

MULTICULTURALISM: INDONESIAN DISCOURSE AND INTERPRETATION

Mahfudz Junaedi

Fakultas Syari'ah dan Hukum UNSIQ Jawa Tengah di Wonosobo
mahfudzjunaedi@unsiq.ac.id

ABSTRACT

Multiculturalism has been a discourse and debate up until now, and has not been completed, particularly in the context of Indonesian-ness. Muslims see it is not monolithic but diverse, pluralistic Indonesian society split into two groups, those who reject multiculturalism and those who receive it. The group rejected the thought that the discourse and ideology of multiculturalism and its derivative, such as democracy, human rights is a product of Western secular inconsistent with Islam. While the group received based on the ideas and basic pandangan that diversity as a fact and reality be natural and it is the will of God, even fighting stance within the framework of solidarity and equality in a beautiful building living systems and among fellow creatures of God. Both groups, ' an impressive glimpse the truth of the argument respectively. In this condition, the commentators also have diverse views in memahamai multiculturalism. This paper specifically explore multikulturalisme as a concept is still debated and discourse for Muslims; In the Al-Qur'an there are verses that support an impressive glimpse of the concept of multiculturalism and reject impression; The presence of the interpretation of the Al-Qur'an Indonesian context, such as Hamka and Quraish Shihab as an authoritative figure in the field of interpretation Indonesia, deserves to be a reference. Configuring a plural society or compound that has potential in the development of behavioral inclination conflict and disintegration among various groups, inter-ethnic. In addition, there is a tendency of the presence of the integrative power as a source of social change dynamics and plurality of society, because most conflicts and violence in Indonesia 'religion' (interpretation of the sacred text) is considered to be one of the factors that have contributed to the trigger. Religion and belief systems influence on the behavior and mindset of a person or people adherents, both positive and negative. Some theories, either grand theory, middle theory, and applicative theory used as a knife analysis, including studies of sociological theory developed by Max Weber, that mindset, behavior, ethics and world view society is influenced by a belief system that believes. Thomas EO dea also argues that religion is not only contributing factor for the integration of society, but he also has the divisive nature (disintegrative) as an initial cause of tension and conflict. The expected results, that the diversity of human identity, whatever it is, whether cultural, ethnic nationality and gender in view of the Quran is an equivalent, equal.

Keywords : Multiculturalism, Al-Qur'an, tafsir, Indonesianism.

A. INTRODUCTION

Indonesia is a big house where so many kinds of life is exist. It is multicultural state that been

characterized by the existence of various ethnicities, customs, local cultures, languages, and social groups. Herdred Greerts (1963: 24). Stated that there are

more than three hundred different ethnic groups in Indonesia. Each has its own cultural identity and customs, and more than two hundred and fifty different languages used by Indonesian people, and almost of the major religions of the world are represented, apart from the native religions which have large amount. Indonesia is geographically composed several different island whether is inhabited or not inhabited. There are 13.466 large and small islands with different tribal groups (Madjid, 1994: iv) and Indonesia as the largest archipelago country and no country in the world that has similar condition like in Indonesia. Even it is hard to find a country in this world which has heterogeneity level and the plurality that such complex (Siti Musda Mulia in Sururin, 1995: 228).

The discourse of multiculturalism in the last two decades has been debated among the academics, activists, NGOs, even official governments are interested in using any considerations of discourse in setting policy, including the public society also respond though payroll forums, *majelis ta'lim* in Indonesia. It becomes a concern of Muslims that a divergent religious issue, the limited religious, the melted religious and various other concerns outside of the context of the notion of multiculturalism.

In various forums and forum study, Muslims hold that multiculturalism is a vehicle towards a person in religious faith the superficiality and heading on the unity of the religion, so religions as if it makes no difference (the same). Such understanding demand sensitivity and carefulness to answer it. it is because if it is not be responded positively it will make misunderstanding that keep recurring and wide spreading in the society.

According to Dawam Raharjo (2010: 238-239), the plurality of society in Indonesia contains two potentials: first, conflict and potential disintegrations, second, compound society and also be the source of the social dynamic change and progress. It is also reinforced by Nasihun, that the configuration of a plural or compound have two tendencies, first the inclination conflict growth I action among the various ethnic groups; second, the tendency of the integrative power that integrate the society (Nasikun, 1999:124).

When it is examined deeper, multiculturalism is not at all contrary to Islam. Multiculturalism is an objective condition in the society which requires muslims and people from other religions can understand each other, respect and care of it (Qodir, 2014: 214-215). The

objective conditions that can be created while a fellow believers firmly refused if there are groups who want to destroy the objective conditions of multiculturalism. Such an attitude, it is a multicultural attitude when it is going well, so multiculturalism in Indonesia will stand upright. But the reality is, it is far from the hopes that been an idealism of the notions of multiculturalism. The different opinion, tribe, religion, religion group, culture, tradition, and language sometimes tapered up to the point of being, whether groups or class mutually reinforce the positions. Then it is not often used religious and interpretation text as tools of legitimacy. Dissent in all aspect of human life is a phenomenon that will continue until the end of human history. In the history of Muslims, a difference has occurred since the life time of the Prophet. Although not as sharp as and as pointed as like the death of the Prophet, the post-war era it was because friends received the decisions of the Islamic Prophet Muhammad full of awareness. In addition, it is not rare in religious issues (*'ubûdiyyah*), justifies the different parties. The difference of opinion between the Muslims in religious began to stand out since 2nd hijri century. However, the issue does not concern the principle of religion (*uṣūl ad-dîn*) as the oneness of God, the

position of prophet Muhammad. Whether as a prophet of the ends of times (*khatam al-`anbiyâ`*) or messenger, the sancity of the Prophet Muhammad pre and post declaration, as the Prophet and the certainty o the day of judgement. Gradually the differences lead the muslims into a group of kalam as Asyariyah, Maturidiyah, Mu'tazilah, and others (Shihab, 1999: 362-363).

According to abu Zahrah as quoted by Shihab that the causes of the existence of internal dissent among Muslims is due to the editors of the verses or Al-Quran, especially those associated with the verses of *Mutasyabihat* (Shihab, 1999: 362-363). Philosophically Al-Quran should be read with a variety of reality. The reality when the verses of Al-Quran were revealed in the first century of the Islamic era in contrast with the reality of nowadays condition. In order to make the text of the Al-Quran can adjust the times (*ṣâlih likulli zamân wa makân*), then the Quran should be confronted with the reality of the present. This is because in order for the text of the Al-Quran to rise and adapt toward human problem. According to Muhammad Al-Ghazali, the verses of the Al-Quran does not require the interpretation of continuation is the verse of the Al-Quran with regard to worship and creed. But the verse of the Al-Quran

which relate to the nature, life, and human sciences must be understood more than it should be when first century of Hijri (Al-Ghazali, 1996: 263-264). It means reading and understanding Al-Quran cannot finish with reading toward the past context. It is because the issues of worshipper in the past to the present is different. Because of that Al-Quran again and again gives command to always see the context future reality (Q.S. Al-Fushshilat: 53).

Look at the urging of the Al-Quran about the future, the issue of multiculturalism demands the Al-Quran to be able to answer it. If it is understood deeper, the Al-Quran talk about the ideas and values of multiculturalism. Since the beginning, religion, ethnicity, tribe, language and gender. Even in normative Al-Quran acknowledges that the humans were created from the different nation (*shu'ub*) and ethnicity (*qabâ'il*) with the intention that they know each other (*li ta'arafuu*) and appreciate the other people (Q.S Al-Hujarat: 13). If the Al-Quran does not want diversity, surely Allah only makes one *ummah* (Surah As-Shura: 8).

This paper wants to examine that multiculturalism is a debatable concepts between accepting and rejecting, and how Al-Quran talks about the discourse and moral values of multiculturalism

holistically and universal. The analysis used is interpretation analysis using an approach phenomenology. The principle of phenomenology emphasizes an assumption "let Al-Quran speaks for itself about the issue of the existence of diversity in Indonesia "the study it is important to know the essence of Islamic teachings written in the Quran, with the aim of promoting equality (*al-musawâ*), justice (*al-'adâlah*), equality, unity (*al-ittihâd*) human dignity (*al-karâmah al-insâniyah*). The approach used in understanding and processing text, namely hermeneutics. Carl Braaten, as quoted by Faried Isak interpreting hermeneutics as *the science of reflecting on how a word or an event in a past time and culture may be understood and become existentially meaningful in our present situation* (Essak, 1977: 131).

B. RESULT AND DISCUSSION

1. Multiculturalism: Theory and Reality

The idea of multiculturalism in Islam cannot be separated from the doctrine of Islam is about the equality of human identity, tolerance and diversity coexistence, and some other things that sustain this idea, such as the value and application of democracy, human rights, social justice is alluded to in the Al-Quran. The verses in this regard, such as

ethnic equality, gender, culture. In principle multiculturalism views the existence of every culture as an entity that owns it equal rights before public law. Simply put, the word multiculturalism too interpreted as cultural diversity (Tim Redaksi Bahasa Indonesia, 2008: 980). Usually, diversity leads and shows to diversity based on religion, race, ethnicity, language and culture. From meaning said diversity, diversity is defined as plurality, diversity and multicultural. According to Azra, Multiculturalism at essentially is a worldview which can then be translated into various cultural policies that emphasize acceptance of religious reality, plurality and multicultural in the life of the community. Multiculturalism can also be understood as a worldview which was later manifested in political consciousness (Azra, 2007).

Whereas according to Rosado, Multiculturalism is a system of beliefs and behavior which recognizes and respects the existence of all the different groups in a organizations or communities, recognize and respect socio-cultural differences, encourage and enable their continuous contribution in an exclusive cultural context that empowers all within an organization or community (Rosado, Nd.). Besides that,

multiculturalism can also be interpreted as a movement social intellectual who elevates the values of difference as a core principle assert that all cultural groups must be treated with respect and same (Fowers & Richardson, 1996: 609).

At the philosophical level, the idea of multiculturalism departs from a basic assumption about human glory and honor (human dignity). Such principlem found in almost all major world religions. Humans have a noble position, then to him the rights that must be respected and guarded by other humans. If other human beings do not carry out their respect for human rights, then he has committed a violation of Human Rights (HAM). Violation Human rights are universal oppression of humanity. If violation this happens, it will cause conflict that can injure human rights. Therefore, tolerance is a necessity to respect differences by dialogue and eliminating discrimination and prejudice in association.

Multiculturalism the ideology, thinking and paradigm thinking in the socio-cultural context of a society. As a paradigm, multiculturalism contains in it an ethical value that is the basic guideline in every individual behavior. In these guidelines, there are moral principles which guarantees every individual and community activity in accordance with

their rights and its obligations. These moral principles include politics, democracy, justice, law enforcement, employment opportunities, human rights, community cultural rights, minority groups and so forth. Therefore, simply multiculturalism is an ethical movement. If examined in historical studies, the concept of multiculturalism is a concept that is new when compared with plurality and diversity. Between plurality, diversity and multiculturalism have differences at press points. Concept plurality presupposes the existence of "things that are more than one (many)". Diversity shows that the existence of "more than one" is different, heterogeneous and it can't even be equated. While multiculturalism provides confirmation that with all the differences they are the same and in the public space so the willingness to accept another group is needed as a whole, without care about cultural, ethnic, gender, language and religious differences. On the track history, the multiculturalism movement first appeared in Canada and Australia later United States, United Kingdom, Germany and others (Sirry, 2018). Multiculturalism discourse for the Indonesian context began to emerge when the national system was authoritarian-militaristic became weak since the fall of the Suharto regime.

2. Qur'an Interpretation and Multiculturalism Values

Abdul Karim Soroush (Bagir, 2002:

xii) argues that one's interpretive principle is about religion, narrow or broad, will give birth to an understanding and mindset about religion. Thing this is relevant to the problem of people's understanding of the socio-religious issues occur in the midst of society, such as the problems of democracy, human rights, pluralism and multiculturalism, understood in various ways according to the paradigm and knowledge it has.

The different interpretations of revelation texts are religious natural things, given the language with a range of space and time is certain to cause multi different interpretations and understandings, when space and time are also different, so context socio-cultural community has a dominant contribution in making interpretations over religious texts. In interpreting the Al-Quran about multiculturalism, there are two important things to note. *First*, the Al-Quran not only speaks to Muslims but also speak to many *ummah*, such as Christianity, Jews, polytheists, Mecca and others so. In the Al-Quran There's also the expressions directed against different communities such as " O believers" (*yâ `ayyuhâ al-ladzîna âmanû*) "O man "(*yâ ayyuhâ an-nâs*), O

disbelievers (*yâ ayyuhâ al-Kâfirûn*) and so forth. Which proves that at that time, Al-Qur'an not just talking to one community one religion (Islam), but it also speaks to many parties. Second, Al-Qur'an early to talk about the things that are multikulturalistik. That is, a lot of noise which is reflected by the Al-Qur'an late and many representations, no sound for Muhammad, no sound delivered by God himself and also no sound communicated to other human beings.

In the Al-Qur'an, Allah says that humans are created with variety (heteronity) come from the nation and tribe. The creation of Allah with that variety follow to one purpose, which to get to know each other (Al-Hujurat: 13). To know humans being, it is not look at groups, groups or religions. That is because Allah has told mankind both Muslims or not to compete in doing good (Al-Ma'idah: 48). This social ethic is rooted in one Qur'anic concept of "human equality", which emphasizes that all humans, without seeing ideological persuasion, are created from "the same soul" (*nafs wâhidah*) (An-Nisa: 1) . Therefore, it is not important for God, whether humans are Jewish, Christian or sabi'un. Whether it's male or female, whether it's Arab or not, whether from the poor or not, because of anyone

who do good, God's promise for him for reward (Surat al-Baqarah: 62). Even according to Allah, the most noble human being is the most righteous human (Q.S. Al-Hujurat: 13).

Al-Qur'an states that human judgment depends on its virtue, not in its attachment to one particular belief or certain groups or certain nations. Social righteous spreads through various ways with the best way to serve God through the implementation of activities and humanitarian services. So, the call to uphold social justice is the foundation from an inclusive multicultural community, which consists of a humans variety and differences, which is united of human ethics about the dual responsibility for respect and dignity to yourself and the community.

The Qur'anic view of the reality of diversity is bound by one a holistic view of human equality. Such views affect the Prophet's actions and social relations with other communities of people. In history of the journey Prophet Muhammad. The Prophet was silent and looked down when in front of him through a Jewish corpse to be buried, the Prophet said that "people the Jew is a creature of God ". The other side is, the Prophet stopped the habit of Arabian who buried alive newborn babies, and said "Heaven under the feet of mothers and women is a male sibling".

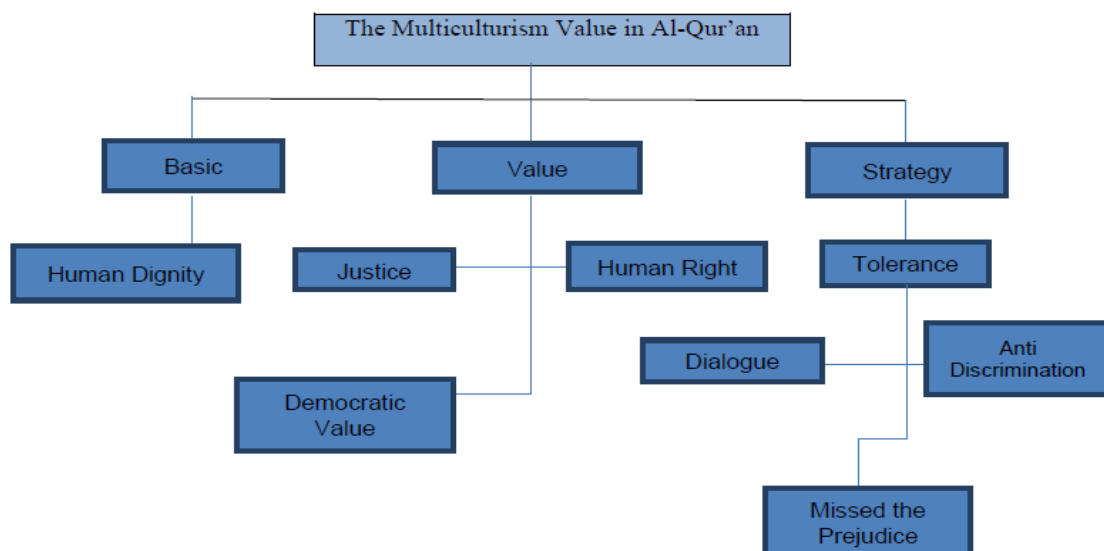
This wise attitude of the Prophet was carried out because as he said "I was sent to perfect morality".

The Prophet Muhammad strengthened and spread the universal values of Al-Qur'an. So, isn't a surprised if the morality of the prophet Muhammad reflects the morals, which stated in Al-Qur'an. The universal values of Al-Qur'an trough for foundation to the development of multiculturalism discourse, which contained in Al-Qur'an. The values of multiculturalism are justice (*al-'adl*), equality (*al-musawa*) and human rights (*human rights*), democratic values. These values then give to various attitudes such as anti-discrimination, prejudice and tolerance towards the groups that differ in ethnicity, race, tribe, religion, culture and the other's. For more details, the values of multiculturalism in Al-Qur'an can be seen in the chart at below:

a. Justice & Equality

Justice in Arabic is '*adl*'. This word is found Al-Qur'an 14 times. The word '*adl*' also the character of Allah, which illustrated the act of God as a ruler and fair judge (Leaman (ed), 2006: 13-15). Work words '*adl*, which means" act fairly" (Wehr, 1976: 34). The meaning of such words is generally related with concepts of equality and balance.

The word '*adl*' is Al-Qur'an is associated with God and humans.It means,it relates to God's justice (Ali Imran: 18) and human justice. Human justice is a suggestion to humans be fair in every aspect to God, humans and the environment. Therefore, humans can be said fair to God, humans must worship God with sincere and pure (Az-Zariyat: 56). Also for humans can be said fair to humans, humans must give each of



their rights and act on these creatures according to their rights (Al-Ma'idah: 8, Al-A'raf: 29, Al-Mumtahanah: 8) (Nasr, 2002: 249-250). The other is God ask humans not only to be fair, but God also told mankind to say in good way (Al-An'am: 152, and decide a just matter (An-Nisa: 58).

When God told mankind to be fair, say justice and decide the case fairly. That means, God hates an injustice (*zâlim*), oppression and crime based on race, ethnicity, religion, gender, social culture, politics, economy and the other. That is because of injustice, oppression, persecution and crimes that committed by humans, it means humans deliberate cut off the agreement and bond with God (Al-Baqarah: 124), and maybe even God does not like these people (Ali Imran: 57). Thus, it can be concluded that the verses of Al-Qur'an principled to fight injustice, oppression and crime.

The equality or equality of human identity varies between Indonesian mufassir, Quraish Shihab (Shihab, 1996: 315), related to the equality of human identity, includes the equality of men and women (gender), ethnicity and culture is equivalent. Not only equality in creation but equal in obtaining rights. Although the roles of men and women are different related

to men's rights and women, but that does not make the one over or over the other one. For men the rights (parts) are in accordance with what God conferred, and for women the rights are in accordance with what God conferred upon him also (Shihab, 2002: 260). According to Hamka (1967: 52), also saw the equality of women and men as limited to the side. The creation, and the rights they have. According to him, women have the right politics as men, may appear to be a leader as long as it is able, according to Q.S. at-Taubah: 71, the believing men and women, united to each lead one another in the faith, namely trust in Allah. In other words, women are participating alongside men to build a faith community. Women are allowed to choose a job in accordance with her will, and obtain wealth from their business results, it's just women in specify the job need to look at the appropriateness, having regard to the ethics and morality and dignity of women.

b. Human Rights (HAM)

In view of the Qur' an, human glory (dignity, *al-Karamah*). The reflected glory of his humanity fulfillment of human rights. The fulfillment of human rights consists of Five Necessities, *al-darûriyât al-*

khamsah (five basic rights the human urge to do so), among others; the right to religion, life, intellect, descent and property. This fifth Rights thinks is a fundamental human right which should guarded, respected and championed through political and legal systems. This means, the system politics and Islamic law should protect human life and fight for their rights (El-Fadl, 2003: 188).

Related to the right to life, al-Qur'an uphold the glory and value absolute human life (Q.S. Al-An'am: 151). In addition, the Al-Qur'an also explains essentially that the life of each individual is equal to life of all communities, and therefore should be treated with attention (Q.S. Al-Ma'idah: 32). Similarly, the right to obtain respect, Al-Qur'an assume that all human beings are entitled to get respect (Q.S. Al-Isra: 70). A tribute to the man becomes inevitable because humans different from animals. Humans have been given by God sense mind to will in accordance with the wishes and thinking power of Allah (Q.S. Al-Baqarah: 30-34). Although in another verse of the Al-Qur'an said that humans may be the most low (*asfal as-sâfilîn*) but Al-Qur'an remains an states that humans are created in the form of the best of

shape (*aḥsan at- taqwîm*) (Q.S. At-Tin: 4-6). That, by the human intellect has the ability to think, to know good and evil, do good deeds and keep away badness. Therefore, the man got the mandate by God as a leader in earth (*khalifah fî al-ard*) (Q.S. Al-Baqarah: 30). So high awards God to man, so that our fellow human beings to respect. Another man with his humanity based side.

Qur'an give freedom to man, the exemption in the sense of liberation from all forms of bondage. Dictatorship and authoritarianism done by human to another human being is a form infringement, violation of the verses of Allah. That's because the Qur'an late with clear and full suppression say that "Unnatural for the human person God gave him the Book and Wisdom and Prophethood, and then he said to man: "Be ye be worshipers penyembahku not worshipers God" (Q.S. Ali Imran: 79). If linked to the reality of the present, if any group of people, class, religion and culture which does not give freedom to other human beings to freely choose, then it means that groups of people, groups, The religion and culture has violated his humanity. As if, The imposing group positioned itself as God must

Obeded. If a group or the man has positioned itself as a which must be complied with, this means that the group or the man has done symbolic slavery. In fact, the culture of slavery at the time of the Prophet. In Qur'an order to be treated fairly and humanely (Q.S. An-Nisa: 36). In fact not just stop at the justice efforts, Al-Qur'an also encourage mankind to release to the slaves (Q.S. Al-Baqarah: 177, Q.S. An-Nisa: 92, Q.S. Al-Ma'idah: 89). The emphasis of God to personal freedom, including slavery, human exploitation and trafficking is the way God teaches mankind that only God can restrict human freedom (Q.S. As-Shura: 21). Humans are not authorized to curb the freedom of the individual fellow human beings, because of works done by humans only God can judge whether the good or bad (Q.S. Yusuf: 40), humans do not have the power to judge actions upon one another. Therefore, if it is associated with the condition of the Madurese and even the people of Indonesia are universal, which says that "Syi'ah is not Islam", "Ahmadiyah heretical", "celebrating the birthday of the prophet and grave pilgrimage is bid'ah" and others are full of statements prejudice, full hatred and

abuse of humanity (Human dignity). That's because whoever it no right to claim that the other groups, other religions, or cultures that bid'ah, unclean, err, sin and hell. Because the reward or sin that God preoregatif rights.

Al-Qur'an also speaks of knowledge, even Al-Qur'an emphasize human urgency gain knowledge (science) (Q.S. al-'Alaq: 1-5). Very clearly, the Qur'an distinguish between people who have a degree of knowledge with minimal knowledge of science (Q.S. Az-Zumar: 09). By Therefore, Al-Qur'an encouraging the faithful to learn in order to increase knowledge knowledge (Q.S. Taha: 114). From the perspective of the Qur'an, science a requirement for creating a just world order and full peace. In fact, al-Qur'an emphasized the importance for men to seek even science world conditions in a state of war (Q.S. At-Taubah: 122). From some suggestions Al-Qur'an The late, it can be concluded that Al-Qur'an so emphasizing science so that each individual human being has the right to seek and get it. Is a violation of the revelations of Allah, when no group of people or sex or institutions that prohibit a women to gain rights to get

education and take school as high. If, based on God's freedom to gain knowledge knowledge and linked to the real conditions of women throughout the ages, then the prohibition of women to school not because of arguments verses and hadiths which had been used as legitimacy, but rather because of the interest (interest) for contructs male authority in the political, social, cultural, religious and economic.

c. Tolerance and Multicultural

Etymologically, the word tolerance comes from the Dutch language, "tolerantie" in English "tolerance" all of which leads to a sense of patience, restraint, let others, and be open to different opinions. In Arabic tolerance commonly referred to as "*tasâmuḥ*" which means attitude let, gracefully, generous and like charity. In other words, tolerance (*tasâmuḥ*) as respect and respect the beliefs or belief, culture and the cultures of others with full compliance, patience and awareness. Tolerance presupposes the existence of sense and mutual respect and respect between the with others while upholding a sense of unity and brotherhood for the sake of realize a peaceful life, peaceful and happy (QS Al Baqarah: 256). In the multicultural

area such as Indonesia, tolerance is a prerequisite for life together with groups of people of different social, cultural and religion. Qur'an view it as an important starting point in build greater peace Al-Qur'an attempt to build peace the greater one. Al-Qur'an attempt to build peace between religious communities.

Different and recognize differences in beliefs and culture. Qur'an put an greater emphasis to the maintenance of good relations between faiths different, it is because, according to the Qur'an, freedom of religion is the basis sustainable peace. Therefore, Al-Qur'an urged everyone faithful to enter into peace and do not follow Satan (Q.S. Al-Baqarah: 208). In the socio-religious life, the emphasis Al-Qur'an above are discourse of tolerance. As in the Q.S. Ar-Rum: 22, God asserts that for those who have a clear vision and wise, diversity in the reality of the world is a sign of God's existence. Therefore, the Qur'an recognize and appreciate diversity (tolerate). Recognition of al-Qur'an on diversity.

The highest is the one destination that is peace. The only requirement for peace in a multi-dimensional is with the attitude tolerance. The

tolerance of the building can be stronger when its foundations look at Q.S. Al-Isra: 70. The verse asserts that humans are given positions began among other creatures. Because the glorious position that human by God to be responsible for maintaining all of God's creation earth. Amanah God given to man is due to the similarity human origins with each other so that among men there linkages and connectedness (Q.S. Al-Ma'idah: 32 and Q.S. Al-An'am: 98). From the origins of the equation of one. Then the difference in the group, ethnicity, religion, language, region, education, sex and others not a major problem and the essence of the difference to accuse each other, fighting and war. But see these differences are beyond the vision *lahiriyah* holistic and universal. Here, look at the inner eye and common sense through Sufism and philosophical perspectives man becomes inevitable.

Tolerance is closely related to justice (*al-'adâlah*) and equation (*al-musâwâ*). Prophet Muhammad was ordered by Qur'an late for justice to human, and as the people of the followers of the Prophet Mohamed, humans should follow attitudes and behavior of the Prophet Muhammad as an example and role model (Q.S.

An-Nisa: 135, Q.S. Al-Ma'idah: 8 and Q.S. Al-Mumtahanah: 8). When a human being has implemented custom made by the Prophet Muhammad, it does not mean The man has a position and has the right to judge others who berbada. Case it is because the assessment is God and each individual will get the reward of God based on the results of their work. To more easily see tolerance in Islam is to look at the attitude of tolerance of the Prophet Muhammad when first century hijrah. When Islam was unknown, the Prophet Muhammad agreed "The Medina" (Abdullah, 2002: 309), who think that Muslims, Jews, Christians can and kgroup as "one community " who share the task to protect each othereach other from enemy attack and each acquire rights to freedom religious. From here, the tolerance in Al-Qur'an seen as the beginning of an embodiment sustainable peace between different communities or groups that have different direction. The onset of the embodiment of tolerance, Al-Qur'an provide measures positioned by engaging in dialogue with ahl al-kitab. In this dialogue between Muslims and ahl al-kitab to return to the same sentence (*kalimatun sawâ`*) namely " not

worship except Allah (Q.S. Ali Imran: 64). In the dialogue, Al-Qur'an advocate for using wisdom and good advice (Q.S. An-Nahl: 152). With based on the sage advice of al-Qur'an The late, it means that coercion against other religious groups that differ not justified (Q.S. Al-Baqarah: 256).

d. Religiosity attitude multiculturalist

In the context of human life, be it ethnic, religious groups, stream religion, culture, customs and language, multicultural religious attitude is important. A person who has a religious consciousness multiculturalist would notice the difference teachings religion (*shari'ah*) or faith not with sunglasses and white, right or wrong, lawful or unclear. Someone who has the awareness and attitudes of multicultural diversity religion is not absolute-mutlakan. That is, when the truth claims of religion dianutnya seen from the outside, seen from another religion, then religion becomes absolute. This kind of action is called by Muhammad Ali as an attitude religious (Relatively absolute) (Ali, 2003: 79). People who have this attitude would say "what I believe is true, and I struggled to defend it, but my belief remains

relatively when associated with the beliefs of others, for others to see what I believe of glasses beliefs of others".

The attitude of absolute diversity in many cases the interaction between religions and between cultures in Indonesia will bear its own religious truth claims, Such an attitude will grow the seeds of radical fundamentalism can justify all means. Drought in religion will give birth to a rigid attitude in religion. And according to Muhammad Ali as the attitude of rigidity in religion would lead to a lack of spiritual awareness (dry). In one pleasure religion is a taste of what we see consciously and without coercion. Vision it is to see how God has created man to be religious shape, appearance, religion, ethnicity and so forth in a beautiful manner in diversity. While protokolisme religious attitude, rigidity doctrine, and bureaucratism religion is characteristics of religiousness dry. If a person is forced or coerced to believe a belief that without realizing it, then this person is actually being experiencing a spiritual drought.

The one thing of multicultural diversity manner, it is not discharge symbol but take effort to see meaning

even though symbol take a important position in the religion. That means with out symbol, religion is not exist. However multicultural manner diversity moves futher than be a symbol. Multicultural manner receive symbolic diversity ekspretions, with realized the mean of the symbol fully. That causes by the multiculturalist diversity is not intend for the religion self purely, but it is for humanity mission. Allah stated Himself be the rich one (*Al-Ghani*) who not involves the other except Himself. the fact is that human beings need religion itself.

The concern to multiculturalism cannot be proven objectively in the real case. it causes by the concerns of miopic views that appearance frequently. The miopic view is appeared by the deficiency of teoretical foundation about the fact in real cases that occurred. Accroding to Zuly Qodir, the miopic views indicate the existence of dwarfism in religion, other than as a form of denial of the desire of God to his diverse people. The religion as a humanity mission, is not supposed to make religion become the basis of oppressing and restraining the other peoples. Based in manner of the multicultural diversity, a person who is religious will make the religion as liberator of mankind

for defend the fairness and diversity. the emphasis of religion adhered by people for humanity is because God gave that religion to mankind not for God itself. That is why the manner of multicultural diversity is not fight to defend the religion or their God, and deny the struggle and defense of the people of other religions.

The divinity and humanity are something natural and pure. However both of them are always in space and time. Accroding to Muahamad Ali a multiculturalist comprehend that he runs his religion is in accordance with the ability to carry it out and realizing that he (a believer) is a product of history and plurality of expressions of human culture is ordinary things. Therefore if the manner of multiculturalist implemented by Indonesia society without look at religion, rate, region, language, dan the other, the violence in the name of religion, or defense of God will not occur. If you look at test of the al-qur'an, in the context of different social relations between people, the Qur'an teaches you to to know (*ta'aruf*), to be doing good (*ihsan*), to understand (*tafâhum*), to respect (*takrîm*), compete in kindness (*istibâq fî al-khairât*), to trust (*al-amânah*), to positive thinking (*huzn az-ẓan*), to

tolerance (*tasâmuh*), to forgiveness (*al-‘afw*) each other. The Al-Qur’an explained the manners of humanity to humans, so the statement of multiculturalism infringe the rule of *fiqih* as the orientation dan legal reference for muslims is something that should be questioned again because in *qawâ'id al fiqhiyyah* (the rule of law of *fiqih*) known as *al-‘âdah muhkamah*, the basic idea is “the tradition and culture of a society, can be made as the the foundations of law”. If Indonesian society preserves Indonesian traditions and culture written in symbol of garuda “Bhineka Tunggal Ika” (Unity in diversities), tolerance dan multiculturalism can be made as principle in social life.

C. CONCLUSION

Historically sosiological, multiculturalism is the fact that cannot be avoided, because indeed multiculturalism is a necessity, as *sunnatullâh*, everything in this world deliberately created with diversity, not only religion. The religion is not religion is not revealed in the context of the same space and time, but in the experience of the space continuum and time. Because the rise of the revelation “religion” is not revealed in space and time, then multiculturalism is a historical reality that

cannot be avoided. However of peoples keep hold that only his religion or his culture are true and the other are erroneous, then this attitude of fanaticism will bring forth to an attitude of exclusivity and lead to religion fundamentalism.

The diversity of human identity, whatever its form, both culture, ethnicity, nationality, and gender as described in the Qur'an is equal, and there is no identity that is considered to be exceeding. Living together side by side between cultural or religious groups (the existence of diversity), gets strong legitimacy from Islamic teachings. It is showed by affirming the Qur'an about the principle of tolerance of Islam to other religious groups and the principle of cooperation between Muslims and non-Muslims, the prohibition to interfere with or insult each other. Then understanding of multiculturalism which is then developed on the principles of democracy, the justice, equality, enforcement human right are compatible with islamic teachings that uphold peace, and the welfare concurrently as Islam *rahmat lil-âlamîn*.

The difference is certain, pure, reality, dan *sunnatullah*. the desire to create similarities and differences is something that infringe the nature. If all this time, people who claim preserve the

God's religion because of Allah's commands in the Qur'an, that is actually a statement that is outside the human context. Because the highest mission of religion is humanity mission. The Qur'an verse explains more about *mu'âmalah* (social relations) than explaining faith (*ta'abbudiyah*). It is caused by human relations with the other humans is reality which is cannot disputed moreover Allah delegate Muhammad the prophet to the earth is nothing except to accomplish morals when Arab had fallen in morality. at the end of this paper, let take a look together

the words of Allah that explain diversity in togetherness.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ
فِي الدِّينِ وَنَفَصَلُ لِقَوْمٍ يَعْلَمُونَ

*But if they repent, establish prayer,
and give zakah, then they are your
brothers in religion; and We detail
the verses for a people who know.*
(Q.S. At Tauabah: 11).

The verse emphasize obviously that human being are religious whoever they are brother. If other people from different religions are brothers, then treat them with love. []

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