

**INCLUSIVE PARADIGM –RELIGION PLURALISM
ON AL-QURAN PERSPECTIVE
(QS. al-Baqarah/2: 136-137 & QS. Ali Imran/3: 64 Analysis)**

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Abstract

This writing is discussing Alquran perspective about the attitude which should be owned by every Moslem in facing religion pluralism as something is possible and factual. By doing deep analysis on QS AlBaqarah /2: 136-137 and QS Ali Imran /3: 64, it is clear that pluralism is factual and be sunnatullah which should be exclaimed its truth. The three verses are also claim five ideal forms which should be had and implemented by all Moslem in regulating their interaction with other religion followers. As the biggest inspiration of a Moslem, then the finding meaning on Alquran verses will minimalize even erupt all exclusive paradigm on religion which for long time constraint the harmony of religion relationship. Exclusive religion bears, because there is misunderstanding and less of understanding about Alquran verses.

Tulisan ini menyorot pandangan Alquran tentang sikap yang seharusnya dimiliki oleh setiap muslim dalam menyikapi pluralitas agama sebagai sesuatu yang niscaya dan faktual. Melalui analisis mendalam terhadap QS. al-Baqarah/2: 136-137 dan QS. Ali Imran/3: 64, tampak jelas fakta pluralitas sebagai sunnatullah yang harus diakui keberadaannya. Ketiga ayat tersebut juga menegaskan lima bentuk sikap ideal yang harus dimiliki dan diimplementasikan oleh setiap muslim dalam menata interaksinya dengan penganut agama lain. Sebagai sumber inspirasi terbesar seorang muslim, maka penyingkapan makna di balik ayat-ayat Alquran tersebut akan meminimalisir bahkan mengikis habis sikap eksklusivis beragama yang selama ini telah memasung keharmonisan hubungan antaumat beragama, sebab lahirnya sikap eksklusivis beragama tidak terlepas dari adanya miss understanding dan kedangkalan pemahaman terhadap ayat-ayat Alquran.

Key Words: Alquran; inclusive-pluralism; Islam

A. Introduction

Mission of religion doctrine is understood as direction which direct and guide people to the truth and save way. However, the reality of plurality, nowadays, shown the change orientation of religion which has contrast with mission on the doctrine. The indicator of its changing is also seem on religion followers' attitude, who tend to ignore morality and humanity which the substance of religion teaching.

The religion followers is often more brilliant to catch and to understand religion symbol than religion substance. However, the one should be understood in a religion teaching discourse, is the quality of a religion is not measured from the quantities of its followers, but how far the religion has been giving contribution to humanity values. In this context, every religion follower should be able to be mediator in order to plant the awareness of the differences and muffle the truth claim which is being on religion tradition. Therefore, the diversity which is base on humanity, moral, and inclusive can be an accurate solution in the middle of religion situation which is often flooded by conflict between one religion with other religion.

Plurality on religion perspective is one of the most challenged issues toward the scholarship and scientific frame in Islam world in many sides of perspective. The awareness about the importance of considering reality of religion plurality had been growth in Islam since its existence which relate with many kinds of culture plurality. Everyone is given inherently, freedom to believe and to act in religion frame based on his/her belief without forcing from anyone.¹ Plurality is life fact which exclaims the faith to the God as central idea, truth monotheism, or *tauhid*. It also explains that the God cannot be compared with anything, nothing and no one is same with Him. People as social creature have natural characteristic, interdependency, in accordance with their born. The people' interdependency to their social life and environment become clear when the mechanism of children relationship with their parents, especially to their mothers, mainly in the early of their growth. The interdependency is not only happened when he/she lives in his/her mother mob, but also after he born, he still needs his environment to keep his survival. It is assumed that there is collective awareness which should be developed in symbiosis mutualism among people in their life relationship and in the middle of multicultural situation.

¹ Amin Abdullah, *Falsafah Kalam di Era Postmodernisme*, (Yogyakarta:Pustaka Pelajar), 1995, p.99-105. Amin Abdullah"Kebebasan Beragama atau Dialog Antar Agama 50 Tahun Hak Asasi Manusia" in J.B.Banawiratna Et Al (Ed), *Hak Asasi Manusia Tantangan Bagi Agama* (Yogyakarta;Kanisius,1999) p.55; Nurcholish Madjid, *Prinsip-Prinsip Alquran tentang Pluralisme dan Perdamaian* in Azhar Arsyad Dkk (Eds) *Islam dan Perdamaian Global* (Yogyakarta,Madyan Press), 2012, p 32

It is also argued by Ibnu Khaldun, one of sociologist, by saying that people is social creature (*madaniyah bi al- abdi*)² It indicates that people wherever they been, always the part of communities who should join and do social interaction with individual and other communities. People social interaction is happened in many kinds of living activities, included social interaction among other religions.

Religion interaction between one religion and other religion *semitic*³ had been exist as old as the religion itself. Incoming the third millennium, religion followers are faced with a set of new challenge which is not really difference with what had been facing in the first time of religion interaction happened. The challenges are included religion pluralism, religion intern and interreligion conflict, and the appearance of “New Religion” which by its religion called as alternative religion, future religion, included in this group is *Deisme Theistis* followers.⁴ As the consequence of this fact, there are many questions which demand religion pluralism, for instance which religion, especially among *semitic* clusters are the most right?

The question becomes the part of discussion about religion interaction, which is sensitive with superiority claim toward the other religion which consider inferior. Viewing the interaction phenomenon of a religion follower, John Cobb⁵ argued three theologist aspects in interacting with others religion

² Ibnu Khaldun, *Muqaddimah Li Ibn Khaldun Juz 1* (Cet.Iv.Beirut.T.P.,Th.) p 41

³*Semitic* religion is the cluster of religion for family name which was given to Prophet Ibrahim as. (*Abraham Religion*. In this case, the religion of Jewish, Christianity, and Islam. See, Cryl Glesse, *The Concise Encyclopedia of Islam*, translated by Gufron A. Mas’adi with the title *Ensiklopedi Islam Ringkas* (Cet. II; RajaGrafindo Persada, 1999), p. 174; Komaruddin Hidayat dan Wahyuni Nafis, *Agama-agama Masa Depan: Perspektif Filsafat Perennial* (Ed. I; Jakarta: Paramadina, 1995), p. 54. In this case, both of them try to correlate the chronology of monotheis vision since Ibrahim (*hanif*), to Musa as. (Jewish), Isa as. (Christianity) until Muhammad saw. (Islam).

⁴*Deisme Theistis* or *Faith Without Religion* is a substantial and speculative intellectual approach about the nature of religious which been on the outside of theology area which has been known since ancient Greek era. In modern era, *Deisme* takes Unitarianism and universalism. Deisme views that formal religion such as Jewish, Christianity, and Islam do not have future. Their universal messages will survive but their ceremonies will be escaped. See Komaruddin Hidayat dan Wahyuni Nafis, *Agama-agama Masa Depan.....*, p. 90-91.

⁵John Cobb is a popular christianity theologist who works as consultant at *International Renewal Hartford Seminary* in Connecticut-USA. The idea about transformative theology was presented in seminar at MacDonald Center. The complete

followers. *First, exclusivism theology*, which claimed that the happiness and the welfare just can be gained by who believe his religion; *second, inclusivism theology*, which view that all followers of all religions will get the welfare; and *third, pluralism theology* view that big religions ask the followers to the welfare. Besides, there is *transformative theology* which is not only have pluralist view of life and willing to life together harmony with other religion followers, but also be able to welcome in building harmonization with other religion followers

From the four of the theologies aspect, it seems that nowadays the most dominant is exclusivism theology, namely a kind of superiority claim by a religion follower's and feel that his religion is the most right. According to Frith Schoon,⁶ the claim substantially is absolute, but exoterically on the level of humanity religious the statement is absolute. In internal religious phenomenon, it is natural and can be tolerated. It is because the strong spiritual basic which hold by every religion followers, even textual interpretation toward certain verses are taken as legitimization. In Islam, some verses of Alquran are understood as exclusivism basic. For instance, QS. Ali Imran/3: 9, which by exclusive understanding seem to ignore the truth of other religions. Related to the case, Alwi Shihab views that Islam accepts religion pluralism and faith unity which indicates fundamental tolerance of religions which the early faith is the same as Islam faith. Even though it is also recognized that Alquran says the responsibility of religious pluralism.⁷

In Indonesia, there is terminology is close with theology idea was argued by John Cobb, namely substantial and skriptualism. Substantial views religion as substance, the core of its moral message, while skriptualism understands religion based on understanding of sentences in Alquran and hadist textually. The first group is more tolerant and psychology is pluralist, while the second are more sectarian.⁸

Related to the problem, the question is how is Alquran perspective about the attitude which should be owned by Islam followers in facing religious plurality?

explanation see Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama* (Ed. I; Bandung: Mizan, 1997), p. 84.

⁶Frith Schuon, *Islam and Perennial Philosophy* (World of Islam Festival Publishing Company LTD, 1975), p. 15.

⁷Alwi Shihab, *op. cit.*, p. 106.

⁸*Ibid.*, p. 109.

Alquran perspective about Muslim tolerance toward others religion follower is fundamental and important. It is because Islam followers live in the heterogent community from religion aspect. When the religion interaction is belief uncompatible and untouchable with the heteroginity, it will arouse misunderstanding toward Islam. The effect, it will be discredete Islam followers. Even, in Indonesia, the issue of interreligion relationship becomes very complicated. There are many economic, social, and politic interest color the conflict. Religion also often be the disintegration tool only because the conflicts of elite and military level.⁹

B. Moslem Attitude toward Others Religion Follower Perspective QS. al-Baqarah/2: 136-137 & QS. Ali Imran/3: 64

Referring to Alquran, it is found some verses explicitly explain how Muslim should behave toward other religion followers. The verses, for example are found in QS. al-Baqarah/2: 136-137 and QS. Ali Imran/3: 64 as follows:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٦)

Say: we believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that whioch was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.¹⁰

⁹One of interesting conclusion for instance present from the result finding by George Junus Aditjondro, the writer of *Gurita Cikeas book* when he researched about interreligion conflict in Poso, Ambon, and Sampit. The result finding concluded that some of interreligion conflicts in Indonesia have been became the project of TNI and Kepolisian to to fight “the safety money and occupation promotion”. Therefore the trigger of the provocator of the conflict itself is the guardian of safety themselves. George Junus Aditjondro, “Independensi Peneliti dalam Penelitian Studi Kasus”, *Paparan Kuliah Umum Metodologi Penelitian* (Makassar, April 2006).

¹⁰Departemen Agama RI, *Al-Qur'an dan Terjemahannya* (Madinah al-Munawwarah: Majma' al-Malik Fahd li Tiba'ah al-Mushaf al-Syarif, 1990), p. 35.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ
اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣٧)

*If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.*¹¹

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ (٦٤)

Say: O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims".¹²

When the analysis done on *mufradat al-ayat*, the the word of الأسباط is the plural form of the word السبط means grandchild and generally used for granddaughter the antonym of *al-hafid* namely grandson.¹³ But it means here is (as is said by Ibnu Aṭīyah) is Prophet Ya'kub's grandsons for 12 people namely: Robel, Syam'un, Lawi, Yahuza, Rafalun, Yasyjir, Dzinah, Rahil, Dany, Neftali, Jad and Asyra.¹⁴

The word of الشقاق means المنازعة والمحاربة (*conflict and against*). About the root of its word has two possibilities, sometimes come from the word الشق means *al-janib* (beside), namel someone who ignore his friend when

¹¹*Ibid.*

¹²H.M. Quraish Shihab, *Wawasan al-Qur'an; Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Cet. XI; Bandung: Mizan, 2000), p. 357.

¹³Louis Ma'luf, *Al-Munjid fī Al-Lughah wa Al-A'lam* (Cet. XXVI; Beirut: Dar al-Masyriq, 1997), p. 318.

¹⁴Abū Hayyan al-Andalusī, *Al-Bahr al-Muhīt*, Juz I, editor: Adil Ahmad Abd al-Maujud dan Ali Muhammad Muawwad (Cet. I; Beirut: Dār al-Kutub al-Ilmiyah, 1993), p. 578.

conflict and against is happened, or it comes from the word المشقة means difficulties, namely someone usually puts in difficulties each other when there is against and misunderstanding.¹⁵

The word of أهل الكتاب repeated in Alquran for 31 times,¹⁶ and it has been Ulama agreement that what the meaning of أهل الكتاب is Jewish and Christiany.¹⁷ But the ulama have different opinion about the detail and the scope of the terms. The detail explanation about أهل الكتاب which much argued by Alquran scientists when they interpreted surat al-Maidah/5: 5 which explains about the permission to eat *ahl al-kitāb* slaughters' and marry to the women who keep their honour.

Abu A'la al-Maududi wrote the different opinion of ulama about the scope meaning of *ahl al-kitāb* in *Al-Wa'yu al-Islamy* magazine as excerpted by H.M. Quraish Shihab as follow:

Imam Syafī understands the term of *ahl al-kitāb* as Jewish and Christiany the descendants of Israel, not included other nations which have Jew and Christiany. His reason is that prophet Musa and Isa were only sent to them, not to other nations. Imam Syafī's opinion is different with Abū Hanīfah's opinion and the majority of law scientists who stated that whoever who believe one of prophets, or Books which had ever been sent by Allah, then he is included *ahl al-kitāb*. Therefore, *ahl al-kitāb* do not only have for Jewish and Christiany followers. When there is a group who just believe to *Ṣuhuf Ibrahim* or *Zabur*, then he is also included in the scope meaning of *ahl al-kitāb*. The third opinion were followed by the small amount of ulama-ulama salaf who stated that every follower who has Book which can be categorized as semitic Books, then they are also covered by the meaning of *ahl al-kitāb*, as like as Majusi people. This last opinion according to al-Maududi was enlarged again by contemporer mujtahid thus it also covers the Buddhis and Hindustan followers and therefore their women also can be married by Muslim man, because they also have been given holy book (samawi).¹⁸

¹⁵Abū Alī bin Fadl bin Hasan al-Ṭibrīsy, *Majma al-Bayān fī Tafsīr al-Qur'ān* (Cet. I; Beirut: Dār Iḥyā al-Turāṡ al-Araby, 1986), p. 279.

¹⁶Muhammad Fuad 'Abd al-Baqī, *Mu'jam Mufahras li Alfāz al-Qur'ān* (Cet. I; Kairo: Dār al-Hadīṡ, 1996), p. 117-118.

¹⁷Abū Hayyan al-Andalusī *op. cit.*, p. 509.

¹⁸M. Quraishy Shihab, *op. cit.*, p. 367.

In the perspective of *uslub al-ayat*, by analyzing sentence by sentence in the three verses above, then is found some *uslub* Alquran which very beautiful and contains deep meaning, messages and own impression, for example:

- 1) The sentence *وما أنزل إلينا وما أنزل إلي إبراهيم*. In this verses found the repetition of word *وما أنزل* it is indicated that which sent to Muslimin people namely Alquran is different with which was sent to prophet Ibrahim (*ṣuhuf*) because when its *mausul* is cut, then the meaning is what was sent to prophet Muhammad is exactly the same as with what was sent to prophet Ibrahim.
- 2) The sentence *وما أوتي موسى وعيسى*. In this verse uses word *وما أوتي* as if the word *unzila* (was sent) has meaning namely vertical relation and the word *ūtiya* (was given) has meaning horizontal relation. But according to Abū Hayyan al-Andalusi, both of words have the same meaning, even though different in pronunciation or its sentence.
وجاء وما أنزل إلينا وجاء وما أوتي "موسى وعيسى" تنويها في الكلام وتصرفا في ألفاظه وإن كان المعني واحدا، إذ لو كان كله بلفظ الإيتاء أو بلفظ الإنزال لما كان فيه حلاوة التنوع.¹⁹
- 3) The sentence *فإن آمنوا بمثل ما آمنتم به فقد اهتدوا*. The sentence *bi miṣli* has meaning *exactly the same* and it is understood from the letter of *ba* from the word of *bi miṣli*. Thus the meaning of the verse is: *then if they believe exactly the same in its nature with what you have been belief on, indeed they have been getting good direction*.²⁰
- 4) The sentence *فسيكفيهم الله* in this verse uses letter *sin* means *will*, which give meaning that even though Allah protection comes late, but absolutely it will come because He is the Hearing and the Knowing to what said and hidden.²¹

However, the analysis toward *munāsabat al-ayat* (relation between verses) then it was found that the previously verses deviate about the invitation of Jewish and Christianity to follow their religion teaching because by following

¹⁹Abū Hayyan al-Andalusī, *op. cit.*, p. 580.

²⁰H.M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. I (Cet. I; Ciputat: Lentera Hati, 2000), p. 317.

²¹*Ibid.*, p. 318.

them, absolutely people get direction. But Allah swt. teaches to prophet Muhammad to invite Jewish and Christianity to follow the teaching has been brought by prophet Ibrahim because prophet Ibrahim was considered as the central spot of all religion teaching and he is also not included in polytheist group.²² After teaching the answer to His prophet, namely prophet Muhammad, Allah direct the teaching to every Muslim, the followers of prophet Muhammad until the end of the world to say: ... قولوا آمنا بالله.

By analyzing three verses above, then it was found at least five main theme which should be the attitude of a Muslim in interacting with other religion followers, namely: *First*, do not blame other religion followers; *second*, make them as the enemy when they turn to the untruth; *third*, invite them to make agreement namely do not convey anything beside Allah, do not ally Him on something, and do not take lord except Him; *fourth*, testifying to them the commitment toward religion teaching; and *fifth*, spreading God's mercy in plurality.

1. Do not blame other religion followers

In interacting with others religion follower, a Muslim should have neutrality and do not blame each other as long as they are in correct way. It is reflected on Rasulullah saw behaviour. In interacting with the one who have different religion with him, such as Jewish and Christian either who live in Mecca or in Madinah. As it is mentioned in hadis which was storied by Imam al-Bukhari:

عن أبي هريرة رضي الله عنه قال : كان أهل الكتاب يقرؤون التوراة بالعبرانية ويفسرونها بالعربية لأهل الإسلام، فقال رسول الله صلى الله عليه وسلم : (لا تصدقوا أهل الكتاب ولا تكذبوهم وقلوا آمنا بالله وما أنزل) الآية.²³

From Abū Hurairah ra. said: Ahl al-Kitāb read Taurat Book with Ibrani language and translate to Arabic language to Islam followers. Then Rasulullah saw. uttered: do not approve of it and do not consider that ahl al-kitāb tell lie, but say to them we believe to Allah and what had been sent to us ...(verses).

²²*Ibid.*

²³Muhammad bin Ahmad al-Anṣary al-Qurtuby, *Al-Jami' li Ahkām al-Qur'ān*, Juz. II (Cet. V; Beirut: Dār al-Kutub al-Ilmiyah, 1996), h. 95.

Textually, this hadist has meaning that a Muslim cannot directly believe to *ahl al-kitāb*, do not also consider that they tell a lie or accuse them as liar. Because, even though *ahl al-kitāb* often go out from the truth in expressing and saying something, but there is still a few of truth unsure. Contextually, it is understood that there is advice to do not blame each other, however among religion followers.

2. Make them as the enemy when they turn to the untruth

Inspiring from the verse *فَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ* (when they turn from the faith after they are given explanation about the truth nature of Islam) then they are the category of enemy who should be against and made war upon them. The enmity and the war against the people who are not in the same belief, should have certain corridor and regulation, because the explanation of this verse is internal explanation (*khaboriyah*/information) as Allah says in QS. al-Mumtahanah/60: 8-9 as follow:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٨) إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (٩)

Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice. Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

3. Invite them to make agreement namely do not convey anything beside Allah, do not ally Him on something, and do not take lord except Him

The main function of a Rasul who is sent by Allah swt. is *al-tabligh*, namely to convey teaching which is gained from Allah swt. and to give direction to people to come to the right way. This main function should be taken

as example by a Muslim who lives in pluralistic societies, namely always invites people in the agreement (*kalimatun sawa'*) namely tauhid teaching (acknowledge the oneness of God). There are three items of tauhid teaching contained in QS. Ali Imran/3: 64 namely:

- a. Do not convey besides Allah.
- b. Do not allay Allah on something.
- c. Do not take the peer people as the lord.

These three tauhid teachings are decribed and explained detailed in this verse, because Christiant collect the three items in their religion teaching namely: *first*, they worship besides Allah, they worship Isa al-Masih; *second*, they ally on Allah with something in the Trinity teaching context namely God Father, God Son, and Roh al-Qudus (holy soul); *third*, they take their priests as lord besides Allah.²⁴ It is proved by indicating some reasons:

- 1) They obey the problem of allowed and forbidden things. Namely the assumption that the regulation of allowed and forbidden of something are regulated by their priests not by Allah swt.
- 2) They worship to their priests.
- 3) They assume that priests are able to make the died man alive again and are able to cure the blind and the leprosy people.²⁵

4. Testifying to them the commitment toward religion teaching

Basing on the verse *فإن تولوا فقولوا اشهدوا بأنا مسلمون* then actually a Muslim should testify to the others religion follower the commitment toward religion teaching, namely the obedient in doing Islam law in many dimension of life, because the real Muslim are the people who do law and regulation *kaffah* (all out), namely do not worship besides Allah and so not ally on Allah with anything and do not take peer people as lord. When the three items have been implemented and applicated in daily activities, then he is included as Muslim and when it is not done, then he is not Muslim even though he assumes himself as Muslim.²⁶

Releasing from them, basically, the important meaning of the implementation religion harmony in every country is the indicator of strongness trusted each other among the citizens who have different faith background. By trusting each other, the conducive situation will be created, thus it is easy to

²⁴Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Gaib*, Juz VIII (Cet. I; Beirut: Dār al-Kutub al-Ilmiyah, 1990), p. 77.

²⁵ *Ibid.*

²⁶Sayyid Qutub, *Fī Zīlāl al-Qur'ān*, Juz I (Cet. XVII; Kairo: Dār al-Syuruq, 1992), p. 407.

collaborate each other in building welfare society. Otherwise, the conflict among religion follower become the indicator of distrustful condition in society. It will impede the collaboration among citizens in gaining fellow objective.

5. Spreading God's mercy in plurality

The understanding of Islam teaching is open-minded understanding, which because of its openness it is *inclusive* and is really able to be God's mercy all over the world. Islam should be God's mercy for everybody even for every creature. As stated in QS al-Anbiy 21/21 ayat 107.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧)

And we have not sent you but as a mercy to the worlds.

According to, M. Quraish Shihab, even though the meaning of the verse is prophet Muhammad saw. personally, but it also can be interpreted as the teaching which brought by him, namely Islam. Because of the mercy, thus people' soul necessity are fulfilled to get happiness and the confirmation on existence, right, talent, and their destiny, either in relating to protection, guidance and controlling, and understanding each other and the respect. It understood that, the example of Rasulullah saw. which implicated to the mercy existence should be owned also by every heir of his teaching which implemented on spreading merciful which taught in Islam.²⁷

In facing the complexity of plurality in many life aspects in Indonesia, Islam should be developed as the religion which gives mercy for the worlds. Through its existence as *rahmatan lil alamin*, then religion plurality can be developed as the part of spiritual and morality universal reinforcement process. Without the willingness of Islam followers to accept religion plurality, then it will arouse internal and external conflict. The situation can come to cruel action which indeed contradicted principled with the meaning of Islam existence to be *rahmatan lil alamin*, mercy for the worlds.²⁸

The articulation of religious is like that will be implemented in religion followers life, when they develop the characters such as, confirmed the existence of each other, respecting each other, and collaborating each other, wherever. It can be implemented on some forms as follow:

- 1) Confirm the existence of others and recognize the plurality.

²⁷H.M. Quraish Shihab, *Tafsir al-Misbah*, Vol. 8, p. 520.

²⁸Musa Asy'arie, Islam, "Pluralitas dan Indonesia Baru" dalam Interfidei, *Pluralisme, Konflik, dan Pendidikan Agama Di Indonesia* (Cet. I; Yogyakarta: Pustaka Pelajar, 2001), p. 193.

- 2) Tolerance.
- 3) Reciprocal.

Based on it, the harmony is the absolute thing to gain the bigger objective namely safety and peace. This situation is really needed by all people to enable to create spiritual and social values, thus getting the better level of life. People in different religious tradition should meet in harmony and brotherhood. It is not only an idea, but also is the obligation should be done and implemented in the real life of religion. This holy duties are found in every religion in different sentence formula but in one meaning.

The harmony of religion followers become important because of some considerations: *First*, a religion community does not live in isolated society which dwelt with only one religion, but the community life in advanced community where communication and life together cannot be escaped for conserving and advancing of the community itself. In other words, every individual lives in plural society, either in religious aspect and cultural aspect.

Second, the fellowship of religion followers are demanded to answer the new challenges, such as unfairness, poverty, and backwardness, which all cannot be solved by one certain religion, but it needs consolidation from all potencies of religion followers namely moral support, spiritual, and material.²⁹ Religion enemy is not the difference of teaching, but the unfairness, poverty, and backwardness become the enemy of all religion. *Third*, in Islam aspect, the highest value of a Muslim is dependent on his faith to Allah Swt.

To create the harmony well, there are many things should be done, for example suggest the importance to make agreement together with religion followers,³⁰ for instance through the activated of harmony forum, alive local wisdom, form leading village based on harmony, meet intensively with inter religion, and socialize multicultural aspect and idea.³¹

This concept at least based on two belief: *First*, socially, all groups of culture can be represented and live together with other people. *Second*, discrimination and racism can be reduced through determining positive image the ethnic diversity and the other cultures knowledge. Therefore, the aspect and the idea of multiculturalism should be declared in all aspects of education.

²⁹D. Hendropuspito, *Sosiologi Agama* (Cet. I; Yogyakarta: Kanisius, 1983), h. 71-72.

³⁰Sila, *Harmoni (Jurnal Multikultural dan Multireligius)* (Jakarta: Badan Litbang dan Diklat Depag RI., 2004), h. 119.

³¹ Ibnu Hasan Muhtar, *Harmoni (Jurnal Multikultural dan Multireligius)* (Jakarta: Badan Litbang dan Diklat Depag RI., 2004), h. 156-157.

Thus, the one should become the all people awareness are all side responsible for the effort of realization and acceleration the forming of learned society, namely the society who are able to stand by their own foot in doing activities and develop in accordance with culture potency, custom, and religion by applying justice principle, fellowship, law supremacy, freedom, life guarantee, plurality, and protection to minority group.³² Every people should contribute his role and potency to declare the universal principles without tying rigidly on the affiliation of religion and sectarian.

Aspect and paradigm inclusive-pluralism development is expected can balance religious practice which done by religion followers which is still relatively rigid because of the exclusivity of religion teaching which is adapted normatively thus religion is understood as media for individual safety not for collective safety. Through the paradigm, implication of meaning toward religion teaching does not use individual, group, or class again, exclusively it is not only covered theology affair, but it should be viewed as social asset which regulate people's character. In this case, aspect of religion education, proactively, should color the effort of religion understanding development which oriented to social benefit to reduce the different in religion principle and regulation.

C. Conclusion

Al-Quran is present and given comprehensively to give spirit and big inspiration of people civilization with their role as God representation in this world. Alquran also informed the plurality destiny which should be recognized and it indeed also joins to reclaim the God Almighty. Alquran also equips knowledge about attitude which should be owned by every Moslem to face the plurality.

Stepping on QS. al-Baqarah/2: 136-137 and QS. Ali Imran/3: 64, Allah swt. has confirmed that there are five main items which become the attitude of a Moslem in interacting with other religion followers, namely: 1) do not curse the other religion followers; 2) the fighting toward other religion followers are only done when they move from the truth; 3) asking them to the agreement to do not convey anything besides Allah, do not confederate Him with anything and anyone, and do not take God beside Him; 4) showing to them the commitment of religion teaching; and 5) spreading God's mercy in plurality.

Through the five attitudes, then pluralism paradigm and religion inclusivism should grow on humanity values commitment, namely that people

³²Nurcholish Madjid, "Islam dan Civil Society (Masyarakat Madani): Tinjauan tentang Prinsip Human Rights, Pluralism dan Religious Tolerance," dalam Ismail Sm-Abdul Mukti (ed.), *Pendidikan Islam, Demokrasi dan Masyarakat Madani* (Yogyakarta: Pustaka Pelajar, 2000), p. 120.

are been on everything, because religion is presented to save them and regulate their attitude in relating with God and relating with other people.

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