

THE RELIGIOUS HARMONY TOLERANCE IN INDONESIA:
AN ISLAMIC PERSPECTIVE OF PLURALISM AND MULTICULTURALISM

Evita Yuliatul Wahidah
STIT Muhammadiyah Bojonegoro
Email: evitayuliatulwahidah.21@gmail.com

Sangkot Sirait
UIN Sunan Kalijaga Yogyakarta
Email: sangkot_sirait@yahoo.co.id

Erika Setyanti Kusumaputri
UIN Sunan Kalijaga Yogyakarta
Email: erika.kusumaputri@uin-suka.ac.id

Abstract

The academic problems in this study are researching the problem complexity about a value system that present positive and optimistic view on the plurality of religions, cultures, customs, and even interaction pattern by accepting them as a real reality and kindness. Based on the context of religious harmony tolerance phenomenon without having personal theological distortion experience in order to keep the strong spiritualism by correlating the studies of pluralism and multiculturalism in Islamic perspective. It is a literature qualitative research with documentary review and data analysis which uses three activity plots that occur simultaneously, which consists of data reduction, data presentation, conclusion drawing or verification. This study explores the conceptualization of religious harmony between western and Islamic perspectives, the history of religious harmony tolerance in Indonesia, the basics of religious harmony tolerance, the pluralism essence in the context of religious harmony, and last is examining about multiculturalism in the perspective of religious harmony.

Keywords: *Religious harmony, pluralism, multiculturalism*



INTRODUCTION

Indonesia is an archipelago country that consists of more than 17,000 islands stretching from Sabang until Merauke. Each island has diversification of customs, culture, ethnicity, religion, and belief. This diversification becomes a uniqueness that is summarized in the unitary state of the Republic of Indonesia (NKRI). Indonesia's diversification as a source of wealth is not only become an advantage, but also can be a drawback. This potential of diversity can be a great strength as well as an invaluable cultural wealth if it well established. However, this difference can trigger conflict. The cases that occurred in Aceh, Sambas, Poso, Ambon, and Papua, also the church burning incidents have been a dark history in the future development of Indonesian. The issue of SARA (Ethnicity, Religion, Race, and Inter-group) that become the state's treasure can be a variety of tantalizing jewels. On the other hand, SARA also can be a threat for the strength of the Unitary State of the Republic of Indonesia. In a pluralistic country like Indonesia, an ideal condition is needed that can ensure the continuity of harmonious social life. This condition demands a high tolerance in society. The differences in ethnic group, local customs, also the difference in religion that we have and believe in, are not to be contradicted, but must be harmonized to achieve common goals towards shared happiness as a nation. Religion sanctifies norms and values that help social control, authorizes the allocation of society patterns, so it can help in creating discipline and stability.

Indonesian society is a pluralistic society that consist of various religions. Pluralism, which is characterized by religion diversity, has a strong tendency towards each respective religious identities and has conflict potential. Indonesia is an example of a multicultural society. The multiculturalism of Indonesian society is not only due to the diversity of tribes, cultures, languages, races but also in terms of religion. The religions recognized by the Indonesian government during the current Reformation Era are Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. This last religion is the result of the Reformation Era in the government of Abdurrahman Wahid (Gus Dur). From these religions, there are differences in the religion adopted by the Indonesian people. With these differences, if not maintained properly, it can lead to conflicts between religious communities which are contrary to the basic values of religion itself which teaches us peace, mutual respect, and help each other.

The six religions in Indonesia show the world the existence of a religious dynamic that is manifested by religious attitudes. However, in this modern era, things have happened that distancing people from religion even further, which is more prominent in terms of livelihood that everyone can see with bare eyes, not only in the group environment but also in the nation and religion environment. Every religious nation will give freedom for each religion to develop so inter-religious harmony will be reached. This participation of religious communities in development can influence positive values to strengthen human attitudes and behavior, also noble personalities.

In Indonesia, religious life and belief in God are the noble values of the nation as an effort to create spiritual, moral, and ethical foundation. The state also guarantees the independence of each resident to embrace religion and worship according to their



respective religions.¹ Therefore, in studying Inter-religious Relations, there are at least 3 (three) approaches that can be used, which are theological, political, and socio-cultural (anthropological-sociological). These three approaches, influence each other, and will be seen when we study an object of religious society. Various perspectives and theories in studying and understanding diversity in religion are found. At least, there are three approaches are often used: theological, political, and socio-cultural approaches. For the second and third approaches, they are usually grouped in the theoretical approach. The theological approach is studying the relationship between religions based on the respective religions point of view. How are religion teachings "respond" and "talk" about their religion and other person religions. While the theoretical approach through political analysis is seen in the context of "harmony" which means to see how each of (adherents) religions maintains the orderliness, harmony and stability in a multi-religious society. Whereas the cultural approach is to see and understand the characteristics of a society that more focuses on tradition aspects that getting increase more, where the religion is respected as something sacred and noble which is owned by every human or society. Furthermore, how important it is to understand the concepts of pluralism and multiculturalism in the perspective of inter-religious harmony, so in this study it is necessary to study the religious harmony tolerance by carrying pluralism and multiculturalism values in an Islamic perspective.

METHOD

It is qualitative research. The data to be collected in this study is data that is in accordance with the research focus. The data source was taken from non-human data sources in the form of documents that relevant with the research focus, such as literature books, references or writings related to the research focus.

The data collection procedure that is used in this qualitative research is document review. In the Data Analysis Method, Miles and Huberman stated that data analysis in qualitative research consists of three streams of activities that occur simultaneously, which are data reduction, data presentation, conclusion drawing or verification.² In qualitative research, data checking is one of the most important activities. The implementation of the data validity checking according to Moleong is based on four criteria, first; credibility, second, transferability. third, dependability, and fourth, confirmability.³

DISCUSSION

Conceptualization of Religious Harmony between Western and Islamic Perspectives

a. Tolerance and *Tasamuh*

The term of tolerance comes from the English “tolerance” or “*tolerantia*” in Latin. In Arabic this term refers to the word *tasamuh* or *tasahul*, which means; to tolerate, to

¹ The 1945 Constitution of The Republic of Indonesia article 29.

² Miles, Matthew. B and A. Michael Huberman, *Analisis Data Kualitatif Buku Sumber tentang Metode Metode Baru*, (Jakarta: Universitas Indonesia Press, 2007), p. 21-23

³ Moleong, J. Lexy, *Metodologi Penelitian Kualitatif*, (Bandung : Remaja Rosdakarya, 2004), p. 173



overlook, excuse, to be indulgent, forbearing, lenient, tolerant, merciful. *Tasamuh* word; means *hilm* and *tasahul*; which interpreted as indulgence, tolerance, tolerance, forbearance, leniency, leniency, clemency, mercy and kindness.⁴ Meanwhile, the word "harmony" in the Indonesian Dictionary published by the Ministry of Education and Culture, is defined as "living together in society through "unity of heart" and "agreeing" not to create disputes and quarrels".⁵ Harmony is a word that is filled with the meaning of "good" and "peace". In essence, living together in society with "unity of heart" and "agreeing" not to create disputes and quarrels. If this meaning is used as a guide, then "harmony" is something that is ideal and coveted by human society.

In Islam, the term of *tasamuh* is basically not similar with the meaning of the word tolerance, because *tasamuh* gives the meaning of giving and taking. *Tasamuh* contains actions of demands and acceptance within certain limits. *Tasamuh* contains hope on one side to give and take at the same time. Subjects who perform *tasamuh* in Islam are called *mutasamihin*, which means "forgiving, accepting, offering, generous as hosts to guests". In practice, the person who performs this *tasamuh* act should not just accept it in the way it is so it presses the limits of his own rights and obligations. In the other words, *tasamuh* behavior in religion has an understanding to not violate each other's boundaries, especially those that related to the limits of faith (*aqidah*). Although *tasamuh* has the meaning as stated above, in many contexts, it is often equated with the word "tolerance". Qur'an never mentions the word *tasamuh*/tolerance explicitly in its verses. However, explicitly, Qur'an explains the concept of tolerance with all its limitations. Therefore, in its implementation, the verses that explain the concept of tolerance can be used as a reference in life. The understanding of tolerance above is also in line with the meaning of tolerance contained in the UNESCO-APNIEVE Resource Book for teacher education and higher education levels, that "tolerance is respect, acceptance and appreciation about the diversity that rich with our world's culture, our forms of expression and procedures as human".⁶ This understanding shows that in order to create and maintain tolerance, it requires knowledge, openness, communication, and freedom of thought, conscience and belief. Therefore, tolerance is "harmony in difference", which not only requires moral obligations, but also political and legal requirements.⁷ In religious life, tolerant behavior is a major prerequisite for every individual who wants a form of shared life that is safe and respecting each other. So, it is hoped that good interaction and understanding will be created among religious communities regarding the limits of their rights and obligations in social life which consists of various kinds of differences in ethnicity, race, religion and belief.⁸ However, though the elaboration of tolerance meaning contains a

⁴ Rohi Baalbaki, *Al-Mawrid: A Modern Arabic English Dictionary* (Beirut: Dar El-Ilm Lil Malayyin, 2004) p. 314.

⁵ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1985), p. 850.

⁶ Source Book UNESCO-APNIEVE, *Belajar Untuk Hidup Bersama Dalam Damai Dan Harmoni*, (Bangkok: UNESCO Principal Office for Asia-Pacific Region, and Indonesian Education University, 2000), p. 154.

⁷ UNESCO-APNIEVE, *Belajar Untuk Hidup Bersama Dalam Damai Dan Harmoni*, p. 155.

⁸ The term of religious tolerance historically has been called "toleration", first studied by John Locke (1663) in the context of the relationship between church and state in England. Toleration here refers



formulation of appreciation for the existence of others, its implementation is not simple.

There are many problems regarding the approach that must be taken in forming a harmonious society, especially those related to differences in issues of religion and belief. Therefore, it can be summarized that this tolerance leads to an open attitude and willingness to believe in the existence of various differences, both in terms of ethnicity, language, skin color, customs, culture, language, and religion.

b. Tolerance as The Islamic Teaching

Islam teaches that the differences between humans, even in the terms of ethnicity and differences in religious beliefs are *fitrah* and *sunnatullah* or have become God's decree, the main goal is they know each other and interact.⁹ Perhaps, the existence of various differences is a social fact, something that is necessary and cannot be denied. Social beings are creatures who need each other. Social beings are creatures who have the ability to dialogue with other people and their environment. Dialogue is a conversation between two persons or more. Dialogue also can be defined as "intercommunication between individuals who give each other and try to recognize the other as it is."¹⁰ From this explanation, sociologically or psychologically, dialogue is an essential need. Humans need dialogue, to open themselves to others, based on the principles: (a) openness to others; (b) giving feedback and willingness to speak to other parties; and (c) trusting each other that both parties present correct information in their own way.¹¹

Dialogue always means finding the same language, but this same language is expressed in different words. As God's decree, this difference and plurality must be accepted by all mankind. The acceptance also should be appreciated with the spaciousness to follow all the instructions in receiving it. Those who cannot accept the existence of plurality are denying God's decree. Based on this, tolerance is an important teaching that is carried in every religious treatise, including in the Islamic theological system. The conception of *tasamuh* or tolerance in religious life, basically one of the attitudes and behavior foundation of God's decrees acceptance. Here, religious tolerance is not suddenly given mean the freedom to adhere on a certain religion today and adhere to another religion in the next day. Religious tolerance also does not mean being free to carry out all kinds of existing religious practices and rites without the rules that being obeyed. Tolerance in religious life must be understood as a form of acknowledgment of other religions existence beside the religion that he adheres to with all forms of systems and procedures for worship, and giving freedom to carry out their respective religious beliefs, without having to collide in social life because of these

to the willingness not to interfere with the beliefs, attitudes, and actions of others, even though they are disliked. The state should not be involved in religious affairs, nor should it be handled by certain religious groups. Look at, Saeful Mujani, *Muslim Demokrat, Islam, Budaya Demokrasi, dan Partisipasi Politik di Indonesia Pasca-Orde Baru*, (Jakarta: Gramedia), p. 159. Adeng Muchtar Ghazali *Toleransi Beragama dan Kerukunan dalam Perspektif Islam Religious: Jurnal Agama dan Lintas Budaya* 1, 1 (September 2016) p: 25-40 29.

⁹ Qur'an Surah Al-Hujarat : 13

¹⁰ D. Hendropuspito, *Sosiologi Agama*, (Yogyakarta: Kanisius, 1983), 172.

¹¹ D. Hendropuspito, *Sosiologi Agama*, 172- 173



differences in beliefs. The understanding of *tasamuh* or tolerance in religious life offered by Islam is so simple and rational. Islam obligates its adherents to establish firm boundaries in terms of *aqidah* and belief, while keep protecting the principle of respect for other religion adherents' existence and protecting their rights as individuals and members of society.

This clear limitation in terms of *aqidah* or belief is an effort by Islam to keep its adherents from being trapped in syncretism.¹² In this context, Hamka in interpreting the Surah al-Kafirun that: "This Surah provides strict guidelines for us the followers of Prophet Muhammad SAW, that *aqidah* cannot be reconciled, *tauhid* and shirk cannot be reconciled. If the right wants to be united with the false, then the false wins. *Tauhid aqidah* does not recognize syncretism, it means that it is adjusting each other, for example between animism and monotheism, idol worship and prayer, slaughtering animals to worship idols by reading Bismillah."¹³ That is why, the tolerance attitude has limitations, especially related with *aqidah* matters. Islamic teachings also strictly forbid its adherents to behave like other religion adherents. However, at the same time Islam also calls for respecting and seeing people of different religions as complete individuals with all their rights and obligations that must be respected. Islam forbids its adherents to abuse other people, and forbids all forms of treatment that can injure together life in a society.¹⁴

The tolerance in religious life taught by Islam to its adherents if applied in a balanced way will create an inclusive, open, friendly face of Islam, and in harmony with the mission of prophecy and *rahmatan lil'alamiin*. This tolerant attitude if taught and applied properly will make people aware that in embracing a certain religion there should be no coercion, even less followed with the action that can endanger other people's safety.¹⁵ Therefore it can be said that tolerance or *tasamuh* is one of the core teachings which is equal to other teachings, such as love (*rahmat*), wisdom (*hikmat*), universal benefit (*maslahat ammat*), and justice (*adl*). Some of those Islamic core teachings are something that borrows *ushul fiqh* term which has *qathiyyat* characteristic, that means cannot be canceled by any reasoning, and *kulliyyat*, which is universal, across space and time (*shalih li kulli Zaman wa makan*). In short, the principles of the Islamic core teachings are trans-historical, trans-ideological, even trans-religious. This tolerant Islam in its continuation is the embodiment of the Islamic universal values as a religion for all human beings. *Tasamuh* that taught by Islam will not destroy the sacred mission of faith, but rather as an affirmation of the Muslim personality in the mid of the religious life plurality. That is why, on one side, Islam can be stated as a religion that

¹² QS. al-Kafirun: 1-6; QS. Luqman: 15; also QS. al-Mumtahanah: 8. Although Muslims are allowed to interact with infidels in various areas of public life, and others), but specifically in religious matters which include *aqidah*, worship rituals, law, and Adeng Muchtar Ghazali Religious Tolerance and the kind of it, as stated in this Surah. Muslims must be firm with of other religion embracers, there should be no attempt to mix beliefs (syncretism).

¹³ Hamka, Tafsir al-Azhar, Juz III. (Jakarta: Pustaka Panjimas, 1983), 264.

¹⁴ This fact can be found in the following description of the Qur'an: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful." (QS. al-Hujurat: 12).

¹⁵ Thomas W. Arnold, The Preaching of Islam: A History of The Propagation of The Muslim Faith, 2nd ed. (London: Constable and Co. Ltd, 1993), 279-280.



more appreciate on the individuals who are able to be socially responsible without abandon their primordial values as Muslims. If the essence of religious teachings is not associating with Allah SWT., doing good, and believe in the final day, then tolerance is one of the missions that contained in the point of that wholesome.

The same thing regarding to the importance of tolerance as the embodiment of Islam, *rahmatan lil a'lam*, was also conveyed by Nurcholis Madjid who stated that inclusiveness views are needed very much nowadays, which science development and technological progress has led mankind to live in a "buwana village" (global village). He emphasized: "In that *Buwana* village, as already mentioned, humans will become more intimate and in-depth to know each other, but at the same time it is easier to be led into direct confrontation and encounter. Therefore, the attitude of understanding and comprehending each other is needed, with the possibility of seeking and get a point of similarity or *kalimatun sawa'* as ordered by Allah in the Qur'an. The Qur'an strictly forbids the religion imposition on other people or other communities, no matter how true that religion is, because in the end only Allah who able to give guidance to someone, personally. However, for the sake of his own happiness, humans must be open to any views or teachings, then willing to follow whichever is best. That is a sign of guidance from Allah to them. And we should really keep in mind the opinion of Sayyid Muhammad Rashid Rida as quoted by 'Abdul Hamid Hakim that the meaning as *Ahl al-kitab* is unlimited only to the Jews and Christians as clearly stated in the Qur'an and the Magi (Zoroastrian followers) as stated in a hadith, but also includes other religions that have scripture."¹⁶

The dynamic religions in preaching (especially Islam and Christianity) need the means to regulate them, but until today the list of draft regulations with the two ministers (Minister of Religion and Minister of Home Affairs) has not been agreed. There are three concepts of religious harmony, which are: Internal Harmony of Religious People is the harmony of groups that have the same religion, such as Muhammadiyah group with the Nahdhatul Ulama group. These two groups are the majority group in Islam. This harmony aims that each religious group can establish harmony and not be easily solved by issues that can divide them.

The Harmony Among Religion Adherents in Indonesia

It is harmony that established between adherents of different religions, such as Islamic adherents and Christian adherents. This harmony aims that each religion adherents can live in harmony, synchrony, and respect each other. The harmony among religion adherents and the government is the harmony that is established between the government and all religion adherents throughout the Unitary State of the Republic of Indonesia. The government's task here is protecting the citizens' freedom of in making religious choices. As contained in the 1945 Constitution article 29 paragraph 2, which stated that "The state guarantees the independence of each occupation to embrace their own religion and to worship according to their religion and belief". It means the relationship between the government and all religious communities throughout the Republic of Indonesia. From the harmony between

¹⁶ Nurcholish Madjid, "Beberapa Renungan tentang Kehidupan Keagamaan untuk Generasi Mendatang", in *Journal of Ulumul Qur'an*, No.1 Vol.IV,1993,16.



religious communities and the government, it is intended that harmonious relationship can be created between religious adherents and the government.¹⁷

The History of Religious Harmony Tolerance in Indonesia

a. Internal Harmony of Religion Adherents in Indonesia

The history of inter-religious harmony in Indonesia had its up and down. Starting from the founding of Muhammadiyah in 1912 and NU in 1926, although it did not seem the actions of these two groups. The most actual action was the burning of the Ahmadiyya cult settlements in Parung, Bogor and Nusa Tenggara Barat. A similar case was the attack on a religious teacher by LDII in Karanganyar, Solo. LDII considered the ustadzs have discredited this group. Furthermore, the Padri war between the white and traditional groups. The most frequent conflicts along the history of inter-religious harmony in Indonesia was between Muslims and Christians. The most objective example were the cases of Ambon, Poso, and the burning of several churches in several areas in Indonesia, as well as Southeast Maluku with the fatality count were 59,888. The religious harmony with the government in Indonesia also experienced ups and downs.¹⁸

Firstly, the Old Orde Era. In this era, Sukarno made religion into an ideology, which was called as NASAKOM (Nationalist Communist Religion). Secondly, the New Orde Era. In this era, the harmony between religious communities and the government was still felt to be less stable, as a result of the increasing political temperature, especially before the 1977 General Election. Religious people, especially Muslims, felt that their freedom to preach was very limited, they must ask permission from the security forces firstly. On the other hand, the government felt that it was necessary to limit the da'wah freedom in order to create a stable discipline and security. Since the fact showed that there were still many da'wah interpreters who abuse da'wah for practical political purposes that discredit the government and other parties (Ministry of Religion, Basic Guidelines for Religious Harmony). In this era, often occurred the incidents that made Muslims were grieving, such as the cases of Tanjung Priok and Lampung (Talang Sari). Thirdly, the Reformation Era. The allegations and arrests of extremist groups such as FPI (Islamic Defenders Front) and JI (*Jaringan Islamiyah*) by law enforcement officers because these groups were considered terrorists, and those were injured Muslims seriously.¹⁹

The Basics of Religious Harmony Tolerance

a. Theological Basic

¹⁷ Nazmudin, Kerukunan dan Toleransi Antar Umat Beragama dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (NKRI) Journal of Government and Civil Society Vol. 1, No. 1, April 2017, P-ISSN 2579-4396, E-ISSN 2579-440X, 23-39.

¹⁸ Umi Sumbulah, Pluralisme Dan Kerukunan Umat Beragama Perspektif Elite Agama Di Kota Malang Pluralism And Religious Harmony In Religious Elites Perspectives In Malang City. Journal Analysis of Social Science and Religion Volume 22 No. 01 June 2015, 1-13

¹⁹ Ricky Santoso Muharam, Membangun Toleransi Umat Beragama Di Indonesia Berdasarkan Konsep Deklarasi Kairo (Creating Religion Tolerance in Indonesia Based on the Declaration of Cairo Concept), DOI: <http://dx.doi.org/10.30641/ham>. HAM Journal Vol 11 No. 2, August 2020, 269-283.



One of the efforts to build religious harmony can be done by dissecting the religions theology. Relevant to this, the author tries to reveal Islamic theology, related to the Prophet’s Hadith that provide guidelines for tolerance, democracy and religious freedom. The writer tries to find legal foundations that allow people to live side by side with other religion adherents. Here, it is expected that there will be a foothold that departs from a common awareness to pay attention on plurality from the inside of theology itself.

Every Muslim is taught to be tolerant, do good, and be fair to outside Islam people as long as they do not fight Muslims. It is explained briefly in Qur’an, Surah al-Mumtahanah verse 8 as follows:

It means: “Allah does not forbid you from dealing justly and kindly with those who did not fight against you in the matter of religion nor drove you out of your land. Surely Allah loves the doers of justice (those who deal with equity).”

This verse shows that it is permissible to do good to each other between Muslims and non-Muslims who are not hostile and fight against Muslims. Allah's grace and mercy is given to Muslims so that they can establish relations with non-Muslims in economic, trade, and family matters. In the above verse, it is clearly explained that Muslims can do good and be fair to anyone who is not a Muslim, and the prohibition to be not fair because of religious problems.²⁰ So Muslims are not prohibited from doing good to non-Muslim groups. But what is forbidden is to appoint them to be Islamic leaders. There are still many verses that explain about religious freedom and inter-religious harmony, such as: a. Q.S. Yunus verse 99: It means: “And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muḥammad], would you compel the people in order that they become believers?”

Q.S. al Kafirun verses 1-6: Means: “Say: “O unbelievers! I do not worship those that you worship. Neither do you worship Him Whom I worship. nor will I worship those whom you have worshipped. nor are you going to worship Him Whom I worship. To you is your religion, and to me, my religion.”

And Prophet’s Hadith that means: “There is no compulsion to (enter) religion (Islam), actually the right path is clearer than the wrong path, therefore whoever disobeys the *taghut* and believes in Allah, then actually he has clung to a very strong rope that will not break. And Allah is All-Hearing, All-Knowing.” Prophet Muhammad as head of state and protector of life in carrying out justice gave harsh punishments to everyone who guilty of any party.²¹ In a hadith it is explained that Muslims do not hurt their neighbors and everyone. From Abu Hurairah, he said: "The Messenger of Allah said: Whoever believes in Allah and the Final Day, do not hurt his neighbor, and whoever believes in Allah and the Final Day should honor the guest, and whoever believes in Allah and the Final Day should speak well or be silent.”

The above hadith gives a lesson that we are forbidden to hurt our neighbors. That means we have to be kind to our neighbors. What is meant by *jaar* (neighbors) is that it

²⁰ Muh Ardhani, al Qur’an dan Sufisme, Mankunegaran: IV, Serat-serat Piwulang, (Yogyakarta : Dana Bakti Wakaf, 1995), 322.

²¹ Naimatus Tsaniyah, Kerukunan Umat Beragama Dari Segi Hadits (Problematika Epistemologis), Islamic World and Politics Vol.2. No.2 July-December 2018 ISSN: 2614-0535 E-ISSN: 2655-1330, 420-433.



applies to all people in the neighborhood in general, whether Muslims, unbelievers, worshipers, *fasiq* people, friends, enemies, close neighbors, or neighbors who far from home.

Islam is a religion revealed by the prophet Muhammad SAW with the presence of perfecting religion as one of the *uswatun khasanah* with other religion adherents.

As exemplified by the Prophet Muhammad SAW, regarding how he treated his neighbors, the Jews, and the polytheists well. As reflected in the following Hadith: "... Finally the Prophet and the Jews also the polytheists agreed to end the conflict with a written agreement" (HR. Abu Dawud) (Sajastany, 2007, hadith 2606). This Hadith explains how the Jews and the Magi always made plots to harm and broke down the Prophet in preaching. However, the Prophet exemplified to have a dialogue with them which resulted in a written agreement to live side by side in tolerance. "... The religion that most loved by Allah is the one that is upright and tolerant" (Narrated by Al-Bukhari) (Al-Bukhari, 1934, p. 17).

The leadership of the Prophet in Medina showed that he recognized diversity (plurality). The Prophet was able to unite various diversity or groups of people in Medina who had been enemies for decades. In fact, he succeeded in upholding the sense of tolerance among the citizens of Medina to love, maintain, and defend the State of Medina through tolerance and brotherly unity between tribes. In order to neutralize politics, the Prophet Muhammad decided by compiling a political declaration in the form of "Medina Declaration" (Kholil, 2009). This Medina Declaration contained the political game rules between social elements that are pluralist and aims to emphasize, bridge, and to advocate (accompany) and realize the public (state). In the era of the Prophet's reign, the dominance of people plurality who tried to uphold ethnic strength, such as the *Muhajirin* (immigrants), the *Ansar* (natives who converted to Islam), Jews (natives), and other ethnic groups. Some of these people were finally able to hold fast to various privacy interests in order to build a solid community in building and maintaining a country called Medina. There is no doubt that Islam is a religion that accommodates forms of plurality. This is similar with the Prophet's Hadith that with the presence of the Prophet Muhammad on this earth as *fil ardhi* caliph who was mandated by Allah to embrace all people with various backgrounds of ethnic, ethnicities, genders, skin colors, and ethnic groups of different religious sects without distinguishing between one with the other. Islam recognizes differences as part of the *sunnatullah* (Quran Surah Al-Hujurat, verse 13).

Moreover, Islam also admits the existence of various *mahdzab*, which have different backgrounds. With the recognition of Ibrahim religions. The title of Ibrahim as the "Father of Monotheism" indicates that every teaching taught by the prophets is related, which is a teaching that recognizes the oneness of God and a straight view of life. This acknowledgment has the meaning that Islam recognizes other religions beside Islam which have holy books, which are the teachings of the Jews and Christians. These two adherents have special place in Islamic history because their religion is the predecessor of Islam. "... from Abu Hurairah ra, from the Messenger of Allah. The Prophet once said: "I am more important than Isa, son of Maryam, in this world and the hereafter." The Companions asked: What does that mean, O Messenger of Allah? The Prophet replied: "The prophets are brothers. They are the sons



of various women. Their mothers are different, but their religion is one." (HR Muslim and Abu Dawud)

b. Juridical Basic

In Indonesia, the concept of religious harmony is stated in Article 29 of the 1945 Constitution. In this 1945 Constitution it is emphasized that the state guarantees the independence of each resident to embrace their respective religions and to worship according to their respective religions and beliefs. In order to realize religious harmony in society, the Religion Ministry of the Republic of Indonesia issued the Decree of the Religion Minister of the Republic of Indonesia no. 70/1978 contains guidelines for religious preaching. This is considering that inter-religious harmony is an absolute requirement for the unity and integrity of the nation, also the stability and security of the state. Furthermore, the government is obliged to protect every effort to develop and teach religion. The government also established a forum for inter-religious cooperation and dialogue which was confirmed based on the Decree of the Minister of Religion No. 09 and No. 8 of 2006. Contains Guidelines for the Implementation of Regional Heads/Deputy Regional Heads Duties in Maintaining Religious Harmony, Empowering Religious Harmony Forums, and Establishing Houses of Worship, which are very important to be realized in the regions, that are formed in the Religious Harmony Forum. or FKUB. The Indonesian government's efforts are in the context of creating a harmonious society, mutual cooperation in peace, even though the religions embraced are different from each other. This is done to create a unified Indonesia even though there are various plurality and diversity of things in it.²²

The Essence of Pluralism in the Context of Religious Harmony

Pluralism is a value system or view that recognizes diversity in a nation.²³ Diversity or pluralism in a nation must always be viewed positively and optimistically as a reality by all members of society in living the life of the nation and state. The essence of pluralism meaning is not only interpreted as an acknowledgment of the diversity of a nation, but besides that pluralism also has political, social, and economic implications.²⁴ Therefore, in practice, pluralism is always associated with democratic principles, it can be articulated that pluralism is related to the right to live for groups living in a community. At the formal level, there are always countries that claim to be democratic countries, but in practice they do not recognize pluralism as a reality and a necessity that must be realized and accepted as a logical consequence of living life, which in turn even leads to discriminatory attitudes towards one of the different groups especially in religious groups.²⁵

Islam views that pluralism is something natural (*sunatullah*) in the vehicle of human life.

²² Febri Hijroh Mukhlis, Teologi Pancasila: Teologi Kerukunan Umat Beragama, Fikrah: Journal of Aqidah and Religion Study issn 2354-6147 eissn 2476-9649, journal.stainkudus.ac.id/index.php/Fikrah DOI: <http://dx.doi.org/10.21043/fikrah.v4i2.1885>

²³ Sutarno, Pendidikan multicultural, Ditjen Dikti, Jakarta, 2007, p. 33.

²⁴ Prof.Dr. Farida Hanum, M.Si, Pendidikan multikultural dalam pluralisme bangsa, scientific article, edition of Wednesday, May 2nd, 2012 p. 4 (Site: www.kompas.com).

²⁵ Basis Susilo, Terorisme perang global dan masa depan demokrasi: Terorisme dan perang global, Mata pena, Jakarta, 2004, p. 39.



Al-Qur'an as *kitabun muthaharah* and as a way of life (*hudan linnas*) really appreciates plurality as a necessity for humans as caliphs on earth. As Allah SWT said in Qur'an:

It means: To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ. (Q.S. Al-Maa'idah: 48).

Based on the verse above, it is clear that at the theological, ideological, and even sociological levels, Islam and its holy book, the Qur'an, views pluralism positively as a natural and absolute existence. Therefore, pluralism in the Islamic conception can be understood as a value system in the midst of human life as a caliph, which is present in the theological dimension of religion, and is also present in other socialite dimensions with all its complexities and unique consequences that must be accepted as a gift with full awareness. The phenomenon of religious pluralism has become a social fact that must be faced by modern society. The basic idea of religious pluralism birth is diversity, this diversity in the end will give birth to different perspectives for religions.

The difference in the perspective of religion itself is due to the different contexts of their teachings and also their own religious cultural traditions. According to "Jonh Hick" this thing he called something of vital religious significance.²⁶ Another point of view assumes that the birth of religious pluralism idea is due to two crucial factors, which are the internal factor in the form of the reality about fundamental differences in beliefs between religions. The difference is seen in the field of *aqidah* or theology, the field of history which directly affects the elements of religious belief, and even the problem of religious superiority concept or divine selection.

The second factor is an external factor which in this case is classified into two categories: First, a socio-political factor that is closely related to socio-political discourses, democracy, nationalism, and even human rights which has given birth to the system of nation and state, which then leads to what is called globalization. Second, the academic scientific factor which is reflected in the framework of the widespread spectrum of contemporary religious studies, which is some religious experts try to formulate their theories about pluralism based on the conclusions they find in this study. Socio-political factors such as democracy, nationalism, and human rights are the most important parts in determining the direction of the existence and development of religious pluralism in a country like Indonesia. Currently, the meaning of democracy that is commonly used by the public is the notion of state sovereignty exercised by the people, intended for the people, and for the goodness and satisfaction of the people as a whole. The essence of democracy according to "David E. Apter" is a political system that guarantees freedom, these freedoms are enshrined in the rights that are expressed politically as well as in representation, and also last but not least in the matter of freedom that cannot be separated from the corridors of applicable law in a

²⁶ Mia Fitriah Elkarimah, Kerukunan Antarumat Beragama Di Kampung Sawah, Bekasi: Potret Masyarakat Madani Human Narratives Vol.1, No.2, March 2020, pp. 55-65 e-ISSN: 2746-1130 <http://dx.doi.org/10.30998/hn.v1i2.180>, 55-65



sovereign country that adheres to a democratic state concept. Based on the political theory “Division of Power” from “Jonh Loke.”²⁷ State power based on a democratic system must be divided into three state institutions, which are: First, is the realm of legislative power (MPR, DPR, DPD, BPD, etc.). Second, is the realm of executive power (President, ministers, civil servants, military, regents, village heads, etc.). Third, is the domain of judicial power (court institutions, prosecutors, police, and others).

“John Loke” indicated that the realm of power that was described through the distribution of popular sovereignty would certainly consist of thousands of individual or group aspirations. So that every ruler (government) or candidate for ruler must be able to understand and realize the aspirations that come from the community if they still want to be supported by them. In Indonesia, the realm of “political society” is controlled by state officials (Civil Servant/Military/Police), who in the state system are all required to hold positions and act in accordance with the constitution. The constitutional mandate about the best and rational power must be able to create “Good Governance”²⁸ one of the most important tasks is to ensure the democratization process and responsible to the creation of prosperity for all society levels. In a democracy through the sovereignty of the people, these rights give rise to authority as well as being supported by a set of laws. The result is a basis for a system of order that allows the implementation of a system of power and the establishment of the justice and fairness principles. The basic principles of Democracy are: Power, Freedom, Order, Egalitarianism, Rights, Justice, Equality, Representative, and Law. The basic principles above reflect the existence of a government which is basically a people's government (people's sovereignty), either directly or through representatives that elected or delegated by the society themselves.

Meanwhile, the community is in a condition or atmosphere of respect for human rights among human beings in a humanistic and equal manner, respecting freedom, and supporting proportional tolerance. The basic values of the key concepts of democracy are: the rule of law; Population sovereignty; Restrictions on the powers of the legislative realm; Restrictions on the powers of the executive realm; Restrictions on the powers of the judiciary; electoral system; and military neutrality in the political process. From those items of democracy theory, the most important key in its implementation is how to manage succession of leadership smoothly and regularly (without turmoil), especially in managing the lives of different religious people, because this kind of thing is an indicator and criteria for the quality of democracy.²⁹

Thus, in a socio-political perspective, the duties of the rule of law in the context of

²⁷Oc. Kaligius, “UU Suduk dan Anarkisme Parlemen”, dalam harian pagi “REPUBLIKA”, Edidisi Sabtu 02 Agustus 2003 p 5.

²⁸ Good Governance” adalah pemerintahan yang baik yang memihak pada kepentingan Rakyat. Lihat: Drs. A. Naufal Ramzy, M.M.Pd, “Pemilu 2004 Dalam Perspektif Budaya”, Sumenep, Livnaziyan Pustaka 2004, cetakan ke 2, p 9-10.

²⁹ Umar, M. Arif Hakim Hubungan Kerukunan Antara Umat Beragama dengan Pembentukan Perilaku Sosial Warga Perumahan PT Djarum Singocandi Kudus, Research Journal, Vol 17, No. 1, February 2019, 77-96.



The Religious Harmony Tolerance in Indonesia: An Islamic Perspective of Pluralism and Multiculturalism

Evita Yuliatul Wahidah - STIT Muhammadiyah Bojonegoro
Sangkot Sirait - UIN Sunan Kalijaga Yogyakarta
Erika Setyanti Kusumaputri - UIN Sunan Kalijaga Yogyakarta



democracy are, First, guarantee the equality (equality/legalite') rights for every person or every group, organization, religion, etc. in front of law; Second, guarantee the freedom (freedom/liberte') for every citizen of the nation, group, religion, organization, etc., the state's power must be limited so as not to violate the freedom and rights of every citizen; Third, guarantee solidarity (solidarity / fraternite') and responsibility among the citizens of the nation, so that citizens care for each other without any sectarian barriers; Fourth, guarantee the public interest or welfare. If the tasks of the State can be realized into a living reality, then the State has succeeded in realizing a civil society. It becomes clear that democracy and civil society are inseparable. The final goal of a democratic state and society is civil society. The next socio-political factor in the concept of pluralism is Nationalism. According to "A.D. Smith" Nationalism is defined as an ideological movement to achieve and maintain autonomy, cohesion and individuality for a particular social group which is recognized by some of its members to form or determine a real or potential nation. Meanwhile "Boyd Shafer" specifically provides a definition (limitation) of Nationalism with several definitions, which are: 1. Nationalism is love for the homeland, race, language or culture, so in this case nationalism is the same as patriotism. 2. Nationalism is a desire for political independence, safety and national prestige. 3. Nationalism is a mystical devotion to an obscure; sometimes even supernatural social organism called a nation whose unity is superior to its parts. 4. Nationalism is a dogma that teaches that individuals only live for the nation and the nation for the sake of the nation itself. 5. Nationalism is a doctrine which states that one's own nation must be dominant or supreme among other nations and must act aggressively. Although there are various definitions of Nationalism, "Hans Kohn" underlines that the essence of Nationalism is: "a state of mind, in which the supreme loyalty of the individual is felt to be due to the nation state". If Nationalism is understood in an ideological framework, it contains aspects: cognitive; goal/value orientation; strategic. The cognitive aspect requires the need for knowledge or understanding of the concrete social, economic, political and cultural situations of the nation. So, Nationalism is an abstract mirror of the concrete life conditions of a nation. Therefore, the active role of intellectuals in the formation of the national spirit is very important, because they are the ones who must summarize the lives of all the children of the nation and express it as an element of the shared ideals that want to be fought for.

These ideals cover all aspects of human life, social, economic, political, ideological, cultural, and others that agreed each other. In this case, Indonesian Nationalism firstly struggled to expel the Dutch colonialists, destroy feudalism, primordialism and form an independent, prosperous and democratic nation and state, as a common home for all citizens of the nation from Sabang to Merauke. The Indonesia is a common home where ethnic, cultural, religious and traditional diversity is guaranteed so that all citizens of the nation can live in peace, prosperity and freedom. The strategic aspect demands the existence of tips for the struggle of the Nationalists in their struggle to realize common goals, it can be in the form of physical or diplomatic, moral or spiritual struggle, it can be moderate or radical, it can be secretly or openly, and so on. Which tips are chosen will depend on the situation, concrete conditions and local time faced by the nation. Besides that, "Sartono



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Jl. A. Yani 117 Surabaya Jl. Juanda No.73, Sidoarjo

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Kartodirdja" added, Nationalism must contain affective aspects, which are the spirit of solidarity, elements of the same fate, elements of togetherness in all situations so that all citizens of the nation are aware of their nationality. Moreover, it was explained that post-revolutionary Indonesian society especially post-reformation still demands nationalism as a triggering factor in the process of consolidating the sociopolitical order framed by the nation state, especially if the nationalism is really accompanied by its five main principles, that are ensuring the unity. and national unity, guaranteeing individual or group freedom, guaranteeing equality for each individual, ensuring the realization of personality, and performance or excellence for the future of the nation. As long as those five pillars of Nationalism still exist, Nationalism will remain relevant and continue to be needed by every nation, and Nationalism will continue to develop, dynamically in accordance with the demands of the times and the needs of the related nation. Therefore, the face of Nationalism may change and develop from time to time, even though the essence and basic elements remain the same. The last socio-political factor in the concept of pluralism is human rights which involve very basic and fundamental rights in human beings as individuals and social beings, which in the next there is an assumption that those rights are owned by every individual without considering the differences in religion, race, ethnicity, and even social status. It also raises the assumption that human right is universal, whereas without it, it is impossible for every human being to become a human being. In essence, human rights consist of two principles, which are the principle of equality and the principle of freedom that is expected to be able providing justice for human life. The principle of equality in human rights is also mentioned in the Qur'an which stated: It means O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Q.S. Al-Hujarat, 49:13). The 1945 Constitution (UUD 1945) which has been amended, states the principle of equality in 28-D paragraph 1 Chapter XA (HAM) which stated: "Everyone has the right to recognition, guarantees of protection, and certainty of a fair law and equal treatment before the law." In another surah, Allah SWT reaffirmed about pluralism, especially pluralism about religious people which said:³⁰

It means: Say: "O disbelievers!" I do not worship those that you worship. neither do you worship Him Whom I worship. nor will I worship those whom you have worshipped. nor are you going to worship Him Whom I worship. To you is your religion, and to me, my religion. (Q.S. Al-Kafiruun, 109:1-6).

The principle of freedom is defined as the absence of obstruction and coercion. However, in some cases, state intervention is needed to internalize the concepts of equality as the manifestation of human rights in the life of the nation and state.³¹ This thing is also stated in article 28 J paragraph 2 which stated:³²

³⁰ Prof. Dr. Mahmud Junus, Terjemah Al-Qur'an Al-Karim, PT. Al-Ma'arif, Bandung, 1987, p. 541.

³¹ Masykuri Abdillah, Demokrasi dipersimpangan makna, Tiara wacana, Yogyakarta, p 135

³² Undang-undang Dasar 1945, yang diamandemen pasal 28J ayat 2.



"In running their rights and freedoms, everyone must be obeyed to the restrictions that set by law with an intention to guaranteeing the recognition and respect for the right, freedom, and to fulfill the fair demands in accordance with considerations of morals and religious values, security and public order in a democratic society. "Therefore the community members freedom as individuals in the midst of their social life is limited by the public interest which is manifested in the form of law, where a person cannot carry out all his wishes because of an obligation for that person to not violate the rights and interests of others. If the concept of pluralism is associated with inter-religious harmony, then we must first seek its urgency. Finding the urgency of inter-religious harmony in this country with 200 million population is not too difficult. The understanding of pluralism can be used as a theory of the arguments, footholds, and or theories in managing inter-religious harmony. Because politically, the ideology of pluralism idealizes the harmony of freedom in religion as an effort to enforce that harmony.³³ While the dimension of harmony is a massive dream of any nation. Paradigmatically, pluralism is a system that allows all interests in the wider community to compete freely to influence the political process in order to prevent the emergence of the certain groups dominance over other groups.³⁴ Since the ideology of pluralism aims to prevent people from dominating actions, so elite groups of inter-religious leaders are required to have expertise in negotiating with the state structure so that they are involved in every plan to make laws that related to the future life of all people,³⁵ especially religious life in general. But practically in the context of the Unitary State of the Republic of Indonesia, pluralism in the perspective of inter-religious harmony is not only to eradicate the practice of domination, but more than that is how to continue to strengthen the solidity and solidarity of each nation component, as well as the integrity of inch by inch of the homeland that spread widely from Sabang to Merauke.

Multiculturalism in the Perspective of Religious Harmony

Multiculturalism comes from the words multi (plural) and cultural (about culture), multi-culturalism implies an acknowledgment of the cultural diversity reality, which means it includes both traditional diversity such as ethnic, racial or religious diversity, as well as the diversity of life forms (sub-cultures) which continues to emerge in every stage of people's lives history. The term of multiculturalism is generally accepted positively by the Indonesian people. This of course related with the reality of the pluralistic Indonesian society. The plurality of the Indonesian people can be seen from the following facts: spread over archipelago that consists of 13,667 islands (although not all of them are inhabited), divided into 358 ethnic groups and 200 sub-ethnic groups, embraced various religions and beliefs according to statistics: Islam 88.1 %, Christians and Catholics 7.89%, Hindus 2.5%,

³³ Umi Sumbulah, *Pluralisme Dan Kerukunan Umat Beragama Perspektif Elite Agama Di Kota Malang Pluralism And Religious Harmony In Religious Elites Perspectives In Malang City*. Analisa Journal of Social Science and Religion Volume 22 No. 01 June 2015, 1-13

³⁴ Ramlan Surbakti, *Memahami Ilmu politik*, Gramedia Widiasarana Indonesia, Jakarta, 1999, p. 102.

³⁵ Jawa Pos Daily News, *Desak undang-undang tempat ibadah*, Thursday Edition, December 23rd, 2004, p. 2



Buddhists 1% and others 1% (provided there are also residents who adhere to beliefs that are not included in the official religion of the government, but on their identity cards refer to themselves as adherents of religion official government), and a cultural history of a various cultural influences mixture, ranging from the original Indonesian culture, Hinduism, Islam, Christianity, and also the modern West.³⁶

The birth of multiculturalism understanding is based on the need for recognition of cultural pluralism, which becomes the daily reality of many nations, including Indonesia. Therefore, from the beginning, multiculturalism must be recognized as an ideology, as a tool or vehicle to increase appreciation for the equality of all humans and their humanity which is operationally manifested through social institutions, that is culture as a guide for the daily life of human group. In this context, multiculturalism is a concept that legitimizes cultural diversity.³⁷ We notice the strength of the equality and the recognition principle in various definitions of multiculturalism. Multiculturalism is basically a world point of view which can then be translated into various cultural policies that emphasize acceptance of religious, plurality, and multicultural realities that exist in people's lives. Multiculturalism can also be understood as a world notice which is then manifested in political consciousness.³⁸

Descriptively, multiculturalism is divided into five important models, which are:³⁹ First, isolationist multiculturalism, which is a society in which various cultural groups run of their live autonomously and engage in minimal interaction with one another. Second, accommodative multiculturalism, which is a society that has a dominant culture that makes certain adjustments and accommodations for the cultural needs of minorities. These societies formulate and implement culturally sensitive constitutions, laws and regulations, and provide freedom to minorities to maintain and develop their culture. On the other hand, minorities do not dare the dominant culture. Multiculturalism is applied in several European countries. Third, autonomous multiculturalism, which is a plural society whose main cultural groups seek to achieve the equality with the dominant culture and want an autonomous life within a political framework that is collectively acceptable. The main concern of this culture is to maintain their way of life, which has the same rights as the dominant group; they challenge the dominant group and seek to create a society in which all groups can exist as equal partners. Fourth, critical/interactive multiculturalism, which is a plural society whose cultural groups are not too focused (concerned) with an autonomous cultural life, but rather form a collective creation that reflects and emphasizes their distinctive perspectives. Fifth, cosmopolitan multiculturalism, which is a plural society that seeks to erase cultural boundaries completely to create a society in which each individual is no longer bound to a particular culture, on the contrary freely involved in intercultural experiments and at the same time developing their own cultural life. Traditionally, we realize that the need to

³⁶ Azyumardi Azra, *Identitas dan krisis budaya: Membangun multikulturalisme Indonesia*, www.kongresbud.budpar.go.id. 2012.

³⁷ Hendri Masduki, *Pluralisme Dan Multikulturalisme Dalam Perspektif Kerukunan Antar Umat Beragama*, (telaah dan urgensinya dalam sistem berbangsa dan bernegara) Dimensi, 2016, Vol 9(1), 15-24

³⁸ Azyumardi Azra, *Identitas dan krisis budaya: Membangun multikulturalisme Indonesia*, www.kongresbud.budpar.go.id. 2012.

³⁹ ST. Nugroho, *Multikulturalisme*, PT. Indeks, Jakarta, 2009, p. 13.



recognize various cultures as equals for the sake of the Indonesian nation unity. But philosophically, multiculturalism contains a fairly basic problem about the concept of cultural equality itself.

Several multiculturalism critics have spoken about the drawbacks of multiculturalism. Criticism of multiculturalism usually starts from two points of departure. Besides that, Tilaar offers three components of multiculturalism, which are: culture, cultural plurality, and certain ways to respond to that plurality.⁴⁰ In this case, it is explained that multiculturalism is not a pragmatic political doctrine, but a way of looking at human life. Because almost all countries in the world are composed from various cultures, which mean that differences are the basis and human movement from one place to another on earth is getting more intensive, so, multiculturalism must be translated into multicultural policies as a politics of managing cultural differences of citizens. At least there are three models of the State's multicultural policy to deal with the reality of cultural plurality, which are, First, a model that prioritizes nationality. Nationality is a new figure that is built together without paying attention to various ethnic groups, religions, and languages, and nationality works as the adhesive of integration. In this policy, every non-collective person has the right to be protected by the state as a citizen. This model is seen as the destroyer of ethnic culture roots which become the basic for the formation of the state, and just make it as the past time. It is worried that this multicultural policy model will fall into authoritarian power because the power to determine the elements of National integration is in the hands of a certain elite group. Second, the ethnic-nationality model based on a strong ethnic collective consciousness that the foundation is blood and kinship relationship among the national founders. Moreover, the unity of language is also a characteristic of this national-ethnic. This model is considered a closed model because outsiders who have no blood relation to the ethnic founding nationals will be excluded and treated as foreigners. Third, the multicultural-ethnic model that recognizes the existence and the rights of ethnic citizens collectively. In this model, diversity becomes a reality that must be recognized and accommodated by the state, and the identity and origins of citizens are considered. The issues that arise due to the implementation of this policy are not only collective and ethnic diversity, but also majority-minority, dominant-non-dominant issues. The problem becomes even more complex because actually the majority does not always mean dominant, because various cases show that the minority is actually dominant in the economy. If state power is weak because the priority of power is delegated to various collectives as a consequence of state recognition, the state may be enlivened by prolonged internal conflicts which in turn will weaken the state itself. Practically, until now the government and Indonesia society have not determined normatively of multiculturalism model that should be applied in this country. Beside it need more in-depth anthropological studies, it seems it is necessary to conduct a philosophical study of multiculturalism itself as an ideology.⁴¹ Different from what ordinary people understand, in fact, multiculturalism contains problematic assumptions that must be

⁴⁰ H.A. Tilaar, *Multikulturalisme: Tantangan-tantangan global masa depan dalam transformasi pendidikan Nasional*, Gramedia Widiasarana, Jakarta, 2004, p. 24.

⁴¹ Soerjono Soekanto, *Sosiologi suatu pengantar*, Raja Grafindo Persada, Jakarta, 1990, p. 101.



recognized, fully acknowledged or revised according to the unique realities of each country, before the government and society can decide whether to embrace the ideology of multiculturalism and then normative it.⁴² If the concept of multiculturalism is associated with inter-religious harmony, then in this case it must be viewed at least from two perspectives, which are: the perspective of the State ideology and also the perspective of religion which in this case is Islam.

In the perspective of the State ideology, in this case, Pancasila and the 1945 Constitution of the State of the Republic of Indonesia, which inside of it requires, mandates, and even obligates to all Indonesian citizens to respect all recognized religious communities in Indonesia. While, from a religious perspective, in this case, Islam has been mentioned many times in the Qur'an, one of which is the Word of Allah SWT in Surah Al-Kaafirun, which broadly implies that Islam upholds differences between religious communities, which can essentially be articulated that Islam wants to live together in a difference in the system of nation and state.

CONCLUSION

Base on the explanation above, the writer would like to express as an affirmation, that Islam is a religion of humanity because it is intended for humans. The foundation of belief and complete surrender to Allah, becomes the main foundation in the association of life between human beings, as has been exemplified by the Prophet. If in the study of religions, we often encounter typologies in religion, which are exclusive and inclusive, for example, it is not a separate religious attitude based on the stages of religion way, but it is an inherent unity in religious people. Truth claims, as an exclusive form of religious practice, must be maintained and kept, but at the same time when interacting with different religious beliefs and understandings, we are inclusive. Both of these attitudes are taught by Islam. Therefore, for Muslims, the right way of religion is not required to be tolerant, because this attitude is already attached to Muslim personality

The constructs of pluralism and multiculturalism are diversity as a social reality, an attitude of respect and openness to other religions, and also the equality of all religions in front of God to create religious harmony by appreciating and respecting other religious beliefs by being co-existent, progressive and pro-existent.

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⁴² Parsudi Suparlan, Menuju Masyarakat Indonesia yang Multikultural. Keynote Address Simposium III International Journal "Antropologi Indonesia", Udayana University, Denpasar, Bali, July 16th -19th, 2002.



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