

ISLAM AND RELIGIOUS PLURALISM

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ABSTRAK

Pluralisme harus dianggap sebagai ikatan perbedaan sejati dalam ikatan kesopanan; memang, pluralisme adalah suatu keharusan untuk keselamatan manusia, karena setiap pemeluk agama menjelaskan secara objektif dan transparan tentang sejarah agama yang dianutnya. Agama seringkali dijadikan kambing hitam dan motivasi kebencian akibat ketidakseimbangan pengetahuan agama, termasuk budaya. Sebenarnya setiap agama mengajarkan kebaikan dan kemanusiaan menurut fitrahnya masing-masing. Tidak dapat disangkal bahwa Indonesia adalah negara majemuk, sebagaimana dibuktikan oleh fakta-fakta sosiologis, etnografis, dan antropologis yang disajikan di atas (Jamak). Indonesia terdiri dari beragam kelompok masyarakat yang multi etnis, multi agama, multi ras, dan multi budaya. Maka tidak aneh jika para pendiri negara menamakannya Bhineka Tunggal Ika. Sebagai semboyan bangsa, dengan tujuan bahwa, terlepas dari semua perbedaan Indonesia, negara ini akan tetap bersatu. Hal ini juga bertujuan untuk menekan kemungkinan terjadinya perselisihan di kalangan anak bangsa akibat multi-perbedaan yang ada di Indonesia. Agama adalah pilihan pribadi yang tidak bisa dipaksakan kepada seseorang. Siapapun bisa memilih agama apapun yang diinginkannya, termasuk Islam, Kristen, Hindu, Budha, dan lain-lain. Karena agama adalah masalah kepercayaan pribadi, itu tidak bisa dipaksakan; tetapi, jika kita memaksa seseorang untuk beragama, keragaman yang dihasilkan tidak akan asli. Agama, disisi lain, adalah penerimaan terhadap sesuatu yang dianggap sangat ultimat dan memerlukan keselamatan.

Kata kunci : Pluralisme, Agama, Indonesia

ABSTRACT

Pluralism must be regarded as a true bond of difference in the bonds of civility; indeed, pluralism is a must for human safety, as each religious follower explains objectively and transparently about the history of the religion to which he adheres. Religion is frequently exploited as a scapegoat and a motivation for hatred as a result of an imbalance of religious knowledge, which includes culture. In truth, each religion teaches goodness and humanity by its own nature. Indonesia is undeniably a multiple country, as evidenced by the sociological, ethnographic, and anthropological facts presented above (Plural). Indonesia is made up of a diverse group of people who are multi-ethnic, multi-religious, multi-racial, and multicultural. So, it's not strange that the country's founders named it "Bhineka Tunggal Ika". As the nation's motto, with the goal that,

despite all of Indonesia's differences, the country will remain together. This is also aimed to suppress the possibility for disputes among the nation's youngsters due to multi-differences in Indonesia. Religion is a personal choice that cannot be forced onto someone. Anyone can choose any religion he wants, including Islam, Christianity, Hinduism, Buddhism, and others. Because religion is a matter of personal belief, it cannot be coerced; but, if we compel someone to be religious, the resulting diversity will not be genuine. Religion, on the other hand, is the acceptance of something that is considered very ultimate and entails safety.

Keywords : Pluralism, Religion, Indonesia

INTRODUCTION

In order to be inclusive in diversity, pluralism, as an attitude of recognizing differences, must be practiced. As stated by Muhammad Arkoun, who rejects to use religious references as an exclusive cultural framework. Muslims should avoid hegemony to the point where it marginalizes other communal groups. Because religious exclusivism and the domination of Muslims or non-Muslims might harm the climate of religious pluralism and national unity, it is necessary for a Muslim to retain morals in life. (Dkk,2003)

Due to the exploitation and use of religion as a tool of political legitimacy and power, many conflicts have religious overtones. State interference in religion has caused tensions both vertically and horizontally.

As a result of this exploitation and meddling, unequal and damaging religious manifestations emerge. Furthermore, the dryness of spirituality experienced by contemporary humans has resulted in advances in technology, information, and the like failing to provide true prosperity and peace to mankind, leading to a competition among humans to find a solution to the problem, which they find in religious pluralism. Because religious plurality is seen as a solution that brings with it great hopes and human values. Furthermore, there is a knowing theology (theology of religions) in pluralism that stresses the expanding diversity of religions. (Rahman,2004).

As long as non-Muslims do not interfere with a Muslim's worship, Islam specifically urges its followers to always preserve good ties with their fellow human beings. Interfering with members of other religions is prohibited for Muslims. In this way, Rasulullah SAW has given an

excellent example. He is a wise leader who always treat everyone equally. The Medina Charter contains historical information, among other things. It demonstrates Muslims' exceptional tolerance for non-Muslims. (Musa, 2014)

With an area of 1,904,569 km², Indonesia is the world's 14th and largest archipelagic country, as well as the country with the world's sixth largest island, with 17,504 islands. Nusantara is an alternative term for the "Indonesian Archipelago." Indonesia is also the world's fourth most populous country, with a projected population of 270,203,917 people in 2020, and the world's most Muslim country, with over 230 million members. The United States, for example, is one of the most diverse and cosmopolitan countries in the world. (eJoPo) Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are the six religions recognized by the state. Creating such diversity in the country is a divine destiny that must be respected.

The sociological, ethnographic, and anthropological facts above are an undeniable fact that Indonesia is a plural country (Plural). Indonesia is formed from a people's building consisting of multi-ethnic, multi-religious, multi-racial, and multicultural. So, it is not surprising when the founders of this country put *Bhinneka Tunggal Ika*. As the nation's motto, with the hope that despite all the differences that exist in Indonesia, Indonesia will remain united. This is also intended to suppress the potential for conflicts among the nation's children related to multi-differences in Indonesia. (Shandianto, 2021)

Religious awareness is the key to sustainability in carrying out their unique religions, and diversity is a sunnatullah that must be contemplated and believed by every

group. In pre-nial philosophy, a concept in philosophical discourse that discusses a lot about the nature of God as an absolute being who is the source of all sources of existence, every religion possesses the content of truth. As a result, all celestial faiths are descended from a same source, or the existence of a common vision binds the virtuous man to the exoteric reality of religions. Aside from that, pluralism must be seen as a true bond of diversity in the bonds of civility; indeed, pluralism is a must for human safety, thanks to the mechanisms and balancing of each faith follower and their beliefs.

DISCUSSION

Pluralism comes from the word plural which means plural, more than one, or pluralizing equal to the number indicating more than one, or more than two who have duality, while pluralism is the same as the situation or understanding in a pluralistic society concerned with its socio-political system as culture. different in one society. (Hasan, 1990) In other terms, pluralism is the same as the doctrine which states that power, government in a country must be divided between various waves of employees and there is no monopoly of a group. (Digdo, 1990)

In the dictionary of philosophy, Pluralism has the following characteristics; *First*, fundamental reality is plural, in contrast to dualism which states that there are two fundamental realities and monism which states that there is only one fundamental reality. *Second*; The many levels of things in separate universes are irreducible and in themselves independent. *Third*; The universe is essentially undefined in form and has no fundamental harmonious unity or continuity, no fundamental coherent and

rational order. Religious pluralism is a concept that has a broad meaning, relating to the acceptance of different religions and used in different ways. (Bagus, 2006)

Then religion, derived from Sanskrit, the word "religion" is "a collection of rules". Departing from this terminological understanding, religion is a basic guideline to make human adherents live regularly in accordance with what that religion teaches. Religion is claimed as "absolute truth" because it is believed that its teachings do not come from humans but from God who was revealed to humans through His messengers.

Nurcholish Madjid defines Pluralism as a tool to encourage the enrichment of the nation's culture. Pluralism cannot be understood simply by saying that our society is plural, diverse, and consists of various ethnicities and religions, which in fact only depicts the impression of fragmentation, not pluralism. Pluralism should also not be understood merely as *a negative good*, only judging from its use to get rid of fanaticism (*to keep fanaticism at bay*).

Pluralism must be understood as *a genuine engagement of diversity within the bonds of civility*. Even pluralism is also a must for the safety of mankind, among others through the mechanism of supervision and balancing it produces. In the holy book, it is stated that God created a mechanism for monitoring and balancing between human beings to maintain the integrity of the earth and is a manifestation of God's abundant mercy to mankind. If Allah had not balanced one group of people with another, the earth would have been destroyed. But Allah has abundant mercy on all Nature. (Rahman, 2004) This is the problem with the principles of pluralism and tolerance. So, pluralism is actually a *Sunatullah* that will not change, so

it is also impossible to resist or be denied. (Madjid, 1995).

Islam views pluralism as an attitude of mutual respect and tolerance towards other religions, but that does not mean that all religions are the same. Other religions, worship. However, Islam still recognizes the existence of religious pluralism, namely by acknowledging the differences and identities of each religion (*lakum dinukum waliyadin*), here pluralism is oriented to eliminate conflicts, differences and identities of existing religions. (Bagus, 2006)

In the Qur'an there are verses that point to the values of pluralism, as the Qur'an conveys in Surah Al-

Ankabut (29); 46

“And argue not with the People of the Scripture except in the best way, except with those who are unjust among them, and say that we believe in the Scripture which is revealed unto us and which is revealed unto you; Our Lord and your Lord are one; and to Him alone we submit”

Pluralism is a phenomenon that cannot be avoided. We live in pluralism (pluralism) and are part of the pluralism process, active or passive. It infiltrates and involves in every space of our lives, not least in terms of belief. Pluralism is seen from the religion that is embraced and the religious ideas that are followed, God also does not see it as a disaster, but instead is given space to work together to create a synergy. (Thohir)

Besides that, we also face the reality of the existence of various religions with their respective followers, not only that, we also face people who

are not religious or godless. In the face of such pluralism, of course, it is impossible for us to take an anti-pluralism attitude. We must learn to be tolerant of pluralism. We are required to live on the basis and spirit of religious pluralism. (Effendi, 2004)

Religion is a person's voluntary choice that cannot be forced. Anyone is free to choose his religion, whether he will choose Islam, Christianity, Hinduism, Buddhism, or others. Because religion is a matter of individual belief, it cannot be forced. If we force someone to be religious, then the diversity that appears is not sincere. Whereas religiosity is acceptance of something that is considered very *ultimate*, which involves safety. One form of a person's religiosity is his desire for salvation. (Assyaukanie, 2002)

Islam expressly gives full freedom to humans in matters of religion and diversity as in Surah al- Kahfi : 29.

“And say: The truth is from your Lord: so, let him who wills believe, and whoever wills, let him disbelieve. Lo! We have prepared for the wrong -doers a Fire, which will encircle them. and if they ask for a drink, they will be given to drink with water like boiling iron that scorches the face. That's the worst drink and the worst resting place”

Freedom of religion and respect for other people's religions and beliefs, whatever their form, are not only important for a pluralistic society but for a Muslim, are religious teachings. Therefore defending religious freedom for anyone and respecting and believing other people are part of being Muslim.²² The

obligation to defend religious freedom is indeed implied by the Qur'an as in Surah al-Hajj : 40

“(That is) those who have been expelled from their homes without just cause, except that they say: Our Lord is Allah. and if Allah had not repelled (violence) some people with others, the Christian monasteries, churches, synagogues and mosques, in which the name of Allah is often mentioned, would have been demolished. Surely Allah will help those who help Him. Lo! Allah is Strong, Mighty”

In accordance with the mission he carried out, it is natural that the Prophet Muhammad SAW hoped that everyone would accept the message under him. He wanted everyone to be willing to accept Islam as their role model. So God warned him not to force people to believe in Him because God Himself did not force it, because if he wanted there would be no difficulty for Him as He said in Surah Yunus : 99.

“And if your Lord had willed, all the people of the earth would have believed. Do you then compel people to become believers? ”

One of the important events was the acceptance of the Prophet Muhammad to the Christian delegation and Najran, they stayed for a few days in Medina and were accommodated in the Prophet's Mosque and the houses of the Prophet's companions. During the lapse of several days, there was an inter-religious dialogue between the Prophet Muhammad and them. If we draw the prophet's attitude into the context of today's life, it might create a

dilemma between Islamic commitment and political interests which are more determined by conditional demands. In addition, as head of state, the Prophet Muhammad stipulates the payment of *Ziyah* (security deposit) to non-Muslims who are in Medina to obtain security guarantees and are not subject to military obligations. Then the Prophet Muhammad also allowed non-Muslims to adjudicate a case according to its law. (Thantowi, 2001)

In other verses, the Qur'an directly advocates pluralism as in Surah al-Maidah : 48.

“And We have sent down unto thee the Qur'an with truth, confirming that which was before, the scriptures and the testament of the other scriptures; So judge them according to what Allah has sent down, and do not follow their desires by forsaking the truth that has come to you. for every nation among you, we have given clear rules and paths. If Allah willed, He could have made you one nation, but He will try you by His grace to you. So strive for good. To Allah is your return, all of you, and He will inform you of what you used to dispute. ”

This verse clearly states that in all countries everyone has their own laws, that is, each nation is unique in religion (*way of life*), law and so on. And also if Allah had willed then Allah would have created only one people in his creatures, but Allah did not do that, the aim was to test them (in order to live in harmony despite the differences in laws and religions). Thus, it is hoped that pluralism will emerge. One should respect the beliefs of others and live in harmony with them. (Engineer, 2004)

In Indonesia, pluralism has

become part of the national ideology which is formulated with the term "Bhineka Tunggal Ika", a term derived from Empu Tantular, which means unity in diversity. This pluralism is also reflected in Pancasila which consists of various major world ideologies but the essence is the understanding of mutual cooperation, kinship and togetherness.

In addition, pluralism by upholding the principle of individual freedom, every citizen has human rights in all fields of life, politics, economy, social and culture. These freedoms and human rights are the foundation of democracy, because with these principles every citizen is given the right to vote and be elected. In the economic field, every citizen has the right to get a job and a livelihood in accordance with humanity, at least their basic rights, namely access to basic needs, such as food, clothing, housing, health and education which are *freedom from want*. Also, every citizen has the right to the need for security (*freedom from fear*) and freedom of opinion and freedom of religion (*freedom of speech and expression*), all of which are guaranteed in UUD 1945.

Pluralism is also able to save religion and the mission it develops. Among other things, religious values have undergone a transformation into global ethics. With this global ethic, religions are able to criticize science and modern lifestyles. Hans Kung, a Catholic theologian, has written about the implications of global ethics in global economics and politics. It is on this critique that religions rediscover their mission in modern times.

From NU circles, Abdurahman Wahid and Nurcholis Madjid are the main figures who spread pluralism. In fact, Gusdur is nicknamed the Father of Pluralism, while Nurcholis Madjid is known as one of Indonesia's leading Islamic thinkers in the field of Islam and democracy. From the thoughts of these two figures, the background for the birth of the Wahid Institute and the Liberal Islam Network as a forum for the young generation of NU to study contemporary problems in Islam in Indonesia.

CONCLUSION

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