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**Islam and Religion Plurality**

**Islam dan Pluralitas Agama**

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**Abstract**

*Islamic teachings value plurality or plurality as an unavoidable empirical reality. Each religion has different directions in carrying out worship or religious ceremonies. Understanding the activities of other religions besides those we profess within ourselves will foster an attitude of tolerance. Tolerance in religion does not mean we mix religious teachings, but respect each other and help create security and comfort for people of other religions in worship. Thus the plurality (diversity) of religion is a sunnatullāh that cannot be avoided in the life of society, nation, and state. In general, religion is the primary source of values in the culture. However, these values cannot change automatically manifest in the practice of human life. In other words, the values, ideas, and spirits introduced by religion, including Islam in it, are still passive. It must be distinguished between the wealth of treasures, thoughts, and religious principles contained in the holy book, or religious book, with the ability of its adherents or institutions to interact with the role of civilization. In that realm, conflicts of interest and assertion of identity will emerge on a different scale*

**Keywords:** *Islam, Plurality, Tolerance, Religion, Conflict*

**Abstrak**

Ajaran Islam menghargai pluralitas atau kemajemukan sebagai realitas empiris yang tidak dapat dihindari. Setiap agama mempunyai arah yang berbeda-beda dalam melaksanakan ibadah atau upacara keagamaan. Memahami aktivitas agama lain selain yang kita anut dalam diri kita akan menumbuhkan sikap toleransi. Toleransi dalam beragama bukan berarti kita mencampuradukkan ajaran agama, namun saling menghormati dan membantu terciptanya keamanan dan kenyamanan bagi pemeluk agama lain dalam beribadah. Dengan demikian pluralitas (keberagaman) agama merupakan sunnatullāh yang tidak dapat dihindari dalam kehidupan bermasyarakat, berbangsa, dan bernegara. Secara umum, agama merupakan sumber nilai utama dalam kebudayaan. Namun nilai-nilai tersebut tidak dapat berubah secara otomatis terwujud dalam praktik kehidupan manusia. Dengan kata lain, nilai-nilai, gagasan, dan semangat yang dibawa oleh agama, termasuk Islam di dalamnya, masih bersifat pasif. Harus dibedakan antara kekayaan khazanah, pemikiran, dan prinsip-prinsip keagamaan yang terkandung dalam kitab suci, atau kitab agama, dengan kemampuan para penganutnya atau lembaga-lembaganya dalam berinteraksi dengan peran peradaban. Dalam ranah tersebut, konflik kepentingan dan penegasan identitas akan muncul dalam skala berbeda.

**Kata Kunci:** Islam, Pluralitas, Toleransi, Agama, Konflik

## **Introduction**

Islam is a universal religion, not a religion, just a formality that only emphasizes rituals and strict rules, ignoring fundamental aspects, such as justice, compassion, and social sensitivity to the suffering of others. Therefore, knowledge about the diverse history of the Islamic world is fundamental to learn, where Islam has faced and coexisted with other religions.

So it is essential to develop self-awareness, groups or Muslims in religious beliefs that are not only based on theological identity alone but also on historical awareness that includes pluralism, the phenomenon of social forms. Increasing the general sincerity to provide effective answers to a changing situation and new challenges that arise from social change, the phenomenological diversity to increase flexibility in providing new paths.<sup>1</sup> One side of the plurality of the Indonesian nation is that there are more than three hundred ethnicities, each ethnicity has its own culture, and more than two hundred and fifty languages are spoken. There is a diversity of religions embraced and beliefs believed by the population. In other words, religions and beliefs that live and develop in Indonesia are not single but diverse. Major religions include Islam, Catholic Christianity, Hindu Protestantism, Buddhism, Confucianism, and even Judaism.

According to Heldred Geertz<sup>2</sup>. Indonesian society is plural in various aspects, including ethnicity, language, culture, and religion.

Theologically, Islam is a system of values and teachings that are divine and therefore transcendent at the same time. However, from a sociological point of view, it is a phenomenon of civilization, culture, and social reality in human life.<sup>3</sup> In the plains of social reality at the beginning, Islam has actualized in society and other religions such as Judaism, Christianity, and others in an atmosphere of religious plurality.

The plurality seems to be a necessity that accompanies almost every creation of the earth and the sky. For example, it comes from a unified whole and is then separated by God. (Surah Anbiya: 30). It means:

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<sup>1</sup> Soedjatmoko, *Etika Pembebasan*, LP3ES, Jakarta, 1984, hlm. 202

<sup>2</sup> Hamami Zada, "Agama dan Etnis: *Tantangan Pluralisme di Indonesia*" dalam Sururin dan Maria Ulfa (ed), *Nilai-Nilai Pluralisme dalam Islam*, Nuansa-Fatayat NU-Ford Foundation, Jakarta, 2006. Hlm.184

<sup>3</sup> Azyumardi Azra, *Pergolakan Politik Islam*, Paramadina, Jakarta, 1996, hlm.1

"And do those who disbelieve not know that the heavens and the earth were once one unit, then We separated the two. Moreover, from the water, We made all living things. So why don't they believe?"

Likewise, the creation of humans started from Adam and Eve and then grew and developed into ethnic groups so that they know each other. (Surah al-Hujurat: 13). Meaning: "O people! Indeed, We created you from a male and a female, and then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing."

Even differences in ethnicity and nationality lead to differences in language and skin color. (Surah Ar-Rum verse 22). Meaning: "And among His signs is the creation of the heavens and the earth, the difference in your language and the color of your skin. Indeed, in that, there are signs for those who know."

Seeing from the reality that we feel plurality is not only in the aspect of natural and human events that used to start from a single one but also in the aspect of religion and belief which originally came from one religion, "Tawhid."

### ***Religious Pluralism***

Indonesian society is a plural society. In reality, it is not uncommon to have the impression that the plurality of our society is unique among other communities. Moreover, because of its uniqueness, our society requires unique treatment based on the understanding of pluralism. "religious pluralism" is that there is more than one religion (samawi and ardhi) with a coexistent existence. Mutual cooperation and interaction between adherents of one religion and adherents of other religions, or in another sense, every religious adherent is required not only to acknowledge the existence and respect the rights of other religions but also to be involved in efforts to understand differences and similarities, in order to achieve harmony in diversity. In the perspective of the sociology of religion, in terminology, religious pluralism is understood as an attitude of acknowledging and accepting the reality of pluralism as having a positive value and is a provision and grace of God to humans.

In fact, if we examine further the plurality, it is not the uniqueness of a particular society or nation. In reality, no society is truly single, without any elements of difference in it. However, the state of being united does not in itself mean absolute unity because unity can occur in different circumstances.<sup>4</sup> On the other hand, the Qur'an also hints at the

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<sup>4</sup>Cholish Majid, *Islam Doktrin dan Peradaban*, Paramadina, Jakarta, 1992, hlm. 159.

existence of people who seem united, but their hearts are divided. (Surat al-Hasyir: 14). Meaning: "...The enmity between them is very great. You think they are united when their hearts are torn apart. That is because they are people who do not understand."

In addition, plurality is the uniqueness of a society and a certainty (destiny from Allah Ta'ala). Therefore, what is expected of the citizens of every society is to accept pluralism as it is, then to cultivate a healthy attitude together in the context of pluralism itself, to encourage each other to realize various goodness. As a divine provision, this plurality is included in the category of unavoidable sunnatullah. ( QS. Fathir : 43 ). Meaning: "Because of (their) arrogance on earth and because of (their) evil plans. This evil plan will only befall those who plan it themselves. They are just waiting for the provisions for those who preceded them."

A pluralistic society is actually not the only characteristic of modern industrial society. In the earliest experience of the history of Islamic diversity in the era of Muhammad's prophethood, a religiously pluralistic society was formed and has also become public awareness. At that time, Islam emerged chronologically after the development of religion, Christianity, Catholicism, Magian, Zoroastrian ancient Egypt, and other religions. For this reason, dialogue between Imams is also a central theme that colors the Koran.<sup>5</sup>

After fully realizing the nature of the Truth Claim inherent in the hearts of the adherents of their respective religions, the Qur'an only invites all adherents of other religions and followers of Islam to seek common ground (*Kalimatun Sawa'*) beyond the theological aspects which have been different since the beginning. . QS. Ali Imron: 64 . It means:

"Say (Muhammad). O People of the Book! Let (we) come to a common sentence (handle) between you and us, that we worship none but Allah, do not associate Him with anything, and do not make each other gods besides Allah. If they turn away, then say (to them), bear witness, that we are Muslims."

Finding common ground through continuous constructive encounters and dialogues is a partial (eternal) humanitarian task. One way of meeting points between religious communities is to put forward a sense of ethics because the gateway to universal religious human ethics meets the same humanitarian challenges. Recognition of religious pluralism is to accept and believe that the religion we embrace is the correct way of salvation. However, for adherents of other religions, according to their beliefs, their religion is also the most correct. From this awareness, tolerance, inclusiveness, mutual respect, and appreciation will

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<sup>5</sup> Ulumul Qur'an, No 4, Vol. IV, tahun 1993, hlm.1.

be born, as well as providing opportunities for others to worship according to their respective beliefs.

The demands of a calm and friendly-faced religious spirituality are much more needed by modern humans who are hit by big waves of Consumerism, Materialism. <sup>6</sup> The dimension of religious spirituality, closely related to issues of universal rational ethics, can also be used as an entry point for open dialogue and away from suspicion of formal religious institutions.

### ***Factors Caused Inter-Religious Conflict***

Not a few social tensions occur because religion is used as an element of justification, so social conflicts between fellow religious people commit anarchic acts. One of the factors causing religious conflict is the existence of a paradigm of community diversity that is still exclusive (closed). This understanding of diversity cannot be underestimated because this understanding can form a person who is antipathetic to followers of other religions. Religious conflicts can occur because differences in concepts or practices carried out by religious adherents deviate from the provisions set by religious law, that is where conflicts usually start. The conflict does not only occur between adherents of different religions but also between adherents of the same religion.

Explanation of sources and factors causing conflict The religious nuances mentioned above are more or less justified and soon appear to the surface when there is a conflict in the name of religion. By empirically, conflict in the name of religion in the world's hemisphere appears in its form the most concrete. In Bosnia, for example, the Orthodox, Catholics, and Muslims kill each other. In Northern Ireland, Catholics and Protestants are mutually hostile. Likewise, in the country, there are inter-religious conflicts in Poso and Indonesia Ambon. All of this explains how much conflict in the name of religion is often a threat to the future of peace.<sup>7</sup>

According to Drs Sucipto Wirosarjono, M.Sc, the cause of the disruption of inter-religious harmony is a political factor because, according to him, when viewed from the religious dimension, if the religious leaders communicated well and there was no problem.

Armahedi Mazhar said that absolutism, exclusivism, fanaticism, extremism, and aggressiveness are diseases that usually affect activists of religious movements. Absolutism

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<sup>6</sup> Bandingkan dengan QS. QS. At-Takatsur : 1-3

<sup>7</sup> Masykuri Abdillah, "Agama dalam Pluralitas Masyarakat Bangsa" dalam Harian Kompas (opini) Jumat 25 Februari 2000

is intellectual arrogance, exclusivism is social conceit, fanaticism is emotional conceit, extremism is exaggeration in attitude, and aggressiveness is exaggeration in physical acts.<sup>8</sup>

However, Jaka Soetapa, PhD mentions that the emergence of conflicts between religious communities is a factor of religious sentiment and fanaticism that goes too far. The potential for conflict exists because humans cannot understand and practice the nature of their sacred religious teachings. We consistently fail to resolve the conflict because political elements have been included.

Dr. Sien Syamsudin, the main problem that interferes with religious relations, apart from socio-economic and possibly political factors, the conflict is indeed rooted in religious teachings and sentiments. Each party claims its belief as absolute truth, and then there is a collision of beliefs. The second cause is the character of religion which is mystical expansion. This expansion activity with the spirit of mission or da'wah has the legitimacy of the holy book to spread God's word on earth, which is often done without regard to other religious parties.

Sien also suspects that four things are triggering disharmony in inter-religious relations, the first is the issue of religious broadcasting, and the second is foreign aid for certain religious groups, problems with establishing places of worship, and possibly mixed marriages.

The sociological approach through the eyes of a sociologist, Dr. Sunyoto Usman said that the cause of the recent conflicts was because of the problem of position in social stratification, so it makes sense that class conflict is indeed that the adherents of these religions are in different economic classes, one more vital and the other weaker. Bahtiar Effendy explained that reality shows that tensions between religious communities are closely related to factors outside the scope of religion itself.<sup>9</sup>

According to Ali Masrur, one of the problems in inter-religious communication today, especially in Indonesia, is the emergence of lazy tolerance, as expressed by P. Knitter. This attitude emerged from indirect encounters between religions, especially concerning sensitive theological issues. So that religious people feel reluctant to discuss issues of faith. Because of this, what happens in the interaction of each party is a typical interaction, not involving matters of faith of each party. Each religion recognizes the truth of the other religion but then allows the other to act in a way that satisfies both parties. What happened was only an

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<sup>8</sup>The Story of Armahedi Mahzar “*Intellectual & Spiritual Journey*”, dalam, [www.wordpress.com](http://www.wordpress.com), Akses tanggal 6 April 2014

<sup>9</sup> Bahtiar Effendy, *Masyarakat Agama dan Pluralisme Keagamaan*, Galang Press, Yogyakarta, 2001, hlm. 24.

indirect encounter, not a real encounter. Thus what happened was an attitude that could arouse suspicion among several parties of different religions. This was one of the triggers of conflict in the name of religion.<sup>10</sup>

Based on the study of Ihsan Ali-Fauzi et al., the religious issues that cause religious conflicts in Indonesia include moral issues, gambling, liquor (alcohol), drugs, immoral acts, prostitution, pornography, or pornography. Other moral issues such as anti-corruption are also included in religious issues as long as they involve religious groups or are framed by actors involved in religious slogans or expressions.<sup>11</sup>

Dr. Amen Rais. The Supreme Court commented on tensions between religious communities due to the public still not understanding the meaning of religious tolerance and cultivating Pancasila insights. In this case, the violation of the tolerance rules is the cause, plus the political factor of the spirit of tolerance. This must be realized consistently, not with one hand raising the flag of tolerance, but with the other stabbing other people with a dagger. For Azyumardi Azra, although Islam contains these exclusive doctrines, Islam also teaches many inclusive doctrines. The inclusiveness of Islamic teachings can be seen not only at the level of doctrine and ideas but has manifested itself in the long journey of Islamic civilization, including Indonesia.<sup>12</sup>

It must be realized that the encounter of various religions and civilizations that are less "open" to other parties has created tensions between religious adherents. The problem that often arises is the war of belief (truth claim) which states that one's religion is the most correct and other religions are wrong, as well as the beliefs of adherents of particular religions, which state that their religion is the only way of salvation for humankind (salvation claim). Sociologically, such claims are prone to conflict, leading to wars between religions. In the context of Indonesia, social conflicts with religious nuances are the biggest threat to national integration. Since the reformation era, several violent acts have threatened the existence of diversity and difference.

### ***Islamic Tolerance in Plurality***

Tolerance or *as-samahah* (Arabic) is a modern concept that describes mutual respect and cooperation between different groups of people, ethnically, linguistically, culturally,

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<sup>10</sup> "Kerukunan umat beragama", dalam [www.naturaladil.blogspot.com](http://www.naturaladil.blogspot.com). Akses 4 april 2014

<sup>11</sup> Fauzi, dkk. "Pola-Pola Konflik Keagamaan di Indonesia (1990-2008)" <http://www.google.co.id/search?client=firefox-a&rls=org.mozilla%3Aen-US%3Aofficial&channel=s&hl=id&source=hp&q=jenis+konflik+agama&meta=&btnG=Penelusuran+Google>, 02 Desember 2010.

<sup>12</sup> Thaha (Editor), *Konteks Berteologi di Indonesia Pengalaman Islam*, Cet. I, Paramadina, Jakarta, 1999, hlm.30.

politically, and religiously. Therefore tolerance is a good and noble concept, which is fully an organic part of the teachings of religions, including Islam. Thus Islam makes it easy for anyone to carry out what they believe in according to their respective teachings, without any pressure. Thus, in the theological discourse, tolerance is nothing but an embodiment of faith that applies in every act of religious people. The embodiment of faith that does not discriminate against one's religion. Every religious community is required to manifest its faith in simple, practical terms.<sup>13</sup>

Many editorials in the Qur'an and Sunnah mention a Muslim's obligation to do good and be fair to all human beings, regardless of religion and belief. The Koran does not explicitly mention the word *tasâmuh* in its editorial. However, some words agree with the value it contains tolerance. Among them are the words *al-shafhu* (forgiving), *al-'afuwwu* (forgiving), *al-ihsânu* (doing good), *al-birru* (kindness), and *al-qishthu* (justice).

The words *al-shafhu* and *al-'afuwwu* are mentioned in Surah Al-Baqarah (2): 109. Muhammad Thantawi explains that the word *al-'afuwwu* means *tarkual-'iqāb 'ala al-dzanbi* (negating punishment for sins committed), while the word *al-shofhu* is *tarku al-muākhodzah* (not to retaliate).<sup>14</sup> The verse was revealed regarding the defeat of the Muslims in the battle of Uhud. The Jews came to the Prophet and his companions in Medina to ridicule and insult.

In terms of tolerance, the Prophet Muhammad once provided a very inspiring role model in front of his followers. History records that the prophet was excommunicated and even expelled from his homeland, namely the city of Mecca. He was forced to move to Medina for some time and then returned to Mecca. Islamic history as the *futuh* of Mecca.

In this triumphant event, the prophet did not take revenge against anyone, including those who had expelled him long ago from his homeland. "*Antum tulaqa*" (you are free) is what the prophet said to them. This incident is inspiring and has a deep impression on adherents of Islam wherever they are. The Prophet has given a concrete example and, at the same time, an example of understanding and appreciation of religious pluralism, which is very real in front of his people. The prophet's sovereignty's historical dimension becomes very important in religious appreciation. The Prophet did not impose his religious teachings and even acknowledged the existence and existence of other religions besides Islam.

In the Islamic perspective, the foundations for living together in a religiously pluralistic society have been built on normative and historical foundations. Suppose there

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<sup>13</sup>Aloys Budi Purnomo, *Membangun Teologi Inklusif-Pluralistik*, Kompas, 2003, Jakarta, hlm.3

<sup>14</sup>Muhammad Thantawi, *al-Tafsir al-Wasith Li al-Qur'an al-Karim* Dar Sa'adah, Cairo 2007, jilid I, hlm. 245



are obstacles or anomalies here and there. In that case, the main cause is not because the core teachings of Islam itself are intolerant and exclusive but rather determined and conditioned by the hysterical, economic, and political situation surrounding the Muslim community in various places. The competition to control economic resources of political power, and hegemony of power, is far more coloring the intimate relationship between religious adherents and not by the content of the teachings of religious ethics itself. The teachings of Islam offered by the Prophet Muhammad are not foreign goods at all because, like the prophet's goods, they only clean the crust and dirt that surrounds them so that they become Brilliant again, as when Prophet Ibrahim bought them in the past, known as Hanif's teachings.<sup>15</sup> However, this cleansing had an impact because the teachings brought by the apostles as the continuation of the treatise were always considered the creators of new teachings so that people would still hold firmly to the principles of the new teachings, which were offered by the Prophet Muhammad. Likewise, the teachings brought by the prophet Isa in cleaning the crusts of the teachings brought by the previous prophet, namely the prophet Musa As.

Therefore, when there was a negotiation from the Quraysh to worship each God, the prophet rejected it with the key words: "I do not worship what you worship, and you will not need to worship the God I worship for you is your religion, and for me, my religion is Surah Al Kafirun" QS. Al-Kafirun: 1-6. Meaning: "I will not worship what you worship. Moreover, you are not worshipers of what I worship. Moreover, I have never been a worshiper of what you worship. Furthermore, you are never (also) worshipers of what I worship."

This principle contains the freedom to practice the religion of each of its adherents without mixing religious teachings. With this information, we can catch the hint of plurality in early Islam.

In the level of social life, what the prophet did was show that religious plurality was not used as an excuse to fight. However, on the other hand, religious plurality wants to be able to dialogue. The Prophet had tried several times to send letters to several Kings to discuss religion. In the order of social life, the prophet exemplifies that plurality does not need to make members of the community evenly distributed, awkward to get along, let alone suspect one another.

Please help between them should be well received. The prophet exemplifies this through the "Medina Charter." With the Medina Charter, the prophet gave instructions in the

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<sup>15</sup>Muh. Zuhri, MA. Makalah seminar. *Islam dan Pluralisme Agama: Perspektif Historis Normatif*, UMS, 1997, hlm.1

form of a constitution in the face of religious plurality. At the same time, in a pluralistic society, the constitution is also intended to prevent the occurrence of fluctuations in acts of influence and power between groups that have been going on for a long time and are exhausting.

Religious differences are not a barrier to creating a peaceful atmosphere in a plural society to the contents of the articles of the Medina Charter. Anyone who makes a mistake will be dealt with fairly.

Montgomery Watt said that the essential points contained in the Medina Charter are as follows:

- a. The believers and their dependencies constitute a whole community (Ummah)
- b. Each tribe or part of this community is responsible for the spoils or ransom money on behalf of each of its members' Articles 2-11
- c. Community members are expected to show solidarity in dealing with criminal acts, even for their closest family members whose actions are related to other community members. (chapters 13, 21).
- d. members of society are expected to show a complete sense of cohesion and deal with non-believers in peace and war situations. (Articles 14, 17, 19, 44 and solidarity in providing neighbors protection. (Article 15)

Jews from various groups belong to society and must keep their religion. They are Muslims to help each other when needed, including military assistance. (chapters 24 – 35, 37, 38, 56.)<sup>16</sup>

Apart from the Quran revealing the reality of religious plurality, it also affirms three basic principles, namely:

- a. Islam brought by the Prophet Muhammad is a continuation and justification of the religions brought by previous prophets such as Ibrahim As, Musa As, and Isa As, before the religion was tabulated and tahrif (deviated) by his followers.
- b. Islam brought by the Prophet Muhammad is the only religion Allah SWT blesses. (Surah Ali-Imran: 19 and 85), in which one of the main treatises is to confirm the pledge of monotheism and deny polytheism of a message that the apostles also brought before the Prophet Muhammad.

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<sup>16</sup> W. Mont Gomery Watt, dalam *Islamic Political Thought*. Edin burgh University Press Edin burg, 1980, hlm. 5-6

c. Freedom of religion and the absence of coercion in choosing a religion (Surah Al-Baqarah: 256). Thus, that humanity builds relationships with other religions. As long as Muslims are not fought and oppressed by QS. Al-Muntahina: 8.<sup>17</sup>

On that basis, the Messenger of Allah in preaching to the religious community, both Arab, Jahiliyah, Christian, Judaism, and Magian, through various methods and methods, such as:

- a. Dialogue and visits with the polytheists, the Quraysh, the Christians, and the Jews.
- b. By sending letters to several local business people around the Arabian Peninsula, Christians, and Magi.
- c. Building a proactive and appreciative social relationship with adherents of other religions in Medina with a constitution through the Medina Charter.

Some interesting stories that show the Prophet's tolerance in dealing with religious plurality are lessons for historical observers, so that religious differences are not used as a reason for fighting, such as a dialogue visit from a guest of the Najran Catholic Christian delegation, which numbered no less than 60 people, including a bishop named Abu Harist Ibnu. Alqomah, they are welcome to hold services in the Prophet's mosque.<sup>18</sup>

Another example is still in social interaction. The Prophet forbade people to reply to other people's ridicule if it could still be reached more soothingly. For example, a group of Jews once came to the Messenger of Allah, saying a mocking greeting, "*Asam 'Alaika* (good luck to you, Muhammad). Hearing the ridicule, Aisyah immediately replied: "*'Alaikum al sam wa al la'nah*" (woe to you, even cursed). What Aisha did was spontaneous to see her husband and, at the same time, her religious leader being mocked by others; however, the prophet asked 'Aisyah to restrain herself.

## **Conclusion**

Islam is a value system and is perfect teaching. However, from a sociological and historical point of view, the actualization of Islamic teachings is a phenomenon of cultural civilization and plural social realities in a pluralistic human life, including plurality in religious life. Therefore, religion is required to answer humanitarian problems involving justice, fulfillment of welfare, nature conservation, and so on. Otherwise, religion will lose its influence. In other words, appreciation of the values of faith is often separated from its

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<sup>17</sup> M. Hidayat Nur Wahid, *Islam dan Pluralisme Agama: Perspektif Pemikiran Islam Klasik*, (Makalah seminar), UMS, 1997, hlm.4

<sup>18</sup> Muh. Zuhri, Op.Cit., hlm.8

social role. This is because in formulating the notion of faith in religion, it does not relate to its empirical reality. On the other hand, there are too many contradictions and gaps between the values of faith (orthodoxy) and the values of charity (orthopraxis) in religion.

On the normative level, to deal with religious pluralism, Islam has revealed norms that do not lead to coercion to become Muslim. However, Islam conveys that a person's religiosity is sometimes faced with choices to be taken to perfect his life path. A religious person is required to acknowledge only his true religion. However, he must also acknowledge the existence of religion outside his religion, which people who acknowledge the truth also embrace.

Meanwhile, on the sociological plane, the prophet has shown that religious plurality should not be used as an excuse to cause conflict in social life. The religious plurality does not need to make community members awkward in social interactions, let alone suspect or with one another, even recommends that mutual assistance continue to be fostered. The prophet exemplifies this by establishing a constitutional system in Medina called the Medina Charter. The Charter also emphasizes that there are no social differences because of religious differences; anyone who makes mistakes will be oppressed according to the same rules. Diversity shows that more than one exists as different, heterogeneous, and cannot be equated.

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