

Research Article

The Study of Religious Pluralism In The View of the Qur'an: Thematic Interpretation Approach

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Corresponding Author: Mastinah.659@gmail.com**Abstract**

Pluralism is one study that is often of concern to various intellectual circles; Both Muslim scholars and orientalism. The various views that are "proclaimed" have different thinking foundations and are inseparable from the scientific capacity possessed. Studies of religious pluralism are based on several approaches such as philosophical, social and theological approaches as a basis for thinking so that it penetrates all aspects of today's society. The Quran as a reference that has a comprehensive nature is able to penetrate all lines of people's lives related to dogma and teachings contained therein. Almost all of its verses relate to standard rules both personal and group. The verses contained in it even more talk about social life that requires everyone to respect and respect each other between religious or interfaith people. Plurality is plurality based on virtue (uniqueness) and distinctiveness. Plurality cannot be included in a unity that has no parts that do not create its own



"virtues", "uniqueness", and "distinctiveness". Without unity that covers all aspects, it is inconceivable that plurality, uniqueness, distinctiveness or plurality. For the sake of creating a plurality, all lines of society must dismiss double standards in the order of life which will later become a bridge so that it is in accordance with the ideology of all peace-loving religions.

Keywords: Religious Pluralism, Thematic Interpretation

A. Introduction

Man is a creature of Allah Almighty created in the most perfect form. But in carrying out their survival, humans need a role between fellow humans commonly called social interaction. In his life, man is not only an individual creature, but man is also a social being. In his role as an individual being, man needs food, drink, rest, shelter and other needs. While its role as a social being, humans need others to carry out the needs of life. A group of humans who live and interact with each other and form a system of living order in a place of residence or region is what will later be called society.

In the Qur'an surah al-Hujarat verse 13, it explains the social condition of society in which we are created in tribes and nations to know each other and not to put each other down. Because it does not rule out the possibility that the person we insult is better than us. Differences are commonplace because of those differences we can know each other and complement each other.

B. Religious Pluralism

In our treasures it is known as *Bhineka Tunggal Ika* which means different but still one. This term is to describe and guide the diversity of the Indonesian nation. In modern terms *Bhineka* (pluralism), this is often translated as pluralism. In the discourse of modernity, pluralism is a new form of consciousness that begins to change the old monolithic paradigms in religious, social, political, and other doctrines needed for peace and cooperation and eliminate prejudice and truth claims.

While in Islam what is meant by pluralism is pluralism which sees it as a positive reality and as a necessity for the salvation of mankind.

Plurality is plurality based on virtue (uniqueness) and distinctiveness. Plurality cannot be included in a unity that has no parts that do not create its own "virtues", "uniqueness", and "distinctiveness". Without unity that covers all aspects, it is inconceivable that plurality, uniqueness, distinctiveness or plurality. And vice versa.

The term pluralism itself comes from the Latin "pluralis which means plural. The opposite of monism, dualism or uniter. Pluralism means a view that reality is not singular, but layered independently of its individual needs.

If pluralism is given, conflict is inherent in it. The next question is how to manage plurality and existing conflicts so that they become a social energy for the creation of a better national order. The answer is certainly long by involving the assessment of all existing factors. However, related to this study (understanding plurality), it turns out that maintaining harmony is not enough just to understand the diversity that exists around us apathetically and passively. Understanding pluralism even involves pluralist attitudes as well. An empathetic, honest and fair attitude puts diversity, distinction in its place, namely by respecting, understanding and acknowledging the existence of others, as well as respecting and acknowledging one's own existence.

Likewise in addressing religious pluralism. The attitude one should adopt is to understand and judge other "yangs" (religions) according to their own standards and provide opportunities for them to articulate their beliefs freely. Alwi Shihab, gives quite well in articulating religious pluralism. According to him, "Religious pluralism is that every religious believer is required not only to recognize the existence and rights of others, but also to be involved in efforts to understand differences and similarities, in order to achieve harmony in diversity".¹ Through an understanding of true pluralism followed by efforts to realize a peaceful life like this, tolerance between religious communities in Indonesia will be created.

Religion in general is believed to contain teachings that come from an all-knowing and all-righteous god. Here there is a conflict between dogmatism and

religious statism and openness and the dynamics of society, if culture arises from the interaction between reason, reason and reality in society, then culture is naturally also dynamic. Thus, it is not surprising that between religion and culture there is always disharmony. Always found in societies that are strongly religiously adherent, culture is difficult to thrive.²

The tolerance in question is of course not negative tolerance as was once carried out by the New Order government, but true tolerance is positive tolerance. The first tolerant attitude is pseudo-tolerance and full of pretense. This first type of tolerance encourages a person not to highlight his religion in front of people of other religions. If you are a Christian, then do not highlight your Christianity in front of Muslims, and vice versa. While the second tolerance is true tolerance, which invites every religious community to honestly admit and express their religion without being covered up. Thus the identity of each religious community is not eliminated, even each religion can freely develop it. This is the tolerance once advocated by Kuntowijoyo.³

Cak Nur emphasized the importance of religious life. He did not explicitly explain whether the religion here meant Islam alone. That is, the religion in question is religion in general. However, with dialectical language, he self-criticized religious believers. He recognized that in religions, more precisely, within the circles of adherents of religions, there is always the potential for extreme negativity and destruction.⁴

Nurcholish sees that the 1992 map is being marked by conflicts with religious colors. Admittedly, religion is not the only factor,⁵ but it is clear that religious considerations in those conflicts and in their escalation play very much a role. Every religious color in a conflict often involves formal religion or organized religion. ⁶

Man is not just an individual but also a society because the appearance of the individual and man is inseparable because no individual lives without society and the purpose of the Qur'an is to establish an ethnic and egalitarian order of society seen in its reproach against economic disequilibrium and social injustice. ⁷

Islam provides guidance for Muslims to give advice to each other's brothers. If social justice disappears from circulation then immediately hubris will arise. That is,

greedy, if greedy whose basis is capitalist ism is ingrained in one's mind, then when there will be various arbitrary actions, by masking the law. 8

The concept of balance and mutual love in Islam can be seen from the existence of two groups of people in social life: the residing (aghniya“) and the dhu“afa (fuqhara'wal masakin). These two groups are the same group in the eyes of Islamic law, both are entitled to justice, understanding and awareness of the group being able to help their brothers who are not able is a mujarrab effort to strengthen solidarity and strengthen the unity and unity of a nation in order to create social justice.

Meanwhile, Abdurrahman Wahid emphasized that the problem of pluralism is not in the sense of pluralism stated by Nurcholish Madjid in advance. 9 He emphasized the view of openness to finding truth anywhere. The pluralism emphasized by Gus Dur is pluralism in acting and thinking. This is what breeds tolerance. Tolerant attitude does not depend on a high level of formal education or natural intelligence of thought, but is a matter of the heart, a matter of behavior. Nor does it have to be rich first. In fact, often this spirit is found precisely in those who are neither smart nor rich, who are usually called "the best people".10 Gus Dur set an example as Kyai Iskandar did, by getting along in a mixed way in society. 11

Wahid developed an anti-religious exclusivism view. According to him, various riots under the guise of religion in some places are the result of religious exclusivism.12 What Wahid said was actually more of an autocriticism for Muslims themselves, because of the politicization of religion and the superficiality of religion.

With regard to the meaning of one of the Qur'anic verses Surah Al-Fath (48) verse 9 which reads "Asyiddâ-u âlâ al-Kuffârm ruhamâ-u bayna hum, he understood that there is a difference between non-Muslims today and the infidels who fight Islam (in the context of that verse are the infidels of Mecca). Therefore, there is no reason to develop hostility towards them as long as they do not fight the religion of Islam. In addition, according to him, the essence of "mutual care" lies precisely in the attitudes in which we can correct each other among Muslims. The Prophet once pointed out that if Fatimah (his daughter) committed theft then she should still be punished.

Thus, courtesy should not be of double standards or should not disregard justice to anyone, including people of different religions.¹³

Then, regarding the sound of the Qur'anic verse in Sura Al-Baqarah (2) verse 120 (O Muhammad, surely Jews and Christians will not be willing to you until you follow their religion, Wahid considers that this verse is often used to justify anti-tolerance attitudes and actions, because the word "unwilling" here is considered against or hostile, and then associated with the creation of churches, evangelism or evangelism, and so on. According to him, the word "unwilling" should be seated proportionally. Not being willing means not being able to accept basic concepts. Of course, this cannot be denied by anyone. Not accepting basic concepts does not mean developing hostility or resistance. Christians and Jews cannot accept that the basic concept of Islam is certain. Vice versa, Islam also cannot accept the basic concepts of Christianity and Judaism. Therefore, according to him, we will not shake from the concept of Tawhid, but we respect the opinions of others. ¹⁴ This opinion of others certainly means the beliefs of others.

C. Thematic Tafsir Study

1. Verses on Pluralism

The Qur'an never mentions the word *tasamuh* or tolerance explicitly until we will never find the word contained in it. However, the Qur'an explicitly explains the concept of tolerance with all its limits clearly and clearly. Therefore, verses that explain the concept of tolerance can be used as a reference in the implementation of tolerance in life.

Tolerance leads to an open attitude and willing to recognize various kinds of differences, both in terms of ethnicity, skin color, language, adaptations, culture, language, and religion. These are all *fitrah* and *sunnatullah* which have become decrees of God. The basic foundation of this premise is the word of Allah in Q.S. Al-Hujurat verse 13:

"O man, Behold, We created you from a man and a woman, and made you into nations and tribes, that you might know one another. Indeed, the noblest among you

in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing". (QS. Al-Hujarat 15.) 13

a. Mufroda. 16

Make, make, create you Male, male Female, female Make, make, create you
Several great tribes, several nations Tribes Know each other The noblest among you
the most pious among you

b. All-Knowing

In the Qur'an there are several verses that can be used to refer to human beings, which are broadly divided into three, namely; First, use words consisting of the three letters alif, nun, and sin such as insan, ins, nas, anasy, insiy and unas. Second, using the word basyar and Third, using the word bani Adam or zurriyatu adam.

The word human has three word origins; First, anasa which means seeing, knowing and asking permission. Second, nasiya which means forgetting and third, al-uns which means tame, harmonious and visible. The first meaning refers to the ability of human beings as reasoned and civilized beings. The second meaning refers to man as a being who has consciousness, therefore the third meaning indicates man as a manageable being. In other words, humans are creatures that have a high adaptability to change, both social and natural changes. He is also a cultured creature "not wild, has ethics, manners and others. 17

In the Qur'an the word insan is mentioned 65 times out of that many mentions, human being has three meanings. First, it is associated with his privilege as caliph and bearer of trust or responsibility. Second, it is associated with negative predispositions in humans such as tyrannical tendencies, infidels, haste and others. Third, it deals with the origin of man and his classification as created from the ground and consists of male and female as found in the verse above.

The word shu'ub is a perular form of the word sy'aba which means group or branch. Originally, the word was used to refer to a lake or oasis where several canals meet and the canals drain the water. Later this word was also used for a group of humans whose identities were diverse, but met because of age.

While the word Qoba'il is the jama' form of the word qobilah which means a group of people meet who can accept each other. This word is formed from the origin of three letters: qof, ba', and dal which form several sentences with meanings as diverse as qolbu: not yet and its opposite: ba'du: already. Qalbu can also mean facing forward (such as qalbu "front genitalia" and the opposite is the anus: back (human back channel). Other forms such as qobala which means facing. In other words, the word qoba'il always refers to two or more parties in pairs or face to face. Therefore, man was created from the beginning with different channels. But although it is fundamentally different that it is an interdependent (social) creature that depends on each other, this term is called pluralism or diversity.

c. Other sentences related to pluralism. God said in QS. Al-Hujurat verse 10

Means:

"The believers are verily brothers. therefore reconcile (mend the relationship) between your two brothers and fear God, that you may have mercy".

In the above verse, Allah declares that the Muslims are brothers, and commands to perform islah (repaired relations) in case of misunderstanding between two people or groups of Muslims. The Qur'an gives examples of the causes of rifts and forbids every Muslim from doing so. 18

The above verse also commands the mu'min to avoid prejudice, not to find fault with others, and to gossip, which is likened to the Qur'an as eating the flesh of one's own deceased brother (QS. Al-Hujurat: 12).

Means:

"O believers, stay away from most suspicions, for some of them are sinful. and do not seek the ugliness of people, and do not gossip about each other. Is there any one of you who likes to eat the flesh of his dead brother? Then surely you feel disgusted with him. and be fearful of Allah. Indeed, Allah is the Most Recipient of repentance and the Most Merciful".

To develop a general attitude of tolerance, we can first start with how we are able to manage and respond to differences (opinions) that (may) occur in our family or in our Muslim family/brothers. Tolerance begins with building togetherness or

harmony and realizing differences. And realize also that we are all brothers. Then there will be a sense of love, mutual understanding and in the end it will lead to a tolerant attitude. In the context of religious opinion and practice, the Qur'an expressly commands believers to return to Allah (Qur'an) and Messenger (Sunnah). But if there is a difference in understanding of the Qur'an and the Sunnah, whether it results in differences in practice or not, then the instructions of the Qur'an are:

In relation to tolerance between religious communities, tolerance should be interpreted as an attitude to be able to live with people adhering to other religions, by having the freedom to carry out their respective religious principles (worship), without any coercion and pressure, both to worship and not to worship, from one party to another. This at the level of social practices can be started from neighborliness, because the most essential tolerance is the attitude of togetherness between religious adherents in social practice, neighborly life and society, and not just at the level of logic and discourse.

Tolerance between religious people can start from living next door with neighbors who share our faith or not. This attitude of tolerance is reflected by mutual respect, mutual glorification and mutual help. This has been exemplified by the Holy Prophetsa. When one day he and his companions were gathered, there passed by a group of Jews who delivered the body. The Holy Prophet (peace be upon him). Immediately stood up to pay homage. A companion said: "Are they not Jews, O apostle?" The Prophet (peace be upon him) replied "Yes, but they are human too". So it is clear, that the side of creed or theology is not man's business, but God Almighty and there is no compromise and tolerance in it. Whereas we are happy from the side of our humanity. Regarding the different belief systems and religions, the Qur'an explains in the last verse of Surat al-Kafirun:

Means:

"For you is your religion, and for me, my religion."

That the insip adheres to a single religion is a necessity. It is impossible for man to profess several religions at the same time; or practice the teachings of different religions simultaneously. Therefore, the Qur'an affirms that Muslims still cling to the

absolute system of the Oneness of Allah; while the unbeliever is committed to the teachings of the divinity established by himself. In another verse, Allah also explains the principle that every religious believer has their own system and teachings so that there is no need to blaspheme each other.

At this stage the conception does not offend our religion and any religion other than ours, and vice versa. In the lifetime of the world, and for the affairs of the world, all must work together to achieve justice, equality and human welfare.

As for the affairs of the hereafter, matters of guidance and hidayah are the absolute rights of God SWT. Then by itself we are not legitimate to force our will on others to profess our religion.

The Qur'an also recommends finding common ground and tangent points between believers. The Qur'an recommends that in social interactions, if there is no common ground, each should acknowledge the existence of the other and not blame the other:

Even the Qur'an taught the Prophet Muhammad (peace be upon him) and his ummah to convey to followers of other religions after the sentence sawa" (meeting point) was not reached (QS. Saba: 24-26)

Means:

"Say: 'Prepare to give you sustenance from heaven and from earth?' Say: "Allah", and Verily We or you (the idolaters), must be in truth or in manifest error. Say: "You will not be asked (responsible) about the sins We have committed and We will not be asked (either) about what you have done". Say: "Our Lord will gather us all together, then He will make the right decision between us. and He is the Supreme Decision-giver again All-Knowing".

Fraternity and tolerance between religious communities are in no way prohibited by Islam, as long as it is still at the level of humanity and both parties respect each other's rights (QS. Al-Mumtahanah: 8)

"Allah does not forbid you to do good and do justice to those who do not fight you because of religion and do not expel you from your country. Verily God loves those who do justice."

The Qur'an also advises in QS an-Nahl 16:125 that each religion preaches its religion in wise ways.

Means:

"Call (people) to the way of your Lord with good wisdom and lessons and refute them in a good way. Verily it is your Lord who knows better who strays from His way, and He knows better those who are instructed."

Adapaon Dilam Ayat Line Yang Membasa Masala Pluralism (Ayat Pendokong), Adala: Saba: 24-26, Qassa. Al-Dhuh: 8, Qassa. In-Nissa:105, Qassa. Al-Taqatsoor: 1-8, Qas. Al-Kafir: 1-6, Qas. Al-Qass. Al-Baqara:148, Qassa. Al-Ma'a'l-148, Qassa. Al-Ma'a'l:41-50, Qassa. Al-Rahman: 19-22, Qassa. al-Taubah: 60, Qas. al-Dhoha: 10, Qas. al-Tauba: 103), Baqara: 62, Al-Ma"Adh: 69, Q.S. Yunus: 48, 71, Q.S. Al-Baqarah: 128, Q.S. Yunus: 101, Q.S. In-Namal: 44, Ali Imran: 20, 52, 64. Al-Baqarah: 62, Al-Baqarah: 113, Qissa Ali Imran: 19 Dean 84. d. Manasbah Ayat

This verse came down as an answer or response to a narrow view of the Companions' view of the phenomena of pluralism, identity, skin and position. As a result, they view discriminatively against others who differ in skin color and position. This is like what happened with apartheid politics and feudal culture.

From this view then gives birth to discriminatory attitudes towards others, resulting in, for example the provision of unequal opportunities, ethnic cleansing and suspicion or prejudice as indicated by the previous verse (12). As we all know, differences in clothes are often not based on kindness but instead as a negative. Therefore, it is not strange that around us, due to this low awareness of pluralism, we are suspicious of each other and mislead each other.

D. Discussion Analysis

Before God created Adam, He had communicated His plan to make the creature (along with his sons and descendants) a caliph on earth. Before "plunging" into the earth, Adam and his contents were in heaven, it was hoped that he could create the shadows of heaven on this Earth and those shadows can be considered as the social ideals of Islamic teachings. External welfare is fulfilled because the three basic human

needs are "clothing, food, and shelter" as well as mental well-being. And Adam and his wife were expected to be able to earnestly manifest the shadow of heaven on the surface of the earth with the guidance of divine guidance. 22

The social ideals of Islam are strived for by cultivating aspects of aqidah and ethics in its adherents. Starting with psychological education for each individual, family and community, until finally creating a harmonious relationship between all members of society one of the reflections is external well-being.

On the basis of Islamic social ideals, the religion prohibits some okonomy transactions that can interfere with harmonious relations between members of society. In addition, Islam stipulates that in private property there are rights of people who need and that must be distributed to them, both in the form of zakat and alms.

But of course this question has to do with social, economic and cultural aspects, politics. Religion in these matters has a value that can contribute in all these musties. For this reason, there are at least three main things that can be highlighted here;

- a. Religion should be an impetus for improving the quality of human resources
- b. Religion should give individuals and people a driving force to increase participation in their work and creation.
- c. Religion with its values must be able to act as an insulator that hinders a person from all deviations.

These three things are related if it can be likened to electricity, then the first is the addition of power, the second is the continuity of light and power, while the third is maintenance.

E. Conclusion

Social studies according to the Qur'an such a discussion includes social, economic, and cultural (civilization). A person will not be able to live alone or individually, where a collection of a society will always be realized in relationships, both social (related), economic, and civilization, of course, there will always be reciprocal relations as in the science of communication "humans can't help but to account for communication" this is why humans Said to be a social being.

The three components will be interrelated, for example in terms of economics where the poor and rich will intersect with each other, if the group of a society only has rich people, it will not be possible to smooth an economy, everything will be monotonous and will be useless, there will be selfish and arrogant attitudes because they feel they have everything, but from the other side this is something that is very detrimental both in terms of economy and behavior.

In terms of culture, the formation of a person's character can be seen from its geographical location, for example, people living on the coast of Sumatra will have a tough character because they are accustomed to living in hot areas and usually when speaking in a loud tone.

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