

INTERCULTURAL COMMUNICATION IN AL-QUR'AN (COMPARATIVE STUDY OF AL-QURTHUBI AND IBN KATHIR INTERPRETATION IN SURAH AL-IMRAN: 103)

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Abstract

The research focus on the comparison of the interpretation of Al-Qurthubi and Ibn Kathir on surah Al-Imran: 103. This research uses literature study method and comparative method. The findings of the research are that Tafsir Al-Qurthubi looks at the legal and fiqh aspects, while Ibn Kathir focuses on normative or historical approaches, such as taking the story of Aus and Khazraj, to illustrate the importance of unity. It can be said that the context of intercultural communication in Islam has values that are collective, unity, and obedience to the guidelines of Allah's religious rope to avoid the people being divided due to conflict and division.

Keywords: *Intercultural Communication, Al-Qur'an, Al-Qurthubi, Ibn Kathir.*

Abstrak

Fokus penelitian ini terhadap perbandingan tafsir Al-Qurthubi dan Ibnu Katsir terhadap surah Ali-Imran: 103. Penelitian ini menggunakan metode studi kepustakaan dan metode komperatif. Temuan penelitian adalah Tafsir Al-Qurthubi memandang dalam aspek hukum dan *fiqih*, sementara Ibnu Katsir fokus pada pendekatan normatif atau sejarah, seperti mengambil kisah Aus dan Khazraj, untuk menggambarkan pentingnya persatuan. Dapat dikatakan konteks komunikasi antarbudaya dalam Islam memiliki nilai-nilai yang bersifat kolektif, kesatuan, dan ketaatan pada pedoman tali agama Allah untuk menghindari umat yang bercerai berai akibat konflik dan perpecahan.

Kata Kunci: *Komunikasi Antarbudaya, Al-Qur'an, Al-Qurthubi, Ibnu Katsir.*



Lisensi

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A. INTRODUCTION

Intercultural communication is present and becomes an important aspect to maintain harmony between nations, between groups, and between individuals, especially those with different ethnic, religious, racial, and linguistic backgrounds. A difference in culture, religion and language often creates challenges in communication. Insecurities to small conflicts can occur when there is no good understanding of other cultures.

Data released by SETARA Institute (2023) showed, there were 217 incidents with 329 acts of violation of freedom of religion or belief, the violations were sourced from victim reports, witnesses, Setara Institute networks, and media coverage. From the findings, it can be seen that this number of events has increased significantly compared to the monitoring findings in 2022, which were 175 events with 333 actions. The findings indicate that the current conditions are not fully supportive of respect for freedom of religion/belief.¹

Some events that illustrate the condition of KBB 2023, namely the trend of violations in 2023 shows the case of disturbance of places of worship that continues to experience a significant increase in the last seven years. There were 65 disturbances of places of worship recorded, this figure is a fairly high finding when compared to the disturbances that occurred in the last five years.²

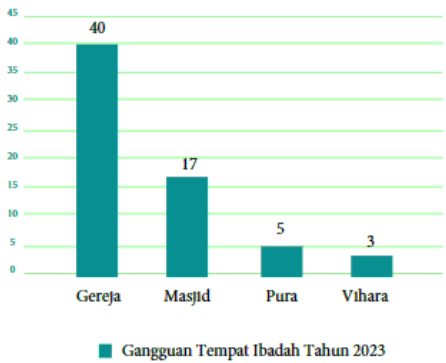


Fig. 1: Disruption of Places of Worship in 2023 (Setara Institute)

¹ Setara Institute, “KONDISI KEBEBASAN BERAGAMA BERKEYAKINAN (KBB) 2023 DARI STAGNASI MENUJU STAGNASI BARU” (Setara Institute, June 11, 2024), 2, https://setara-institute.org/wp-content/uploads/2024/06/Rilis-Data-Kondisi-KBB-2023_Setara-Institute_Ind.pdf.

² Setara Institute, 5.

Based on the theory cited by Forsyth, D. R. about *Social comparison and influence in groups*. In *Group dynamics*, a classic experiment conducted by Solomon Asch shows that social pressure can encourage individuals or groups to act by prevailing norms, even though the norm may be discriminatory or intolerant.³ This can explain why discriminatory actions against houses of worship and religious activities still occur, even when there are efforts to increase tolerance and religious freedom.

A journal said the challenges of intercultural communication issues today, especially in Indonesia, include many aspects such as globalization, international conflict and security, world competition, especially natural resources (SDA), world health care problems, to population changes.⁴ In addition, a study conducted by I-Khub Outlook BNPT 2023 found that there are three vulnerable groups, namely adolescents, children and women, who are the main targets of online radicalism. However, in the midst of this phenomenon, there is also an increasing trend of tolerance in Indonesian society. The increase occurred due to the factor of decreasing passive intolerant groups in 2016 by 35.7% to 22.4% in 2023.⁵

Another finding made by Saputra and Tayib related to interfaith communication on Lombok Island. They found that the harmonious life on Lombok Island between Muslims, Hindus and Buddhists is one of them because of the principle of secularism, this principle creates communication between these diverse people well established, it is also channeled in the Sasak community which has the designation "Panca Pluralist Culture" namely through the *culture*

³ Donelson R. Forsyth, "Social Comparison and Influence in Groups," in *Handbook of Social Comparison*, ed. Jerry Suls and Ladd Wheeler (Boston, MA: Springer US, 2000), 4, https://doi.org/10.1007/978-1-4615-4237-7_5.

⁴ Mutria Farhaeni, "Tantangan Komunikasi Antarbudaya Sekarang Dan Yang Akan Datang Di Indonesia," *JURNAL ILMU SOSIAL Dan ILMU POLITIK* 2, no. 2 (December 13, 2022): 109, <https://doi.org/10.30742/juisspol.v2i2.2574>.

⁵ Badan Nasional Penanggulangan Terorisme Republik Indonesia (BNPT RI), "Kepala BNPT RI: Waspada Radikalisasi Online Menyasar Remaja, Anak dan Perempuan," *Badan Nasional Penanggulangan Terorisme Republik Indonesia (BNPT RI)*, September 2023, <https://www.bnpt.go.id/kepala-bnpt-ri-waspada-radikalisasi-online-menyasar-remaja-anak-dan-perempuan>.

*of mutual ajinin, mutual pesaliq, mutual pelayarin and mutual ayowin.*⁶ From the results of this study, it can be seen that the importance of an understanding and appreciation of religious differences in creating harmonious relationships and strengthening mutual tolerance between religious communities.

The above phenomenon proves that increasing social tensions, issues such as racism, islamophobia, intolerance and discrimination also indicate that intercultural communication does not always run well and smoothly. The challenges of intercultural communication in Indonesia are increasingly complex due to globalization, international conflict and security, and the risk of online radicalism targeting vulnerable groups such as youth, children and women. Therefore, it is important to strengthen the understanding of intercultural communication that is inclusive and respectful, so that when getting the right understanding of intercultural communication, it can help prevent divisions between people.

Intercultural communication is a process in which individuals or groups with different cultural backgrounds interact and exchange information. Based on the definition of Hall, who is an anthropologist, said that each culture has different norms, values, and communication rules. Therefore, understanding cultural differences and respecting diversity is the key to creating effective communication.⁷ Islam comes as a universal religion that gives great attention to the importance of mutual respect, unity, togetherness and mutual tolerance between human beings. The Quran, which is a guide in living life in the world as well as the holy book of Muslims, provides many instructions and teachings that are relevant to the issue of intercultural communication. One of the Quranic verses that is a reference in communication is Surah Al-Imran verse 103:

⁶ Hasyim Edi Rianto Saputra and Muhtar Tayib, "PLURALISME AGAMA: STUDI TENTANG MAKNA DAN POLA KOMUNIKASI ANTAR UMAT ISLAM, HINDU DAN BUDHA DI PULAU LOMBOK. KOTA MATARAM," *KOMUNIKE* 11, no. 1 (June 1, 2019): 65-68, <https://doi.org/10.20414/jurkom.v11i1.2276>.

⁷ Mulyana, Deddy and Rakhmat, Jalaluddin, "Komunikasi antarbudaya: Panduan Berkomunikasi dengan Orang-Orang Berbeda Budaya," Cetakan kedua belas (Bandung: PT. Remaja Rosdakarya, 2010), 36-37.

"*Wa'tashimû biḥablillâhi jamî'aw wa lâ tafarraqu wadzkurû ni'matallâhi 'alaikum idz kuntum a'dâ'an fa allafa baina qulûbikum fa ashbaḥtum bini'matihî ikhwânâ, wa kuntum 'alâ shafâ ḥufratim minan-nâri fa angqadzakum min-hâ, kadzâlika yubayyinullâhu lakum âyâtihî la'allakum tahtadûn*".

"Hold fast to the rope of Allah, and do not be divided, and remember Allah's favor to you when you were enemies, then Allah united your hearts, and by His grace you became brothers. (Remember also when) you were on the brink of hell, then Allah saved you from it. Thus Allah explains His verses to you so that you may be guided."

This verse explains the importance of unity and preventing disunity among mankind. Allah SWT emphasizes that fellow Muslims must unite in religion and avoid conflicts caused by differences in culture, ethnicity, or groups.⁸ Some scholars who are recognized for their expertise in the field of tafsir, especially in the social and cultural fields are Ibn Kathir and Al-Qurthubi. Ibn Kathir was an adherent of the Shafi'i school of thought whose scholars such as Ibn Taymiyyah highly recognized his expertise in the fields of history, tafsir, and hadith. He also studied fiqh, hadith, tafsir, and recitation of the Quran from many scholars. In the book *Syadzratudz Dzahab fi Akhbarin min Dzahab*, Ibn Imad Al Hanbali explains, "Ibn Kathir was a great hafiz who became an important reference in Islam. He was known for his ability to summarize books, his strong memory, and his expertise in the Arabic language". He was also said to often give fatwas to find solutions and was known to be very careful in spreading his knowledge to others.⁹

Different from Ibn Kathir, Al-Qurthubi himself is known by the Maliki scholars, besides that he is also recognized as a fiqh and hadith expert. Al-Qurthubi studied in Egypt and Iskandariyah until he died in 671 AH 1272 AD

⁸ Mukhtar and Tutik Hamidah, "Pentingnya Nilai Persatuan Perpektif Al-Quran Surah Al-Imran Ayat 103 dalam Mengatasi Pandemi Covid-19," *Jurnal Online Studi Al-Qur'an* 17, no. 02 (July 30, 2021): 294, <https://doi.org/10.21009/JSQ.017.2.07>.

⁹ Muhammad Ebin Rajab Sihombing, "Konsep Perdamaian dalam Tafsir al-Qur'anul Adzîm Karya Ibnu Katsir: Analisis Semanalisis hingga Intertekstualitas Julia Keristeva," *Lathaif: Literasi Tafsir, Hadis dan Filologi* 3, no. 1 (June 30, 2024): 28, <https://doi.org/10.31958/lathaif.v3i1.10974>.

and his grave is located in Egypt. Some of Al-Qurthubi's works in the fields of tafsir, hadith, qira'at include Al-Asna fi Syarh Asma'illaj al-Husna, At-Taqrīb likitab at-Tamhid, At-Tidzkar fi Afdhal al-Adzkar, Qam' al-Hirsh bi az-Zuhd wa al-Qana'ah and many others.¹⁰

Ibn Kathir and Al-Qurthubi are two scholars who present different perspectives in interpreting and understanding Islamic values that can be applied in intercultural communication. Including their works that have contributed very much to the understanding of social, cultural and historical aspects. One of the factors causing intercultural conflicts that occur today is the absence or lack of understanding of other cultures, or understanding of something different.¹¹

Studies on interpretations related to intercultural communication from the perspective of Islamic scholars have been carried out by many researchers before. For example, Mujtahid & Assidiqi regarding the concept of friendship with non-Muslims in QS al-Mumtahanah verses 7-8 using a comparative study of the interpretations of Al-Misbah and Kemenag RI. Both researchers found that the interpretations of Al-Misbah and Kemenag RI have the same interpretation strengthening, the difference is in the way of delivery where the Ministry of Religion tells a lot about related themes by focusing on various meanings with a complete story and associated with the Indonesian context. While Tafsir Al-Misbah does not really describe the story in full.¹²

Research conducted by Febriyanti, Safi'i, and Isyanto on the meaning of ukhuwah in the Quran (Comparative Study between Ibn Katsir and Tafsir Al-Munir). The results showed that the two commentaries have different approaches in explaining the meaning of ukhuwah. Tafsir Ibn Kathir tends to

¹⁰ Muhammad Yahya, Asep Ahmad Fathurrahman, and Ade Jamarudin, "MENGUNGKAP MAKNA LAFADZ AL-MAGHDU DAN AD-DHOLLIN DALAM SURAT AL-FATIHAH (Studi Komparatif Penafsiran Muhammad Asad dan Al-Qurthubi)" 3, no. 02 (2023): 144.

¹¹ Mulyana, Deddy and Rakhmat, Jalaluddin, "Komunikasi antarbudaya: Panduan Berkomunikasi dengan Orang-Orang Berbeda Budaya," 237.

¹² Mujtahid and Ali Hasan Assidiqi, "Konsep Persahabatan dengan non-Muslim dalam QS. Al-Mumtahanah Ayat 7-8 (Studi Komparatif Tafsir Al-Misbah dan Kemenag RI)," *Al-Manar: Jurnal Kajian Alquran dan Hadis* 9, no. 1 (May 28, 2023): 40, <https://doi.org/10.35719/amn.v9i1.51>.

emphasize the aspect of brotherhood in faith and the unity of the people in a broader context, while Tafsir Al-Munir emphasizes more on the dimensions of togetherness, mutual help, and harmony in the Muslim community.¹³

The studies above have explored and explored how the interpretation of the Quran regarding relationships with adherents of other religions with a focus on the concept of 'ukhuwah Islamiyah' and aspects of togetherness using comparative studies. However, there have not been many studies that deeply examine the interpretation of the Quran from the perspective of intercultural communication, especially in the context of Ibn Katsir and Al-Qurthubi's point of view in Surah Al-Imran verse 130.

With the importance of the above discussion, the researcher focuses on the formulation of the problem studied in this study is to reveal how the concept of intercultural communication is explained in surah Ali-Imran: 103 based on the interpretation of Al-Qurthubi and Ibn Kathir, what are the differences and similarities between the perspectives of Al-Qurthubi and Ibn Kathir in interpreting surah Ali-Imran: 103 related to intercultural communication. The purpose is to analyze the concept of intercultural communication contained in Surah Ali-Imran: 103 based on the interpretation of Al-Qurthubi and Ibn Kathir, comparing the perspectives of Al-Qurthubi and Ibn Kathir in interpreting Surah Ali-Imran: 103 related to intercultural communication values.

B. RESEARCH METHOD

It's study uses a library research method. By Mardalis, library research is a study used in collecting information or data from libraries such as documents, books, magazines, historical stories, etc. Sarwono, defines library study as a study that studies reference books and the results of similar previous research used for the theoretical basis of the problem to be studied. Sarwono, defines a

¹³ DDini Febriyanti, Mohamad Safi'i, and Nur Isyanto, "MAKNA UKHUWAH DALAM AL-QUR'AN (Studi Komparatif antara Tafsir Ibnu Katsir dan Tafsir Al-Munir)" 1, no. 2 (n.d.): 17.

literature study as a study that studies reference books and the results of previous similar research used as a theoretical basis for the problem to be studied.¹⁴

The author also uses the *muqaran* tafsir approach, which is the difference between scholars who have the same verse interpretation. As in it will examine the interpretation of Surah Al-Imran verse 103 according to the interpretation of Ibn Kathir and Tafsir Al-Qurtubi by using the comparative method (comparison).¹⁵

The primary data sources in this research are Al-Quran surah Al-Imran:103, Tafsir Ibn Katsir and Tafsir Al-Qurtubi. Secondary data that will be used in this research are books, articles, journals that are relevant to the research topic. Researchers collect data from the three tasfir books, and journals and articles in the media, then describe and analyze the data that has been collected to get conclusions.

C. RESULTS AND DISCUSSION

Intercultural Communication

Intercultural communication can be defined as a form of communication that involves interaction between people who have quite different cultural perceptions and symbol systems in the communication process. Another definition also comes from Liliweri who causes that intercultural communication itself can be explained as a statement of the most effective interpersonal self between two people who have different cultural backgrounds. In connection with the study of intercultural communication, there are several inherent assumptions, these assumptions are: the intercultural communication process is

¹⁴ Milya Sari and Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (June 10, 2020): 43-44, <https://doi.org/10.15548/nsc.v6i1.1555>.

¹⁵ Muhammad Tajuddin, "KONTROVERSI KEMAKSUMAN RASUL ÛLU AL-'AZMI DALAM PERSPEKTIF SYIAH DAN SUNNI (STUDI KOMPARATIF TAFSIR AL- THABARSI DAN AL-QURTHUBI)," *Potret Pemikiran* 23, no. 2 (November 28, 2019): 65, <https://doi.org/10.30984/pp.v23i2.997>.

the same as other communication processes, which means an interactive and transactional and dynamic process.¹⁶

Intercultural communication can occur in a wide variety of situations, ranging from interactions between people with very different cultures to interactions between people with the same dominant culture but different subcultures or groups. A relationship of culture and communication is very important to understand more deeply in order to understand intercultural communication, because it is through cultural influences that everyone learns to communicate. In the book intercultural communication written by Mulyana and Rakhmat said "*The ways we communicate, the circumstances of our communication, the language and language styles we use, and our nonverbal behaviors, all of which are primarily a response to the function of our culture. Communication is bound by culture.*" From this statement, it can be said that culture determines how we communicate and affects how we respond in various communication situations.¹⁷

The nature of intercultural communication includes several processes namely Enculturation, which is the process by which culture is passed on from one generation to the next. Culture is transferred through the learning process, but not genetically. The role of parents, social groups, friends, schools, religious institutions, and government agencies are the main teachers in the process of spreading culture.¹⁸ Second, acculturation, refers to the process by which one's culture is changed through direct contact or exposure to another culture. For example, when a group of immigrants live and settle in the United States (as the host culture), their culture will be affected by the local culture. Gradually, the values, ways of behavior, and beliefs of their culture also change.¹⁹

¹⁶ Edy Sumaryanto and Malik Ibrahim, "KOMUNIKASI ANTAR BUDAYA DALAM BINGKAI TEORI-TEORI ADAPTASI," *Nusantara Hasana Journal* 3, no. 2 (July 5, 2023): 44–45, <https://doi.org/10.59003/nhj.v3i2.895>.

¹⁷ Mulyana, Deddy and Rakhmat, Jalaluddin, "Komunikasi antarbudaya: Panduan Berkomunikasi dengan Orang-Orang Berbeda Budaya," 24–25.

¹⁸ Asriadi Asriadi, "Komunikasi Antar Budaya dalam perspektif Al-Qur'an Surat Al-Hujurât Ayat 13," *RETORIKA : Jurnal Kajian Komunikasi dan Penyiaran Islam* 1, no. 1 (April 30, 2019): 41, <https://doi.org/10.47435/retorika.v1i1.333>.

¹⁹ Asriadi, 41.

Intercultural communication always prioritizes moderate communication without any dichotomy of race, ethnicity and religion. The basis of high tolerance then makes Islam a religion that can dialogue with various cultures and religions.²⁰ Intercultural communication is often mentioned in the Quran and Hadith. Islam teaches the importance of understanding and respecting cultural and religious differences, as well as maintaining good communication with each other. Islam emphasizes fairness in the treatment of individuals from different cultural backgrounds, as well as emphasizing brotherhood among mankind. In Islam, differences in language, religion and race are the basis of difference to enable human beings to get to know each other so that they can share information and form a peaceful and cohesive society (*wahdah inssaniyah*).

In carrying out his preaching, the Prophet Muhammad also used intercultural communication, this is evidenced by the Prophet Muhammad's preaching process to the people of Medina. The Prophet Muhammad in his preaching carried out the construction of the mosque as a medium and center of preaching, creating new brotherly relations between the Muhajirin and Ansor, building cooperation and peace agreements, to form the Medina Charter as a conflict resolution, through this strategy, the Prophet Muhammad's preaching succeeded in realizing Islam as a religion *that is rahmatan lil alamin*.²¹

Biography of Al-Qurthubi

Al-Qurthubi has the real name Muhammad Ibn Ahmad Ibn Abu Bakar Ibn Farah Al-Anshori al Khazraji al Andalusi Abu Abdillah al Qurtubi al Maliki. The name Al-Qurthubi itself is the name of the region in Andalusia or currently known as Spain, namely Cardoba. Al-Qurthubi died in 671 AH, in the city of Maniyyah Ibn Hasib Andalusia (Spain) and was buried in Elmeniya. Since childhood he gained religious knowledge from the masyayikh, under the

²⁰ Kurniawan, A., N. Yumna, and E. Tantri. "Resistensi Ruang Publik Di Tengah Covid-19 Perspektif Islam Dan Komunikasi Multikultural". *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam*, vol. 12, no. 1, June 2020, pp. 24-40, doi:10.20414/jurkom.v12i1.2253. 27

²¹ Ahmad Anas and Hendri Hermawan Adinugraha, "Dakwah Nabi Muhammad terhadap Masyarakat Madinah Perspektif Komunikasi Antarbudaya," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11, no. 1 (July 1, 2017): 53-72, <https://doi.org/10.15575/idajhs.v11i1.1356>.

guidance of his father. Cardoba became one of the places where he studied through *halaqahs* in mosques and madrasas of princes. Then Egypt became the place of Al-Qurthubi's intellectual activity, studying and teaching every scholar he met. Al-Qurthubi's interpretation uses the *tahlili* method, in which Al-Qurthubi tries to explain all aspects of the Qur'an and reveal all meanings (some problems). The *fiqh* style is used by Al-Qurthubi in his tafsir, for the reason that when interpreting verses many are associated with various *fiqh* issues.²²

Biography of Ibn Kathir

Ibn Kathir or his full name is Imad ad-Din Abu al-Fida Ismail Ibn Amar Ibn Katsir Ibn Zara' al-Bushra al-Dimasiqy. Ibn Katsir was born in the village of Mijdal in 700/H/1301 AD. He has the title Al-Bushrawi (Basrah people) and is dubbed as *al-Hafidz*, *al-Hujjah*, *al-Muarrikh*, *ats-Tsiqqah*. Ibn Kathir is a scholar with a background in the flow of *Ahlu Al-Sunnah wa al-jama'ah* and follows the *manhaj salafu al-salih*, including in matters of *aqidah*, worship and morals. Ibn Kathir in doing interpretation uses *fiqh*, *rayi*, and *qira'at* style. So that in his tafsir dominantly uses a normative or historical approach based on *hadith* and *riwayah*. In addition, he also uses reasoning when interpreting verses of the Qur'an.²³

Al-Qurthubi's interpretation of 'Ali Imran: 103

In interpretation, surah Al-Imran:103 touches on two interesting issues: First, the word "*wa' tashimu*" has the connotation of prevention, reminding people to guard themselves from anything that could potentially hurt. While "*hablu*" is a word rich in meaning, with the origin of meaning as the cause that leads to desires and needs, which means your religion. Secondly, Allah's command not to divide reflects a message to maintain religious unity, similar to the impression seen in the Jews and Christians who were divided in their beliefs. Other interpretations suggest that we should not be divided by lust and various

²² H and Ahmad Zabidi, "HASAD PERSPEKTIF AL-QURTUBI DAN IBNU KATSIR (Studi Komparatif Q.S. An-Nisa' Ayat 54)," *Jurnal SAMBAS* Vol 7, No 1, no. Al-Qurtubi, Ibnu Katsir, Hasad (April 2024): 52.

²³ Hamidah and Zabidi, 52-53.

ambitions. When we are united in the religion of Allah, we become an obstacle to attempts to separate and turn our backs on each other.²⁴

Consideration of the following verse, "*and remember the favor of Allah upon you when you were enemies, and Allah united your hearts and made you, through the favor of Allah, brothers,*" highlights that the verse does not emphasize the prohibition of dissent in the branches of religion. Hence, the differences of opinion that arise do not lead to irreconcilable disputes. In this context, the dispute in question is when differences cannot be united or integrated into a unified whole. On the issue of *ijtihad*, differences of opinion occur due to the complexity of laws related to detailed aspects of sharia, not including absolute issues such as obligatory or fard rulings.

Furthermore, Al-Qurthubi refers to the words of Ibn 'Abbas to Sammak al-Hanafi, in which Ibn 'Abbas asserts that the division of the ummah today leads to destruction. He emphasized that Allah obliged mankind to hold fast to His Book, the sunnah of His Messenger, and to return to both in times of dispute. Allah commands us to be united and forbids division, as was the case with the people of the Book (Jews and Christians).

Surah Al-Imran: 103 emphasizes the importance of unity and forbids division, providing a strong foundation for intercultural communication. The verse reminds Muslims to hold on to the rope of religion and avoid conflict, even when faced with differences in culture, language or customs. In the context of intercultural communication, this message asserts that differences are not a reason for discord, but rather an opportunity to find common ground and build effective dialog. With this principle, believers are invited to use religious values as a foundation for unity, encourage tolerance, and build intercultural bridges to maintain harmony in diverse communities.

Ibn Kathir's interpretation of 'Ali Imran: 103

Ibn Kathir's interpretation, this verse emphasizes Allah's command to His people to remain united and not be divided. Many traditions emphasize the

²⁴ Mukhtar and Hamidah, "Pentingnya Nilai Persatuan Perpektif Al-Quran Surah Al-Imran Ayat 103 dalam Mengatasi Pandemi Covid-19."

importance of unity and the prohibition of separation. For example, in Sahih Muslim, it is mentioned that the Prophet said, *"Do not separate yourselves, for indeed your unity is a blessing."*

"Verily, Allah is pleased with you in three things and angry with you in three things. Allah is pleased with you when you worship Him and you associate nothing with Him, when you hold fast to the rope of Allah and do not divide, and when you advise one another with those whom Allah has authorized to manage your affairs. And Allah is angry with you in three things: qil and qal (talking or arguing), asking many questions and wasting (squandering) wealth."

If they live in unity they will avoid going astray, as many traditions confirm. However, if there is disunity and dissension it can have disastrous consequences for them. This was the case with the previous Ummah which was divided into seventy-three groups. Nevertheless some of them were saved and forgiven and admitted to Paradise. They were the ones who followed in the footsteps of the Prophet and his companions. Allah's word:

"...and remember the favor that Allah bestowed upon you when you were (in Jahiliyyah) enemies, and Allah made peace between your hearts, and then by the favor of Allah you became brothers, until the end of the verse."

This verse is related to the condition of the Aus and Khazraj, where they were previously engaged in frequent warfare during the Jahiliyyah period. The protracted conflict and enmity between them led to prolonged fighting. However, with the advent of Islam, some of them embraced this religion, making them brothers in the love of Allah's majesty. They united themselves in religion and supported each other in virtue and piety.

Ibn Kathir's interpretation of surah Al-Imran verse 103 explains the importance of unity and integrity in Islam, as well as the dangers of division between people. It can also be seen in this interpretation that unity in Islam can overcome differences and conflicts. The importance of intercultural communication in resolving conflicts and preventing divisions must continue to be applied in maintaining the harmonization of every human being who has a different background.

Another explanation of Ibn Kathir's interpretation of Surah Ali Imran verse 103 is as follows: In his interpretation to Al-Quran explains the verse (اللَّهُ جَمِيعًا وَلَا تَفَرَّقُوا وَاَعْتَصِمُوا بِحَبْلِ) which means "*and hold fast all of you to the rope (religion) of Allah and do not be divided*".²⁵

He said that there is a view regarding memorization (بِحَبْلِ اللَّهِ) which means "to the rope of Allah" has the meaning of the promise of Allah SWT. As Allah says in the next verse (ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ) which in translation "They are overwhelmed with humiliation wherever they are, unless they hold to the rope (religion) of Allah and the rope (covenant) with man." (QS. Al-Imran:112) in its meaning with covenant and protection. There is an interpretation that the rope of Allah means the Quran, as mentioned in a hadith narrated by al-Harith al-A'war from 'Ali which is categorized as a marfu' hadith, regarding the nature of the Quran: "The Quran is the strongest of Allah's cords from His straight path."²⁶

Allah's Word (وَلَا تَفَرَّقُوا) "*And do not be divided*" Allah asks them to always be united and forbids division among them. In a hadith, who asked them not to divide and encouraged them to establish unity. This is in accordance with what is written in the book of *Sahih Muslim* by Abu Hurairah, the Muhammad SAW said:

"Verily, Allah loves you in three things and hates you in three things. He is pleased with you if you worship Him and associate nothing with Him, hold fast to the rope of Allah and do not scatter, and are loyal to those whom Allah has entrusted with your affairs. And He hates you for three things: talking a lot, talking about other people's talk, asking a lot of questions and spending money."

When the Messenger of Allah delivered a message to his people, he predicted that there would be division and strife among them. Indeed, that destiny came true in this Ummah, where they were divided into seventy-three

²⁵ Ratih Ulfah, "FANATISME JAHILIYAH DALAM PERSPEKTIF AL- QUR'AN SURAH AL> I 'IMRA>N AYAT 103 DAN AL- H>UJURAT> AYAT 13 (STUDI TAFSI<>R AL-QUR'A<N AL- 'AZHI<M KARYA IBNU KATSI<R)," *Repository: Universitas Islam Negeri Mataram*, 2022, https://etheses.uinmataram.ac.id/4355/1/RATIH%20ULFAH%20180601015_.pdf.

²⁶ Ulfah, 59.

groups. However, among all these groups, only one group will be saved and enter heaven and avoid the punishment of hell. They are the ones who follow the footsteps of the Prophet and his companions faithfully.²⁷

This is in line with the interpretation of surah Al-Imran: 103 that the importance of unity and preventing division among mankind. Allah SWT emphasizes that fellow Muslims must unite in religion and avoid conflicts caused by differences in culture, ethnicity, or groups. In this case, intercultural communication, in surah Ali-Imran verse 103 teaches us that religious differences should not be a reason to divide each other, but instead to build mutual brotherhood and cooperation.

Comparative Analysis of the Interpretation of Al-Qurthubi and Ibn Kathir

The interpretation of Imam Al-Qurthubi and Ibn Kathir on surah Al-Imran verse 103. In the interpretation of the verse both focus on the points of the importance of unity, the prohibition of dividing each other. The following is an explanation of the comparison of the interpretation of QS Surah Ali-Imran verse 103 according to the interpretation of Imam Al-Qurthubi and Ibn Kathir.

Aspects	Equation	The difference
Word Interpretation	The word " <i>hablu</i> ", Qurthubi and Ibn Kathir refer to religion, the rope of religion, namely the Quran that connects every human being.	Al-Qurthubi adds another meal " <i>hablu</i> " which is religious unity, while Ibn Kathir only focuses on the Quran.
Interpretive Approach	Al-Qurthubi and Ibn Kathir both use tafsir <i>bil ma'tsur</i> , which is sourced from hadith and riwayat.	Al-Qurthubi uses a <i>fiqh</i> style by linking various <i>fiqh</i> issues, while Ibn Kathir, uses a <i>fiqh</i> style with a normative or

²⁷ Ulfah, 44.

		historical approach, namely the story of Aus and Khazraj.
People's Unity Discussion	Both of them interpreted this surah as the importance of unity in Islam.	Al-Qurthubi also explains the danger of the division of the ummah in the context of fiqh, while Ibn Kathir explains in a historical context that illustrates the lost unity.
Contextual Application	Both emphasize that fellow Muslims must Unite in religion	Al-Qurthubi gives examples or implications with the law in maintaining unity while Ibn Kathir gives examples through the history of the prophet.

Table 1: Differences of Al-Qurthubi and Ibn Kathir Interpretation

Based on the table above, Al-Qhurthubi emphasizes that the unity of Muslims is the key to avoiding misguidance and obtaining Allah's mercy. Furthermore, Al-Qhurthubi refers to the words of Ibn Abbas to Sammak Al-Hanafi, in which Ibn Abbas asserts that the current division of the ummah leads to destruction. He emphasized that Allah requires mankind to hold fast to His Book and the Sunnah of His Messenger, and to return to them in times of dispute. Allah commands us to be united and forbids division, as was the case with the people of the Book (Jews and Christians).

Imam Al-Qurthubi and Ibn Kathir both provide interpretations that Allah SWT forbids its people to divide and separate from each other. They also argue that there is a strict prohibition not to divorce and stick to the rope of Allah, this

is also in line with intercultural communication to strengthen harmonious relationships among human beings. The difference in interpretation between Imam Al-Qurthubi and Ibn Kathir regarding surah Al-Imran verse 103 is the reference in interpretation. Al-Qurthubi uses references to events at the time of the previous people while Ibn Kathir in his interpretation is more about analyzing the verse in detail with additional references to hadith from the Prophet of Muhammad SAW.

Al-Qurthubi refers to the words of Ibn 'Abbas to Sammak al-Hanafi, in which Ibn 'Abbas emphasized that the division of the ummah today leads to destruction. He emphasized that Allah obliged mankind to hold fast to His Book and the Sunnah of His Messenger, and to return to them in times of dispute. Allah commands us to be united and forbids division, as was the case with the people of the Book (Jews and Christians).

D. CONCLUSION

Intercultural communication can be an effective thing to create a harmonious society according to the Al-Quran surah Al-Imran verse 103. As referred to in the interpretation of Al-Qurthubi and Ibn Kathir, who both interpret this surah about the importance of unity and unity of Muslims, and make the rope (religion) of Allah as a guide to reunite when there is division. The difference in interpretation between Imam Al-Qurthubi and Ibn Kathir regarding surah Al-Imran verse 103 is the reference in interpretation. Al-Qurthubi uses references to fiqh as well as events at the time of the previous people while Ibn Kathir in his interpretation is more about analyzing the verse in detail with additional references to hadith from the Prophet Muhammad. It can be said that the context of intercultural communication in Islam has values that are collective, unity, and obedience to the guidelines of Allah's religious rope to avoid people who are divided due to conflict and division.

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