

NURTURING HARMONY FROM THE ARCHIPELAGO: QUR'ANIC EXEGESIS OF COMPASSION AND TOLERANCE THROUGH THE LENS OF HERMENEUTICS, MAQĀSID, AND GLOBAL ETHICS

Didik Andriawan

Universitas Islam Tribakti Lirboyo Kediri

didikandriawan@gmail.com

Abstract: *This study aims to explain how the Qur'anic values of compassion (*rahmah*) and tolerance (*tasāmuḥ*) can form an inclusive and civilized social ethic through a contextual interpretive approach. Employing Fazlur Rahman's hermeneutical method, Jasser Auda's systems-based *maqāṣid al-shari'ah*, and Hans Küng's global ethic, this research analyzes four key verses: QS al-Anbiyā' [21]:107, al-Ḥujurāt [49]:13, al-Baqarah [2]:256, and al-Mumtahana [60]:8–9. Classical exegesis (al-Tabarī and Ibn Kathīr) is compared with Nusantara exegesis represented by Hamka, Quraish Shihab, and Mahmud Yunus to identify the shift from theological interpretation toward social praxis. The findings show that *Tafsir Nusantara* articulates a contextual and transformative Qur'anic social ethic. *Rahmah* emerges as a normative foundation for justice, equality, and respect for diversity, while *tasāmuḥ* affirms religious freedom and peaceful coexistence. The integration of Rahman's, Auda's, and Küng's theoretical frameworks constructs a universal, humanistic, and globally oriented Qur'anic ethical paradigm. These results demonstrate that Nusantara-rooted interpretations have significant potential to actualize the principle of *rahmatan lil-ālamīn* within plural societies and to strengthen a culture of religious moderation.*

Keywords: compassion, hermeneutics, *maqāṣid*, global ethics, Nusantara

INTRODUCTION

In an increasingly complex and fragmented world, the issues of compassion (*rahmah*) and tolerance (*tasāmuḥ*) have emerged as among the most urgent foundations of social ethics that call for renewed examination.¹ Conflicts waged in the name of religion, the rise of intolerance, and deepening sociopolitical polarization all indicate a widening gap between the moral ideals of religion and the social realities of humankind.² Global reports indicate a rapid rise in intolerance and polarization. The Pew Research Center (2024) notes that while the global medianscore for social hostility involving religion has remained stable, a high number of countries continue to experience elevated levels of hostility, including 54% of countries in the Asia-Pacific region reporting assaults against religious groups.³ Furthermore, the UNDP (2023) highlights that hate speech and identity-based conflicts have escalated across Southeast Asia, including Indonesia. These

¹ Muhammad Yusuf, *Pendidikan Karakter Inklusif Berbasis Al-Quran* (Banjarnegara: PT Penerbit Qriset Indonesia, 2025), 129.

² Ryan McKay and Harvey Whitehouse, "Religion and Morality," *Psychological Bulletin* 141, no. 2 (March 2015): 447–73, <https://doi.org/10.1037/a0038455>.

³ Pew Research Center, *Government Restrictions on Religion Stayed at Peak Levels Globally in 2022* (Washington, D.C.: Pew Research Center, December 18, 2024), accessed November 14, 2025, <https://www.pewresearch.org/religion/2024/12/18/government-restrictions-on-religion-stayed-at-peak-levels-globally-in-2022/>.



23-24 Oktober 2025

UIN Sunan Ampel Surabaya Hotel Santika Premiere Gubeng
Jl. A. Yani 117 Surabaya Jl. Raya Gubeng No.54, Surabaya,

Halaman 1196

trends illustrate a widening gap between the moral ideals upheld by religious traditions and the lived social realities of contemporary societies.⁴ Within the Islamic framework, the values of *rahmah* and *tasāmuḥ* form the very core of teachings that emphasize respect for human dignity, freedom of belief, and social justice.⁵ Although deeply embedded in the Qur’anic worldview, these values are often confined to theological discourse and have not been fully articulated as a constructive social paradigm capable of responding to modern ethical challenges. At the heart of both concepts lies a shared ethical foundation—namely the affirmation of human worth and the imperative of fostering harmonious coexistence—which this study seeks to foreground.

Indonesia, as the world’s most populous Muslim-majority nation and one of the most culturally diverse societies, provides a rich epistemological landscape for reinterpreting the meanings of compassion and tolerance through the lens of the Qur'an. The Islamic tradition in the Malay-Indonesian Archipelago has long developed through a dialectical engagement between text and context, between the universal values of Islam and local wisdom.⁶ From the era of classical scholars to modern thinkers such as Hamka and Quraish Shihab, Qur’anic exegesis in Indonesia has served not only as a medium of religious expression but also as a moral instrument for shaping an inclusive civilization.⁷ Accordingly, examining their interpretations offers valuable insight into how the values of *rahmah* and *tasāmuḥ* are translated into grounded social practices amid cultural and religious diversity.

This study proceeds from the conviction that *rahmah* and *tasāmuḥ* cannot be understood in isolation, but must be read through a hermeneutical framework that considers the dynamic relationship among text, context, and reader. Fazlur Rahman’s hermeneutics is particularly relevant here for its emphasis on the “double movement”—the interpretive motion from text to historical context and from historical context to the present.⁸ Through this process, the meaning of the Qur'an can be actualized dynamically without losing its normative essence. Meanwhile, Jasser Auda’s *maqāṣid al-shari‘ah* approach adds an epistemological dimension that extends Qur’anic interpretation toward the higher purposes of the law—realizing welfare, justice, and balance.⁹ Together, both approaches reveal a unifying ethical core: the Qur'an’s commitment to human flourishing through justice, dignity, and balanced social relations.

At the same time, the integration of Hans Küng’s concept of *Global Ethics* introduces a dialogical bridge between Islamic moral values and universal human ethics.

⁴ United Nations Development Programme (UNDP), *Annual Report on Prevention of Violent Extremism 2022* (New York: UNDP Crisis Bureau, June 2023), accessed November 14, 2025, https://www.undp.org/sites/g/files/zskgke326/files/2023-06/undp_pve_annual_report_2022_0.pdf.

⁵ Mohamed Mihlar Abdul Muthaliff, “Islamic Principles For Religious Harmony,” *E-Proceedings Of The International Conference On Aqidah, Religions And Social Sciences (Sigma10)*, 2020, 252.

⁶ Tohir Munthohha et al., “Islam Nusantara Sebuah Hasil Akulturasi Islam Dan Budaya Lokal,” *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran Dan Pengembangan Pendidikan Islam* 4, no. 1 (2023): 141–52.

⁷ Munthohha et al., “Islam Nusantara Sebuah Hasil Akulturasi Islam Dan Budaya Lokal,” 155.

⁸ Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition* (University of Chicago Press, 2024), 15:5.

⁹ Jasser Auda, *Maqasid Al-Shari‘ah as Philosophy of Islamic Law* (London: International Institute of Islamic Thought (IIIT), 2022), 5.



Küng contends that there can be no peace among nations without peace among religions, and no peace among religions without interfaith dialogue. This principle resonates with the Qur'anic affirmation of human plurality as a divine will, as expressed in Q. al-Ḥujurāt [49]:13. In this light, the present study seeks to demonstrate that the Qur'anic values of *rahmah* and *tasāmuḥ* can serve as the foundation of a global ethic—one rooted in the Islamic tradition yet open to universal human values across boundaries.

Within this framework, four key Qur'anic verses form the focus of analysis: Q. al-Anbiyā' [21]:107, which declares the Prophet Muhammad as *rahmatan lil-‘ālamīn* (a mercy to all beings); Q. al-Ḥujurāt [49]:13, which affirms human equality within diversity; Q. al-Baqarah [2]:256, which upholds the principle of religious freedom; and Q. al-Mumtahana [60]:8–9, which establishes ethical limits in interreligious relations. These verses are selected because, taken together, they portray the full spectrum of compassion and tolerance—from theological foundations to social praxis.

Methodologically, this research employs a qualitative approach using comparative exegetical analysis. Classical commentaries such as those of al-Ṭabarī and Ibn Kathīr represent the orthodox tradition emphasizing normative and theological aspects, while modern Indonesian exegesis by Hamka and Quraish Shihab represents a contextualist orientation that situates Qur'anic values within a plural social sphere. By comparing these two interpretive streams, the study seeks to trace a paradigmatic shift in Qur'anic exegesis—from a primarily theological orientation to one grounded in social praxis. This shift is significant, as it highlights the Qur'an's interpretive capacity to respond to changing times and global challenges without abandoning its spiritual foundation.

The urgency of this study becomes even more pronounced amid today's challenges: the intensification of identity politics, the proliferation of religion-based hate speech, and the emergence of exclusivist interpretations that foster intolerance. In this context, reinterpreting the values of *rahmah* and *tasāmuḥ* represents a strategic step toward articulating an Islam that is humanistic, moderate, and solution-oriented. Through hermeneutical and *maqāṣid*-based approaches, Islamic values can be revitalized as transformative ethics—guiding not only individual conduct but also shaping a socially just and civilized order.

By engaging the theoretical frameworks of Fazlur Rahman, Jasser Auda, and Hans Küng, this study seeks to construct a contextual exegetical paradigm that places compassion and tolerance at the core of social ethics. The integration of these three approaches yields a distinctive epistemological synthesis: Rahman's hermeneutics provides the interpretive methodology, Auda's *maqāṣid* theory supplies the teleological framework, and Küng's global ethic offers a universal horizon through which Islam may contribute to a shared moral order. Taken together with the works of Hamka and Quraish Shihab, these perspectives form a conceptual bridge between tradition and modernity, between local rootedness and universal relevance.

Although previous studies have examined compassion (*rahmah*), tolerance (*tasāmuḥ*), Islamic ethics, and Tafsir Nusantara, they largely address these topics in a fragmented manner: research on *rahmah* often limits itself to spiritual or devotional aspects without connecting it to social justice; studies on *tasāmuḥ* tend to foreground interfaith relations while overlooking its Qur'anic legal-ethical foundations; scholarship on



Tafsir Nusantara highlights local wisdom but seldom integrates it with global ethical discourses; and very few works bring together Fazlur Rahman's hermeneutics, Jasser Auda's systems-based *maqāṣid* theory, and Hans Küng's global ethic within a comparative framework of classical and Indonesian exegetical traditions. This study fills these gaps by constructing an integrated ethical paradigm that synthesizes Qur'anic exegesis, Nusantara ethical wisdom, and universal moral theory to interpret *raḥmah* and *tasāmuḥ* as transformative principles of social ethics.

Accordingly, this study holds both academic and social significance. Academically, it contributes to Qur'anic studies by integrating interdisciplinary approaches between Islamic scholarship and global ethical theory. Socially, it offers the insight that the Qur'anic values of compassion and tolerance can serve as the moral foundation for a plural society. Ultimately, the findings of this research aspire to represent a tangible contribution of *Islam Nusantara* to global civilization—an Islam deeply rooted in its own soil yet resonating gently across the world.

RESEARCH METHODOLOGY

This study employs a qualitative library-based approach using a thematic-comparative exegetical method (*tafsīr mawdū‘ī-muqāran*).¹⁰ Its textual focus centers on four Qur'anic passages—Q. al-Anbiā' [21]:107, al-Ḥujurāt [49]:13, al-Baqarah [2]:256, and al-Mumtahana [60]:8–9—which are selected based on clear methodological criteria. First, each verse represents a foundational ethical principle directly linked to compassion (*raḥmah*) and tolerance (*tasāmuḥ*): universal mercy, human equality, freedom of belief, and ethical conduct in interreligious relations. Second, these verses collectively span the spectrum from theological foundations to concrete social praxis, making them ideal for constructing an integrated social-ethical framework. Third, they appear frequently across classical, modern, and Indonesian exegetical works, providing a robust comparative corpus for tracing interpretive shifts. By applying this set of criteria, the study ensures that the selected verses are not only thematically relevant but also methodologically representative of the broader Qur'anic discourse on compassion and tolerance.

The analysis integrates three primary theoretical frameworks: Fazlur Rahman's double-movement hermeneutics, Jasser Auda's theory of *maqāṣid al-sharī‘ah*, and Hans Küng's concept of global ethics. Rahman's hermeneutics provides a methodological lens to uncover the moral significance of Qur'anic verses through a twofold process—from the historical context of revelation toward universal moral principles, and from those principles toward their application in contemporary realities. Auda's *maqāṣid al-sharī‘ah* offers an epistemological framework to identify the ethical purposes and dimensions of public welfare (*maṣlaḥah*) inherent in the Qur'an, ensuring that interpretation moves beyond normative literalism toward substantive moral understanding. Küng's *global ethics*, in turn, serves as a reflective frame for linking Qur'anic values with universal human principles such as responsibility, justice, and interreligious peace.

¹⁰ Anandita Yahya, Kadar M. Yusuf, and Alwizar Alwizar, “Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran Dan al-Mawdu'i),” *Palapa* 10, no. 1 (2022): 1–13.



The study is descriptive-analytical in nature, aiming to interpret textual meaning through in-depth analysis of classical and modern sources without engaging in hypothesis testing.¹¹ A hermeneutic-conceptual approach is adopted to reread Qur'anic texts by considering their ethical, historical, and social dimensions. Through this approach, the literal meanings (*lafziyah*) of verses are critically examined in light of their historical context of revelation and their contemporary social relevance—particularly within plural societies such as Indonesia.

The data of this study consist of two categories. First, the primary sources include the Qur'anic text and representative commentaries from two historical periods: classical works such as *Jāmi‘ al-Bayān* by al-Ṭabarī and *Tafsīr al-Qur’ān al-‘Aẓīm* by Ibn Kathīr, as well as modern commentaries rooted in the Indonesian–Malay intellectual milieu, namely *Tafsir al-Azhar* by Hamka and *Tafsir al-Mishbah* by M. Quraish Shihab. These four works are selected to illustrate the evolution of Qur'anic interpretation from a theological–normative orientation to one that emphasizes social praxis, humanistic ethics, and Islamic moderation. Second, the secondary sources encompass scholarly works that support the conceptual framework of this research, including Fazlur Rahman's *Islam and Modernity: Transformation of an Intellectual Tradition* (1982), Jasser Auda's *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (2008), and Hans Küng's *Global Responsibility: In Search of a New World Ethic* (1991). Additional supporting literature addressing *Islam Nusantara*, Qur'anic social ethics, hermeneutics, and contemporary *maqāṣid* studies relevant to compassion and tolerance in the modern social context are also consulted. Data collection was conducted through documentary study, involving systematic reading, identification, and analysis of exegetical texts and relevant theoretical materials. The process included identifying verses, themes, and key concepts within the texts, followed by selecting interpretations that bear relevance to issues of compassion, justice, freedom of religion, and social tolerance. The collected data were then classified according to categories of Qur'anic ethical themes and contextualized with Indonesian local wisdoms such as *gotong royong* (mutual cooperation), *musyawarah* (collective deliberation), and the *wasatiyyah* (moderation) principle.

The data were then analyzed through four interrelated stages: contextual analysis of the verses to explore their *asbāb al-nuzūl* (occasions of revelation), textual structures, and semantic nuances of key terms like *raḥmah* and *tasāmuḥ*; comparative exegetical analysis to juxtapose classical and modern interpretations and trace the shift from theological to ethical–social orientations; hermeneutic–maqāṣidī analysis to interpret the verses through a dialectical engagement between the context of revelation and contemporary realities with emphasis on the moral objectives of the *sharī‘ah*; and synthesis within a global ethical framework, connecting exegetical insights with Hans Küng's universal ethical paradigm to formulate an interpretive model receptive to interreligious and intercultural human values. To ensure the validity and credibility of the findings, triangulation of sources and theories was employed—source triangulation by comparing commentaries with differing methodological orientations and intellectual

¹¹ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, “Qualitative Data Analysis: A Methods Sourcebook. 3rd,” Thousand Oaks, CA: Sage, 2014, 78; Chakravanti Rajagopalachari Kothari, *Research Methodology: Methods and Techniques* (Jaipur: New Age International, 2004), 130.



backgrounds, and theoretical triangulation by testing the consistency of findings against the three theoretical frameworks adopted. The interpretive conclusions were further corroborated through secondary literature on Qur’anic ethics, pluralism, and civic Islam to minimize subjectivity and reinforce the study’s scholarly rigor.

The scope of this study is limited to four central verses representing the themes of compassion and tolerance. The analysis focuses on their social and ethical dimensions rather than jurisprudential or theological doctrines. Furthermore, the study confines its examination of *Tafsir Nusantara* to two key figures—Hamka and M. Quraish Shihab—who are considered representative in articulating a synthesis between universal Islamic thought and the Indonesian national context. Within these boundaries, the research aims to provide a focused, in-depth, and constructive contribution to the discourse on contextual Qur’anic interpretation, affirming *rahmah* and *tasāmuḥ* as foundational principles of social ethics in a plural society.

Given the descriptive-analytical nature of this research and its use of a hermeneutic-conceptual approach, the possibility of interpretive bias is acknowledged. Hermeneutical analysis—particularly when synthesizing the frameworks of Rahman, Auda, and Küng—inevitably involves subjective elements shaped by the interpreter’s intellectual background and ethical orientation. To manage this reflexivity, two strategies are employed. First, the researcher recognizes that an academic grounding in Islamic studies and a commitment to *wasatiyyah* (moderation) may influence the inclination toward interpretations that emphasize compassion and tolerance. Second, to mitigate this potential bias, the study implements source and theoretical triangulation. The systematic comparison between classical theological-normative exegesis and modern Indonesian social-ethical interpretations functions as an internal check against one-sided readings. While complete objectivity is neither assumed nor claimed, the triangulated methodological design and engagement with diverse exegetical traditions ensure interpretive validity and maintain scholarly rigor.

RESULTS AND DISCUSSION

A. Research Findings

I. The Dimension of *Rahmah* as Theological and Ethical Foundation

The concept of *rahmah* (compassion) in the Qur’an occupies a fundamental position as the moral foundation for human relations with God, with others, and with the natural world. In QS. Al-Anbiyā’ 107:[21] — (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ) — “And We have not sent you (O Muhammad) except as a mercy to all creation” — the verse appears, according to its *munāsabah* (textual coherence), at the conclusion of the surah to emphasize that the Prophet Muhammad’s message represents mercy, distinct from the punishments that befell earlier communities. This mercy is manifested through his call to monotheism and salvation from idolatry. The verse thus functions as a rhetorical and moral culmination of the surah’s overarching theme concerning prophets, rewards, and punishments. Although no specific *asbāb al-nuzūl* (occasion of revelation) is recorded, contextual analysis situates it in the late Meccan period when the Prophet faced severe opposition from the Quraysh, highlighting that his message was universal—addressed to all humanity rather than a particular group. Linguistically, the word *rahmah* (رَحْمَةً) derives from the



root *r-h-m*, denoting tenderness, compassion, and empathy. *Rahmah* thus signifies a softness of heart that compels benevolence toward others.¹²

Most classical exegetes, such as al-Tabarī and Ibn Kathīr, interpret *rahmah* in the context of the universality of Islam's message. Al-Tabarī records two main opinions regarding this verse: (1) that mercy encompasses all beings—believers and non-believers alike, and (2) that it applies solely to believers. He favors the first interpretation, asserting that the Prophet's mission constitutes mercy for all creation: believers receive divine guidance leading to faith and righteous deeds, while non-believers benefit from the postponement of divine punishment that had previously afflicted disbelieving nations.¹³ Similarly, Ibn Kathīr maintains that this mercy includes all creatures—believers and non-believers—wherein believers enjoy mercy in this world and the hereafter, and non-believers are spared from catastrophic destruction.¹⁴

Quraish Shihab emphasizes that the Prophet himself embodies *rahmah*; the Qur'an describes him not as a bearer of mercy but as mercy personified.¹⁵ The Prophet's character and actions constitute a living manifestation of divine compassion, harmonized with the very message he conveys. The term *al-‘ālamīn* (all worlds) in this verse denotes all forms of creation—humans, angels, jinn, animals, and plants—each receiving divine mercy through the Prophet's presence. In *Tafsir al-Azhar*, Buya Hamka interprets *rahmatan lil-‘ālamīn* as encompassing all humanity, transcending religion, race, and ethnicity. For Hamka, the mercy of Islam is realized through justice and equality before the law. He illustrates this through the story of ‘Alī ibn Abī Ṭālib, who submitted to a fair judgment in a dispute with a Christian—an example of universal Islamic ethics grounded in compassion and fairness.¹⁶

Classical interpretations generally frame *rahmah* as a primarily theological notion—an expression of God's mercy toward creation—without fully engaging its ethical and social dimensions. Nusantara exegetes, however, develop a more contextual reading. In *Tafsir al-Mishbah*, Quraish Shihab describes *rahmah* as the Prophet's lived identity, embodied through actions that manifest compassion toward all beings, including humanity and the natural world. Hamka similarly advances a universal humanistic ethic rooted in *rahmah*, emphasizing justice, equality, and empathy that extend across religious boundaries. By highlighting both vertical devotion to God and horizontal relations among human communities, these scholars reinterpret *rahmah* as a transformative social principle rather than a merely doctrinal concept.

Through Fazlur Rahman's *double movement* method, QS. *al-Anbiyā'* [21]:107 is understood as articulating a universal moral principle guiding humanity toward social and

¹² Abu al-Faḍl Jamālūddīn Muhammad b. Mukarram Ibn Manzūr, *Lisān Al-‘Arab*, 15 vols. (Cairo: Dâr al-Ma’rif, n.d.), 6/125.

¹³ Abū Ja’far Muhammad b. Jarīr al-Tabarī, *Jāmi‘ Al-Bayān ‘an Ta’wīl Āy al-Qur’ān*, 1st ed., ed. Ahmad Muhammad Shākir, 24 vols. (Beirut: Muassasah al-Risalah, 1420), 18/552.

¹⁴ Abu al-Fida’ Imaduddin Ismail b. Umar Ibn Kasīr, *Tafsīr Al-Qur’ān al-‘Aẓīm* (Riyad: Dar Tayyiba, 1999), 9/460.

¹⁵ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian al-Qur’ān*, 6th ed., 15 vols. (Ciputat, Jakarta: Lentera Hati, 2005), 8/519.

¹⁶ Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar* (Singapore: Kerjaya Printing Industries, 2003), 6/4652.



ecological compassion. The first movement situates the verse within the moral transformation of pre-Islamic Arabia—a harsh society marked by oppression—where *rahmah* embodies the moral and social reform toward justice.¹⁷ The second movement projects this principle into modern contexts as a global ethic opposing violence, intolerance, and environmental degradation. Thus, *rahmatan lil-‘ālamīn* extends beyond the Prophet’s persona to become an ethical paradigm calling Muslims to manifest compassion and sustainability for all creation. From Jasser Auda’s *maqāṣidī* analysis, the verse reflects the ultimate objective of the *shari‘ah*: realizing universal mercy for all beings.¹⁸ Here, *rahmah* operates dynamically and systemically—transcending legal formalism to encompass social welfare, justice, and ecological balance—thereby positioning Islam as a living, transformative global ethic.¹⁹

The moral essence of *rahmah* in this verse aligns with Hans Küng’s four principles of global ethics: responsibility, justice, truthfulness, and solidarity.²⁰ The verse’s placement at the surah’s conclusion underscores the Prophet’s mission as mercy distinct from divine retribution, manifesting through his call to monotheism and salvation. Hence, *rahmatan lil-‘ālamīn* may be read as both the rhetorical and moral summation of the chapter’s themes—prophethood, divine reward, and punishment—serving simultaneously as a universal ethical foundation for interfaith dialogue and humanitarian cooperation.

QS. *al-Hujurāt* [49]:13 represents the social manifestation of *rahmah*—compassion realized through equality and respect for human diversity. Linguistically, the phrase *min dhakarin wa unthā* (“from a male and a female”) affirms the shared origin of humanity, while *ja‘alnākum shu‘ūban wa qabā‘ila* (“We made you into nations and tribes”) reflects social differentiation as part of divine design (*sunnatullāh*), not a basis for discrimination. The expression *lita‘ārafū* (“so that you may know one another”) conveys empathy and reciprocity: mercy operates within social space through mutual recognition and understanding. Contextually, the verse rebukes tribal arrogance in pre-Islamic Arabia, emphasizing that human dignity is measured by piety and universal morality, not lineage.

In al-Ṭabarī’s *Jāmi‘ al-Bayān*, classical exegetes elucidate the verse, asserting that God’s affirmation of creating humankind in different tribes and nations serves the purpose of fostering mutual recognition regarding proximity and distance in kinship relations. Lineage and tribal affiliation, therefore, are not intended to be the ultimate basis for superiority or honour in the sight of God.²¹ This view is echoed by classical exegetes such

¹⁷ Abdul Monem Nasser, *Islam, People and Governance: A Study of the Treatise on Islamic Governance Written by Imam Ali Ben Abi Talib to Malik Al-Ashtar, Whom He Appointed Him Governor of Egypt*, First edition (Beirut: Dar al-Kotob al-Ilmiyah, 2017), 13.

¹⁸ Hayatudin Amrullah, “Ushul Fiqh: Jalan Tengah Memahami Hukum Islam,” Jakarta: Amzah, 2019, 208.

¹⁹ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIFT), 2008), 5.

²⁰ Hans Küng, *Global Responsibility: In Search of a New World Ethic* (Wipf and Stock Publishers, 2004), 107–14.

²¹ Ṭabarī, *Jāmi‘ Al-Bayān*, 22/312.



as al-Wāḥidī and al-Tha'labī.²² Mahmud Yunus, in *Tafsir Qur'an Karim*, links *ta'āruf* (mutual recognition) with *taħābb* (mutual love), stressing that human diversity is not meant for conflict but for empathy and care.²³ In *Tafsir al-Azhar*, Hamka reiterates that all humans share one origin, and differences in tribe or nation are meant to foster acquaintance and mutual understanding. Diversity, then, is divinely intended to strengthen human fraternity.²⁴ From this perspective, *ta'āruf* is intimately tied to *raḥmah*: mutual understanding cultivates respect and compassion, while true dignity in God's sight is determined by righteousness rather than heritage or nationality. In *Tafsir al-Mishbah*, Quraish Shihab deepens this view by presenting *ta'āruf* as a reciprocal process that generates shared benefit. The more profoundly humans know one another, the greater their potential for cooperation, learning, and collective advancement toward piety.²⁵ Thus, *ta'āruf* becomes the foundation for peace, prosperity, and civilizational growth—a pathway to *raḥmah* that enriches life in this world and the hereafter.

Through Jasser Auda's *maqāṣid al-shari'ah* framework, QS. *al-Hujurāt* [49]:13 embodies systemic and universal objectives of the *shari'ah*: the affirmation of human dignity (*karāmah insāniyyah*), social justice, and collective welfare through the principle of *ta'āruf*. Auda highlights that the *shari'ah* aims to realize transcendent values such as *raḥmah* (compassion) and '*adl* (justice) within human social structures. Diversity among nations and tribes thus becomes a divine mechanism for mutual learning, complementarity, and cooperation toward righteousness. Within this *maqāṣidic* framework, *ta'āruf* functions as a social instrument actualizing *raḥmah* through empathy, mutual respect, and solidarity. Consequently, this verse extends *raḥmah* from spiritual to social dimensions, complementing QS. *al-Anbiyā'* [21]:107 as the thematic foundation for a universal social ethic rooted in equality and respect for all humanity.

An examination of QS. *al-Hujurāt* [49]:13 in light of Hans Küng's global ethics reveals a profound harmony between the Qur'anic vision of *ta'āruf* and Küng's moral project for universal humanity. The verse affirms a common human origin and the divine purpose of diversity as mutual recognition—resonating with the principles of humanity, justice, and solidarity across identities. *Ta'āruf* here transcends mere social acquaintance to embody a moral commitment to building *raḥmah*—universal compassion—through empathy and inter-civilizational cooperation. By situating human nobility in moral integrity rather than identity, the verse underscores the need for ethical norms that transcend religious and cultural boundaries, contributing to the realization of a just and peaceful world order.

II. *Tasāmuḥ* as the Social Expression and Policy of *Raḥmah*

The verse “*Lā ikrāha fī al-dīn*” — “*There is no compulsion in religion*” (QS. *al-Baqarah* [2]:256) — constitutes the principal foundation of tolerance in Islam. This verse was revealed when some of the *Anṣār* attempted to compel their children, who had

²² Ahmad ibn Muhammad ibn Ibrāhīm al-Nīsābūrī Tha'labī, *Al-Kashf Wa al-Bayān 'an Tafsīr al-Qur'ān*, 1st ed., ed. al-Imam Abu Muhammad 'Āshūr, 10 vols. (Bairut: Dar Ihya al-Turath al-Arab, 1422), 9/88; 'Alī b. Ahmad al-Wāḥidī, *Al-Wāṣiṭ Fī Tafsīr al-Qur'ān al-Majid* (Beirut: Dar al-Kotob al-'Ilmiyah, 1415), 4/159.

²³ Mahmud Yunus, *Tafsir Quran Karim*, 7th ed. (Selangor: Klang Book Center, 2003), 766.

²⁴ Amrullah, *Tafsir Al-Azhar*, 9/6834-5835.

²⁵ Shihab, *Tafsir Al-Mishbah*, 260-64.



embraced Judaism or Christianity, to convert to Islam. God forbade such coercion, affirming that the choice to embrace faith must arise from one's own free will.²⁶ In classical Arabic, the verb *kariha* (كَرِهَ) connotes not only “to hate” but also an inner sense of reluctance or aversion toward that which contradicts one's volition. Its linguistic root carries two dimensions: كَرِهَ (coercion from within) and كَرِهَ (coercion from without).²⁷ Al-Ṭabarī interprets this verse as an assertion that Islam rejects compulsion in matters of belief, for humanity's duty is merely to convey the truth.²⁸ Ibn Kathīr adds that the principle reflects the self-evidence of Islam's truth: those whom God guides will accept faith willingly, while coercion is futile for those whose hearts are closed.²⁹ Modern exegeses, such as *Tafsir al-Mishbah*, interpret “no compulsion in religion” as grounded in Islam's ultimate goal — peace (*salām*). Since inner peace is the essence of faith, coercion negates the very spiritual tranquility that religion seeks to cultivate. Thus, compulsion in belief contradicts the foundational ethos of Islam as a path to inner and social harmony.³⁰

Through Fazlur Rahman's Double Movement theory, this verse articulates a universal Qur'anic ethic derived from a specific historical context in Medina. From that context emerges a fundamental principle: absolute freedom of conscience as a prerequisite for genuine faith, reinforced by the phrase “*the right path has become distinct from error.*” Applied to modern contexts, this principle requires Muslim societies not only to prohibit physical coercion but also to guarantee freedom of belief, protect religious minorities, and reconsider apostasy laws as forms of indirect compulsion. The verse thus provides the moral and legal foundation for a system that upholds spiritual autonomy. Jasser Auda's *maqāsid al-shari'ah* framework expands this idea, situating religious freedom within the preservation of religion (*hifż al-dīn*), not as a means of defending Islam from external threats, but as ensuring a protected space for all spiritual expressions. This interpretation resonates with Hans Küng's global ethic, which posits freedom of belief as indispensable to achieving world peace.³¹

QS. *al-Mumtaḥanah* [60]:8–9 commands Muslims to act justly and kindly toward non-Muslims who live peacefully and pose no threat to the Muslim community, while prohibiting alliances with those who engage in hostility or jeopardize its security. The root *barr* (بَرَرَ) conveys three interrelated meanings: (1) goodness, virtue, and sincerity, including filial piety; (2) “The Most Beneficent” (*al-Barr*), one of the Divine Names; and (3) the “land” or “open plain,” symbolizing stability.³² The verse was revealed regarding Asmā' bint Abī Bakr, who hesitated to receive a visit and gifts from her polytheist mother, Qutaylah, in Medina.³³ Al-Ṭabarī explains that this verse enjoins Muslims to extend *birr* (kindness) and *qisṭ* (justice) toward peaceful non-Muslims, encompassing all faith

²⁶ Ṭabarī, *Jāmi' Al-Bayān*, 5/408; Abū Muhammad Husain al-Bagawī, *Ma'ālim al-Tanzīl Fī Tafsīr al-Qur'ān* (Riyad: Dar Tayyibah, 1417), 1/311.

²⁷ Ibn Manzūr, *Lisān Al-‘Arab*, 13/58.

²⁸ Ṭabarī, *Jāmi' Al-Bayān*, 5/408.

²⁹ Ibn Kasīr, *Tafsīr Al-Qur'ān al-‘Azīm*, 1/683.

³⁰ Shihab, *Tafsir Al-Mishbāh*, 1/551.

³¹ Küng, *Global Responsibility*, 74.

³² Ibn Manzūr, *Lisān Al-‘Arab*, 2/59.

³³ Jalāl al-Dīn Abū al-Faḍl ‘Abd al-Raḥmān ibn Abī Bakr Suyūṭī, *Lubab Al-Nuqul Fi Asbab al-Nuzul* (Dar al-Kutub al-Arabi, 2006), 234.



communities (*jamī‘ min aṣnāf al-milal wa al-adyān*) that maintain non-hostility, a ruling considered non-abrogated. Such acts of goodness — including maintaining family ties with non-Muslim relatives — are permitted as long as they do not entail betrayal or aiding enemies of Islam.³⁴ Quraish Shihab underscores this verse as the ethical foundation of Muslim–non-Muslim relations. Citing Sayyid Qutb, he highlights that Islam is a religion of peace and love, seeking to unite humanity in brotherhood. Hostility is justified only in response to aggression; as long as non-Muslims pursue peace, Islam refrains from enmity. Even in conflict, Islam commands justice and honesty as moral hope that adversaries may ultimately embrace righteousness.³⁵

The universal principles of *qist* (justice) and *birr* (goodness) in QS. [60]:8–9 serve as the ethical core of Islam’s global moral vision. Interpreted through Rahman’s hermeneutic lens, the verse transcends its Medina-specific context to become a timeless moral imperative obliging Muslims to sustain just and peaceful relations with non-aggressive others. From the *maqāṣidī* perspective of Auda, this injunction functions as a systemic regulator aligned with key objectives of the *shari‘ah*, such as *ḥifz al-nafs* (protection of life) and *ḥifz al-‘aql* (rational preservation through conflict avoidance), making peace the default moral state.³⁶ Synthesized within Küng’s Global Ethics, the Qur’anic commands to act with justice and goodness emerge as Islam’s contribution to a universal ethic of justice and nonviolence.³⁷ Consequently, the verse reaffirms that differences of faith are not a legitimate cause for conflict but rather a shared human ethic — a necessary precondition for global peace and coexistence.

This Qur’anic command is visibly realized in local Indonesian practices, serving as a concrete example of this shared human ethic. An instance is the cooperation among various *Lintas Agama* (interfaith) organizations, such as the GUSDURian Network³⁸, which actively engages in humanitarian aid, disaster relief, and social justice advocacy without prejudice. This joint action demonstrates the practical implementation of *birr* (goodness) and *qist* (justice), which transcends theological boundaries. From the *maqāṣidī* perspective, this sustained cooperation acts as a systemic regulator that simultaneously realizes *ḥifz al-nafs* (protection of life) and fosters the rational preservation of society through conflict avoidance, making peace the default moral state. This practical manifestation reaffirms that differences of faith can function as a basis for shared moral action, not a legitimate cause for conflict.

³⁴ Ṭabarī, *Jāmi‘ Al-Bayān*, 23/322.

³⁵ Shihab, *Tafsir Al-Mishbāh*, 14/168–170.

³⁶ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, 3.

³⁷ Küng, *Global Responsibility*, 26.

³⁸ The GUSDURian Network is a grass-roots social movement inspired by the values of the late President Abdurrahman Wahid (Gus Dur), focusing on nine core values including Humanity, Justice, Equality, and Fraternity. The Network is active in interfaith dialogue, human rights advocacy, and humanitarian aid/disaster response (known as GUSDURian Peduli), upholding the principles of social justice regardless of religious background. See International Partnership on Religion and Sustainable Development (PaRD), “The Gusdurian Network,” <https://www.partner-religion-development.org/member/the-gusdurian-network/>, accessed November 14, 2025; and Jaringan Gusdurian Peduli, “Tentang Kami” [About Us], <https://gusdurianpeduli.org/page/tentang-kami>, accessed November 14, 2025.



B. Discussion

I. Integration of Hermeneutics, Maqāṣid, and Global Ethics

The interpretive examination of the four principal verses demonstrates that integrating three complementary approaches—Rahman’s hermeneutics, Auda’s *maqāṣid* framework, and Küng’s global ethics—produces a Qur’anic paradigm that is both contextually grounded and praxis-oriented. Hermeneutics provides the methodological foundation for reading the text historically and dynamically; *maqāṣid* offers a normative orientation toward the higher objectives of human welfare (*maṣlaḥah*); and global ethics introduces a universal dimension that prevents Islamic values from being confined within cultural particularities.³⁹ In classical exegesis, *raḥmah* (compassion) is typically interpreted theologically—as a divine grace bestowed upon humanity—without deeper social relevance. However, the exegetes of the Indonesian archipelago (*‘ulamā’ Nusantara*) reframe this concept into a contextual ethic. Quraish Shihab, in *Tafsir al-Mishbah*, asserts that the Prophet Muhammad is not merely the bearer but the very embodiment of *raḥmah* (*raḥmatan lil-‘ālamīn*), whose compassion extends to all creation.⁴⁰ Meanwhile, Buya Hamka, in *Tafsir al-Azhar*, interprets *raḥmah* as a universal human principle manifest in justice and equality before the law—transcending religious and racial boundaries—affirming *raḥmah* as a social principle governing just relations with all, including non-Muslims.⁴¹

When read through Fazlur Rahman’s Double Movement, Jasser Auda’s *maqāṣidī* analysis, and Hans Küng’s Global Ethics, the concept of *raḥmah* reveals a continuity between the Qur’an’s universal moral values and timeless human ethics. The integration of these three theories opens a new horizon in which *raḥmatan lil-‘ālamīn* is not merely a theological idea but an ethical paradigm applicable within a plural and complex global order. Fazlur Rahman, through his twofold interpretive movement, provides the methodological framework to translate *raḥmah* from its historical context into a universal moral principle. The first movement (historical) situates *raḥmah* within the harsh social conditions of early Arabia, wherein the Prophet’s mission was to reform social injustice through compassion and equity. The second movement (contextual) recontextualizes this principle into modern humanitarian concerns—tolerance, ecology, and global peace. Jasser Auda strengthens this through his systemic *maqāṣid al-shari‘ah* model, positioning *raḥmah* as a *maqṣad ‘āmm* (a universal objective of the law) that animates social justice, human welfare, and ecological balance. In this sense, *raḥmah* becomes the ethical foundation of a sustainability-centered moral system.

Hans Küng’s theory of Global Ethics, meanwhile, establishes a dialogical bridge between Qur’anic values and universal human ethics.⁴² His four ethical pillars—responsibility, justice, truthfulness, and solidarity—represent the practical embodiment

³⁹ Aeron Frior Sihombing, “Pluralitas Menurut Hans Kung Dan Implikasinya Di Indonesia” Suatu Kajian Etika Global,” *Te Deum* 6, no. 2 (2017): 165.

⁴⁰ Shihab, *Tafsir Al-Mishbah*, 8/519.

⁴¹ Amrullah, *Tafsir Al-Azhar*, 6/4652.

⁴² M. H. I. Abid Rohmanu, *Teorisasi Etis Maqasid: Dialektika Hukum Islam Dan Etika Global* (Q Media, 2021), 142.



of *rahmah* in a global framework.⁴³ *Rahmatan lil-ālamīn* thus serves as the theological basis for global responsibility, affirming that compassion in Islam transcends communal boundaries to function as an interfaith and intercultural moral imperative. The integration of these three theoretical perspectives situates *rahmah* as simultaneously theological, ethical, and transformative. From Rahman, it inherits a methodology of moral transformation; from Auda, a systemic and teleological structure; and from Küng, a universal ethical relevance across faiths. Together, they converge on the idea that *rahmah* constitutes a universal moral principle guiding humanity toward a just, peaceful, and sustainable world. Consequently, the verse “*wa mā arsalnāka illā rahmatan lil-ālamīn*” can be read not merely as a prophetic declaration but as a Qur’anic manifesto of global ethics that unites spirituality, humanity, and the cosmos.

In QS. *al-Hujurāt* [49]:13 — “*O humankind, We created you from a male and a female and made you nations and tribes so that you may know one another*” — the foundational structure of Islamic social ethics becomes evident. Classical exegesis interprets this verse as emphasizing equality before God, viewing *ta’āruf* (mutual recognition) as a means to clarify that true honor lies solely in piety, not lineage. In contrast, modern exegesis—especially that of Quraish Shihab—develops *ta’āruf* into an active, reciprocal mechanism essential for achieving mutual benefit, peace, and spiritual growth within a pluralistic society.

The principle of *ta’āruf* in QS. 49:13 represents a divinely ordained mechanism that reflects the systemic and universal aims of *maqāṣid al-sharī’ah*. According to Auda, *ta’āruf* serves to uphold human dignity (*karāmah insāniyyah*), social justice, and collective welfare by actualizing transcendent values such as *rahmah* (compassion) and *‘adl* (justice). Diversity, thus, functions as an instrument for learning and cooperation toward piety, expanding *rahmah* from its spiritual dimension into an ethical-social universality that complements QS. 21:107. Moreover, the concept of *ta’āruf* aligns closely with Küng’s Global Ethics, underscoring humanity’s shared origin and the moral purpose of diversity as an obligation toward empathy and solidarity across identities.⁴⁴ By grounding true honor in *taqwā* (piety), QS. 49:13 reinforces a universal ethical norm as the foundation for a just and peaceful global order.

The Islamic principle of tolerance, rooted in QS. *al-Baqarah* [2]:256 (*Lā ikrāha fī al-dīn*), has evolved through interpretive shifts from classical to contemporary scholarship. Classical exegesis, represented by al-Tabarī and Ibn Kathīr, focused on theological-juridical dimensions, asserting that compulsion is impermissible because the truth of Islam is self-evident and the human role is limited to conveying it. Modern exegetes, such as Quraish Shihab, reposition the verse ethically, asserting that coercion contradicts Islam’s essence—inner peace (*salām*). This evolution is expanded through contemporary approaches: Rahman’s Double Movement reinterprets it as a universal principle of absolute freedom of conscience that necessitates the protection of minorities; Auda’s *maqāṣid* framework includes it as a guarantor of spiritual freedom for all; and Küng

⁴³ Reinardus L. Meo, “Sumbangan Etika Global Hans Küng Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia,” *Jurnal Ledalero* 18, no. 1 (2019): 103.

⁴⁴ C. B. Ismulyadi, “Agama Sebagai Basis Terciptanya Etika Global,” *Humanika: Kajian Ilmiah Mata Kuliah Umum* 13, no. 1 (2013).



situates it within the moral foundation of Global Ethics and world peace. Hence, the verse transforms from a prohibition of physical compulsion into a systemic foundation for safeguarding spiritual autonomy and establishing a just social order.

QS. *al-Mumtaḥanah* [60]:8–9 establishes the ethics of Muslim–non-Muslim relations, mandating *qisṭ* (justice) and *birr* (benevolence) toward peaceful non-Muslims. While classical commentators like al-Ṭabarī interpret this as a universal and un-abrogated (*ghayr mansūkh*) command for all non-aggressive groups, modern exegesis such as Quraish Shihab—drawing on Sayyid Qutb—emphasizes that it originates in Islam’s essence as a religion of peace and love, permitting hostility only in response to aggression. This principle is further universalized through contemporary approaches: Rahman’s hermeneutics elevate it into a transhistorical moral imperative for peaceful coexistence; Auda’s *maqāṣid* framework conceptualizes it as a systemic regulator serving the protection of life and peace; and Küng views it as Islam’s ethical contribution to his Global Ethic. In this synthesis, Qur’anic justice emerges as a prerequisite for global peace.

The theoretical trajectory across these verses begins with the central concept of *rahmah* (compassion), functioning as both theological and social foundation for equality. This concept, rooted in key verses such as QS. 21:107 (*rahmatan lil-‘ālamīn*) and QS. 49:13 (human equality before God), collectively constructs the framework of universal ethics and human relations. From this foundation arises *tasāmuḥ* (tolerance), the practical manifestation of compassion. Its ethical grounding lies in QS. 2:256 (freedom of religion) and QS. 60:8–9 (benevolence toward peaceful non-Muslims), which ensure freedom of belief and harmonious interfaith relations. Thus, *rahmah* stands as the root principle from which *tasāmuḥ* emerges as its social implementation within plural societies.

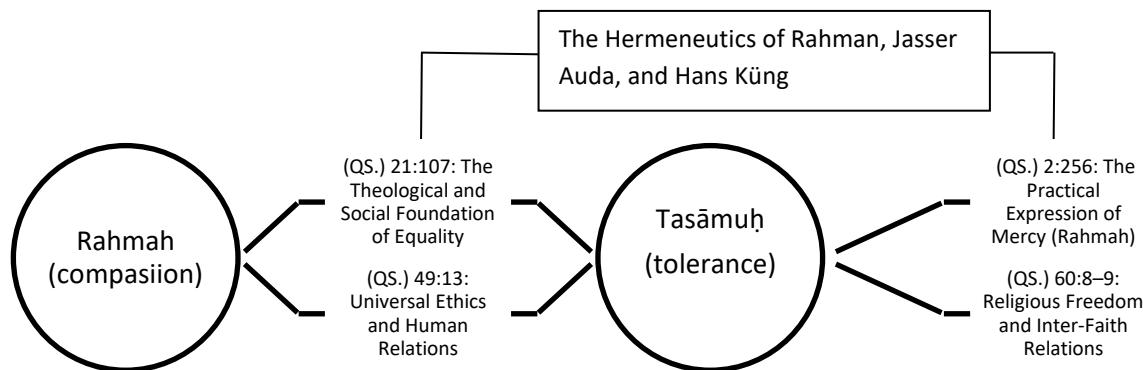


Figure 1. Theoretical Flowchart of the Concepts of Rahmah (Mercy) and Tasamuh (Tolerance) Based on a Hermeneutic Analysis of Rahman, Jasser Auda, and Hans Küng

Accordingly, the integration of these three approaches yields an interpretive paradigm that not only explicates the text but also transforms social reality. It affirms that *rahmah* and *tasāmuḥ* are not merely moral doctrines but spiritual mechanisms for constructing a peaceful and civilized society.

This synthesis contributes to global Qur’anic studies by offering an interdisciplinary ethical framework that bridges classical exegesis, Nusantara interpretive traditions, and contemporary global moral theory. By integrating Fazlur Rahman’s double-movement



hermeneutics, Jasser Auda's systems-oriented *maqāṣid* theory, and Hans Küng's global ethic, this study demonstrates how Qur'anic concepts of *raḥmah* and *tasāmuḥ* can be reinterpreted as universal principles that speak meaningfully to global discourses on justice, coexistence, and human dignity. This approach not only expands the methodological horizon of Qur'anic studies beyond purely philological or doctrinal analyses but also positions Indonesian interpretive contributions within a broader international conversation, thereby enriching the field with perspectives that are locally rooted yet globally resonant.

II. **Tafsir Nusantara as a Space of Social Ethics**

Tafsir Nusantara presents an image of Islam that is not only theological in orientation but also profoundly social—transforming Qur'anic values into a moral compass for a civilized communal life. Within this framework, *raḥmah* (compassion), *ta'āruf* (mutual recognition), and *tasāmuḥ* (tolerance) serve as three ethical foundations linking the relationship between humans, God, and the natural world. Through the interpretations of figures such as Buya Hamka and Quraish Shihab, these values transcend spiritual abstraction and are articulated as social praxis deeply rooted in Indonesia's plural and national context.

a. **Raḥmah as the Foundation of Social Ethics**

In classical exegesis, such as that of al-Ṭabarī and Ibn Kathīr, the concept of *raḥmah* in QS. *al-Anbiyā'* [21]:107 is understood theologically—as God's mercy bestowed upon humankind through the presence of the Prophet Muhammad (peace be upon him). However, *Tafsir Nusantara* introduces a new dimension: *raḥmah* is not merely a divine attribute but an ethical paradigm embodied in human action. Quraish Shihab emphasizes that the Prophet was not only the bearer of mercy but the very personification of it, while Hamka interprets *raḥmatan lil-‘ālamīn* as a universal human principle upholding justice and equality beyond distinctions of religion, race, or nation.

This interpretive shift marks *Tafsir Nusantara*'s movement from a theocentric to an anthropocentric and cosmocentric perspective: from divine mercy to social and ecological compassion. Fazlur Rahman's Double Movement reinforces this orientation by transferring the value of *raḥmah* from the rigid social context of pre-Islamic Arabia into the contemporary social reality that demands an ethic of peace and sustainability. Jasser Auda's *maqāṣidī* approach further strengthens this by asserting that *raḥmah* represents the systemic objective of the *shari'ah*, integrating the social, legal, and environmental spheres within the framework of *maṣlahah* (human welfare). Thus, *Tafsir Nusantara* becomes a living arena for the actualization of Qur'anic values into an inclusive and just social order.

b. **Ta'āruf as a Principle of Solidarity and Social Justice**

QS. *al-Hujurāt* [49]:13 illustrates how *Tafsir Nusantara* interprets diversity as a realm of *raḥmah* and social solidarity. Hamka and Quraish Shihab view this verse not merely as an affirmation of human origin but as an ethical foundation rejecting discrimination. In *Tafsir al-Azhar*, Hamka interprets *ta'āruf* as a call to mutual acquaintance and affection—the cornerstone of human brotherhood. Quraish Shihab extends this by



emphasizing the reciprocal nature of *ta’āruf* that produces mutual benefit and civilizational progress.

Whereas classical exegesis focuses on genealogical knowledge and individual morality, *Tafsir Nusantara* reanimates the verse’s social function: transforming diversity into mercy rather than conflict. Jasser Auda’s *maqāṣidī* framework affirms *ta’āruf* as a social instrument for achieving *karāmah insāniyyah* (human dignity) and *‘adl* (justice). Hans Küng’s perspective further universalizes it, aligning *ta’āruf* with his global ethical principles of responsibility, justice, truthfulness, and solidarity. Thus, *Tafsir Nusantara* operates as a bridge between the sacred text and the universal ethics of humanity.

c. Tasāmuḥ as the Policy of Compassion in a Multicultural Sphere

The principle of *tasāmuḥ* (tolerance) constitutes the social manifestation of *raḥmah* and *ta’āruf*. QS. *al-Baqarah* [2]:256 and QS. *al-Mumtaḥanah* [60]:8–9 affirm that freedom of religion and benevolent relations with non-Muslims form an integral part of Islam’s universal mercy. While classical exegesis focused on these verses’ juridical and political contexts, modern interpretations—such as those of *al-Mishbah* and *al-Azhar*—reinterpret them as principles of social ethics relevant to plural societies.

Through Fazlur Rahman’s Double Movement, the verse *lā ikrāha fī al-dīn* is rearticulated as an affirmation of freedom of conscience, the very essence of authentic faith. This is expanded by Jasser Auda’s *maqāṣidī* analysis, in which freedom of religion is part of *hifż al-dīn* (the protection of religion), aimed at securing spiritual space for all. Hans Küng links this with the moral foundation of global peace: “no peace among nations without peace among religions.” Thus, *Tafsir Nusantara* functions as a practical arena where *raḥmah*, *‘adl*, and *tasāmuḥ* are translated into social ethics and public policies fostering social cohesion and interfaith justice.

d. Synthesis: Tafsir Nusantara as Social and Global Ethics

From the three dimensions above, it becomes evident that *Tafsir Nusantara* is not merely a cultural locality but an ethical project interpreting revelation within a universal human framework. The integration of Fazlur Rahman’s, Jasser Auda’s, and Hans Küng’s theories reveals that *Tafsir Nusantara* operates across three levels: the spiritual (*raḥmah*), the social (*ta’āruf*), and the global (*tasāmuḥ*). Hence, this interpretive model does not stop at reiterating textual meanings but develops into a moral praxis that enlivens the Qur’an in Indonesia’s social sphere while bridging Islam with universal human ethics. The analysis demonstrates the distinct character of *Tafsir Nusantara*: harmonizing theological piety with local wisdom. Hamka, for instance, interprets *raḥmah* in Indonesia’s plural society as a call for familial solidarity and *gotong royong* (mutual cooperation) as expressions of divine compassion. Quraish Shihab extends this into a public ethic rejecting extremism and religious violence.

This approach aligns with the vision of *Islam berkemajuan* (progressive Islam) and *Islam wasathiyyah* (moderate Islam), which define the essence of Islam Nusantara. Within this framework, *raḥmah* and *tasāmuḥ* serve as social ethics encouraging Muslims to actively promote peace, strengthen interfaith solidarity, and resist intolerance. Furthermore, the findings reveal that a contextual reading of the sacred text can yield understandings that respond to contemporary challenges without compromising



authenticity. This integrative exegetical paradigm opens pathways for interreligious dialogue and the formulation of a global ethic rooted in Qur'anic values. Thus, Islam emerges not merely as a system of faith but as a moral force that reinforces human dignity.

CONCLUSION

This study demonstrates that *Tafsir Nusantara* plays a significant role in presenting a contextual and transformative social ethic of the Qur'an. Through analyses of QS. *al-Anbiyā'* [21]:107, *al-Hujurāt* [49]:13, *al-Baqarah* [2]:256, and *al-Mumtaḥanah* [60]:8–9, it becomes clear that Nusantara exegetes such as Buya Hamka, Quraish Shihab, and Mahmud Yunus interpret *raḥmah*, *ta'āruf*, and *tasāmuḥ* as ethical principles bridging theological and social dimensions of communal life. Their interpretations move beyond personal morality to form a social ethic ensuring justice, respect for diversity, and interfaith peace.

The integration of Fazlur Rahman's, Jasser Auda's, and Hans Küng's theories reveals methodological and normative intersections in constructing a global Qur'anic ethical paradigm. Fazlur Rahman underscores the transformative movement of Qur'anic values from historical to modern social contexts; Jasser Auda emphasizes the systemic dimension of *maqāṣid* that places *raḥmah* as the supreme objective of *sharī'ah*; and Hans Küng offers a global ethic founded on responsibility, justice, truthfulness, and solidarity.

Combined within *Tafsir Nusantara*, these perspectives form a Qur'anic ethical framework that is universal, humanistic, and socially just. Accordingly, *Tafsir Nusantara* may be understood as a sphere of social ethics that embodies Islam as *raḥmatan lil-‘ālamīn*. It does not merely interpret the sacred text but animates its values within a plural and dynamic society. Through the integration of these three theoretical approaches, this study affirms that Qur'anic ethics possess transhistorical and transcultural relevance—providing a foundation for building a peaceful, just, humane, and civilized world. This contextual interpretive paradigm, rooted in Nusantara wisdom yet open to universal ethical values, contributes to nurturing global harmony and fostering a culture of religious moderation.

REFERENCES

- . *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought (IIIT), 2008.
- Abid Rohmanu, M. H. I. *Teorisasi Etis Maqasid: Dialektika Hukum Islam Dan Etika Global*. Q Media, 2021.
- Amrullah, Abdul Malik Abdul Karim. *Tafsir Al-Azhar*. Singapore: Kerjaya Printing Industries, 2003.
- Amrullah, Hayatudin. "Ushul Fiqh: Jalan Tengah Memahami Hukum Islam." Jakarta: Amzah, 2019.
- Auda, Jasser. *Maqasid Al-Shari'ah as Philosophy of Islamic Law*. London: International Institute of Islamic Thought (IIIT), 2022.
- Bagawī, Abū Muhammad Husain al-. *Ma'ālim al-Tanzīl Fī Tafsīr al-Qur'ān*. Riyad: Dar Tayyibah, 1417.



Ibn Kasīr, Abu al-Fida' Imaduddin Ismail b. Umar. *Tafsīr Al-Qur'ān al-‘Aẓīm*. Riyad: Dar Tayyiba, 1999.

Ibn Manzūr, Abu al-Faḍl Jamālūddīn Muhammad b. Mukarram. *Lisān Al-‘Arab*. 15 vols. Cairo: Dār al-Ma'ārif, n.d.

International Partnership on Religion and Sustainable Development (PaRD). “The Gusdurian Network.” <https://www.partner-religion-development.org/member/the-gusdurian-network/>. Accessed November 14, 2025.

Ismulyadi, C. B. “Agama Sebagai Basis Terciptanya Etika Global.” *Humanika: Kajian Ilmiah Mata Kuliah Umum* 13, no. 1 (2013).

Jaringan Gusdurian Peduli. “Tentang Kami” [About Us]. <https://gusdurianpeduli.org/page/tentang-kami>. Accessed November 14, 2025.

Kothari, Chakravanti Rajagopalachari. *Research Methodology: Methods and Techniques*. Jaipur: New Age International, 2004.

Küng, Hans. *Global Responsibility: In Search of a New World Ethic*. Wipf and Stock Publishers, 2004.

McKay, Ryan, and Harvey Whitehouse. “Religion and Morality.” *Psychological Bulletin* 141, no. 2 (March 2015): 447–73. <https://doi.org/10.1037/a0038455>.

Meo, Reinardus L. “Sumbangan Etika Global Hans Küng Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia.” *Jurnal Ledalero* 18, no. 1 (2019): 103.

Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. “Qualitative Data Analysis: A Methods Sourcebook. 3rd.” Thousand Oaks, CA: Sage, 2014.

Muntoha, Tohir, Ahmad Sodik, Muhammad Taufiq, and Fajar Ramadhan. “Islam Nusantara Sebuah Hasil Akulturasi Islam Dan Budaya Lokal.” *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran Dan Pengembangan Pendidikan Islam* 4, no. 1 (2023): 141–52.

Muthaliff, Mohamed Mihlar Abdul. “Islamic Principles For Religious Harmony.” *E-Proceedings Of The International Conference On Aqidah, Religions And Social Sciences (Sigma10)*, 2020, 252.

Nasser, Abdul Monem. *Islam, People and Governance: A Study of the Treatise on Islamic Governance Written by Imam Ali Ben Abi Talib to Malik Al-Ashtar, Whom He Appointed Him Governor of Egypt*. First edition. Beirut: Dar al-Kotob al-Ilmiyah, 2017.

Pew Research Center. *Government Restrictions on Religion Stayed at Peak Levels Globally in 2022*. Washington, D.C.: Pew Research Center, 2024. Accessed November 14, 2025. <https://www.pewresearch.org/religion/2024/12/18/government-restrictions-on-religion-stayed-at-peak-levels-globally-in-2022/>.

Rahman, Fazlur. *Islam & Modernity: Transformation of an Intellectual Tradition*. Vol. 15. University of Chicago Press, 2024.

Shihab, M. Quraish. *Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian al-Qur'an*. 6th ed. 15 vols. Ciputat, Jakarta: Lentera Hati, 2005.

Sihombing, Aeron Frior. “Pluralitas Menurut Hans Kung Dan Implikasinya Di Indonesia” Suatu Kajian Etika Global.” *Te Deum* 6, no. 2 (2017).

Suyūṭī, Jalāl al-Dīn Abū al-Faḍl 'Abd al-Rahmān ibn Abī Bakr. *Lubab Al-Nuqul Fi Asbab al-Nuzul*. Dar al-Kutub al-Arabi, 2006.

Ṭabarī, Abū Ja'far Muhammad b. Jarīr al-. *Jāmi' Al-Bayān 'an Ta'wīl Āy al-Qur'ān*. 1st ed. Edited by Ahmad Muhammad Shākir. 24 vols. Beirut: Muassasah al-Risalah, 1420.

Tha'labī, Aḥmad ibn Muḥammad ibn Ibrāhīm al-Nīsābūrī. *Al-Kashf Wa al-Bayān 'an Tafsīr al-Qur'ān*. 1st ed. Edited by al-Imam Abu Muhammad 'Āshūr. 10 vols. Beirut: Dar Ihya al-Turath al-Arabi, 1422.



UNDP. *Annual Report on Prevention of Violent Extremism 2022*. New York: UNDP Crisis Bureau, 2023. Accessed November 14, 2025.
https://www.undp.org/sites/g/files/zsgkge326/files/2023-06/undp_pve_annual_report_2022_0.pdf.

Wāhidī, 'Alī b. Ahmad al-. *Al-Wasīt Fī Tafsīr al-Qur'ān al-Majīd*. Beirut: Dar al-Kotob al-'Ilmiyah, 1415.

Yahya, Anandita, Kadar M. Yusuf, and Alwizar Alwizar. "Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmalī, al-Muqaran Dan al-Mawdu'i)." *Palapa* 10, no. 1 (2022): 1–13.

Yunus, Mahmud. *Tafsir Quran Karim*. 7th ed. Selangor: Klang Book Center, 2003.

Yusuf, Muhammad. *Pendidikan Karakter Inklusif Berbasis Al-Quran*. Banjarnegara: PT Penerbit Qriiset Indonesia, 2025.

