

TEACHING OF ISLAM ON TOLERANCE IN RELIGIOUS DIVERSITY

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Abstrak

Keragaman menjadi kebutuhan dalam kelangsungan hidup manusia dari tatanan kelompok (budaya mikro) hingga tatanan bangsa (budaya makro). Namun, kurangnya pemahaman akan suatu perbedaan dapat menjadi kendala yang akan menimbulkan konflik dalam kehidupan masyarakat. Sebaliknya, keragaman mampu menjadi faktor penentu dalam kehidupan masyarakat. Dan agama adalah bagian dari keragaman yang bisa menjadi sumber konflik antar manusia. Islam sebagai agama *rahmatan lil'alam* (berkat bagi seluruh alam semesta), meski sejak awal telah menegaskan bahwa agama yang benar adalah Islam, namun pada prinsipnya dan kehidupan sosial, Islam mengakui entitas agama lain dan membiarkan pengikut mereka untuk melakukan dan mempraktikkan ibadah mereka sendiri. Makalah ini menjelaskan bagaimana Islam sangat menghormati keragaman agama dan mengajarkan pengikut untuk bersikap toleran terhadap agama lain. Dalam tulisan ini, juga dijelaskan bagaimana Al-Qur'an sebagai sumber pengajaran utama dalam Islam memberikan gambaran toleransi dalam keragaman agama dan didukung oleh argumen beberapa ilmuwan Islam. Makalah ini mengingatkan kita bahwa apresiasi dan praktik keagamaan tidak berhenti pada tahap klaim eksklusivitas "SAYA" yang mengarah pada hubungan pribadi dengan Tuhan, atau pada tahap inklusivitas "ANDA" dengan memperhatikan rekrutmen dukungan teologis atau ideologis tetapi pada keterbukaan "KAMI", di mana apresiasi terhadap nilai-nilai kemanusiaan ditekankan (humanis dan toleransi).

Kata kunci: Keanekaragaman Agama, Islam, Toleransi

Abstract

Diversity becomes a necessity in the continuity of human life both from a group (micro culture) to a nation (macro culture). However, lack of understanding among difference people can be an obstacle that will lead to conflict in public life. In contrast, diversity can be benefits factor in the life of society. And religion is part of diversity that can become source of conflict between people. Islam as the religion of *rahmatan lil'alam* (blessing for the whole universe), from the beginning despite having affirmed that the true religion is Islam, but in principle and social life, Islam recognizes religious entities, other religions and allow their followers to perform and practice their own worship. This paper explains how Islam gives a great respect for religious diversity and teaches the follower to be tolerant to other religion. In this paper, also explained how Al-Qur'an as main source of teaching in Islam gives the description of tolerance in religious diversity and it is supported by the argument of some of scholars of Islam. This paper reminds us that religious appreciation and practice does not stop at the stage of "MY" exclusiveness claims that lead to a personal relationship with God, nor at "YOUR" inclusiveness stage with attention to the recruitment of theological or ideological support but at the openness of "WE", where religious appreciation of human values is emphasized (humanist and tolerance).

Keywords: Religious Diversity, Islam, Tolerance

Introduction

The world is diverse, contains many colors and complex; in addition to various and multilevel, the color is also almost infinite; can be processed and mixed with other colors, thus forming a

new color. Despite the many thousand kinds of colors, it may still add a new color-by mixing one color with another. Currently if you go to paint shop for iron or wall, can be ordered color paint according to taste. With a touch of technology, mixing old colors can give birth to new colors. In light of the above, once Isaac Newton's experiment (1643-1727), the color of white is a fusion of colors; fused into one prism hole and glowed, split, into a variety out of the hole. After passing through the prism glass, a variety of color fractions appear. Also, the rainbow is in the sky after the rain, it is begun from just a trickle of water, exposed to the sun, a variety of colors appear. The universe is full of colors; a colorful world and different forms; it creates beauty. The arrangement of various colors gave birth to art.

Understanding these differences is an important part of social interaction and in the process of human life in general. Race, ethnicity, religion, education, social, economic and political diversity is a form of human life. Diversity becomes a necessity in the continuity of human life both from a group to a nation. However, lack of understanding among difference people can be an obstacle that will lead to conflict in public life. In contrast, diversity can be benefits factor in the life of society. And Religion is part of diversity that can become source of conflict between people.

In addition, the earth where people live can be made as a peaceful place full of favors for humans. However, it depends on the people, whether they want to always make conflicts with others or they want to live peacefully and harmoniously religion, as mentioned above is one of the contributing factors in creating an atmosphere of human life.

The indictment against religion is difficult to dispute as a trigger for social conflicts as well as a source of violence that occurs, both inter-religious and among the follower. However, History records much bloodshed in the name of religions. the conflicts in the name of

religions are can be avoided by understanding between one another, which should be manifested in tolerance.

Defining Religious Diversity

The term of diversity has meaning awareness of a difference, and this term still has correlation with the term of multicultural. According to Tim Libreeti in Christopher Schroeder said that the term of "multiculturalism" or "diversity" recycle the same rhetorical platitudes that urge people to "celebrate the differences," that vacuously assert that the differences are people's strengths (Schroeder: 2011).

Furthermore, in Crushner K. and P. Safford, Carl A Grant and Joan Thrower Timm in the Encyclopedia of Multicultural Education written by Bruce Mitchell and Robert E. Salsabury argue that diversity is a term that refers to the differences in human beings, has been used by multicultural education writers in referring to the great number of different racial, ethnic, and religious groups in the United States. Moreover, the term has been used in referring to individuals whose ethnic heritage originates in another country or who may have special educational and other needs. For a pluralistic society, such as the United States, this term conveys far reaching implications. Diverse student groups can include young persons from the culture of poverty, different ethnic and/or racial backgrounds, and students who have special needs due to problems of gender, class and religion, extreme poverty, drug dependency, and language factors. (Mitchel and Salsabury: 1999). In addition, Ilghiz M. Sinagatullin proposes the dimension of diversity are divided into racial, ethnic, linguistic, cultural, religious, sociopolitical, socioeconomic, educational, sexual and ethnographic (Sinagatullin: 2003).

Religion, in the sociological perspective according to Casram has multiple roles and functions, both constructive and destructive. The point is, the role of religion will constructively

make the religious bonds become tighter, often even exceeding the bonds of blood and the relationship *nasab*. Then because of religion, a community or society will live in unified harmony and unity. Conversely, in destructively side, religion also has destructive power, destroys unity and can even break the bond of unity. It makes a conflict of religious background difficult to predict the end. (Casram: 2016)

Apart from the above dual functions, any human who lives in the midst of multi-religious society will crave a peaceful and harmonious atmosphere. The social life of societies formed on the basis of a multicultural and peaceful spirit of pluralism will be possible if all societies are able to accommodate such diversity, so religious tolerance becomes a necessity in an effort to ensure the social stability of this ideological demand. Social life and religion should not be separated from each other and must be integrated into a single unity.

Religious Diversity And Islam

The Indonesian nation has much diversity, not just the matter of customs or culture of art, language and race, but it also includes religious issues. Although the majority of the population of Indonesia embraced Islam, there are several other religions and beliefs that are also embraced by these inhabitants. Christianity, Catholicism, Hinduism, Buddhism and Confucianism are examples of religions that are also embraced by Indonesians. Every religion must have its own rules in worship. But this difference is not a reason to divide. As one brother in the same homeland, every Indonesian citizen has an obligation to keep the harmony of religious people in Indonesia so that this country remains a unified nation and reach goal such as a prosperous and social justice. Islam in view of diversity is something that is necessarily and become the reality of human life. Many verses of the Qur'an explain the diversity as *sunnatullah*. Among the Qur'anic verses in this regard

are: QS. Yunus/10:99, QS. Hud/11: 118-119, QS. AnNahl/16: 93, QS. AsySyura/26: 8, QS. Al Hujurat/49: 13 etc.

Islam as the religion of *rahmatan lil'alamin* (blessing for the whole universe), from the beginning despite having affirmed that the true religion is Islam (Ali Imran / 3: 19 and 85), but in principle and social life, Islam recognizes religious entities, other religions and allow their followers to perform and practice their own worship. Islam never forces anyone to convert to Islam. Because one's faith is acceptable if it is done voluntarily without any coercion. There is no use in the faith of a person born of coercion. For what Islam is forced, whereas the truth and the guidance are very clear to anyone who wants the truth of Islam (Thantawi: 1997).

History has perpetuated the leadership of the Prophet and his attitude in treating the plural Medina population. As written in "Medina Charter" (*shahifah madinah*) among the contents of the charter mentioned the existence of the agreement, that if there is an attack on the city of Madinah or its inhabitants, then all *ahlu shahifah* (involved in the Medina Charter) must defend and help the city of Madinah and its inhabitants regardless of religious differences and race. (Al Bouthi: 1993)

Islam, Religious Diversity And Tolerance

Islam is a very tolerant religion. Obviously this is inappropriate if Islam is accused of extremism and radicalism. Especially by saying the Qur'an and Prophet Muhammad as the core of all terror. Islam recognizes diversity existence, including diversity in religion. In Islam, a Muslim is forbidden to force others to abandon their religion and convert to Islam by compulsion, because Allah has said:

لا إكراه في الدين

"There is no compulsion to (enter) religion (Islam)." (Surat Al-Baqarah: 256).

If we look back at the history of Islam, we will see and realize that there is not found about the death penalty or torture on someone who does not want to convert to Islam. The real example is we can see how the spread of Islam by the *Wali Songo* in Indonesia.

All humans will not be able to reject this *sunnatullah*. Thus, for man, it is appropriate to follow God's guidance in the face of those differences. Religious tolerance does not mean that we today can be free to adopt a particular religion and tomorrow we follow other religions or freely follow the rituals and rituals of all religions without the existence of binding rules. However, religious tolerance should be understood as a form of our acknowledgment of the existence of religions other than our religion by all forms of system, and the manner of worship and giving freedom to practice their respective religious beliefs. The principle of freedom of determining and choosing this religion is increasingly clear and firmly put forward by the Qur'an in Surah Al-Baqarah verse 256:

"There is no compulsion to embrace religion (Islam). Indeed, the path is clearer than the perverse path. Therefore, whoever disbelieves in Thaghut and believes in Allah, then surely he has clung to a strong rope that will never break. Allah is the Hearer, the Knower"

Ibnu Katsir has an opinion that there is no compulsion in religion (Islam). Allah Almighty does not compel a person to enter and believe in the religion of Islam, so Allah swt strictly forbids a person to force let alone rebuke another with the intention that they enter the religion Islam. Because actually the arguments and evidence of truth has been shown by Allah SWT clearly and obviously, so there is no need for coercion on someone to embrace it. (Katsir: 2005)

Also, in the days of the *Shahabat*, followers of religion other than Islam is given the opportunity to perform freely and safely religious freedoms by obtaining

guarantees of the law. (Qardawi: 2008) In addition, Islam even forbade his people to insult other religious rituals (QS Al-An'am / 6: 108).

In the teachings of Islam itself, according to Muhammad Yasir, tolerance is part of the vision of Islamic theology or *aqidah* and entered into the system of Islamic theology. This should be studied in depth and applied in all aspects of religious life, because it is a social necessity for all people who already have full trust in him as a creature of God who has complete faith. (Yasir: 2014). The ideal religious tolerance should be established by the active participation of all members of the religious community living in plurality in order to achieve the same goals on the basis of togetherness, respect and mutual understanding of the implementation of certain rituals and doctrines of each religion. Various formulations on the typology of interreligious relationships such as exclusiveness, inclusiveness, pluralism and so on are often put forward to bring this diversity to a more intensive stage of religious harmonious dialogue.

In the book *Tafsir Ruhul Ma'ani*, Shihab al-Din al-Sayid Mahmud al-Alusi al-Baghdadi explains the attitude of "loving" human / creature other than himself is one of love to God. Then humanitarian attitudes become the way for people to get closer to God. Love in the view of Al Alusi is an omnipotent God Almighty given to human beings, none other than to perform the ritual of worship to him. One must make a sacrifice if he really loves God and his Messenger, because he thinks love without sacrifice is just a falsehood, and God does not like falsehood at all. In accordance with the concept of love which is built by Al Alusi that human relation (*Hablum Minan Nas*) should be based on love to God. In this case, the priority of love that Al Alusi builds is love for God. Slightly different from the concept of love that was awakened by Rabi'ah Al Adawiyah that love to man only as a relative of his longing for Allah, while the

concept of love built by Al Alusi love to man is *iradah* (essential) of God, because the basic meaning of love is the union of a person the loving and the loved ones. In short, Al Alusi gives one concept that love to God does not have to deny love to man, because love to man is part of the power of God to man. And from here the values of multiculturalism are shown. (Al-Alusi: 1994)

The concept of tolerance as one of multiculturalism value according to Muhammad Quraish Shihab in *Tafsir Al-Mishbah* is an understanding where one recognizes the diversity and difference as *sunnatullah*. God's declaration of diversity has the purpose of getting people to know each other (*Q.S al-Hujurat: 13*), to help each other (*Q.S al-Maidah: 2*), and always to vie for good (*Q.S al-Maidah: 48*). Diversity is what will lead people to achieve the common good. Responding to diversity does not mean confusing various cultures / religions into one-on-one, but to live in mutual respect, respect, understanding and tolerance is the most appropriate solution to create a safe, peaceful and harmonious life. (Shihab: 2002). Then, one form of religious radicalism is rebellion or in Islam called the term *al-baghy*. According to Abd. Al-Qadir Audah in the perspective of Islamic law, the behavior will lead to extreme through violence in order to maintain its ideology can be regarded as *al-baghy* (rebel). In Islamic law, rebels fall into the category of crime (*jarimah*) which may be subject to capital punishment. (Audah: 2007).

In addition, in the *Tafsir Al-Razi* (*tafsir Mafatihul Ghaib / Al-Kabir*) composed by Imam Fakhruddin Ar-Razi contains many multicultural values. This is evidenced by the making of *Tafsir Al-Razi* as a reference from various groups. But of the multicultural values present in the *Tafsir Al-Razi*, there are three values that need to be given more attention, because these three values are considered to be representative of the multicultural values taught by Imam Fakhruddin Ar-Razi. In

addition, these three values also work directly on the learning done in the classroom. These values are: (1). Learn to live in difference; (2). Freedom of opinion or openness in thinking, (3). Mutual respect. The values of tolerance education according to Muhammad Fakh al-Din al-Razi are such as: First, The value of religious education, namely the faith as a single truth principle in religion. In *Tafsir al-Kabir*, Al Razi does not justify a religious attitude that equates the truth of all religions or many religions. Attitudes like this can lead to internal and external conflicts of religion. In religious relations, the interpretation of *Surah al-Kafirun* is very appropriate to reinforce religious beliefs when many things appear to make faith fade. This value strictly prohibits that it is not permissible for Muslims to compromise in the affairs of worship (*aqidah* and *shari'ah*). It is not justified for Muslims to follow the process of worship or alternate ways of worship with other people. This value serves as suppression so that Muslims are not trapped to Syncretism or homogenous of religion. Second, the value of religious tolerance education, which contains the freedom to choose religious choice: Muslims in Indonesia currently occupy positions as majority group. Yet it is not permissible for Muslims to influence by showing superiority so that followers of other religions follow their will. It is better to give up people other than Islam to keep their faith and practice their religion, because basically to enter or follow Islam is actually on the guidance of Allah SWT. The value of tolerance education here is to give freedom to non-Muslims of their desire to embrace the religion of their choice, and then recognize it as a plurality of life. Muslims give an agreement to non-Muslims to freely express the attitude of worship according to their respective religions. Then maintain their security in carrying out religious teachings without the need to feel fear or fear of threats or discrimination from the outside. The value of religious harmony from the

interpretation of *Surah al-Kafirun* is; The plurality of religions as reality becomes a valuable resource in building harmony. Indonesia has a golden opportunity because this distinction will produce a variant product. This requires tolerance as a large bridge that unifies the various poles of horizontal difference. The value of this harmony can be implemented from religious dialogue to solve every religious horizontal issue. Religious dialogue becomes important as education to understand the existence and respect of other entities. (Hasan: 2014)

Last, Yusuf Qordlawi points out some prominent principles in teaching. Islamic values that must be adaptive to diversity and plurality (Qardawi: 1983), including:

- Education is done to liberate people from worship to humans. This principle according to Qardhawi as a pure monotheistic principle. Islamic education and *da'wah* in this case must free human beings from servitude to their fellowmen, as well as the servitude of objects that are illusory or the essence of things.
- Education to foster the bonding of brotherhood and human equality. According to Qardhawi brotherhood is the fruit of *tauhid* which is sentenced by Islam and its consequence is human equality. The brotherhood was built in several ways including: First the human position as a servant of God who has created them is equal before Him. Second; as the son of Adam, although different skins, colors, customs and cultures in essence there is no difference between them is equally from Adam. This is in accordance with what was conveyed by Prophet Muhammad SAW at the time of his pilgrimage (*Haji Wada*) that there is no difference between Arab and non Arab, only their faith that able distinguish them.
- Education for the justice of all mankind. Among Qardhawi's call for the good of mankind is to uphold

justice between fellow human beings. Justice is not for Arabs only, Islamic justice is *syumul* (comprehensive). Education for World Peace. As a peace-loving religion, world peace is a part of Islamic education.

Islam considers that the plurality of religions, beliefs, and cultures is not a threat or a basic cause of conflict. Islam also does not see that the claims of truth (truth claims) of each religion as a trigger of the emergence of war and conflict. Therefore, Islam does not wish to abolish the truth claim of each religion or belief; or trying to uniform "certain views" on each religion, as did pluralist groups.

In other words, Islamic solutions to cultural diversity, religion, and beliefs are not by eliminating truth claims, or destroying the identity of religions other than Islam. However, Islam recognizes the existence of diversity, and provides protection of the diversity. Therefore, Islam does not accept the idea of pluralism that wants to eliminate truth claims, or who wish to dilute the identity of religions other than Islam. In the view of Islam, Jews are not forced or persuaded to believe in a view that all religions are equally true; or to believe that all religions worship the same God even in different ways (perennial philosophy). Islam also does not impose or peddle the idea that all religions must abandon their own religious identity and flock to a universal religion. Islam does not want the Jews and Christians to abandon their religious identity, and be persuaded to embrace a universal religion like the pluralist's advice. Islam also allows other believers to believe in the truth of their religion and beliefs. Islam also does not want to abolish their truth claims. Islam only invites them to enter into Islam. If they refuse, they are allowed to remain in their religion and belief.

Conclusions

It can be concluded the Islam recognizes and accommodates diversity

especially in religious diversity, and does not eliminate truth claims and the identity of non-Islamic religions, but it can accept the existence of religious diversity. Then, Islam totally rejects the idea of pluralism that wants to lead all religions to abolish its own truth claims; or to dilute the identity of their respective religion.

Religious diversity is *sunnatullah*, something that is given. As well as diversity in language, likes and culture. Therefore any attempt to confront a religious entity is a futile effort and the same as against the provisions of God. As against the provisions of God about the diversity of character, tribe, language and culture. This has been clearly described in the Qur'an. The attitude that must be built in addressing the reality of religious diversity is to improve the correct tolerant attitude, mutual respect and respect with full maturity attitude in religion. As well as enhance cooperation in things that become common goals in religion, without having to suspect each other. Besides the need to strengthen the three pillars of statehood (Pancasila, UUD 45 and Binneka Tunggal Ika).

The religious diversity itself cannot be abandoned the individual. Building tolerance among religious diversity culture should be begun from individual. It is because individual will form a micro culture (his or her community) and it will affect the macro culture (Indonesia).

However, being tolerance in religious diversity does not have recognize or admit the whole truth in other religion. Still, exclusivity in religion such as *aqidah* and *syari'ah* must be maintained by the follower. The inclusivity of religion will be applied in social and justice area.

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