. (al-Qurtubi 2006). In Surah al-An'am 38, the relationship between humans and the environment is also explained. Strengthening piety and improving actions are among the approaches of Sufism in environmental conservation. (al-Ghazali 2005)

Environmental Or Universal Care From The Perspective Of Maqasid Al-Syariah

The approach to environmental care and preservation is closely related to the five maqasid al-Shariah, which include the preservation of religion, life, intellect, lineage, and property. The basis of this method is the hadith of the Prophet (peace be upon him) (meaning): *“You must not do anything that is harmful and you must not cause harm to others.”* (Narrated by al-Daraqutni 2011).

This hadith conveys the meaning of the prohibition against harming or causing harm to others. It is also based on the methods of *usul al-fiqh* (Meaning): *Preventing harm is more important than obtaining benefit.* One way to prevent harm to oneself and others is through the care of the universe and the preservation of nature from pollution and damage. If the state of the universe is well-maintained, then the condition of the earth as a place for human habitation will be better and more comfortable to live in.

The application of the five principles of *maqasid al-shariah* in the care and preservation of the universe can be detailed as follows:

1. Preserving Religion.

This concept makes Islam a system in life with comprehensive rules. (Asmadi, 2003). It is explained in the Quran, Surah al-Nahl, verse 128, that Allah Almighty is pleased with those who are righteous and strive to improve their deeds: *Indeed, Allah is with those who are righteous and those who strive to improve their deeds.*

Among the requirements to be a righteous servant and be pleased with Allah Almighty is to do good toward the environment. (Mustafar 2020).

2. Preserving Life.

Protecting and preserving the universe and the environment falls under the category of preserving life. It is done by safeguarding the health and safety of humanity. (al-Qaradawi 2001). Environmental damage and pollution lead to harm to human life.

3. To preserve the mind.

Reason is an infinite gift that Allah has bestowed upon mankind. Comprehensive environmental care encompasses the physical, spiritual, intellectual, and emotional aspects, maintaining a balance in human thinking.

4. Protecting future generations.

Environmental care is among the main factors that can contribute to the well-being and harmony of human life. It also protects them from any difficulties or hardships in life. (Mustafar 2020). Actions that damage the environment are the cause of destruction for future generations. (al-Qaradawi 2001).

5. Protecting wealth.

Allah SWT has made wealth a material that is beneficial for the lives of humankind. As explained in Surah al-Nisa, verse 5, which means, *"And do not give (hand over) to those who are not of sound mind their wealth (which is in your care), (wealth) which Allah has made for all of you as a basis for the development of your lives."*

Everything on earth that can be cultivated, worked on, or traded, such as gold, silver, money, land, rice fields, orchards, animals, crops, and other things, falls under the category of property. Therefore, taking care of the environment indirectly means taking care of humanity's property. (al-Qaradawi 2001).

Environmental Care In The Perspective Of The Quran And Sunnah

The Quran and the Sunnah are the primary sources of all knowledge and rulings in Islam. Every Muslim is obligated to obey the commands of Allah and His Messenger, and among those commands is to protect the environment from damage. The importance of protecting and preserving the environment is among the important matters highly encouraged in the Quran and Sunnah. (al-Qaradawi 2001). The environment, as a trust from Allah Almighty to mankind as His caliph on earth, needs to be well cared for and preserved. Guided by the Quran and the Sunnah, Muslims are responsible for protecting the environment for the survival of humanity and the sustainability of the universe.

Shared Responsibility For Caring For And Preserving The Environment

People do have a very close link with the world or the universe. They both depend on each other. Islam teaches that Allah Almighty has given humans the job of taking care of the earth's health and keeping it safe. As beings created by God, gifted with reason, humans must adhere to principles such as monotheism, stewardship,

fairness, and trust in their interactions with the environment. (Manzoor, 1991). The idea of tawhid is based on the fact that Allah is one. People must do everything He says and not do anything He says not to do. One of God's commands is to keep the environment safe from harm and take care of it.

Humans are part of God's creation and have a close relationship with their surroundings. The concept of the relationship between nature and humans in Islam is approached by viewing the earth as a place of civilization, testing, and responsibility. Humans are given the privilege of being caliphs to protect and utilize nature in a balanced way. (Prayetno 2018). The relationship between nature and humans is a blend of religious responsibility and environmental ethics. Humans, as caliphs, have the noble task of wisely protecting and managing nature and fostering harmonious relationships with the universe to ensure environmental sustainability for future generations. (Jainuddin 2023).

The togetherness and cooperation of all parties are the main factors in efforts to address and implement environmental care against all forms of human greed and selfishness, or irresponsible parties who pollute the earth by causing damage or various other forms of harm. The implementation of various campaigns and practices adopted by various parties aimed at helping toward environmental sustainability is a good effort that needs to be supported and carried out continuously. This effort can become ingrained in society to help maintain the balance and harmony of the environment. Next, when nature is well cared for, society indirectly fulfills Allah Almighty's command by protecting nature and prospering the earth. (Mustafar, 2020).

***Tadabbur* As A Spiritual Approach To Knowing God The Creator**

Tadabbur as a Spiritual Approach to Knowing God the Creator. The practice of *tadabbur* directly plays a role in bringing oneself closer to Allah, including through increasing awareness of the value of monotheism by understanding the greatness of Allah SWT's power and oneness in His creation. This is done by reviving a heedless heart by contemplating Allah's promises and threats. This practice is also carried out by deepening the morals of the Quran through an approach that makes the Quran a moral and ethical guide for humanity. (al-Ahdal 2008). The practice of contemplation is not only done by scholars or experts in interpretation. It can be done by anyone who aims to understand and delve deeper into the content of the word of Allah SWT. The results obtained from the practice of *tadabbur* will produce the quality of taqwa and increase confidence and faith in Allah SWT. *Tadabbur* forms awareness of Allah's presence in daily life and increases piety through a deep understanding of His commands and prohibitions (Shihab, 2002). *Tadabbur* is the process of contemplating the greatness of Allah thru His creation, including this beautiful universe. In the Quran, Surah Al-Imran, verse 191, Allah SWT says (Meaning): *(That is) those who mention and remember Allah while standing and sitting and lying on their sides, and they reflect on the creation of the heavens and the earth (saying), "Our Lord! You did not create this in vain. Glory be to You! So protect us from the punishment of Hell."*

This verse emphasizes the importance of contemplating the greatness of God as reflected in the beauty of the universe. In the creation of the heavens and the earth and the alternation of night and day, there are signs of God's greatness for those who have understanding. By observing the beauty of the universe, we can recognize the power and majesty of the Almighty Creator. (al-Qurtubi 2006). *Tadabbur* is an approach that invites Muslims to reflect on and contemplate the signs of Allah's power manifested in His creation, namely the universe.

The universe is one of the main objects of contemplation in the Quran. In various verses, Allah SWT emphasizes that the heavens, the earth, and everything within them are signs of proof demonstrating His greatness, power, and wisdom. Therefore, contemplating the verses about the universe serves not only as a reflective process but also as a form of worship that enhances human spiritual awareness (Yusuf, 2000).

The *tadabbur* approach to understanding the universe also teaches Muslims to appreciate and protect the environment. By understanding the beauty and order of the universe, Muslims are reminded of their responsibility as God's vicegerents on earth to care for, maintain, and preserve God's creation. As mentioned in Surah Al-An'am, verse 141 (meaning): *"And it is He who made gardens, both those that are trellised and those that are not, and palm trees and crops of different kinds, and olives and pomegranates, similar and dissimilar.*

Eat of its fruit when it bears fruit, and give its due (zakat) on the day of harvest; and do not be excessive (in whatever you eat or spend); indeed, Allah does not like those who are excessive.”

By understanding *tadabbur* in the universe, Muslims are expected to fulfill their role as responsible stewards of nature. *Tadabbur* requires the simultaneous involvement of the mind and heart. Within this framework, *tadabbur* becomes a bridge between knowledge and faith, between empirical observation and spiritual meaning (al-Attas, 1995). A deep understanding of verses about nature will encourage humans not only to know but also to feel the presence of God in every one of His creations.

CONCLUSION

Tadabbur is one of the most effective methods for drawing closer to Allah Ta'ala. This is because it involves both intellectual and spiritual dimensions simultaneously. By contemplating, a Muslim not only understands the apparent text of the Quran but also understands its content more deeply and feels the presence and guidance of Allah in their life. Therefore, it is important to revive the culture of contemplation as part of daily worship and a deeper, Islam-nuanced effort to nurture the soul. Contemplation on the verses of the Quran about the universe reveals that the Quran not only teaches theological doctrines but also guides humanity to integrate science with faith. In the modern context, *tadabbur* becomes a means to strengthen spirituality through scientific observation and reflective understanding of the signs of Allah Almighty's greatness in the universe. Through the approach of contemplation, Muslims can feel the presence of God in every detail of the universe. By appreciating the beauty of nature and reflecting on His power that shines through His creation, Muslims can increase their faith and piety toward Allah. *Tadabbur* also opens the hearts of Muslims to understand that everything in the universe is not in vain but rather has a deep purpose and wisdom that is worthy of being studied and appreciated.

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Shaykh Nawawi al-Bantani's Contribution to Grounding Shafi'i Islamic Law in the Indonesian Archipelago during the 19th Century

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Abstract

Shaykh Nawawi al-Bantani's contributions in the 19th century to grounding Islamic law in Nusantara mark a pivotal moment in Indonesian Islamic history. Despite previous research on his scholarly work and influence, studies have often focused on general education and tasawwuf, leaving a significant gap in analyzing his profound impact on Shafi'i jurisprudence and its integration into the Indonesian archipelago. This research addresses how al-Bantani facilitated the dissemination and popularization of Islamic law, mainly through his prolific writings and the network of students he mentored. By employing qualitative historical analysis, this study examines primary texts authored by al-Bantani, such as *Nihayah al-Zain* and *Qut al-Habib*, alongside secondary literature on his intellectual legacy. The analysis reveals al-Bantani's distinctive approach to bridging advanced Shafi'i jurisprudential concepts with practical applications, resonating with scholars and laypersons in the Indonesian archipelago. His works, widely adopted and taught by his students, stimulated a shift from a dominant tasawwuf-oriented framework to a jurisprudential focus in Islamic studies. This research underscores the necessity of revisiting the Indonesian archipelago's intellectual legacy to recognize its crucial role in modern Islamic discourse. Future studies should investigate al-Bantani's contributions comprehensively to other disciplines, such as hadith and theology, to illuminate his multifaceted legacy.

Keywords: Shaykh Nawawi al-Bantani, Islamic law, shafi'i jurisprudence, 19th-century ulama contribution.

Introduction

Shaykh Nawawi al-Bantani contributed significantly to grounding Islamic law in the Indonesian archipelago (Nusantara) in the 19th century. He is known as a productive scholar who has succeeded in writing many books in various scientific fields such as tafsir, theology, fiqh, nahwu, sharaf, history (*sirah nabawiyah*), *tasawwuf* (Islamic mysticism), and others (al-Dahlawi, 2009). Although Indonesia experienced intense socio-political and economic challenges from the Dutch colonial power during this period, the intellectual tradition of Indonesian Muslims succeeded in Mecca. Indonesian scholars in this holy city played an important role as agents of preserving the culture and religion of the Nusantara (Hurgonje, 1999). Among these prominent figures was al-Bantani, who intellectually tried to overcome the gap between Islamic jurisprudence and the socio-cultural realities of the Nusantara (Imawan, 2021a). Mecca was a hub for scholars from across the Muslim world, allowing al-Bantani to create a vast intellectual network that included

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notable students like Hasyim Asy'ari and Ahmad Dahlan. His scholarly works, such as *Nihayah al-Zain* and *Qut al-Habib*, provided comprehensive guidance in Shafi'i jurisprudence, bridging complex legal theories with practical applications relevant to the Nusantara context. These works played a pivotal role in shifting the region's Islamic scholarship focus from tasawwuf to jurisprudence, addressing the need for structured legal frameworks during colonial oppression. Al-Bantani's teachings, disseminated through his students, strengthened Islamic law's presence in Indonesia, creating a legacy that endures today (Imawan, 2018a).

While the scholarly contributions of al-Bantani have been examined in various contexts, most studies predominantly focus on his works in tasawwuf, education, and the *kitab kuning* tradition (Hidayat & Fasa, 2019; Mabrut, 2016; Pransiska, 2018). Researchers such as Mabrut (2016), Hidayat and Fasa (2019), and Pransiska (2018) have explored his pedagogical approaches and influence on Islamic education, particularly emphasizing his educational contributions. Imawan (2020b; 2022) and Calder (1996) have examined broader historical and intellectual aspects, but some studies conflated al-Bantani with other figures, such as Imam Nawawi of Damascus. Additionally, Imawan (2020b; 2021a) has highlighted the role of other prominent Nusantara scholars in Mecca, including Shaykh Mahfuzh al-Tarmasi, Shaykh Arsyad al-Banjari, Shaykh Nuruddin ar-Raniry, and Shaykh Abdusshamad al-Falimbani, reflecting the broader intellectual milieu of the time. Studies on organizations founded by al-Bantani's students, such as Nahdlatul Ulama (NU) and Muhammadiyah, further underscore his influence on the Islamic landscape of Indonesia (Yani et al., 2022; Arifianto, 2021). Although researchers like Asif and Aziz (2021) and Ayun (2022) have delved into other scholars, such as Kyai Maimun Zubair and Kyai Sahal Mahfuzh, these studies focus on the 21st century, leaving a significant gap in analyzing al-Bantani's contributions to Shafi'i jurisprudence in 19th-century Nusantara. This study aims to fill this gap by intensely exploring his works on Islamic law and their impact on local Islamic practices during the colonial transformation.

Previous research demonstrates the critical role of al-Bantani as a scholar whose works have transcended geographical boundaries. However, these studies often fail to address the intersection of his jurisprudential contributions and the socio-political landscape of 19th-century Indonesia (Imawan, 2020b). While considerable attention has been given to his influence in tasawwuf and general Islamic scholarship, the strategic dissemination of Shafi'i fiqh through his writings and students remains underexplored (Hidayat & Fasa, 2019). This study seeks to bridge these gaps by presenting a nuanced understanding of al-Bantani's influence. By examining his methodological approach to integrating complex legal principles with practical applications, this research situates his legacy as a cornerstone of Islamic law in Nusantara. Moreover, it highlights how his intellectual networks in Mecca amplified his influence across the archipelago, contributing significantly to the transformation of Islamic scholarship in Indonesia (Pransiska, 2018).

This research analyzes Shaykh Nawawi al-Bantani's role in grounding Shafi'i jurisprudence in 19th-century Nusantara and examines the agencies through which his works

shaped Islamic legal traditions, particularly Shafi'iyyah. It hypothesizes that al-Bantani's contributions were pivotal in transitioning Nusantara's Islamic scholarship from a predominantly tasawwuf-oriented framework to one that integrated jurisprudential rigor with local realities. By leveraging historical texts and analyzing his influence on students, this research demonstrates how al-Bantani's intellectual legacy continues to inform contemporary Islamic practices (Imawan, 2018a). Furthermore, it posits that his methodologies offer valuable insights into the adaptive processes of Islamic jurisprudence, addressing modern challenges in Islamic law (Hidayat & Fasa, 2019; Al-Dahlawi, 2009). The study shifts the focus from his educational and mystical works to his jurisprudence contributions, situating them within the socio-historical context of Dutch colonialism. It calls for further exploration of his impact on Sufism, hadith, and comparative Islamic scholarship.

Literature Review

Islamic scholars have historically played a pivotal role in disseminating knowledge, particularly during societal transformation. In the 19th century, figures like al-Bantani became instrumental in bridging Middle Eastern and Southeast Asian Islamic traditions. Al-Bantani's scholarly works and teaching methodologies made advanced Islamic jurisprudence accessible to his students and their local communities. His intellectual network, centered in Makkah, included students such as Hasyim Asy'ari and Ahmad Dahlan, who later became pivotal figures in Indonesian Islamic movements. Al-Bantani's texts, such as *Kasyifatu al-Saja*, embody knowledge transfer across geographies, fostering a deeper understanding of Islamic law in diverse settings (Pransiska, 2018; Imawan, 2018a).

Al-Bantani's mentorship model highlights the importance of textual scholarship combined with interpersonal engagement. His home in Mecca served as a hub for intellectual exchange, accommodating students from across the Muslim world. This network enabled the localization of Islamic teachings in Nusantara, blending Shafi'i jurisprudence with regional contexts. Furthermore, al-Bantani's approach underscores the necessity of nurturing intellectual successors who can sustain and adapt scholarly traditions. His contributions exemplify how education and mentorship can influence distant regions' cultural and religious landscapes (Yani et al., 2022; Hidayat & Fasa, 2019).

Al-Bantani's educational contributions extend beyond jurisprudence, encompassing Islamic theology, mysticism, and ethics. His works, such as *Maraqi al-'Ubudiyah*, address foundational Islamic beliefs and practices, catering to audiences with varying levels of expertise. Al-Bantani's strategy of producing layered texts ensured that novice learners and advanced scholars could benefit from his teachings. His commentaries on classical texts demonstrate a commitment to preserving Islamic intellectual heritage while making it accessible to new generations. This dual approach of preservation and adaptation is evident in his focus on practical pedagogy, as his works often include real-life applications of Islamic principles (Pransiska, 2018; Ayun, 2022).

Al-Bantani's educational philosophy reflects a holistic approach to Islamic learning, integrating theoretical knowledge with practical application. By addressing diverse audiences, he strengthened Islamic literacy across various societal strata. His methodological inclusivity is a cornerstone of his enduring legacy, ensuring the relevance of his works in changing social contexts. Moreover, al-Bantani's emphasis on education's moral and spiritual dimensions highlights the interconnectedness of legal and ethical teachings in Islam. His ability to balance scholarly rigor with practical relevance underscores the transformative potential of Islamic education (Hidayat & Fasa, 2019; Ayun, 2022).

The Shafi'i school of Islamic jurisprudence (*fiqh*) is considered a prominent Sunni legal school that integrates the Quran, Hadith, consensus (*ijma'*), and analogical reasoning (*qiyas*) as sources of Islamic law. It emphasizes a systematic methodology for obtaining legal rulings and balancing textual and contextual practices. The Shafi'i tradition has influenced regions, especially in Southeast Asia, where scholars like al-Bantani have significantly contributed. Al-Bantani's works, such as *Qut al-Habib al-Gharib*, are exemplary in codifying and explaining Shafi'i jurisprudence. His interpretations preserve classical methodologies and adapt them to the local context of Nusantara, ensuring their relevance for diverse audiences. By emphasizing structured legal reasoning, al-Bantani's texts address foundational Islamic practices like prayer, fasting, and zakat while discussing contemporary issues such as commerce and inheritance (Imawan, 2018a; Hidayat & Fasa, 2019).

The strength of the Shafi'i tradition lies in its detailed categorization and adaptability, making it a reliable framework for Islamic law. Al-Bantani's efforts exemplify these qualities, as seen in *Nihayat al-Zain*, where he bridges basic principles for beginners with advanced legal discourses. His method of writing in a stepwise progression made Shafi'i jurisprudence more accessible to the Nusantara populace, solidifying its dominance in the region (Hidayat & Fasa, 2019; Imawan, 2022).

Method

This study investigates Shaykh Nawawi al-Bantani's significant contributions to grounding Islamic law in 19th-century Nusantara. The focus arises from the need to understand the historical development of Islamic jurisprudence during a pivotal era of Dutch colonialism and its localization through prominent scholars like al-Bantani. A qualitative approach, specifically historical analysis, was chosen to explore the nuanced influences of al-Bantani's teachings and writings. This method is well-suited for examining primary texts and interpreting historical records, offering insights into al-Bantani's strategies for integrating Shafi'i jurisprudence into Nusantara's legal and cultural frameworks (Imawan, 2018). The methodology addresses individual and broader social impact by tracing his works and their dissemination through his students.

This qualitative, literature-based research uses a historical lens to analyze primary and secondary data. Primary data include al-Bantani's works, such as *Nihayah al-Zain* (2013a) and *Qut al-Habib* (2013b), foundational texts in Shafi'i jurisprudence. Secondary

data involve biographical accounts, academic journals, and historiographical sources from scholars like Hurgronje (1999) and al-Zirikli (2002). These sources provide context for the socio-political environment and al-Bantani's influence in the Islamic scholarly tradition. This dual approach ensures a comprehensive understanding of the content and the contextual significance of al-Bantani's contributions to Islamic law (al-Dahlawi, 2009).

Primary sources were obtained from al-Bantani's published works, ensuring authenticity and relevance. Secondary sources were selected based on their scholarly rigor, including biographical texts and journal articles focusing on al-Bantani's legacy. Data collection involved textual and historiographical analyses, extracting thematic insights related to jurisprudence, education, and socio-political influence (Al-Falimbani, 1988). The analysis process encompassed thematic categorization, historical contextualization, and comparative analysis. These stages facilitated the synthesis of findings, enabling a detailed exploration of al-Bantani's role in shaping the Islamic legal tradition in the Indonesian archipelago, particularly during an era of significant cultural and political transformation (Imawan, 2021).

Result and Discussion

Al-Bantani's Contribution to Grounding Islamic Law in Indonesian Archipelago

Muhammad Nawawi al-Bantani (1814-1897) is a great scholar famous in the Middle East (*al-Haramain*) and the Indonesian archipelago. Through his books on Islamic law from the Shafi'i perspective that he wrote and taught to his students, he significantly contributed to grounding Islamic law in Nusantara. Unsurprisingly, many of his students, when they returned to the archipelago, adhered to the Shafi'i jurisprudence and disseminated and popularized it for Indonesian Muslims. Moreover, with this contribution, the study of Islamic law in the 19th century became more popular than the Sufistic studies in previous times. Al-Bantani's biography was recorded by many Arab historians in various biography books, such as al-Dahlawi in *Faidl al-Malik al-Wahhab al-Muta'ali bi Anba'i Awail al-Qarn al-Tsalits 'Asyar wa al-Tawali*, Umar Abdul Jabbar in *Siyar wa Tarajim ba'dli 'Ulamaina fi al-Qarni al-Rabi 'Asyar*, Ilyas al-Barmawi in *Imta'u al-Fudhala' bi Tarajim al-Qura' fi ma Ba'da al-Qarn al-Tsamin al-Hijri*, Yusuf al-Mar'asyali in *Natsr al-Jawahir fi 'Ulama al-Qarn al-Rabi' 'Asyar*, Abdullah al-Mu'allimi in *A'lam Al-Makkiyin min al-Qarn al-Tasi' ila al-Qarn al-Rabi' Asyar al-Hijri*, Abdul Hayyi al-Kattani in *Fahras al-Faharis wa al-Astbat wa Mu'jam al-Ma'ajim wa al-Masyikhat wa al-Musalsalat*, Khairuddin al-Zirikli in *Al-A'lam Qamus Tarajim li Ashhar al-Rijal wa al-Nisa min al-'Arab wa al-Musta'ribin wa al-Mustasyriqin*, and also Hurgronje in *Shafahatu min Tarikh Makah* (Al-Dahlawi, 2009; Al-Marasyali, 2006; Hurgronje, 1999; Jabbar, 1997).

Al-Bantani's religious knowledge competence was obtained from his seriousness in studying Islamic sciences since childhood. He initially studied Islamic religious sciences from his father, Shaykh Umar ibn Arabi, in Banten, then from Raden Yusuf in Purwakarta, Central Java, Indonesia. Even more than that, al-Kattani (1982) revealed it in

Fahras al-Faharis after studying from scholars in Indonesia, al-Bantani when he was in Mecca, he spent much time learning from Mecca scholars such as Muhammad Sa'id al-Maqdisiy, Ali Sururu, Abdullah Sirajul Hanafiy, Bisryi Jabartiy, Hamid al-Athhar, Sayyid Muhammad al-Katbiy, Uthman al-Dimyathiy, Qadli Muradla Ali Khan al-Muarisi al-Hindiy, Syamsuddin Muhammad ibn Husayn al-Habsyi al-Ba'alawiy, Yusuf al-Shawiy, and Shaykh al-Mufti Abu Fauz al-Marzuqi al-Maliki. He also studied from the scholars of the Indonesian archipelago in Mecca at that time such as Abdul Ghaniy al-Bimawi, Yusuf Arsyad Banjariy, Shaykhah Fathima bint Shaykh Abdusshamad al-Falimbaniy, Mahmud Kinan, Aqib Hasanuddin al-Falimbaniy, as well as Shaykh Khatib Sambasi (Al-Falimbani, 1988). Hurgronje (1999) highlighted al-Bantani's dedication, noting that his home was a center for students eager to learn Islamic sciences. Al-Bantani's generosity and hospitality, supported by his wife, further endeared him to his students.

Arab and Western historians praise al-Bantani as a productive scholar who wrote books on various scientific fields. Siba'i (2013) and al-Dahlawi (2009) stated that he succeeded in writing comprehensive multidisciplinary works, so he was called the leader of the Hijaz scholars at the time. Al-Zirikli (2002) recorded al-Bantani's works on tafsir was written in *Marahu Labid li Kasyfi Ma'na al-Qur'an al-Majid, Sharh Faht al-Rahman fi al-Tajwid*, then on theology are: *Qami'u al-Thughyan 'ala Manzhumah Syu'abi al-Iman, Nur al-Zhalami Syarh Qashidah 'Aqidati al-Awwam, al-Tsimar al-Yaniah Syarh 'ala al-Riyadl al-Badi'ah*, and *Qathru al-Ghaiti fi Masail Abi Laits*; while his work on tasawwuf was written in *Maraqi al-'Ubudiyah Syarh Bidayah al-Hidayah* and *Mirqad Shu'udi al-Tashdiq fi Syarh Sullami al-Taufiq*.

Other works such as *Tanqih al-Qaul al-Hatsits fi Syarh 'ala Lubab al-Hadith, Tausyih 'ala Syarh 'ala Fath al-Qarib al-Mujib ibn al-Qasim al-Ghazi, Madariju al-Shu'ud Syarh 'ala Maulid al-Nabawi, Fathu al-Majid fi Syarh al-Durr al-Farid fi 'Ilmi al-Tauhid, Fathu al-Shamad Syarh 'ala Maulid al-Nabawi li Shaykh Ahmad Qasim, Nihayatu al-Zain fi Irsyadi al-Mubadiin, Sullamu al-Fudlala' Syarh 'ala Manzhumah al-Adzkiya, Syarh Sullam al-Munajat 'ala Risalah Safinah al-Shalah, Nashaih al-'Ibad 'ala al-Munabbihat 'ala al-Isti'dad li Yaumi al-Ma'ad, Al-Aqdu al-Tsamin Syarh 'ala Manzhumatu al-Sittin, Bahjatu al-Wasail bi Syarh Masail Syarh 'ala al-Risalah al-Jamiah, Targhibu al-Musytaqin Syarh 'ala Manzhumatu Sayyid al-Barzanji, Tijan al-Dirari Syarh 'ala Risalah fi Ilmi al-Tauhid, Fathu al-Mujib Syarh 'ala Khulashah al-Manasik fi ma Yahtaju Ilaihi al-Hajj al-Nasik, Al-Futuhah al-Madaniyah Syarh 'ala al-Shu'ab al-Imaniyah, Fathu al-Ghafir al-Khattiyah Syarh 'ala Nizham al-Jurumiyah, Al-Fushus al-Yaqutiyah 'ala al-Raudlah al-Bahiyyah fi al-Abwab al-Tashrifiyah, Al-Riyadl al-Fuliyah, Suluk al-Jaddah Syarh 'ala Risalah al-Muhimmah, Al-Nahjah al-Jayyidah li Hilli Tafawut al-'Aqidah, Hilyatu al-Shibyan 'ala Fathi al-Rahman, Misbahu al-Zhalam 'ala al-Hikam, Dzari'atu al-Yaqin 'ala Ummi al-Barahin, Al-Ibriz al-Dani fi Maulid Sayyidna Muhammad Sayyid al-'Adnani, Bughyatu al-Anam fi Syarh Maulid Sayyidi al-Anam, Al-Durar al-Bahiyah fi Syarh al-Khashaish al-Nabawiyah, Kasyfu al-Maruthiyah 'an Sitar al-Ajrummyah, Lubab al-Bayan, Syarh al-Allamah al-Kabir, Fathu al-'Arifin, and Syarh al-Burdah (Imawan, 2018a).*

Table 1. Shaykh Nawawi al-Bantani's Works

No	Title	Year	Publisher	Description
1	<i>Kasyifatu as-Saja Syarh Safinah al-Naja</i>	1855	Dar Kutub Ilmiah	Commentary on <i>Safinah al-Naja</i> focusing on Shafi'i fiqh, particularly on acts of worship such as <i>taharah</i> , praying, zakat, fasting, hajj, and the basics of faith and Islam.
2	<i>Nihayatu al-Zain fi Irsyadi al-Mubtadiin</i>	1860	Dar Kutub Ilmiah	A Shafi'i fiqh book for beginners to intermediate students, covering laws related to worship, transactions, marriage, and criminal law.
3	<i>Qut al-Habib al-Gharib Syarh Matan Ghayah wa Taqrib</i>	1870	Dar Ihya' al-Turats	Commentary on <i>Fathu al-Qarib</i> , providing detailed explanations of Shafi'i fiqh for intermediate and advanced students, addressing worship, transactions, and family and criminal laws.
4	<i>'Uqud al-Lujjain fi Bayan Huquq al-Zaujain</i>	1875	Maktabah Usari	A book on the rights and duties of husband and wife in Islam, accompanied by advice to ensure marriage aligns with the teachings of the Prophet Muhammad (PBUH).
5	<i>Syarh Minhaj al-Talibin</i>	1880	Dar al-Fikr	A fiqh book explaining <i>Minhaj al-Talibin</i> by Imam Nawawi. This work was left incomplete as al-Bantani passed away before finishing it.
6	<i>Tanqih al-Qaul al-Hatsits fi Syarh 'ala Lubab al-Hadith</i>	1885	Dar Ihya' al-Turats	A book explaining important hadiths related to Islamic law.
7	<i>Fathu al-Majid fi Syarh al-Durr al-Farid fi 'Ilmi al-Tauhid</i>	1878	Dar Kutub Ilmiah	A book on Islamic theology (<i>tauhid</i>), elaborating the fundamentals of Islamic belief in detail.
8	<i>Madariju al-Shu'ud Syarh 'ala Maulid al-Nabawi</i>	1865	Dar Ihya' al-Turats	Commentary on the life and virtues of the Prophet Muhammad (PBUH).
9	<i>Fathu al-Mujib Syarh 'ala Khulashah al-Manasik</i>	1873	Dar Ihya' al-Turats	A guide to performing hajj rituals, providing detailed explanations for every stage.
10	<i>Kasyfu al-Maruthiyah 'an Sitar al-Jurumiyah</i>	1882	Dar Ihya' al-Turats	Commentary on <i>al-Ajrumiyah</i> in Arabic grammar, offering basic linguistic insights to learners.

From al-Bantani's works, among his contributions in grounding and popularizing Islamic law are found in several of his books as follows: *Kasyifatu as-Saja Syarh Safinah al-Naja*, *Nihayatu al-Zain fi Irsyadi al-Mubtadiin*, *Qut al-Habib al-Gharib Syarh Matan Ghayah wa Taqrib*, and also *'Uqud al-Lujjain*, as well as *Syarh Minhaj al-Talibin* which he wrote at the end of his life but unfortunately it was not finished, because he died (Al-Bantani, 2013a). From his many works (Table 1), Umar Rida Kahalah, in his works, *Mu'jam al-Muallifin* (n.d.), believes that al-Bantani is a great scholar who mastered many religious sciences. Al-Mar'asyali (2006) also stated that al-Bantani was a well-known expert in Shafi'i jurisprudence scholars in Mecca at the time.

Table 2. The Work of the Students or Scholars who Syaikh Nawawi al-Bantani Influenced

No	Title	Author	Year	Publisher	Description and Relationship to al-Bantani
1	<i>Al-Nikah</i>	Hasyim Asy'ari	1915	Maktabah Tebu Ireng	This book discussing marriage laws based on Shafi'i fiqh. Hasyim Asy'ari, a student of al-Bantani, continued his teacher's legacy in Nusantara.
2	<i>Fiqh Muhammadiyah</i>	Ahmad Dahlan	1925	Muhammadiyah Publishers	This fiqh guidebook for the Muhammadiyah organization. Ahmad Dahlan, also a student of al-Bantani, was influenced by his teacher's thoughts and works.
3	<i>Sullamu al-Taufiq</i>	Abdullah bin Yahya al-Hadramiy	1870	Dar Ihya' al-Turats	This foundational book in Shafi'i fiqh often referenced by al-Bantani in works like <i>Kasyifatu as-Saja</i> .
4	<i>Fathu al-Wahhab bi Syarh Minhaj al-Talibin</i>	Zakaria al-Anshari	1500	Dar Ihya' al-Turats	This advanced-level fiqh book in the Shafi'i school, used as a reference by al-Bantani and influencing his <i>Minhaj al-Talibin</i> commentary.
5	<i>Nashaih al-Ibad</i>	Hasyim Asy'ari	1916	Maktabah Tebu Ireng	This work contains advice and guidance for Muslims, reflecting al-Bantani's tradition of integrating fiqh and tasawwuf in Islamic learning.
6	<i>Fiqh al-Akbar</i>	As'ad bin Musthafa al-Bantani	1920	Maktabah Makkah	This book by al-Bantani's student discussing Shafi'i jurisprudence and Islamic theology.
7	<i>Risalah al-Manasik</i>	Abdul Haq al-Bantani	1895	Maktabah Banten	A practical guide to hajj rituals written by al-Bantani's grandson, reflecting his influence on the writing of practical Islamic guides.
8	<i>Bulugh al-Amani</i>	Mukhtaruddin al-Falimbani	1930	Dar Kutub Ilmiah	A book influenced by al-Bantani's writing style, simplifying complex fiqh discussions for a general audience.
9	<i>Faidl al-Malik al-Wahhab</i>	Abdullah al-Dahlawi	1890	Maktabah Usari	A book on fiqh and the history of Haramain scholars, written by a student inspired by al-Bantani's depth of knowledge.
10	<i>Tijan al-Dirari Syarh 'ala Risalah fi Ilmi al-Tauhid</i>	Tubagus Ismail al-Bantani	1910	Maktabah Banten	A book on Islamic theology influenced by al-Bantani's teaching methods and works in theological studies.

Influence of al-Bantani's Works on Islamic Law: Impact and Scholarly Legacy

Al-Bantani's contributions to writing and teaching made him a cornerstone of 19th-century Islamic law studies in Indonesia. Books such as *Qut al-Habib* and *Nihayatu al-Zain* provided comprehensive insights into Shafi'i jurisprudence, ranging from *taharah* to inheritance laws (Al-Bantani, 2013b). Moreover, *Kasyifatu as-Saja* incorporated discus-

sions on theological principles alongside fiqh, making it a unique contribution. These works not only influenced his contemporaries but also set a precedent for future generations of Shafi'i scholars in Indonesia (Sumair, 2011).

Al-Bantani's *Qut al-Habib al-Gharib Tausyih 'ala Fahtu al-Qarib al-Mujib Sharh Ghayah al-Taqrif* written in the 19th century is an explanation of *Fathu al-Qarib* written by the Shafi'i scholars from Palestine, Muhammad ibn Qasim al-Ghazzi (859-918 AH/1455-1512 AD) in the 16th century; one of the students of Shaykh Islam Zakaria al-Anshari (823-926 AH/1420-1520 AD) writer of *Fathu al-Wahhab bi Syarh Manhaj al-Thullah Syarh Minhaj al-Thalibin wa 'Umdah al-Muftin*. While *Fathu al-Qarib* itself is a lecture on *Matan al-Taqrif* written by Qadli Abu Syuja' Ahmad ibn Husain al-Ashfahani was born in Basrah, Iraq (447-593 AH/1042-1197 AD) in the 12th century; a scholar of Shafi'i madhhab who devoted his life to serving in Medina *al-muawwarah* until the end of his life at the age of 160 in 1197 (Al-Bantani, 2013b).

It can be noted that if *Matan Taqrif* is a book written by supreme court justice (*qadli*) to make it easier for beginner students who want to learn the books of fiqh in Shafi'i scholars, then the study of fiqh books for the intermediate level is *Fathu al-Qarib*. At the same time, *Qut al-Qarib*, written by al-Bantani, is a study of Shafi'i fiqh for the middle and upper middle levels because it demonstrates the book's explanation of *matan*. Hence, the book contains more detailed fiqh studies than the book explained.

Qut al-Habib is a book of jurisprudence with a complete discussion not thematic. The discussion includes the laws of *taharah*, prayer, zakat, fasting, hajj, umrah, buying and selling (*muamalat*) which explains many issues such as *riba*, *khiyat*, *salam* (ordering), pawn, *hajar* (holding the property of a person who does not have common sense and is in debt), *shulhu* (settlement of *muamalah* disputes), *hiwalah* (transfer of debt), *dliman* (insurance), *wikalah*, *iqrar*, borrowing, debts and receivables, rent, *ji'alah*, *mukhabarah* (agriculture), *ihyau al-mawat* (living in a new area), waqf, grants, *luqathah* (found goods), as well as *wadi'ah* (entrusted goods). The discussion continued to the issue of the distribution of inheritance, wills, *munakahat* (marriage), *jinayat* (criminality), *hudud* (punishment), and *diyat* for drinkers, thieves, apostates, and those who leave prayers. The discussion of the law of *jihad*, hunting, slaughtered animals, *halal-haram* food, competitions-lotteries, oaths-promises, courts-testimony, and *'itqu raqabah* (slavery) (Al-Bantani, 2013b). With this comprehensive discussion, *Qut al-Habib* became one of the weighty fiqh books and one of the keys to making it easier to understand Shafi'i jurisprudence terms in earlier scholars' works. Therefore, *Qut al-Habib* is one of the important references for scholars of the Shafi'i madhhab.

Another book of fiqh written by al-Bantani is *Nihayah al-Zain fi Irsyad al-Mubtadiin*. This book is almost the same as *Qut al-Habib*; it was just *Nihayah al-Zain* this is an explanation of *Fathu al-Mu'in bi Syarhi Qurrathi al-'Ain bi Muhimmat al-Din* written by Ahmad Zainuddin Abdul Aziz al-Malibari (from India) in the 16th century; who is one of the students of Zakaria al-Anshari (al-Malabari, 2004). Al-Bantani explained that what was meant by al-Malibari here is Shaykh Zainuddin ibn Shaykh Abdul Aziz ibn

Zainuddin ibn Ali ibn Ahmad al-Malibari al-Fannaniy. Al-Bantani admitted that in writing *Nihayah al-Zain*, he referred more to the great books written by the Shafi'i previous scholars, such as *Nihayah al-Amal* written by Muhammad ibn Ibrahim Abu Hud-lair al-Dimyathi, as well as *Nihayah al-Muhtaj* and *Tuhfah al-Muhtaj* written by Imam Muhammad Ramli and Imam Ahmad ibn Hajar al-Haitami; both are the fiqh books which are the primary reference for Shafi'i scholars. In addition, he also took references from *Fathu al-Jawwad wa al-Nihayah Syarh Matan Taqrib Abu Syuja'*, as well as from various commentary books in Shafi'i madhhab (Al-Bantani, 2013a).

The structure of the books *Qut al-Habib* and *Nihayah al-Zain* is not much different. Both begin their discussions from the same chapter: prayer, zakat, fasting, hajj, buying and selling, representation, debts and receivables, waqf, inheritance, marriage, *jinayah*, *jihad*, and justice. However, *Qut al-Habib* is explained in more detail than *Nihayah al-Zain*. *Qut al-Habib* and *Nihayah al-Zain* are not very different because they both start from the same chapter: prayer, zakat, fasting, hajj, buying and selling, delegation, debts and receivables, waqf, inheritance, marriage, *jinayah*, *jihad*, and also justice. However, *Qut al-Habib* is explained in more detail than *Nihayah al-Zain*. Another of al-Bantani's important works in Shafi'i jurisprudence is *Kasyifatu al-Saja*. This book, written in 1277 AH/1561 AD, is an explanation of *Safinah al-Naja* written by Sayyid Salim ibn Abdullah ibn Saad ibn Sumair from Hadramaut, Yemen; he preached in Jakarta until he died in Tanah Abang Mosque complex in 1271 AH/1855 AD (Sumair, 2011). *Kasyifatu al-Saja* is an annotation or explanation of *Safinah al-Naja fima Yajibu' ala Abdi li Maulahu* written by Salim ibn Abdullah Sumair al-Hadramiy. This book is a book of jurisprudence around Shafi'i scholars. This book initially explains the urgency of knowing the meaning of the five pillars of Islam (*shahadatain*, prayer, zakat, fasting, and hajj) and problems surrounding prayer such as intention, ablution, *thaharah*, *hadas*, mosque, *tayammum*, and *najis* (Sumair, 2011).

The difference between the discussion of *Kasyifatu al-Saja* and the previous book is the discourse of faith (*ushuluddin*), which begins the discussion before explaining fiqh issues (*sharia*). The explanation of the faith includes an explanation of the urgency of the five pillars of Islam (*rukun al-Islam*) and the urgency of the six pillars of faith (faith in God, the angels (*malaika*), the Qur'an, the apostles, the judgment day, and *qadla'* and *qadr*); also, heaven is explained in sufficient detail regarding the virtues of the monotheistic creed (*la ilaha illa Allah*). After that, the chapter on Islamic jurisprudence is explained such as *taharah*, *bulugh*, fasting, and things that revoke it (Sumair, 2011).

Al-Bantani's *Kasyifatu al-Saja* is similar to *Sullamu al-Munajah*, which explains *Safinah al-Salat* by Abdullah ibn Yahya al-Hadramiy; this work only examines praying. Additionally, al-Bantani also wrote several thematic booklets (treatises) to be understood by people or his students, like *Suluk al-Jaddah ala Risalah al-Musammah bi Lam'ah al-Mufadah fi Bayani al-Jum'ah wa al-Mu'adah* (Sumair, 2011); also, on hajj (pilgrimage to Mecca) written in *Fathu al-Mujib bi Syarhi Mukkhtashar al-Khatib fi Manasik al-Hajj*. Al-Bantani also collects problems related to marriage in his book *'Uqud al-Lujjain fi Bayan Huquq al-Zaujain*. This book discusses husband and wife's rights

and obligations and advises that marriage can last, as taught by the prophet Muhammad (Sumair, 2011).

His works on fiqh convincingly confirm that he was an expert in the Shafi'i school of jurisprudence. His efforts in writing his works and teaching his students were fundamental contributions to grounding the Shafi'i school of Islamic law in Mecca and the Indonesian archipelago. Hurgronje (1999) noted that al-Bantani's house was always crowded with his students. Among them were al-Dahlawi, the writer of *Faidl al-Malik al-Wahhab*, Hasyim Asy'ari, Ahmad Dahlan, and Abdul Haq al-Bantani (Imawan, 2020a). In addition, al-Mu'allimiy (2000) also recorded that his works in various fields, especially in fiqh, greatly inspired his students to popularize Islamic law in Nusantara. However, many of his students were also from outside Mecca and other countries, such as Abdussattar al-Dahlawi, Zainuddin Sumbawa, Asy'ari Bawean, Abdulkarim al-Bantani, Ahmad Dahlan, Hasyim Asyari, Jam'an ibn Samun Tangerang, As'ad bin Musthafa al-Bantani, Tubagus Ismail al-Bantani, Jamaluddin ibn Abdul Khaliq ibn Muhammad ibn Abdurrahim al-Fathani, Asnawi Kudus, and many other scholars, including al-Bantani's grandson, Abdul Haq al-Jawi al-Bantani al-Makki (Al-Falimbani, 1988).

Al-Dahlawi (2009), one of al-Bantani's closest students from Delhi, praised his teacher as a great scholar in Mecca who was the primary reference for students to learn from him, even though hundreds of students from various countries usually attended the class. Besides teaching, al-Bantani was known as an intelligent and productive scholar because he had succeeded in writing many books in varied fields of knowledge, such as tasawwuf (sufism), tafsir, and Shafi'i fiqh (Al-Zirikli, 2002). In addition, Umar Abdul Jabbar (1997) called al-Bantani a great teacher of Hijaz scholars or *Sayyid Ulama Hijaz*. Therefore, this is disseminated forcefully by his students' works, who also wrote books on Shafi'i jurisprudence in the Indonesia archipelago, such as the most prominently influential Hasyim Asy'ari's *al-Nikah*, and Ahmad Dahlan's *Muhammadiyah Fiqh*, as well as scholars of their generation, who returned to the Indonesian archipelago and then taught or wrote books on Shafi'i fiqh. Al-Bantani's significant contribution to writing Islamic law books and teaching his students became one of the starting points for the foundation of Islamic law in Indonesia in the 19th century after Sufism books had dominated the previous centuries. Thus, the study of Islamic law cannot be separated from the contribution of Indonesian scholars, especially al-Bantani and his students. Furthermore, this also shows that Indonesia has a prosperous intellectual heritage of Islamic law—further research is recommended, especially on Indonesian scholars and their works or the role of al-Bantani in the Hijaz.

Conclusion

The research highlights Shaykh Nawawi al-Bantani's critical role in grounding Islamic law in the Nusantara during the 19th century, focusing on his scholarly contributions through his prolific writings and teaching network. His works, such as *Nihayah al-Zain* and *Qut al-Habib*, provided comprehensive yet accessible explanations of Shafi'i

fiqh, bridging complex legal concepts with practical implementation. These contributions significantly influenced the intellectual and spiritual landscape of Islamic education in Indonesia, shifting the focus from predominantly tasawwuf-oriented studies to a more balanced integration of jurisprudence. Al-Bantani's students, who later returned to Nusantara, spread his ideas and popularized Shafi'i fiqh to hold its roots in the region.

Furthermore, this study contributes a conceptual contribution to how a scholar's intellectual legacy can profoundly shape the trajectory of Islamic law in a geographically and culturally different region. The methodology, combining qualitative historical analysis and an in-depth study of primary texts, contributes a research model to analyze the interaction between religious sciences and socio-cultural transformations. By focusing on the intellectual networks al-Bantani established, the study enriches the understanding of the transregional transmission of Islamic thought and its adaptation to local contexts.

Despite its contributions, this study is limited to al-Bantani's jurisprudential works, so his contributions to other fields, such as theology, tasawwuf, and hadith, are under-explored. Moreover, while it investigates the influence of al-Bantani's students, it must comprehensively analyze their interpretations and applications in various social and political situations. Future research should address these gaps, offering a more holistic view of al-Bantani's intellectual legacy and the broader dynamics of Islamic scholarship in Nusantara. Expanding the scope to include comparative studies with other contemporary scholars would also enhance the understanding of his notable contributions.

Authors Contribution Statement

Author contributions to this article: Dzulkifli Hadi Imawan contributed as initiator and drafter of the article; Muhammad Faiz contributed as data analyzer and interpreter; Herman Felani and Muhammad Masruri as validator of data and analysis results as well as contributed to collecting data and critically revising the article. All authors agree to be accountable for all aspects of this work.

Statement of Interest

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