

BUILDING HARMONY IN DIVERSITY: Exploring Masnun Tahir's Perspective on Multicultural Fiqh

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Abstract

The primary purpose of this study is to explore the views and thoughts of Muslim scholar Masnun Tahir on how to develop a fiqh framework that supports harmony in culturally and religiously diverse societies. This study carries a qualitative approach by analyzing Masnun Tahir's writings, especially in multicultural fiqh and understanding religious pluralism. The research method involves the analysis of texts and critical content of works relevant to the theme of multiculturalism and harmony in the view of Masnun Tahir. The findings of this study indicate that Masnun Tahir's views on multicultural fiqh inherently carry the values of inclusiveness and respect for the rights of individuals regardless of religious and cultural background. Through this perspective, Masnun Tahir seeks to build bridges between diverse groups of people to maintain harmony and diversity. The concept of multicultural fiqh Masnun Tahir's social and humanitarian perspective has illustrated that multicultural fiqh goes beyond the application of Islamic law in diverse societies. It is a vision of how religion can be a source of inspiration in creating inclusive, tolerant, and just societies. Multicultural fiqh contains universal human values that transcend religious and cultural boundaries, potentially shaping harmonious societies and global peace. Implementing this concept involves changing people's mindsets and behavior and creating an inclusive and tolerant environment.

Keywords: *Multicultural Fiqh, Masnun Tahir, Religious Tolerance, Cultural Diversity.*

Introduction

Religious, cultural, and ethnic diversity have been characteristic of human societies throughout history. However, diversity is increasingly complex and interconnected in this modern era due to globalization, migration, and technology. Challenges arising from this diversity include social conflict, intercultural incomprehension, discrimination, and even radicalization.¹ In the era of globalization and growing cultural pluralism, diversity and multiculturalism are inevitable in society. The diversity of cultures, religions and traditions in different parts of the world has brought new challenges that require societies to establish harmony in such diversity. In this context, the study of multicultural fiqh has emerged as an essential field for exploring religious views on pluralism and how these views can be applied in everyday life.

One figure with a deep view of multicultural fiqh is Masnun Tahir. He is a Muslim scholar known for his inclusive and tolerant approach to cultural and religious differences. Masnun Tahir, an academic steeped in Islamic and social studies, has made valuable contributions to developing

¹ Suud Sarim Karimullah, Mu'adil Faizin, and Afa Islami, "Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance," *Al-Insyiroh: Jurnal Studi Keislaman* 9, no. 1 (2023): 94–125, <https://doi.org/https://doi.org/10.35309/alinsyiroh.v9i1.6345>.

thinking about multiculturalism. His works reveal profound insights into how Islam can be articulated in a multicultural environment, respect differences, and promote interreligious cooperation.² Through a comprehensive approach, Masnun Tahir discusses the theoretical aspects of multicultural fiqh and presents concrete examples of how society can implement these principles in everyday life.³

To achieve harmony in diversity, it is essential to recognize that the understanding and practice of religion and culture have a central role in shaping the identity of individuals and groups.⁴ However, the complex nature of multicultural societies often leads to friction and differences that arise from diverse interpretations of existing values and norms.⁵ Therefore, research exploring the multicultural fiqh perspective becomes very relevant to understand how religious foundations can be articulated inclusively and equitably in everyday life.

This study explores Masnun Tahir's perspective on multicultural fiqh and how this view can contribute to building harmony in diversity. By analyzing his writings and the thoughts in seminars and discussions, this research will outline the theoretical foundations used by Masnun Tahir in developing his views on multiculturalism. In addition, the study will also analyze the practical application of his views in everyday life, including in the context of interreligious relations, cultural integration, and conflict resolution.

Through an interdisciplinary approach that combines religious, social, and cultural studies, this study is expected to provide a deeper understanding of how Masnun Tahir's thought can be an essential foundation in building harmony in diversity. Thus, this study will not only provide new insights in the field of multicultural fiqh but also have relevant implications in facing the challenges of multiculturalism in the contemporary world. Thus, this research will contribute meaningfully to promoting peace, cooperation, and harmony in an increasingly connected and culturally and religiously complex society.

This study uses library research methods with a philosophical literature analysis approach to explore Masnun Tahir's views on multicultural fiqh. This method was chosen because the purpose of research is to understand his views in his writing without involving field research. The library research method involves the collection of relevant literature, especially the works of Masnun Tahir, which still have relevance to this object of study. Analysis of philosophical literature is then used to identify concepts, principles, and philosophical implications in his view. This analysis includes an in-depth understanding of Masnun Tahir's views, their application in the context of a multicultural society, and their interrelationship with other thoughts. Analysis of this literature will

² Lalu Suparman Ambakti, "Profil Singkat Prof Masnun, Pernah Jadi Pengembala Hingga Kuli Bangunan," MetroNTB.com, 2023, <https://www.metrontb.com/ntb/pr-8186490245/profil-singkat-prof-masnun-pernah-jadi-pengembala-hingga-kuli-bangunan>.

³ Masnun Tahir, "Menjadi Muslim Di Negara Multikultural: Dinamika, Tantangan Dan Strategi Dalam Perspektif Fikih Multikultural," *Al- 'Adalah* 14, no. 2 (2017): 263–90, <https://doi.org/10.24042/adalah.v14i2.2138>.

⁴ Zakiyuddin Baidhaway, "Building Harmony and Peace through Multiculturalist Theology-based Religious Education: An Alternative for Contemporary Indonesia," *British Journal of Religious Education* 29, no. 1 (2007): 15–30, <https://doi.org/10.1080/01416200601037478>; Kathleen B Nussbaum and Heewon Chang, "The Quest for Diversity in Christian Higher Education: Building Institutional Governance Capacity," *Christian Higher Education* 12, no. 1–2 (2013): 5–19, <https://doi.org/10.1080/15363759.2013.740383>.

⁵ Firdaus Firdaus, Dian Kurnia Anggreta, and Faishal Yasin, "Internalizing Multiculturalism Values Through Education: Anticipatory Strategies for Multicultural Problems and Intolerance in Indonesia," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 1 (2020): 131–41, <https://doi.org/10.25077/jantro.v22.n1.p131-141.2020>; Gerard Delanty, "Cultural Diversity, Democracy and the Prospects of Cosmopolitanism: A Theory of Cultural Encounters," *The British Journal of Sociology* 62, no. 4 (2011): 633–56, <https://doi.org/10.1111/j.1468-4446.2011.01384.x>.

provide a deeper understanding of Masnun Tahir's views on multicultural fiqh and its underlying philosophical values without needing fieldwork.

The Concept of Diversity in Islam

Diversity is one of the most prominent distinctive features in the creation of the universe recognized by many religions, including Islam.⁶ The concept of diversity in Islam is not only a recognition of cultural, ethnic, linguistic, and religious differences among people but also includes a deep philosophical dimension.⁷ In the Islamic view, diversity is not simply the result of geographical or historical variation but a profound divine plan. In the Qur'an, Allah says in Surah Al-Hujurat (49: 13), "O humanity, indeed we created you from male and female, and we made you Nations and tribes that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most pious among you." This verse highlights that diversity is a design of God with a specific purpose to allow people to interact, learn from each other, and respect each other within the framework of unity.

Islam teaches that everything in the universe results from God's will and plan. The concept of monotheism, which underlines the oneness and majesty of Allah, forms the basis of this understanding. The will of Almighty God created diversity as an integral part of his creation, showing infinite complexity and glory. The understanding of Tawhid (oneness of God) became the basis for the concept of diversity in Islam. Although humans have many differences, they all come from One Creator, God. This concept illustrates that true diversity teaches people to understand the intrinsic relationships that connect them as one great human family, which respects and values difference as an expression of God's wisdom.

The Islamic view of diversity also emphasizes harmony in differences.⁸ This concept is reflected in verses of the Qur'an that affirm that cultural and linguistic differences are a gift of God (Ar-Rum, 30:22) and that such differences should be a source of curiosity and recognition among human beings (Al-Hujurat, 49:13). It creates a philosophical foundation for interacting with each other with respect, seeking similarities, and understanding differences as a form of humanity's wealth. In addition, the Islamic view of diversity also includes the principles of justice and equality. The Qur'an emphasizes that a person's worth is measured by his morals and piety, not by his ethnic or social background (Al-Hujurat, 49:11). This concept underlines universal moral and ethical values, which teach that all human beings have equal rights and responsibilities before God.

The Islamic view of diversity also encourages tolerant interreligious dialogue. Islam teaches the importance of speaking with wisdom (Al-Nahl, 16:125) and establishing good relations with those of different faiths (Al-Kafirun, 109). It reflects a philosophical foundation that encourages a willingness to share spiritual and moral experiences to create, aiming to create better understanding and reduce conflict. The concept of diversity in Islam also teaches openness to cultural differences and traditions. In the Hadith of the Prophet Muhammad, he taught his people to respect local customs as long as they did not contradict religious teachings. It shows an inclusive philosophical attitude toward cultural differences as long as it does not contradict moral values and religious truths.

From the Islamic perspective, diversity is also considered a spiritual test and an opportunity for personal development. Facing differences and conflicts in a diverse world is a call to test human

⁶ Anthony Le Duc, "Responsibility as a Primary Environmental Virtue in Islam," *Asian Journal of Philosophy and Religion* 2 (2023): 187–206, <https://doi.org/10.55927/ajpr.v2i1.4821>.

⁷ Tariq Modood and Thomas Sealy, "Freedom of Religion and the Accommodation of Religious Diversity: Multiculturalising Secularism," *Religions* 12, no. 10 (2021): 868, <https://doi.org/10.3390/rel12100868>; Betria Zarpina Yanti and Doli Witro, "Islamic Moderation as A Resolution of Different Conflicts of Religion," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 8, no. 1 (2020): 446–57, <https://doi.org/10.36052/andragogi.v8i1.127>.

⁸ M Aris Rofiqi and Mochamad Ziaul Haq, "Islamic Approaches in Multicultural and Interfaith Dialogue," *Integritas Terbuka: Peace and Interfaith Studies* 1, no. 1 (2022): 47–58, <https://doi.org/10.59029/int.v1i1.5>.

patience, understanding, and moral qualities. In this context, diversity is a challenge and an opportunity to practice values such as tolerance, understanding and peace. Diversity is also considered a means of education and personal growth. Through interaction with different individuals, humans can broaden their horizons, deepen their understanding of life, and develop adaptability. This understanding creates the foundation for understanding that learning from differences is integral to self-development.

The concept of diversity in Islam invites people to reflect on the wonders of God's creation.⁹ The diversity of the universe, ranging from flora and fauna to humans, illustrates the wealth of God's creativity in creating. In looking at the differences between the created beings, man is expected to admire God's greatness and wisdom. Increasingly Islam teaches that conflicts are often the result of misunderstanding or injustice and that the solution is through open dialogue, mutual understanding, and wise resolution of problems. This view underlies that differences can be overcome through deep understanding and mutual respect.

The philosophical understanding of diversity also recognizes that interacting with differences can challenge self-development. Man needs to go beyond the boundaries of comfort and overcome prejudices that may arise due to ignorance or stereotypes. In this case, diversity becomes a call to overcome personal obstacles and transform spiritually. The concept of diversity in Islam leads to the development of inclusive universal ethics. This understanding focuses on profound and universal moral principles which transcend cultural and religious boundaries. This concept creates the foundation for forming a society based on equally recognized human values. Through the concept of diversity, Islam makes a significant philosophical contribution to achieving global harmony. Islam plays a vital role in building a more peaceful and inclusive world by fostering Interreligious Dialogue, respect for differences, and developing solid moral character.

In conclusion, the philosophical understanding of diversity in Islam reveals that diversity is not just a social phenomenon but contains deep spiritual, moral, and cosmic dimensions. By viewing differences as a divine plan with a positive purpose, Islam teaches people to develop a view of inclusiveness, tolerance, and cooperation amid the diversity of an increasingly complex global society. This understanding can potentially shape a culture of dialogue, resolve conflict, and promote peace and harmony worldwide.

The philosophical understanding of diversity in Islam reveals that diversity is more than just a social phenomenon; it extends beyond much deeper dimensions, including the spiritual, moral, and cosmic. From the Islamic perspective, diversity is an indispensable part of a wise divine plan. This understanding provides a solid foundation for human beings to interpret differences as a divine plan that carries a positive purpose for humanity.

The concept of diversity in Islam invites human beings to reflect on their relationship with God in the context of diversity. Realizing that the same God creates all creatures, individuals are reminded of his greatness and wisdom in creating the universe's diversity. This understanding strengthens man's sense of awe and humility before his creation. Respecting differences and interacting with diversity is a moral calling in Islam. Inclusive views and mutual respect are expressions of good morals. The concept of diversity triggers the development of moral values such as empathy, tolerance and patience. This results in a society that upholds ethics and fairness in interaction.

The understanding of diversity in Islam also radiates a profound cosmic dimension. The diversity in the universe shows the variety in God's rich and complex creation. In its biodiversity, man is invited to see the wonder and greatness of his creation, which encourages a sense of Wonder and reflection in human existence in this world. By recognizing differences as an integral part of the divine plan, Islam teaches humans to develop inclusive views, tolerance, and cooperation. This inclusive perspective encourages human beings to understand that, although they are different in

⁹ Ali S Asani, "So That You May Know One Another": A Muslim American Reflects on Pluralism and Islam," *The Annals of the American Academy of Political and Social Science* 588, no. 1 (2003): 40–51, <https://doi.org/10.1177/0002716203588001004>.

many ways, they have in common that they are creations of God that come from a single source. Tolerance and respect for differences are pillars of a harmonious and civilized society.¹⁰ By viewing differences as a divine gift and a tool for personal and social growth, Islam presents a solid foundation for diverse societies to live harmoniously.

The Concept of Multicultural Fiqh from the Perspective of Masnun Tahir in Social and Humanity

The multicultural dimension has become increasingly evident in an increasingly interconnected global reality. The diversity of cultures, ethnicities, religions and views is an inescapable characteristic of modern society. However, with this diversity comes the complex challenge of managing these differences harmoniously. In this context, the concept of multicultural Fiqh, especially from the perspective of prominent Muslim scholars such as Masnun Tahir, comes to the fore as a promising paradigm in understanding and managing such diversity with an approach that includes legal, ethical, and social dimensions.

Multicultural fiqh is an approach to Islamic law confronting cultural, religious, and social diversity. It involves more than simply applying Islamic law amid a multicultural context; furthermore, it arises from a deep understanding of human values, justice, and tolerance in religious practice.¹¹ Masnun Tahir's perspective on multicultural fiqh is based on fundamental Islamic principles emphasizing inclusiveness, respect for human dignity, and justice. This view is rooted in verses of the Qur'an that affirm the equality of human beings before God and reject any form of discrimination based on cultural or religious factors. Masnun Tahir proposed that Islam respects and respects human dignity and encourages cross-cultural cooperation with social and humanitarian implications.¹²

Multicultural fiqh inspires an attitude of tolerance and respect for differences in social interactions. It offsets cultural, ethnic, and religious diversity as an opportunity to learn from one another. The principles of Islamic justice are applied in multicultural fiqh to ensure that all individuals, regardless of their cultural or religious background, receive equal treatment in the legal and social systems. This view also stimulates educational approaches that encourage intercultural understanding and dialogue. It serves to overcome stereotypes and prejudices, paving the way for mutual understanding.

Multicultural fiqh provides a foothold for the empowerment of diverse communities. It includes equal opportunities for individuals from diverse backgrounds to participate in social and economic development. It also emphasizes the importance of tolerance and moderation. It helps educate individuals about understanding and appreciating cultural and religious differences.

Understanding multicultural fiqh from Masnun Tahir's perspective is increasingly relevant in this changing and connected era. In a global landscape where intercultural interactions are on the rise, this view provides the ethical foundation necessary to create an environment that is inclusive and respectful of diversity. The concept of multicultural fiqh from the perspective of Masnun Tahir is not just the application of Islamic law in a multicultural society but also the application of universal human values. It looks at how Islam can be a source of inspiration for creating an inclusive, tolerant, and just society. In an era of increasingly deep interconnections, multicultural fiqh has a vital role in shaping harmonious societies, promoting peace, and facilitating positive interactions between diverse cultures and religions

¹⁰ Suud Sarim Karimullah, "Moral Values Internalization of Pancasila in the Education System: A Response to the Problems of Radicalism," *Technical and Vocational Education International Journal (TAVEIJ)* 2, no. 01 (2022): 32–38.

¹¹ Tahir, "Menjadi Muslim Di Negara Multikultural: Dinamika, Tantangan Dan Strategi Dalam Perspektif Fikih Multikultural."

¹² Masnun Tahir, "Fikih NKRI: Landasan Berkonstitusi Bagi Umat Di Indonesia," *Supremasi Hukum: Jurnal Kajian Ilmu Hukum* 4, no. 1 (2015), <https://doi.org/https://doi.org/10.14421/sh.v4i1.1969>.

In the view of Masnun Tahir, the concept of multicultural fiqh includes more than just applying Islamic law in a multicultural society. Furthermore, this concept represents universal human values that stretch beyond religious and cultural boundaries. It is an understanding of how Islam can be a significant source of inspiration in creating inclusive, tolerant, and just societies that support diversity. It is essential to recognize that multicultural fiqh is not limited to legal considerations alone but involves a profound reflection on the fundamental human values found in religions and universal ethics. This understanding goes beyond formal legal concepts and encompasses broader aspects, including ethics, morality, and a view of life that values humanity. In this view, Islam is considered a source of inspiration that has the potential to form an inclusive, tolerant, and just social foundation.¹³ It describes Islam as a force that encourages the creation of harmonious societies in which everyone is respected and has equal rights, independent of their cultural or religious background. This view supports equal human rights, freedom of opinion, and equal opportunity.

Amid a deepening era of interconnection, multicultural fiqh is vital in shaping a diversity-focused society. This understanding provides the tools to understand, respect, and celebrate differences between diverse cultures and religions. It promotes awareness of the uniqueness of each individual and society while avoiding discrimination and conflicts that can arise due to incomprehension. In addition, the role of multicultural fiqh is not only limited to local communities. This view has a significant global impact in promoting peace and positive interaction among different cultures and religions. Multicultural fiqh stimulates collaboration and cooperation in a global context that transcends geographical boundaries, creates opportunities for mutual learning and strengthens intercultural ties.

The concept of multicultural fiqh from the perspective of Masnun Tahir teaches that Islam is not only about applying religious law but also about building an inclusive, tolerant, and just society. It values universal human values as a cornerstone in shaping positive and harmonious social interactions. The view of multicultural fiqh from the perspective of Masnun Tahir is not just a theoretical abstraction. Still, it has efficient implications and a real impact in overcoming the challenges the contemporary world faces. This understanding reveals a natural path for creating inclusive, tolerant, and just societies and developing peace and harmony in the growing complexity and interconnectedness of the world. By applying multicultural fiqh principles in various aspects of life, communities can build a solid foundation for living together in harmony while paying total respect to diversity.

It is essential to understand that multicultural fiqh is not merely an intellectual theory. These are not just views that adorn the pages of books or academic discussions but are practical guidelines that can guide concrete actions in everyday life. This understanding directs how to interact with individuals with diverse cultural backgrounds, religions, and views. It teaches how to approach differences respectfully and be willing to understand, not to curb or judge.

Tolerance is the central pillar of this multicultural fiqh concept. It teaches that diversity is an opportunity to learn and grow, not as a threat. This understanding encourages creating an environment where narrow ideologies and narrow views are abandoned in favor of more inclusive and open views. It forms the foundation for a more socially prosperous society and harmony in diversity. Furthermore, multicultural fiqh carries the idea of just and equitable. It inspires to ensure that all individuals, regardless of cultural or religious viewpoints, are treated equally in various aspects of life.¹⁴ It establishes principles that support constructing a society based on universal human values. The essence of this concept is the merging of religious principles with universal human values. It goes beyond the narrow confines of religion and culture to voice inclusive,

¹³ Masnun Tahir, "Studi Hukum Kritis Dalam Kajian Hukum Islam," *Istinbath: Jurnal Hukum Islam IAIN Mataram* 13, no. 2 (2014): 202–14.

¹⁴ Ilyas Supena, "Paradigma Fiqh Multikultural," *TAJDIR* 26, no. 2 (October 12, 2019): 169–86, <https://doi.org/10.36667/tajdir.v26i2.335>.

tolerant, and just principles that can be applied in various aspects of life. By applying the principles of multicultural fiqh, people can build a solid foundation to form an empowered, inclusive society, which creates harmony in diversity.

Multicultural fiqh brings hope in creating an inclusive, tolerant, and just society in an era where cultural and religious differences often fuel conflicts. These principles are thesaural solutions to overcome tensions and build bridges between individuals and groups. It gives communities the tools to adapt to a constantly changing and connected world while maintaining the essence of their values. The concept of multicultural fiqh, viewed from Masnun Tahir's perspective, clearly shows that the harmony between religion and human values is not merely a rhetorical ideal but a reality that can be realized in human views and actions. In a world landscape constantly changing, connected and colored by various cultures and beliefs, this concept offers concrete foundations for a better social transformation. It spurs society to face contemporary challenges in more inclusive and meaningful ways.

The Implementation of Multicultural Fiqh in Indonesian Society

Implementing multicultural fiqh in Indonesian society is an exciting and challenging journey in facing the diversity of cultures, ethnicities, religions, and traditions that build national identity. As a country with diverse ethnicities, religions, and cultures, Indonesia needs a wise and inclusive approach to deal with these differences.¹⁵ Multicultural fiqh, from the perspective of Masnun Tahir, becomes a framework that can guide Indonesian society toward harmony and unity while respecting the existing diversity.

One of the main challenges in implementing multicultural fiqh in Indonesia is ensuring that diverse religious and cultural values are recognized, respected, and applied in everyday life. The Indonesian state has laid a solid foundation in the Constitution to preserve diversity and promote interreligious tolerance.¹⁶ However, implementing multicultural fiqh requires collaborative efforts from various parties, including government agencies, religious communities, educators, and civil society.

Adopting multicultural fiqh can also reduce social conflicts rooted in cultural and religious differences. In many cases, intercultural and religious incomprehension can trigger tensions to the detriment of social peace. Multicultural fiqh can dampen such friction through a deeper understanding of diverse religious and cultural values and how they can co-exist in harmony. In addition, the implementation of multicultural fiqh is also related to education and proper understanding of the younger generation. An education that encourages tolerance, respect for differences, and a deeper understanding of other cultures and religions can shape an inclusive mindset from an early age. This will bring about positive change in the long run, with a society that has more open views and is willing to work together across cultural and religious boundaries. However, during this implementation, there are also several challenges. One is overcoming stereotypes and prejudices entrenched in society's minds for many years. It takes sustained effort to open dialogue, provide accurate information, and change misconceptions about other religions and cultures.

Implementing multicultural fiqh in Indonesian society offers an excellent opportunity to build harmony in diversity. By teaching tolerance, respecting differences, and building a deeper understanding of other religions and cultures, Indonesia can create a society that is inclusive,

¹⁵ Masnun Tahir, "Demagogi Dan Kekerasan Agama Dalam Sistem Demokrasi Di Indonesia," *Analisis: Jurnal Studi Keislaman* 11, no. 1 (2011): 175–88, <https://doi.org/10.24042/ajsk.v11i1.619>.

¹⁶ Suud Sarim Karimullah, "Religion and State in the Islamic Political Paradigm in Indonesia Perspective of Prof. Kamsi," *Analisis: Jurnal Studi Keislaman* 22, no. 1 (2022): 53–74, <https://doi.org/https://doi.org/10.24042/ajsk.v22i1.12648>.

harmonious, and full of mutual understanding.¹⁷ Although challenges and obstacles cannot be avoided, small steps in implementing multicultural fiqh will significantly impact realizing the vision of a society that adheres to universal human values without neglecting its cultural and religious wealth and identity.

Implementing multicultural fiqh in Indonesian society has significant potential to bring about positive changes in social dynamics, interreligious harmony, and inclusive development.¹⁸ However, to realize this potential, it is necessary to have a holistic approach that involves various parties and dimensions in society. Implementing multicultural fiqh in Indonesian society is not a goal that can be achieved overnight but rather a long journey that requires the involvement and cooperation of all parties. By respecting religious and cultural diversity and integrating multicultural fiqh values in various aspects of life, Indonesia can be an inspiring example for the world community in building an inclusive and harmonious society amidst rich diversity.

The implementation of multicultural fiqh in Indonesian society is a journey that presents various challenges and opportunities that need to be taken wisely. The effort to bring harmony between religion and human values together in the dynamics of a diverse society is a noble but complex mission. In Indonesia, where a plurality of cultures, ethnicities, and religions characterize it, implementing multicultural fiqh is essential for maintaining harmony and unity. The main challenge arises in embracing the entire spectrum of society, including minority groups and the more conservative ones. Ensuring everyone feels valued and empowered to contribute to society is crucial in this implementation.

Education is the central pillar in forming an inclusive mindset. By including the principles of multicultural fiqh in the curriculum, the younger generation can grow up understanding the values of diversity and mutual understanding. This education should also teach a deep understanding of other religions, helping to overcome the incomprehension and prejudice that are often sources of conflict. Establishing an open and inclusive forum for interreligious dialogue is also essential. Through constructive discussions, people can understand the similarities and differences between religions and find common points that can form the basis of cooperation. In addition, social media can be used to spread messages of tolerance and educate people about universal human values. However, the biggest challenge may be to ensure that the implementation of multicultural fiqh is not merely empty discourse but is carried out in daily practice. Implementation in real action, whether in government policy, religious life, or social interaction, is a critical step in creating an inclusive society.

Masnun Tahir's thought on multicultural fiqh brings a profound dimension to formulating the concept of inclusiveness and harmony in a society full of diversity. In his view, multicultural fiqh discusses applying Islamic law in diverse societies and explores the universal human values inherent in religions and cultures. The importance of the development of multicultural fiqh, both in its theoretical and practical scope, is reflected in its efforts to understand and address the various issues multicultural societies face. In the view of Masnun Tahir, multicultural fiqh can become a foundation for the community to manifest ethical values, justice, and equality amid differences.

One of the critical aspects of Masnun Tahir's thinking is the concept of tolerance and respect for differences. He argues that religion and culture can be a source of wealth, not conflict. Through the multicultural fiqh approach, the community is directed to respect the beliefs and practices of other religions, thus creating a space for mutually beneficial interaction. Masnun Tahir's thinking also emphasizes the importance of social awareness and collective responsibility in creating an inclusive environment. He invited the community to jointly overcome misunderstandings and

¹⁷ Arif Sugitanata, Siti Aminah, and Suud Sarim Karimullah, "Strategi Tuan Guru Masnun Tahir Dalam Mencegah Berkembangnya Radikalisme Di Indonesia," *Jurnal Ilmu Kepolisian* 17, no. 1 (2023): 14, <https://doi.org/https://doi.org/10.35879/jik.v17i1.372>.

¹⁸ Nur Salsabil Juventania Syahputri and R Tanzil Fawaiq Sayyaf, "The Application of Islamic Law to Improve Cultivating Humanity in Indonesia in Terms of Multicultural Fiqh," *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam* 8, no. 1 (2023): 57–70, <https://doi.org/10.25217/jm.v8i1.3398>.

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prejudices often at the root of interreligious conflicts. Through dialogue and collaboration, people can knit a brotherhood on the foundation of diversity. In the context of Indonesia, Masnun Tahir sees that implementing multicultural fiqh can solve conflicts based on religion and ethnicity. He underlined the importance of the government in creating inclusive policies that protect the rights of minorities and avoid discrimination. In addition, understanding multicultural fiqh can guide religious leaders in guiding their people toward harmony.

Masnun Tahir's thoughts on multicultural fiqh are a valuable intellectual treasure, providing a robust framework for establishing harmony in diversity. This concept is about applying Islamic law in a multicultural environment and creating an inclusive, just, and harmonious society by embracing universal human values.¹⁹ Through this view, Masnun Tahir encourages us to see differences as potentials, not problems and directs our steps towards cooperation, equality, and lasting peace. Masnun Tahir's thoughts on multicultural fiqh inspire the realization of diversity and harmony in Indonesian society. To realize this vision, concrete steps and collective awareness are essential. Masnun Tahir's thought invites people to embrace inclusivity as a fundamental principle in all aspects of life. This means making ethical and human values the pillars that underlie the interaction between individuals and groups, not only based on religion or culture. Applying the principles of multicultural fiqh in daily actions teaches that justice, empathy, and respect are the main essences in building harmonious relationships.

One area that needs more attention in the context of multicultural fiqh implementation is education. Integrating an understanding of other religions and cultures in the education curriculum is the first step in shaping a tolerant and inclusive youth generation. Education that promotes multicultural fiqh values will help overcome prejudice and build awareness of the importance of diversity. Masnun Tahir emphasizes also interreligious and Intergroup collaboration. Various joint activities promoting multicultural fiqh principles, such as discussions, seminars, or social activities, can unite people from different backgrounds, share, and better understand each other's beliefs and traditions. However, it is essential to remember that profound social change takes time and patience. Awareness of multicultural Fiqh must be instilled with sincerity and consistency. Governments, educational institutions, religious leaders, and civil society all have a role in bringing these thoughts into practice.

Masnun Tahir's thoughts on human values also highlight that diversity is not a barrier to achieving social harmony. On the contrary, diversity is a wealth that must be valued and respected. In this context, multicultural Fiqh serves as a foundation for fostering mutual understanding, overcoming prejudices, and breaking down the walls of separation that may exist between different groups. The implementation of the concept of multicultural fiqh involves the practical application of these values in everyday life. This is not an easy task, as it requires a change in behavior and worldview. Applying the values of inclusiveness and justice in authentic contexts such as the workplace, social environment, and everyday interactions is a test of the extent to which society can internalize the concept of multicultural fiqh. In this regard, religious and community leaders are essential in guiding the community toward applying multicultural fiqh in daily practice. They can be role models in respecting differences and fostering a culture of mutual understanding. In addition, educational institutions play a strategic role in integrating multicultural fiqh values into the curriculum and preparing young people to face a diverse world with an inclusive understanding.

Implementing multicultural fiqh also helps bridge differences between religions, cultures, and ethnicities. This concept creates a space for constructive dialogue, where people can share their views and experiences. This is essential in broadening the horizons of understanding and overcoming the incomprehension often at the root of conflicts. Furthermore, Masnun Tahir's thoughts on multicultural fiqh illustrate the vision of an inclusive and coexisting Indonesian

¹⁹ Rossa Ilma Silfiah, "Kontribusi Hukum Islam Dalam Membangun Hukum Nasional Berwawasan Multikultural," *Arena Hukum* 13, no. 1 (2020): 77–96, <https://doi.org/10.21776/ub.arenahukum.2020.01301.5>.

society. This vision includes a society where mutual respect and building peace are the main foundations. However, Indonesians must face challenges and take concrete steps to realize this vision. First, a change in Outlook and behavior requires consistent time and effort. Not infrequently, people tend to follow established thought patterns, and changing them can be complex. Second, addressing these challenges requires intensive education, dialogue, and cooperation in an environment often exposed to prejudice and incomprehension. However, the challenges also contained great opportunities.

Implementing multicultural fiqh can strengthen Indonesia's national identity as a country that respects and embraces differences. It will not only produce social harmony and stability but also can bring economic and cultural benefits. Although this journey requires patience and consistent effort, the results are worth it. Implementing multicultural fiqh will lead Indonesian society toward more profound harmony in diversity. Communities can create a more peaceful and harmonious environment by building understanding and respect for differences and promoting inclusivity and justice. Moreover, Indonesia can be a positive example for the world in managing diversity wisely towards peace, harmony, and stronger cross-cultural and religious cooperation.

Conclusion

The concept of multicultural fiqh Masnun Tahir's social and humanitarian perspective has illustrated that multicultural fiqh goes beyond the application of Islamic law in diverse societies. It is a vision of how religion can be a source of inspiration in creating inclusive, tolerant, and just societies. Multicultural fiqh contains universal human values that transcend religious and cultural boundaries, potentially shaping harmonious societies and global peace. Implementing multicultural fiqh in Indonesian society involves various approaches such as inclusive education, educative media, cross-sector collaboration, training of religious leaders, impact measurement, and community empowerment. It is about concepts, actual actions, and social transformations. This process requires commitment and concerted effort but results in a more inclusive, equitable and harmonious society in diversity. To build harmony in diversity, Masnun Tahir's multicultural fiqh view provides a decisive direction. Implementing this concept involves changing people's mindsets and behavior and creating an inclusive and tolerant environment. With a passion for respecting differences and building cross-cultural and religious cooperation, Indonesia has the potential to be a positive model for managing diversity in an increasingly connected world.

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