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# HERITAGE OF NUSANTARA

**International Journal of Religious Literature and Heritage**

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Center for Research and Development of Religious Literature and Heritage  
Office for Research and Development and Training  
Ministry of Religious Affairs of the Republic Indonesia

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## Editorial Notes

This Journal is concerned with issues on religious literatures and heritages in Indonesia or Nusantara. The purpose of the publication of this journal then is to promote the religiously based heritages of Nusantara (historical term of the past Indonesia) in particular and the world in general. In another world, the journal is certainly to develop ideas relating to the development of the Nusantara religious heritages in order to be widely known, read and reviewed by the academic community at large. For this purpose, Center of Research and Development for Religious Literature and Heritage, of the Office of Research and Development and Training, Ministry of Religious Affairs of the Republic of Indonesia, in this regard, considers it important to publish a journal of religious heritages. This is because of such heritages have not socio-politically received adequate attentions yet in the discourse of the cultural development in Indonesia and in the world-wide.

Indonesia -- as the plural country with more than 80 % Islam, and Catholicism, Protestant, Hindhuism, Budhism, Khonghucu, and local faiths for the rest -- is the very rich country of cultural legacies. The golden age of some Nusantara Budhist and Hinduist kingdoms, for instance, had culturally enriched the nation's legacies. Further, the religious life of Nusantara in the past, in fact, not only the products of the *sui generis* of the genuine religion itself, but most of them were the acculturative and hybridal forms adapted to the local tradition or culture. As an illustration here, Islam as a revealed religion has special characteristics of Indonesia. Islam has culturally adapted cultures and social life and thoughts of Indonesian society. It does not mean that Islam in Indonesia is not rooted in Islamic teachings from the early period of the Prophet Muhammad pbh.

Moreover, it can be said that the continuity of thought of Islamic scholars (ulama) of Indonesia from the early advent of Islam in Indonesia to the present has its deep roots in Islamic teachings. Nevertheless, Indonesia's Islamic style of course, is different from the style of Islam in other countries, such as the Middle East. This does not mean that Islam in Indonesia is not genuine, but, more than that it shows that Islam in Indonesia has its long history to adapt to local cultures in order to be more easily accepted by the local people. It should be noted, the process of adaptation is not entirely eliminates the essence of Islam which is monotheistic one. In relations to this, history of Islamic scholars and their thoughts, as well as their Islamic discourses being recorded in archaeological sites, manuscripts, and heritage need to be promoted and raised in a more serious study. For this reason, this journal is an effort to achieve this goal.

Studies on the first edition of this journal include a few posts related to Qur'anic archeology, history of Sheikh Yusuf al Makassary as an Islamic scholar and a hero of humanism, the discourse on secularism and Islam in the conflict in Aceh, the strengthening of Islamic jurisprudence schools (Fiqh) and Sufism in Islamic historiography, and about Sufis Jihad in Aceh at the end 19th century and early 20th century.

The first article is Ali Akbar on Qur'anic archeology. This study offers the Quranic archeology as one of the branches of archeology. This study offers an illustration of the idea that peoples or early nations enunciated by the Qur'an to be the initial source for the development of Islamic archeology. Akbar argues that the verses of the Qur'an that explains the history of the followers of the previous archaeological truth can be traced from the Qur'anic verses that explain it. Based on that, the Qur'an archeology substantially meets the criteria to be a branch of archeology such as to have historical reconstruction of the culture, to have the reconstruction of the thought of the actor in history, to have a

description of the event and to have the cultural reconstruction of the birth and disappearance of a civilization.

Al Qur'an is the Muslims' way of life. As the first and primary sources, it contains of values, norms, and other teachings system which have to be consistently applied in the daily life of the Muslim world. Related to this importance, the second article of Choirul Fuad Yusuf attempts to unpack and elaborate of how far al Qur'an has an aplicable teachings on tolerance and peace needed by the world-wide for the sake of building the world security and peace culture.

Further study is written by Erman Erwiza which focuses on the role of Islamic scholar and a hero in the history of Islam in particular Indonesia and Indonesia during the Dutch colonial history in general, Sheikh Yusuf al Maqassary. Sheikh Yusuf al Maqassary is a hero of humanity, because he opposed the tyranny and oppression of the Dutch. Erman rightly argues that the award given to Sheikh Yusuf al Makassary as an Indonesian and South African hero becomes very important to be realized in a concrete way. According to Erman, it can be made by giving him a title of national hero, building a museum and education that could promote the teachings of Sheikh Yusuf. In addition to that, it is also important to create the programs to establish cooperation between both countries, Indonesia and South Africa as an important part of the history of Sheikh Yusuf struggle.

The third article is written by Mohammad Hasan Ansori entitled "Secularism and the Issue of Islam in the Aceh conflict: A Framing Process Approach" which provides an overview and analysis of the conflicts that occurred between GAM (Gerakan Aceh Merdeka/Free Aceh Movement) in Aceh and the government of Indonesia. According Ansori, the theme of the struggle which GAM carried is not Islamic values, but rather secular values such as independence (self determination, and human rights). Further Ansori argues that the connotation made by the government of

Indonesia addressed is an attempt to discredit GAM as part of the global terrorism using the name of Islam.

Further article is by Ajid Thohir which highlights the importance of persona studies in the historiography of Islam in the formation of schools of thought in the Islamic world, both in the field of fiqh (Islamic jurisprudence and Sufism). Therefore, to understand the significance of the studies in the historiography of Islam means to understand the Islamic community which is in fact is divided into separate communities. Each community embraces and follows the teachings of Islam through the character of the leader as the role model. The phenomenon is very crucial and useful to understand the psychological conditions and religiosity of the diverse Muslim community.

Further article written by Hamdar Arraiyyah is about the role of Daud Ismail in the preaching of Islam in South Sulawesi and his effort to write the Qur'anic interpretation in Buginese language. This article explains the effort done by Ismail is very important and precious to give guidance to the Buginese Muslims who do not understand the Qur'an in Arabic language by the reading the meaning of the Qur'an in Buginese language. This effort is certainly help the Buginese Muslims to understand easily the Qur'an.

The next article is written by Fakhriati which discusses Sufis action in the form of Jihad in Aceh in the early 19th and 20th centuries. This study suggests that the Sufis and the religious leaders in Aceh played an important role in the formation of thought of the Muslim community in Aceh. The establishment of the Islamic community in Aceh which is very religious has very strong roots in the teachings of the scholars, teachers and their religious leaders. It is because the religious leaders in Aceh taught the religion as the whole concept of life. It is not just relating to God and worship rituals but also to justice, and the struggle against the oppression. This can be seen in the case of Sufis in Aceh who do the struggle against the Dutch colonialism. Several studies

above are expected to provide a preliminary description to understand the importance of Islam in Indonesia in the perspective of history, archeology and the manuscripts left by the Islamic scholars. Apart from that, it is hoped these studies may encourage the emergence of other studies in the development of Islamic or other religious thoughts in Indonesia based on the historical or archeological data in the Nusantara and the worldwide.



# A RELIGIOUS TOLERANCE AND HARMONY THE QUR'ANIC PERSPECTIVE

Choirul Fuad Yusuf

## Abstract

The religious tolerance and harmony is something necessary to develop due to the need of global security and peace today. For this purpose, all religions have to be fairly "tolerant" to others. Islam as a revealed religion, whatever its motive, is often perceived and accused as the religion of intolerance and violence. Some political and ideological questions, for example, raised to this context: "Can Islamic faith tolerate other faiths, religions or groups?", "What's actually the Islamic teachings on tolerance and peace or harmony?", and the likes. This article attempts to unpack and elaborate of how far al Qur'an--as the first and primary source of Islam--has a teaching on tolerance and peace. Using a hermeneutical approach, the writer understands and analyses what is actually taught by al Qur'an on the concepts and practices of the tolerance. Based on the analysis, he highlights any conclusions of which al Qur'an (Islam) teaches the followers to respect and implement the doctrine of tolerance and peace. The Muslim world is imperatively to tolerate others, or respect the differences for strengthening the world security and peaceful life amongst nation-wide.

**Keywords:** al Qur'an, tolerance, peace culture, and religious harmony.

## Introduction

One of the most pivotal needs for global security is the real presence of peaceful life amongst nations worldwide. The quality of the global security widely encolors the quality of conductivity

and reciprocity of the communication process of the nations, and of which in turn brings about the peaceful life in the world. The presence of peace, then--whatever its types and motives--will become a determinant factor of how an individual, society, or nation at large will have natural chances to actualize or gain their wants and potentialities in political, economic, cultural, and religious aspect. In a wider spectrum, the success of national or global development programmers will be predominantly determined by the presence of peace and security. "There can be no sustainable development without peace and security. Peace and security, development and human rights are the pillars of the United Nation system and the foundations for collective security and well-being. Development, peace and security and human rights are interlinked and mutually reinforcing".<sup>1</sup>

How important and strategic of peaceful culture is in human communication, so briefly highlighted that national programs for improving and empowering the peace culture to become something necessary for all nations.

### **Religious Peace Culture**

A peace culture can widely be defined as a normative orderliness of the social structure which is conducive for creating a peaceful condition. Sociologically, then, a peace culture of the society is structurally characterized by some preconditions, such as : 1) state of being tolerant, and of being harmonious in relations, 2) absence of war, battle, or hostility, and the like, 3) being of implemented freedom from quarrels or conflict, 4) upholding justice, law, and orderliness, 5) absence of violence in all its forms--physical, psychological, social, and structural, 6) nonconflictual situation, and 7) human rights implementation.

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<sup>1</sup> The 2005 World Summit Outcome, *UN General Assembly Resolution* 60/1-16 September 2005, UN Document.

One of the best strategy for building the peace culture is essentially to understand the conceptual difficulties dealing with religious faith and their relation each other, besides practically to realize such conditions. Most of unpeaceful or conflictual conditions, in a reality, frequently occurred due to misunderstanding and intolerant attitude amongst the different religious follower themselves. Each group of religious faiths claims only their own doctrines are valid, good, true, and better than other ones. This religiously fanatic and exclusive acceptation and attitude is, sociodoctrinally, not only brings about the discreditation toward other religion, but further it potentially creates any complex and wider conflictual situation of the society.

The social awareness of pluralism and multiculturalism in Indonesia has long relatively been grown, but ideocultural phenomena of fanaticism, extremism, or other exclusive behavior are still strongly growing up in our country. Some of research findings and results of religious dialogues, for instances, showed us that there have factually still been growing the fanatic, extreme and exclusive religiously based-movements in Indonesia. Those movements claim that only their own faith is true, while others are false. In this context, the religious tolerance needs to be developed in wider spectrum to strengthen the religious harmony and national integration, and reduce the growth of religious intolerance. The Dialogues on Recognition Development of Multiculturalism amongst Religious Leaders (*Dialog Pengembangan Wawasan Multikultural antar Pemuka Agama*), and the likes, in this case, formally have frequently been carried out with some recommendations for the Government with efforts for creating the harmonious religious relations among believers and strengthening peace culture in our country.<sup>2</sup>

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<sup>2</sup> Content of such recommendations of the dialogues are : 1) to accelerate effectively the communication process amongst the religious leaders, 2) to develop and grow up the multiculturalism recognition and the attitude of mutual respects amongst the leaders, 3) to develop the existed harmonious relations by

Regarding with the need for religious tolerance and harmony for peace building and security, it will be very significant to unpack comprehensively the concept of religious tolerance and intolerance according to each living religion in Indonesia. But because of the writer's limitedness, This article, substantially, deals with the discussion on what religious tolerance and harmony according to the Qur'anic views. For this purpose, the study uses a hermeneutical approach to understand Al Qur'an as the main sources, by analyzing the concept of tolerance (*tasamuh*) in some contexts. Here, Al Qur'an used to be the paradigm<sup>3</sup>, or perspective to view, elaborate, understand, or analyze the concept focused.

### **Al Qur'an as the Perspective**

Al Qur'an is the original and primary sources of Islam. It is a revealed religion<sup>4</sup> from which all principles and ordinances of

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strengthening and conserving the constructive views of multiculturalism in the scheme of the Indonesian nationalism, and 4) to elaborate the local wisdom<sup>2</sup> which are philosophically to be normative standards implemented in their real daily life. Condensed from "*Rumusan Hasil Dialog/Diskusi Pengembangan Wawasan Multikultural Antara Pemuka Agama (Pusat dan Daerah)*", in some different provinces of Indonesia like in Sulawesi Tenggara (May, 11-13 2004), Daerah istimewa Yogyakarta (June, 23-25, 2004), Nusa Tenggara Barat (June, 21-24, 2004), Lampung (20-24 July, 2004), and Sulawesi Tenggara (September, 1-3, 2004).

<sup>3</sup> Paradigm--which is commonly termed as model of thought—is an underlying theory consisting of a particular conceptualization of the phenomena (facts) being explained and the underlying explanatory relationships which account for the manner in which the phenomena operate. Thus, a paradigm defines the concepts used, logical relationships between concepts, and also defines how the concepts to be operated, and facts (data) to analyzed or interpreted in the context. (See : Graham C. Kinloch, *Sociological Theory : Its Development and Major Paradigms*, McGraw-Hill Company, New York, 1977, page 12-15.

<sup>4</sup> Generally, the sources of Islam as a revealed religion are known to be four. First category is the Noble Qur'an and the Sunnah. These two sources are categorized as the absolute arguments (*al adilat al qat'iyah*). Second category of sources is *Ijma'* (consensus agreement by ulama) and *qiyas* (reasoning). Both two sources are categorized as *al adillat al ijthadiyah* or urgement obtained by exertion.

Islam are drawn. Al Qur'an<sup>5</sup> which consists of one hundred and fourteen chapters (*surah*), containing more than six thousands verses (*ayat*), is believed as the direct revealed words of Allah. For the Muslims, al Qur'an is regarded as a value and normative system containing any regulations, rules and moral teachings which is functionally used for creating the balance, orderliness, and the correct order of a worldly life. For most Muslims al Qur'an is systemically believed as the normative system regulating all dimensions of life, whether in social, economic, cultural, yet political aspects. Harry G. Dorman, in his *Toward Understanding Islam* describes that "Al Qur'an is a literal revelation of God, dictated to Muhammad by Angel Gabriel (*malaikat Jibril*), and it is perfect in every letter. It is an ever present miracle witnessing to itself and to Muhammad, the Prophet of God."<sup>6</sup> James Michener wrote in *Reader's Digest* that "Al Qur'an is remarkably down-to-earth in its discussion of the good life. It is combination of dedication to one God plus practical instruction that make al Qur'an unique. Each Islamic nation convinced that their land will be governed well only if its laws conform to the Qur'an."<sup>7</sup>

As the Holy Book, Al Qur'an is hierarchically placed at the first source of Islamic teachings, jurisprudence and thoughts. So that, in this light, the Qur'anic perspective tends to be a basic frame-work based on the God's revelations (*wahyun ilahiyyun*). As

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<sup>5</sup> The word Al Qur'an is an infinitive noun from the root *qaraa* which signifies primarily he read or recited, because in reading or reciting, letters and words are joined to each other in a certain order. Further, Al Qur'an as the Holy Book speaks of itself under various names because of its contents, namely : (1) *Al Kitab* (the Book), (2) *Al Huda* (the divine Guidance), (3) *Al Haaq* (the Truth), (4) *Al Bayaan* (the Explanation), (5) *Al Furqan* (distinguisher between the right and wrong, between the truth and falsehood), (6) *Ad-Dzikra* (the Reminder), (7) *Al Burhan* (the Argument), (8) *Al Hikmah* (the Wisdom), (9) *An Nur* (the Light), (10) *Ar Rahmah* (the Mercy), and others.

<sup>6</sup> See : Endang Saefuddin Anshari, *Kuliah Islam*, Penerbit CV Rajawali, Jakarta, 1980, p. 191.

<sup>7</sup> *Ibid.*, p.193.

a perspective, the authenticity of the written text of the Qur'an is beyond dispute.

Discussing the concept of religious tolerance and intolerance, it would be better to start with the Qur'an as the basic resource of analysis. The concept of the Qur'an should be believed and investigated first due to decisive of this book as a Holy Scripture amongst Muslims. As the incorruptible texts, Al Qur'an is not a mere book containing limited rules or laws for certain community lived in the Arab countries, but furthermore it consists of complete, adequate and relevant messages for the world community universally. Al Qur'an is the main sources of Islamic theology, economics, politics, culture, law, education, sciences, and also other life dimensions. It seems that the Qur'anic concepts tends to provides a structure of thinking, way of perception, and rational paradigm that makes the believers become more serious and attentive than other religious followers in being tolerant or intolerant, for the reason that Islamic Holy Scripture is a more faithful reproduction than those of other books. The Qur'an is destined to be the confirmation and a blessing to those which were before it.<sup>8</sup>

The doctrine of the Qur'an (or the command of God) should be seen hand in hand due to the close role they are playing. Its significance for the concept of religious harmony, peace, tolerance and intolerance will be obvious, clear and faithful if we realized and believed that Qur'an is absolutely considered as the true command of God. Like the Hebrew Torah and other Books, the Islamic concept of God's command or doctrine is regarded to be perfect and eternal laws (*syariah*). The doctrine of the Qur'an as

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<sup>8</sup> "And this is blessed book which We have sent down, confirming (the revelation) which came before it, so that you may warn the mother of town and all those around it. Those who believe in the hereafter, believe in it (al Qur'an) and they are constant in guiding their shalat. See, Dr. Muhammad Muhsin Khan & Dr. Muhammad Taqiud Din Al Hilali, Q.S., 6 : 92, *Interpretation of the Meaning of The Noble Qur'an*, Riyadh, Darussalam Publishers, 1999.

the expression of God's will (*iradah*), is ofcourse, consequently, to become eternal and can universally be implemented any time and anywhere, without any limitation of space and time. God's word was given in it, complete, and forever. The revelation stands there, a miraculous Book today and always. Following the contents of the Qur'an means practically being obedient to the will of Allah no matter how tolerant or intolerant for others. Within the limitation of this article, the distinction between the concept of religious tolerance on the basis of the surah revealed in Meca and Medina will not be extensively elaborated, although some definite differences in emphasis on the concept of both religious tolerance and intolerance may be obviously seen both of these group.

#### Religious Tolerance in Nature

*Webster's World University Dictionary* defines "tolerance" as : 1) liberality toward the opinion of the others, or 2) the act of permitting to go on without interference<sup>9</sup>. While, other dictionary, defines as : 1) "a willingness to be tolerant and patient toward people whose opinions or ways differ from one's own, 2) willing to let other people do as they think best, 3) willing to endure beliefs and actions of which one does not approve, 4) recognition of a person's rights to worship as he think best without loss of civil rights or social privileges, and 5) freedom of worship.

As a verb, "to tolerate" means "to endure, to put up with, to refrain from opposing or to resist the action of shock without injurious result", to respect other opinion, or individual rights and/or freedom for worship, and also to endure beliefs of others.<sup>10</sup> The word toleration or tolerance, historically, had been firstly used since 15<sup>th</sup> century described having permission from others.<sup>11</sup> Because of political, theological, and cultural factors,

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<sup>9</sup>Edward N.Teall (ed. in chief), *Webster's World Dictionary*, Publishers Company, Inc., Washington, DC., 1965, p.1050.

<sup>10</sup> E.L.Thorndike & Clarence L. Barnhart (Ed.), *Thorndike-Barnhart Advanced Junior Dictionary*, Doubleday & Company, Inc., New York, 1965, p.855.

<sup>11</sup> Mirriam Websters Dictionary.

then, the word tolerance changed. In the Enlightenment Age in the 1600s, for instance, politicians began formulating theories of religious tolerance to differentiate the concept of civil tolerance concerned with the policy of the state towards religious dissent in one side and ecclesiastical tolerance concerned with the degree of diversity within a particular church<sup>12</sup>. Such concepts of tolerance gradually changed to be more freely understood referring to the capacity for the practice of recognizing and respecting the belief or practices of others.<sup>13</sup> Definitions of modern definition understands the word "tolerance", or *tasamuh* in Arabic) in different form of its historical meaning. Tolerance has been analyzed and linked to liberal or libertarian view of human rights. Politically, the word of tolerance to be understood as a pragmatic and liberal response to the fact of diversity and the need for realizing the human rights in the real life. The concept and manifestation of the tolerance whatever its category, objective, and process is always referred to the Human Rights regarded as the fundamental and universal criteria of values and norms which have to be implemented. The article 18 of the *Universal Declaration of Human Rights*, for instance, states clearly that : "Everyone has the rights to freedom of thought, conscience and religion"....<sup>14</sup> This right includes freedom to change his religion and belief and freedom to manifest his religion or belief in teaching, practice, worship and observance.

Stemming from that definition, at the extent spectrum, tolerance is widely formulated as an activity or act at least conceptualized by some typical characteristics, namely : 1) liberality, 2) endurance and 3) refrain, 4) solidarity, 5) mutual respectfulness, 6) mutual-recognition and appreciation of individual privileges and rights. Religious tolerance, hence, means

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<sup>12</sup> John Coffey, *Persecution and Toleration in Protestant England*, Longman Publishing, 2000, p.12.

<sup>13</sup> [www.thefreedictionary.com](http://www.thefreedictionary.com).

<sup>14</sup> See : *Declaration of Human Rights*, article 18.

religious liberality, religious freedom,<sup>15</sup> solidarity, respectfulness and recognition toward other beliefs and worships, or religious difference.

From the psychological perspective, tolerance can be understood as an individual attitude which accepts and confesses other different religious or philosophical beliefs of others, although his belief itself—according to himself--may be false and doctrinarily may be rejected. With this attitude, accordingly, an individual will consciously accept, respect, and give guarantee for another right for his freedom to choose his way of life. Although, he-himself does not agree with what he or they believe, but humanly, he has imperatively to respect the human dignity and the phenomena of pluriformity existing in the society.

From epistemological views, tolerance is not only laid down on basis of the universal human values but also on the conceptual nature of the truth value which is universally multifaceted and multi-expressed. But, surely, tolerance does not represent freedom to do anything without any limitation. Tolerance, in this perspective, has a limitation as long as rights possessed by another individual.

From sociological perspective--particularly some of theories of society assumed a society as a system consisting of subsystems which is systemically interdependent, interconnected, and function to the social equilibrium (homeostasis)--indeed, tolerance becomes very important cultural values for integrating the society itself. It is one of the most pivotal ingredients for constructing integration of society. Tolerance becomes the conditional factor determining the quality of being integrated. The quality of social integration whatever its scale will be depended on how far the state of being tolerant cultivated in society. The more tolerant the society, the more integrated it becomes. Conversely,

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<sup>15</sup> But, in this case, some believers reject this concept of religious tolerance as a freedom of religion due to different perception and interpretation on the religious doctrine itself.

the more intolerant of society, the more disintegrated itself. Further, tolerance as the states of being mutual-recognition, mutual-respectfulness, and appreciation of individual privileges and rights amongst individual or group, sociologically, will be a determinant factors for strengthening or building the peace culture.<sup>16</sup> Tolerance, in this case, becomes one of the most important ingredient in forming the peace culture. Reversibly, the awareness of being peaceful will grow up the tolerant behaviors.

The religious intolerance, on the contrary, refers to a certain attitudes characterized by the attitudinal opposite with those of tolerance. The intolerant attitude, doctrinally, has a belief that other religious behaviors, doctrines or beliefs are false, invalid, and deviative, and indeed it must be rejected. The intolerant behavior tends to be rigid, fanatic, extreme, exclusive, disrespectful in evaluating, perceiving, looking at another person or group whose belief differs from his own. The intolerant behavior are commonly not able to accept and respect the different opinions, ideas, or other principles of life.

At the societal level of analysis, the intolerant behavior not only creates uncondusive and nondialogal communication amongst people. But furthermore, it also tends to develop any social tension, aggressive behavior, and violent acts in society. In the context of social construction, then it will be very significant to elaborate the doctrinal teachings of the concepts of tolerance its self. For this purpose, the paper presents what and how al Qur'an teaches the followers about tolerance.

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<sup>16</sup> Peace culture is a set of values, attitudes, and modes of behaviors promoting the peaceful settlement of conflict and the quest for mutual understanding. The expression "culture of peace" presumes that peace is a way of being, doing, living in society that can be taught, developed, cultivated, and best of all, improved upon.

## The Qur'anic View on Tolerance

From media of communication, any prolific misconceptions deal with Islam (religion of Islam) can be read and heard. "Islam is religion of war", "Islam is religion of Jihad", "Islam is religion of Sword", "Kill them wherever you find them", "Muhammad is the Killer", "Islam causes Muslim to kill non-Muslims", "Islam is the terrorist", "Islam does not mean Peace. Islam is only means peace to Muslims who blindly submit. To some other followers, Islam means war, persecution and death." Islam is perceived as "a religion which has no values in common with other cultures. Islam is inferior to the West and It is a violent political ideology rather than a religion".<sup>17</sup> "Islam is the world problem maker", and the like labellings. Briefly, Islam is accused as the religion of intolerance.

These bloody-thirsty depictions are doctrinary wrong, false and far from the truth. Those statements tend to be subjective because of their cultural or ideological perspective used in viewing Islam itself. The following article will attempt to unpack of what and how Islam is in a nature. In other word, the writer wants to explicate the Qur'anic attitude toward those stigmatic statements, particularly related to religious tolerance and intolerance according to Al Qur'an.

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<sup>17</sup> An Islamophobia in the form of the perceived trend of increasing prejudice against, or hatred or irrational fear and dislike of all Muslims was recognized as a form of intolerance alongside xenophobia and antisemitism. Although some scholars of the social sciences consider it (the stigmatisation toward Islam) as a form of controversy amongst nations. The Islamophobic perception has popularly well known since 1980s, and it became more popular after the historical event of September 11 attack of 2001, and after being formally declared by Stockholm International Forum on Combating Intolerance". Amongst them, Islamophobia has been being campaigned are : (a) Islam is a monolithic bloc, static, and unresponsive to change, (b) Islam does not have values in common with other culture; (c) Islam is inferior to the West; (d) Islam is seen as violent, aggressive, threatening, supportive of terrorism and engaged in a clash of civilization; (f) Islam is seen as a political ideology, used for political or military advantage; (g) Anti-Muslim hostility is seen as natural and normal. (See : *Runnymede Trust Report*, 2000, (the Report of the Commission on the Future of Multi-Ethnic Britain was published by Profile Books, October 2000).

Concerning with basic concepts of religious tolerance and intolerance in the Qur'an, it would be better to remark in advance the some historical events that took place in the life of Muhammad, the prophet. Firstly, concerning with Muhammad's "acknowledgement" of the Quraisy's deities in Mecca (*Allat*, *al 'Uzza*, and *Manat*)<sup>18</sup>, and secondly, concerning with the shift of Muhammad attitude toward the Jews and Christians. Both these events do not really change the meaning consistency of religious tolerance and intolerance in the Qur'an.

*First* of all, in the case of the acknowledgement of Muhammad of the three deities of the Meccan polytheists, *Allat*, *al Huza*, and *Manat*, the tolerance that Muhammad gave to them was an expedient tolerance, but he does not really change his own belief. Muhammad, the prophet never wanted the Jews or Christians to embrace Islam unless they themselves had a desire. Islam does not want or aspire to unify all people by converting the people to be Muslim. In this context, we know that event took place in period of Islamic infancy in Mecca, when the followers of Muhammad are still in small number and powerless.

*Second*, the shift in Muhammad's attitude toward the Jews and Christians, from a comparatively tolerant attitude to a more rigid one, does not imply that Muhammad perceive the equality between Islam and the religion of *Ahlul Kitab*. But, Muhammad certainly did not see a total divergence or difference between Islam and the religion of the *Ahlul Kitab* (Abrahamic religion believers). The *kiblat* was still performed in the direction of Jerusalem, the Holy City of both Judaism and Christianity. This event denotes the actual reality and affirmation that the doctrine or concept of religious tolerance and intolerance in the Qur'an is expressed consistently both during period of Mecca and Medina. The

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<sup>18</sup>*Allat*, *'Uzza*, and *Manat* are the idols of the Pagan. Those three idols, doctrinally was regarded and believed as an image of a God or an object of devotion by the Arab community at that time (*jahiliyah era*)

Qur'anic concepts of religious tolerance related to religious freedom, peace building, love, and the like, may be seen below.

Teachings	The Qur'anic Verses
Religious Freedom	<p>"There is no compulsion in religion...." (Q.S, 2:256);</p> <p>"O, disbelievers in Allah ! I worship not what you worship, and you are not worshipping what I worship. Nor will you worship that I which worship. And, I I shall not worship that which you are worshipping. Nor will you worship that I which worship. Therefore, to you your religion, and to me my religion" (Q.S, 109 : 1-6).</p> <p>"For every news there is a reality and you will come to know". (Q.S, 6:67);</p> <p>"Those who fear Allah, keep their duty to Him and avoid evil are not responsible for them (disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Al Qur'an)". (Q.S, 6:68)</p> <p>"And leave alone those who take their religion as a play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'an) lest a person be given up to destruction for that which he has earned...." (Q.S, 6:70);</p> <p>"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity". (Q.S, 60:8);</p> <p>"Verily, those who disbelieve, it is the same to them whether you (Muhammad) warn them or do not warn them, they will not believe." (Q.S, 2:6);</p> <p>"Had Allah willed, they would not have taken others besides Him in worship. And, We have not made you a watcher over them nor are you a wakil (disposer of affairs or guardian or trustee) over them." (Q.S, 107)</p>
Love and Peace	<ul style="list-style-type: none"> <li>• In the name of God - the Beneficent, the Merciful" (Q.S, 1:1)</li> <li>• "Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them. But, <u>forgive and overlook</u>, till</li> </ul>

	<p>Allah brings His command. Verily, Allah is able to do all things.” (Q.S, 2:109);</p> <ul style="list-style-type: none"> <li>• “...But when you finish the Ihram (of hajj or umroh), you may hunt, and let not the hatred of some people in (once) stopping you from Al Masjid al al Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in al Birr and at Taqwa (virtue, righteousness, and piety), but do not help one another in sin and transgression. And, fear Allah. Verily, Allah is severe in punishment” (Q.S, 5:2);</li> <li>• “And remember when We took your covenant : Shed not the blood of your people, nor turn out your own people from their dwellings. Then, you ratified and you bear witness,” (Q.S, 2:84)</li> <li>• “Those who spend (in Allah’s cause) in prosperity and in adversity who repressanger and who pardon men, verily Allah love in Muhsinin--the good doers.” (Q.S.3 : 134).</li> <li>• “Forgive and show indulgence to them” (Q.S, 2:109);</li> <li>• “And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heaven and the earth, prepared for the <i>muttaqun</i>--the pious”(Q.S.3:133).</li> <li>• “Help ye one another unto righteousness and pious duty....” (Q.S, 5: 2);</li> <li>• “Say, Oh the people of the scripture (Jews and Christians) come to an agreement between us and you, that we shall worship none but Allah, that we shall ascribe no partner unto Him. That none of us shall take others for Lords beside Allah....” (Q.S, 3:64). Also, see Q.S, 3:67 :”Abraham was not not Jew, not yet a Christian, but he was an upright man who had surrendered (to Allah) and he was not of the idolaters.</li> </ul>
Fight for Defence	<ul style="list-style-type: none"> <li>• “And fight in way of Allah, those who fight you, but transgress not the limit. Truly, Allah likes not the transgressors” (Q.S, 2:190).</li> <li>• “Kill them wherever you encounter them.” (Q.S, 2:191); “But if they cease or desist, then Allah is oft-forgiving and Merciful.” (Q.S, 2:192).</li> </ul>

Respect for Difference	<ul style="list-style-type: none"> <li>• “Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear nor shall be they grieve.” (Q.S, 2:62);</li> <li>• “...the truth is from your Lord. Then, whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the dzalimun (wrongdoers)....” (Q.S, 18 : 29).</li> </ul>
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Those examples of the Qur’anic teachings on tolerance shows the world that Islam as a revealed religion teaches us to implement and cultivate norms and values for the sake of peace, security and well-being. “Islam is essentially a religion of peace.”<sup>19</sup> Al Qur’an always guides the followers and human beings rejecting the war and any other conflicts amongst people whatever its motives and background. Islam (Arabic word means “peace”) is willing to order the world peacefully with full of harmony. Al Qur’an as the primary source rejects the objection or accuse forwarded by the Western critics that Islam a militant religion, and that it was spread on the point of sword, and it also destructed the civilization by oppression. Al Qur’an permits to fight the enemies if it is defensive only as has been cited in QS, 2:190-192). In this context, Islam as religion of jihad, is often perceived as the religion of war by some nations or religious group. This doctrinal perception or “political stigmatization” is actually far from the essential concept of Islam itself which is based on Al Qur’an, and As Sunnah. Islam never teaches the followers to implement the teachings of jihad<sup>20</sup> by

<sup>19</sup> Syed Abdul Wahid, *Thought and Reflection of Iqbal*, Ashraf Press, Lahore, 1964, p.45.

<sup>20</sup> According to Al Qur’an, the term of jihad is an equivocal one. It has more than 20 meanings depended on situational context. But one has to highlight that the concept of jihad in a view of al Qur’an is linguistically and legally not only meant “the war to defend attack” which is popularly perceived by the world,

means of fighting others except for self-defense. Al Qur'an is never permissible to attack or kill noncombatant enemy citizens, children, elderly, or women. On the contrary, Al Qur'an cultivates to accept the differences of religion, belief, races, ethnicities, or cultural differences. It also teaches to respect and understand diverse and plural characteristics of the worldly reality of human cultures (see : QS, 2:62 and QS, 18:29).

In the ideological aspects, Al Qur'an does not aspire to unify the humanity by changing or converting all human beings to be Muslims, or to profess Islam as their religion. There is no compulsion in accepting Islam. Al Qur'an gives freely to human beings to choose and express their way of life, including their beliefs, religious devotion and conducts--good, right or evil or wrong. Al Qur'an teaches the followers the basic concept for building to be good doers (*al Muhsinin*). Briefly, Al Qur'an instructs us to recognize non-Muslims' religious freedom, and respect to other religions. God is our Lord and your Lord. We have

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including most *'ulama fiqh muta'akhhirin* who define jihad as "*al qitaal fi sabilillah*" (the war in the Road of Allah). But, a term "jihad" have to be differentiated from "qital" (war). Jihad (*mashdar*-form from the verb "*jahada-yadhadu, jahdan*"), etymologically means "to face difficulties" or "to actualize the capacity, ability or competency". While "*qital*" is *mashdar qatala-yaqtulu-qatlan* or from *qaatala-yuqaatilu-qitaalan* means "cause to disappear one's soul or life" or "to kill". So, linguistically, *jihad* is different from *qital*. Jihad has wider meanings. Ibn Qayyim categorizes four types of jihad. *First*, jihad to tell the truth (the Qur'anic truth). This first jihad is the most important jihad because of telling the truth is something compulsory for every moslem. Islamic truth which is based on Al Qur'an and As Sunnah is an absolute truth must be transmitted or transferred to the followers for the sake of building the Islamic community. *Second*, jihad to own-self (to control own-self of how far a person is being loyal to the God's teachings). In this first jihad, for every moslem has the duty of : 1) inquiring the truth and goodness, 2) implementing of what has been inquired (truth and goodness), 3) communicating or transmitting the message of the truth & goodness, 4) being patient in case of facing difficulties in dakwah activities. *Third*, against the enemies (munafik and kafir), by oral dakwah, heart/feeling, property, and soul (in case of an emergency). (Condensed from Yusuf Qardhawy, *Fiqh Jihad : Sebuah Karya Monumental Terlengkap tentang Jihad Menurut Al Qur'an dan Sunnah* page 78-84, transl. by Irfan Maulana, et.al., Mizan Media Utama, Bandung, 2010.

our deeds, and you have your deeds. There is no argument between us and you. God shall bring us together, and unto Him is the homecoming.”<sup>21</sup> And, “there is no compulsion in religion”.<sup>22</sup> In the more explicit verse, it’s said that :

“Say (O, Muhammad !) to these *mushrik<sup>3</sup>n* and *k<sup>±</sup>fir<sup>u</sup>n*. I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship, and to you be your religion, and to me my religion”.<sup>23</sup> And, “The disbelievers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy”.<sup>24</sup>

The first three verses above, clearly reflect elements of religious tolerance. They indicate some basic relation between Judaism, Christianity, and Islam. They urge the adherents of Islam in order to be very wise in their warning toward others. These verses stressed that compulsion should be avoided in matters of religious affiliation. The last verse covers an element of religious tolerance which is primarily based on the concept of the providence of God, when if it is deeply understood, provides a profound concept of religious tolerance.

Al Qur’an, in short, teaches the doctrine of tolerance as the basic concept in constructing the human relation amongst religious believers. Accordingly, It teaches us to appreciate and respect the other religious followers’ freedom by giving opportunities to the others that they can liberate themselves in searching their God. Further, Al Qur’an also compulsorily requires human beings in general and the followers in particular to communicate each other on the basis of love and peace.

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<sup>21</sup> Arthur J. Arberry (trans.), *The Koran*, Oxford University Press, New York, 1955, p.500.

<sup>22</sup> *Al Qur’an*, Surat *Al Baqarah*, 2 : 256

<sup>23</sup> *Al Qur’an*, Surat *Kaafiruun*, 109:1-6.

<sup>24</sup> *Al Qur’an*, Surat *Al Hujurat*, 49:10.

Another example of the religious tolerance can evidently be traced in some historical events in the past. Even after the long bloody struggle with the Jewish tribes in the Madinah and Khaybar, during which the Jews political and military was destroyed, Jews were allowed to live in peace in Medina. They were given any tolerance and were never disturbed and forced to accept Islam. They were respected to the extent that they were socially still considered to allow human responsibility and orderly human interaction. The non-Muslim communities, such as the Jews, were obliged to pay *jizyah* (tax). The *Dhimmihs* was accomplished with some by their abiding by the Islamic rule, and with others by the act of paying *jizyah*. In this case, the Qur'an clearly states : "Fight against such of them who have been given the scripture until they pay the tribute (*Jizyah*) readily, having been brought low".<sup>25</sup> Islam, in this case, stands for a better, purer, and more egalitarian society. "Allah sends Muhammad as a mercy for the '*alamin* (mankind and jinn and all that exist)."<sup>26</sup>

Having dealt with the concept of religious tolerance in the light of Al Qur'an, we now come to significant important notes as a conclusion and recommendation for all parties who intrinsically want to build the peace culture and religious harmony in the world. *First of all*, epistemologically, to understand religious tolerance in more deeply, particularly the Qur'anic concept of religious intolerance, it will be more wise to analyze coherently from the wide context of the Al Qur'an itself. The understanding towards the concept of tolerance in Al Qur'an as the holy Book needs understanding or analyzing its revelational history of those verses. In other word, understanding the message of Al Qur'an must be contextually followed by historical analysis toward of the social phenomena existed at that time. In this context, hermeneutical approach can be used. Further, substantively, Al Qur'an as the

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<sup>25</sup> *Al Qur'an, At Taubah* : 21.

<sup>26</sup> *Al Qur'an, Al Anbiya* : 107.

Holy Book of Muslims, teaches the followers to be tolerant to the different culture, faith or belief. This doctrinary teachings is structured by Al Qur'an to build the peace culture in the society which becomes basic precondition for the sake of local, national, and global security to gain "*baladatun 'ayyibatun wa rabbun gafur*"—the good state by which the citizens are well being in their daily life.

*Second*, socio-culturally, the study of tolerance from many religious perspective in Indonesia is very socially significant. Elaborating any doctrinal concepts of tolerance and then publishing it widely, practically, is very useful for strengthening the religious interaction amongst the followers. Disseminating those concepts of tolerance and developing the inclusive religious teachings stressing on the similarity of each universal messages towards society will politically be strategic, functional, and effective for building national integration in the frame of unitary state of Indonesia (*Negara Kesatuan Republik Indonesia*). On the contrary, the doctrinal explanations (if there are), emphasizing on the religious differences, group-truth claims, and exclusivism or other exclusivities, socio-theologically, have been abused, non-functional, and also does not fit with the national programs of harmonious life amongst religious followers (*Program Kerukunan Hidup Umat Beragama*), has been being executed since three decades before by the Government.

*Third*, ideo-politically, the implementation of tolerance ideas and programs have to be supported by all parties of ideological, political, and religious groups. Without the serious and intensive involvement of all parties, it will be hard for gaining the national ideology for building the strong, secure, peaceful, and welfare nation state of Indonesia.

### **Tolerance for the Future Indonesia**

Indonesia is a plural country, with approximately of 240 billion population, inhabiting 17,500 islands--ranged from Sabang to Papua, 300 ethnic groups and more than 745 local languages. Indonesia is

also inhabited by numerous religions, namely : Islam, Catholicism, Protestantism, Hinduism, Buddhism, Khonghucu, and other local faiths.

As a big nation, Indonesia in its historical dynamics has still been facing any problematic agenda must be solved, viz : democratisation, poverty eradication, corruption elimination, conflict reduction, eliminating terrorism, deradicalisation, and strengthening morality and religiosity of the people in the global dynamics. This condition of Indonesia with most wide of culture, languages, and religions needs prerequisite condition for building the powerful security to provide any conducive structure for a successful development of our nation. Of course, for this importance, it will be necessary to build and strengthen comprehensively “the peace culture” through the programs of tolerance and religious harmony cultivation in the country. The peace culture characterized by condition of being tolerant and harmonious become the precondition must be fully provided. Without being present of such precondition, it will be structurally impossible to realize the national development programs effectively.

### **An Epilogue**

As a closing notes, here the writer will highlights some conclusion and recommendations directed to any parties.

Al Qur'an as the Holy Book revealed from the God and as the basic sources of Islamic teaching, teaches the followers for building the peaceful culture. One of the most effective way to create such situation is to committedly develop the tolerance and harmonious life by implementing universal human values without interference each others. Briefly stated, Al Qur'an endures the followers to give recognition of the person's rights to worship as he think best without loss of civil rights or social privileges, and freedom of

worship. Al Qur'an also advises to develop the mutual-recognition and appreciation of individual privileges and rights. Briefly to say, religious tolerance and harmony perceived by Al Qur'an as the most important instrument for building peace-culture for the sake of maintaining the world-wide security today and tomorrow.

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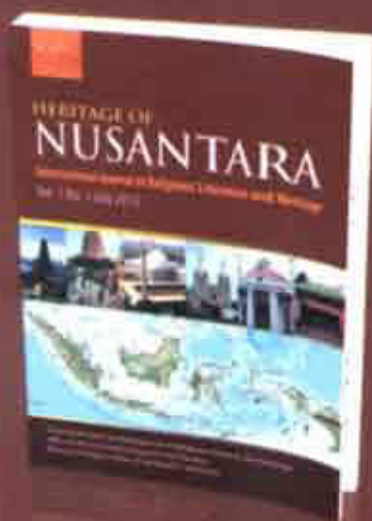
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