

Religious Harmony in Islamic Concept and its Historic Practices: Freedom of Religion and Pluralism as the Basis

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Abstract

Religion, at least in the practice in history, even as the concept understood by some of the adherents has the power of uniting and disuniting. Even so, conceptually as proven in most of its historical practices, harmony in Islam is emphasized both internally among Muslims and between Muslims with the adherents of other religions. Among Muslims, harmony can be seen from the concept of ikhtilâf and ukhuwwah Islâmiyyah, while the harmony with adherents of other religions can be seen from the freedom of religion and pluralism as the basis. From the view of the Qur'an, pluralism or religious diversity is sunnatullah (law of nature); the emphasis in Islam on inter religious dialogs is for the purpose of knowing one another, communicate and cooperation (civic pluralism); and also, the view of theological pluralism, where in Islam there are many Islamic scholars who acknowledge salvation (the possibility of entering heaven) to adherents of other religions. However, keeping in mind that theological pluralism is denied by the majority of Islamic scholars, then inter-religious harmony is more probable to be based on civic pluralism and freedom of religion. In Islam, not only freedom of religion is acknowledged but the freedom to be atheist is also acknowledged as long as it doesn't create chaos; non-recognition of death penalty for apostates by some scholars; the basis of the syari'a in Islam is the general benefit (public); and the acknowledgement of the same political and economic rights among Muslims and non-Muslims.

Keywords: religious harmony; freedom of religion; pluralism; ukhuwwah Islâmiyyah; sunnatullâh.

A. Introduction

As stated by Elizabeth K. Nottingham, religion in one side is a power that is binding and uniting, but on the other hand, it is undeniable that religion can also be a power that can disunite.¹ In one hand the establishment of a theocratic country such as Byzantium and Islamic Khilafah in a long period of time and on the other hand the Crusades (1079-1291) seemed to prove this assumption. The role of religion in the Crusade was clearly seen, at least as a tool of legitimacy and motivation in waging war, although the war was sparked by political factor, namely the endangerment of Constantinople as the center of power of Byzantium which was Christians by the expansion of the power of the Turks Seljuk² which was Islam and also economic factor. Until the present time, the problem of religious conflicts such as the Palestine and India, although not purely triggered by religious factor, often occur. Religion oftentimes appears in the form of hatred, and even many times is waged with actions that cause fear and terror. The hostilities among religions have recently been on the rise. It is then natural that religion has been more often blamed by the atheist, for instance Sam Harris. In 2004, he wrote a book *The End of Faith*. For him the history of religions, especially Ibrahim based religions (Jewish, Christianity, Islam), are the history of conflicts, war and blood sheds.³

In the context of Indonesia, in general, religious harmony since the independence up to the New Order (1945-1998) went well, although there were some inter religious conflicts, especially in the end of the 60's. In this period, every adherent of religions can freely adopt and carry out their belief and there had never been any serious conflicts. Praises were given by many foreign figures. One of them is

¹ Elizabeth K Nottingham, *Agama Dan Masyarakat, Suatu Pengantar Sosiologi Agama Translated from Religion and Society*, trans. by Abdul Muis Naharong (Jakarta: Rajawali Press, 1985), pp. 40–41.

² On this matter see Henry S. Lucas, *Sejarah Peradaban Barat Abad Pertengahan (translated from a Short History of Civilization)*, trans. by Sugihardjo Sumobroto and Budiawan (Yogyakarta: Tiara Wacana, 1993); Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Rajawali Pers, 1997), pp. 74–77.

³ *Tempo* July 30 – August 5 2007 edition and M. Dawam Rahardjo, “Agama Masa Depan” in *Tempo* Newspaper, December 27, 2007.

Prof. Dr. Verkuyl, the professor of Missiology from Vrije Universiteit, Amsterdam, Netherlands. In 1973, he stated his admiration in seeing the harmonious life among different adherents of many faiths in Indonesia. He even suggested that the world has to learn a lot from Indonesia. More than that, Newsweek in the 23rd Edition in September 1996 mentioned that Islam in South East Asia, especially in Indonesia, is not only harmonious (friendly) with the West and other cultures (religion) but also modern and progressive. Indonesia has been oftentimes mentioned as an example where Muslims are able to be in harmony with modernity, which other Muslims considered as Western product (Christianity) that has to be avoided. Indonesia, especially in the decades of the 80's and beginning of the 90's was often considered as heaven to many religions, at least by the religions that were officially recognized namely Islam, Catholics, Christianity, Hindu and Buddha.

Verkuyl's and Newsweek's statements become precise if we see it from the context of religious harmony in general in other regions at the time. The statements were at least precise if compared to Ireland, where civil clashes occurring among the Protestant and the Catholics at that time was unabated; compared to the condition in India where Muslims became the target of violence of the Hindu people; compared to Thailand where at that time Muslims there experienced discriminative acts from the Buddhists; and compared to what happened in the Philippines where Muslims had the same fate from the Christians.

There are many factors which influence the reality of religious harmony in the aforementioned period of time. Among the reasons are: (1) the factor of Pancasila and P4 which stressed *bhinneka tunggal ika* (unity in diversity) and respect towards adherents of other religions (although this was not convincing in terms of internalization of values). (2) The factor of the policy of the New Order government which put national stability as priority that has to be upheld repressively. Muslims and adherents of other religions were afraid at that time to be accused as right wing and confronted the development plan of the New Order government if they showed intolerant attitudes, although the issue of Christianization was

spreading and also although the government in around 1970 up to the beginning of the 80's was close to the Christians. (3) SKB (Joint Ministerial Decree) No 77/1978 and the policy of trilogy of religious harmony which was initiated by the Minister of Religious Affairs, Alamsjah Ratu Perwiranegara, 1978-1983. The SKB forbade the religious spreading to those who already have religion. Meanwhile, through the policy of religious harmony trilogy policy, Alammsjah launched internal harmony in religious communities, among religious community and between religious communities and the government. For that purpose, inter religious council was established on June 20th 1980 as a forum of communication among the figures of different religious communities (the only one in the capital city). Through SKB [Joint Ministerial Decree] Minister of Religious Affairs and Minister of Home Affairs No.8-9/2006, the institution was later changed into *Forum Kerjasama antar Umat Beragama* (FKUB) Inter Religious Communities Cooperation Forum with offices in the province and district level. (5) The factor of Islamic teachings which is tolerant and that is adopted by the majority of the people of Indonesia,⁴ especially through the view of Islamic based pluralism which was going strong in the period of 1980 -1990. For instance, from intellectual figures such as Nurcholish Madjid, Abdurrahman Wahid, Harun Nasution, was later followed by Alwi Shihab. Some of their thoughts on this will be discussed later.

Despite of that, it seems that the reality of religious harmony in Indonesia in the 1945-1998 periods was not absolute. This is due to the fact that according to some experts such as Mohammad Natsir, harmony and religious freedom was only seen on the surface, and it was not the reality.⁵ It was only natural that the course of history then changed. Suddenly in the Reform era (after the fall of the New Order under Soeharto in 1998), the repression in upholding freedom, harmony and religious freedom was then vanished. Lately Indonesia has become the arena of religious conflicts. The open social conflicts among the Muslims and the Christians in Mataram, West Nusa

⁴ M. Natsir, *Islam Dan Kristenisasi Di Indonesia* (Jakarta: Media Dakwah, 1983), pp. 320–21, 241–50; Azyumardi Azra and Saiful Umam, *Menteri-Menteri Agama RI: Biografi Sosial Politik* (Jakarta: INIS, 1998), pp. 337–42.

⁵ Natsir, pp. 241–50.

Tenggara and especially Ambon and Moluccas showed this. The victims of religious conflicts post the fall of the New Order started to occur. The Mataram conflict in 2000 for instance caused 3,000 people to evacuate to safe places in Mataram.⁶ While the conflict in Ambon which started since 1999 and currently gradually restored, caused 246 people deaths (not including victims outside Ambon).

In the field of Islamic thought, harmony among religious communities had experienced degradation. The *Fatwa* (edict) of MUI (Indonesian Ulema Council) Number: 7/Munas VII/MUI/II /2005 on pluralism, liberalism and secularism showed the assumption. The *Fatwa* stated that the three concepts are not in line with the teachings of Islam and so it is unlawful. MUI defined religious pluralism as a concept that all religions are the same, and the truth of any religion is relative; every religion must not claim that only their religion is the right one and the other religions are wrong; and all adherents of other religion will enter and live side by side in heaven. To MUI the correct understanding in Islam is pluralism in religion that is the understanding that is based on reality there are many adherents of religions that have to live side by side.⁷

Based on the explanation above, the discussion on the conception of Islam on inter and among religious communities and the practices in history seems be worth to be put forward. The discussion of this issue in Islam can become a theological reflection or reference for the development of religious harmony in Indonesia, because besides functioning as a uniting force, religion can also be a power that is moralizing and make society becomes orderly and organized through conventions (obligations) and becomes motivation (meaning) of life.⁸

⁶ Awani Irewati and et. al, *Kerusuhan Sosial Di Indonesia, Studi Kasus Kupang, Mataram, Dan Sambas* (Jakarta: Grasindo, Menristek, dan LIPI, 2001).

⁷ Religious secularism is defined by MUI (Indonesian Ulema Council) as separating worldly matters from religious matters; religion is only used to regulate personal relations with God; relation with fellow human especially politics is regulated with only social deals. While religious liberalism is conceived by MUI as understanding religious texts (the Qur'an and Sunnah) by utilizing free minds; only accepting religious doctrines which are in line with the minds. See the *Fatwa* (edict) of Majelis Ulama Indonesia Number: 7/Munas Vii/MUI/II/2005 dalam Keputusan, Bagian Kedua: Ketentuan Hukum, Ayat (1) and see *Gatra Magazine*, 6 August 2005, p. 76-77.

⁸ Nottingham, pp. 35–36, 45.

B. Religious Harmony in the Concept of Islam: Religious Freedom and Pluralism as the Basis

Internal Religious harmony of Muslims in Islam can be seen from the concept of *ikhtilâf* (difference) dan *ukhuwwah Islâmiyyah* (Islamic brotherhood). In the hadith of Baihaqi and others, the Prophet said: “The differences among my *ummat* (people) are *rahmat* (*mercy*)”.⁹ Based on this hadith, Islam views differences in opinion in the internal circles of Islamic community as positive that is as *rahmat* (The love of Allah) not as something negative. The difference in madhhab in Islam is also viewed as not to become a reason for Muslims communities to be in conflicts, but it is to ease Muslim communities in carrying out religious freedom in line with their respective belief as long as the religious opinion can be accounted for in terms of academic perspective and Islamic morality. Harmony and religious freedom among the different madhhab in Islam- where in some parts the Islamic opinion are different-, thus are acknowledged in Islam. It is natural that since the classical period, the books that discuss the different opinions on religion in Islam are numerous, among others the works of Abu Yusuf, the disciple of Abu Hanifah, *Ikhtilâf Abî Hanîfah wa Abî Lailâ* (The differences between Abu Hanifah and Abu Laila), and the most renowned is the book entitled *Bidâyah al-Mujtahid*, written by Ibn Rusyd (1127-1198 M). The aforementioned book discusses about fikih (Islamic law) in the view of four madhhabs namely Sunni: Maliki which was established by Imam Malik (93 H/712 M-179 H/798 M); Hanafi which was established by Imam Abu Hanifah (80 H/699-150/767 M), Syafi’i which was established by Imam as-Syafi’i (150 H/767 M-204 H/820 M), and Hanbali which was established by Imam Ahmad bin Hanbal (164/780-241 H/855 M).¹⁰ The variety of madhhabs in Islam, has occurred not only in *fiqh* (Islamic jurisprudence), but also in theology (kalam) and tasawuf (tarekat), as will be further elaborated.

⁹ KH. Tb. M. Amin Abdullah al-Bantani, *Pedoman Pokok Dalam Kehidupan Berdasarkan Ahl As-Sunnah Wa Al Jama’ah* (Jakarta: MUI (Majlis Ulama Indonesia), 1984), p. 167.

¹⁰ *Ensiklopedi Islam Jilid 2*, ed. by Harun Nasution and et. al, 11th edn (Jakarta: Ikhtiar Baru van Houve, 2003), p. 194.

However, restrictions are still carried out and agreed upon by the various existing madhhabs, so that the differences that occur are not excessive. Although there are many madhhabs and all of them must be in harmony, in Islam a difference is considered possible in terms of *furû* (branches), so there is no difference in terms of *Ushûl* (principal/principle) between the madhhab in Islam. *Ushûl* in theology is the concept of *tauhid* (Monotheism) that should not be *syirik* (polytheism), believe to the last messenger and the Last Day. In *fiqh*, the example of *ushul* are the obligation to pray or fasting, and *ushul* in *tasawuf* among others are the importance to keep the hearts from the negative things in the soul (bad *akhlak*) and true happiness is the happiness in spirituality not materialistic.

The internal harmony of Muslims in Islam can also be viewed from concept of *ukhuwwah Islâmiyyah* (Islamic brotherhood). This concept can be seen in Qur'an 49:10-14. In the verse, it is asserted that between one Muslims and another is actually brothers although there is a difference in madhhab, sex, tribes and others. Thus, should there be a feud between one Muslim with another, including having a feud on the ground of religious concept, then pacify them. As brothers, Muslims as mentioned in the verse are forbidden to insult, curse and be prejudice to someone.

In line with the Qur'an and the hadith narrated by Bukhari Muslim and the hadith narrated by Muslim also reinforce the concept of *ukhuwwah Islâmiyyah*. Although coming from different madhhabs, they have to be united and help one another in life, like a building where one part reinforces the other. In another account, it is mentioned as if it is one body. If a Muslim as part of the body falls ill, then the other Muslims have also fallen ill (having solidarity, not broken into pieces due to different religious views, for instance). Moreover, Muslims, although diverse, must not oppress or hurt one another but they should help and cover one another. They also should not underestimate one another, not be spiteful, not find fault, and hate each other, back to back, and not buy the goods being purchased by others. In a hadith narrated by Turmudzi besides being prohibited to betray and lie, it is even unlawful to get the honor, blood, and

treasure of their brothers,¹¹ except to conditions that are justified by religion.

While the inter-religious harmony in Islam can be seen from the principle of self-awareness/freedom of choice for every individual, without any coercion from other parties as a base. In Islam, self-awareness without coercion of others becomes the basis of Islamic law, which therefore makes it possible for reward and punishment to be applied. A person who commits an offense, for example will be freed from punishment, if it is proven that he or she is forced by another person. The requirement also applies to reward (reward). Therefore, in Islam, religion should not be forced to be embraced by people who are not Muslims. "*There shall be no compulsion in [acceptance of] the religion*", as stated by the Qur'an 2: 256 reinforced by Qur'an 10:99. In another verse, it is also explained that, for the sake of religious freedom, a Muslim must be tolerant to the adherents of other faiths in accordance with the well-known final verse of Surat al-Kafirun (Non-Muslim), namely "*For you is your religion, and for me is my religion.*" The same message contained in Qur'an 42:15: "*For us are our deeds, and for you your deeds.*"

Besides that, religious harmony based on religious freedom in Islam can also be seen by the necessity of a faithful Muslim to believe all the prophets, the messengers before Islam, without exception and without discriminating between them (Qur'an, 2:136, 4: 163-165, and 45: 16-18). The diversity of religion in Islam is seen as a reality that must be accepted as the basis of religious harmony. As diversity in the universe such as the difference between animals (Qur'an 35:28), the differences between plants (Surah 6: 141), and the different languages and ethnic groups among men (Qur'an 30:23), Islam also looked plurality/religious diversity among men as *sunnatullâh* (the laws of nature [the ordinance of God in the universe]). This is in accordance with the principle of freedom given to man to choose and be responsible for his choice. Rejecting

¹¹ Imam an-Nawawi, *Riyadh As-Shalihin* (Surabaya: Amad bin Sa'ad, without year), pp. 130–36; *Ensiklopedi Islam Jilid 2 Suplemen*, ed. by Nasution, Harun and et. al (Jakarta: Ikhtiar Baru van Houve, 2003), pp. 241–42.

differences or diversity in Islam is the same as rejecting *sunnatullâh* (laws of nature) that are unchanged (Qur'an, 5: 44).

It is in line with Qur'an Hud (11):118: "*And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.*" Similar statement appears in Qur'an Yunus (10):99: "*And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers*" Thus, it can be confirmed that actions which indicate religious disharmony contradict with the aforementioned verses.

Furthermore, Qur'an 5:48 even explain the purpose of religious diversity and the obligation to submit only to God to decide what the ultimate truth is among many religious truth. In that verse, it is reiterated that every believer has been given God *syir'ah* (rule/law) and *Minhaj* (path) respectively. Religious diversity among humans is inevitable. The goal is to test humans to have the spirit of competition to achieve virtue among the different groups, not as a reason for conflict, resulting in check and balance. Later, in the Last Day, it is God, the verse asserted; who will show humans what is right in matters that are debated by the religious communities.

In the Qur'an, al-Hujurat (49:13) the purpose of religious diversity is reasserted. The verse asserted that Allah made humans with diverse gender, ethnicity, and nation (of course religion). The goal is that humans know each other or as a means for the creation of learning and dialogue for mankind. This verse is in line with Qur'an 3:64 which command Muslims to find common ground between faiths. "*Say, "O People of the Scripture, come to a word that is equitable between us and you"*", declares Qur'an 3:64.¹²

¹² Nurcholish Madjid, 'Nilai Identitas Kader Atau Nilai Dasar Perjuangan', in *Buku Panduan LKI HMI Cabang Ciputat Periode 1993-1994, 1994-1995, Dan 1995-1996* (Ciputat: HMI Cabang Ciputat, 1993); Budhy Munawar Rachman, *Ensiklopedi Nurcholis Madjid, Pemikiran Islam Di Kanvas Peradaban* (Bandung: Mizan, 2006), pp. 2694–2706; Nurcholish Madjid, 'Kebebasan Beragama Dan Pluralisme Dalam Islam', in *Passing Over, Melintas Batas Agama*, ed. by Komaruddin Hidayat and Ahmad Gaus (Jakarta: Gramedia, 1998), pp. 175, 182–83; Nurcholish Madjid, *Islam Doktrin Dan Peradaban* (Jakarta: Paramadina, 1992); Nurcholish Madjid, 'Etika Beragama: Dari Perbedaan Menuju Persamaan', in *Pluralitas Agama, Kerukunan Dalam Keragaman* (Jakarta: Kompas, 2001), pp. 3–4.

Therefore, according to Cak Nur (Nurcholish Madjid), al-Qur'an supports pluralism as the basis of religious harmony. What he meant by pluralism is the concept that regard pluralism as a reality, a positive value, as the grace of God, and as a compulsion for the salvation of mankind (Qur'an, 2: 251). Especially in the context of theological pluralism, this understanding is not only to be inwards but also outwards. The ways among others is by viewing more positively to other religions as religions that contain salvation (Qur'an 3: 113).¹³ Cak Nur seemed to notice that true religious harmony will only emerge from such state of mind that is inclusive and pluralist. To reinforce his opinion, Cak Nur refers to the opinion of Ibn Taymiyyah. For him, the word *al-Islâm* contains the meaning of *al-istislâm* (gesture of surrender), *al-inqiyâdz* (submissive), and *al-ikhhlâsh* (sincere). This is the meaning that he used in translating the word *al-islâm* in the verse " *Inna ad-dîn 'inda Allâh al-Islâm*" (Indeed, the religion in the sight of Allah is Islam /submissive attitude Qur'an 3: 19]). By referring to Muhammad Asad's translation, he translated that verse: "Behold, the only (true) religion in the sight of God is (men) self-surrender unto Him". Likewise, the translation of the word *al-Isâm* in Qur'an 3: 85. In fact, Cak Nur was --by citing the comments of Ali Yusuf-- concluded: "All religions are one (the same), because the truth is the one (same). It is the religion taught by all the Prophets ".

However, it doesn't mean that through the pluralism, Cak Nur is a sincritist. Cak Nur in this case is the same as Jalaluddin Rumi, in that they criticize religious diversity that brings on hostility and war, because the exclusive truth claims and religion superior truth by the respective adherents is based on the revelation of God which they believe in. In fact, for Cak Nur and also Rumi, any differences only exist in the outer surface of a religion, while the esoteric side is one/the same. In view of religions, Cak Nur just like Rumi, calls on Muslims not to see diverse paths, but to see the harmonious and single aim.¹⁴ In contrast with the view of MUI, for Cak Nur,

¹³ Nurcholish Madjid, 'Asas-Asas Pluralisme Dan Toleransi Dalam Masyarakat Madani' (Jakarta, 1999).

¹⁴ Jalaluddin Rumi, *Masnawi, Kitab Suci Dari Persia (Translated from Masnawi)* (Yogyakarta: Belukar, 2003); Mulyadhi Kartanegara, *Jalal Al-Din Rumi, Guru Sufi Dan*

pluralism does not mean to abandon the religion one adopts, but the religious path (syari'ah) which has an outward sense in Islam have to be obeyed by Muslims like what he has shown in his daily behavior in life. However, the outer side of this religion should not be highlighted when facing the adherents of other faiths because it will be different, not the same/one. This attitude is shown by often quoting the aforementioned Qur'an 3:64 on various occasions.

In line with his aforementioned view, based on the Qur'an 2:62, Cak Nur believed the possibility for non-Muslims to "go to heaven". The verse reads: "*Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.*" By quoting the opinion of Rashid Rida, Aelia Charter Umar bin Khattab, and Abdul Hamid Hakim (ulema of West Sumatra), Cak Nur even argued that Jews, Christians, Zoroastrians, and Sâhabi'in, pagans in India, China, and Japan are also followers of the books containing the teachings of *Tawheed* (monotheism).¹⁵

The concept of salvation (possibility of going to Heaven) for non-Muslims, as long as they believe in God, the Last Day, and do righteous deeds, was also addressed by Harun Nasution and in the United States by Mahmoud Ayoub, based on the Qur'an 2: 62, 3: 113-114, and 78: 21-25.¹⁶ In Qur'an 3: 113-114, for example, the word of God: "*They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last Day, and they enjoin what is right and*

Penyair Agung (Jakarta: Traju, 2004), pp. 25–92; Abdul Hadi WM, *Islam Cakrawala Estetik Dan Budaya* (Jakarta: Pustaka Firdaus, 2000), pp. 125–28; Abdul Hadi WM, 'Sastra', in *Ensiklopedi Tematis Dunia Islam, Pemikiran Dan Peradaban*, ed. by Taufiq Abdullah dkk (Jakarta: Ichtiar Baru van Houve, 2002), pp. 351–55.

¹⁵ Madjid, *Islam Doktrin Dan Peradaban*, pp. 177–96.

¹⁶ Alwi Shihab, *Islam Inklusif, Menuju Sikap Terbuka Dalam Beragama* (Bandung: Mizan, 1998), pp. 80–81. As for the views of Harun Nasution, it was delivered when the writer went to college with him in Post Graduate UIN Jakarta in 1997 and Mahmud Ayyub was delivered when the writer had a discussion in Temple University United States of America on April 16, 2007

forbid what is wrong and hasten to good deeds. And those are among the righteous."

In other parts of the Islamic world, inclusive view which saw salvation belongs not only to Muslims which therefore means true religious harmony will be inevitable was also delivered by the experts of modern Islam such as Muhammad Abduh and Rashid Rida in Egypt in his Tafsir *al- Mannâr*, Thabathabai in Iran in Tafsir *al-Mizan*, and Muhammad Jawwad al-Mugniyyah in *al-Mubin*. For them, the verses such as Qur'an 2:62 cited above, and also Qur'an 5: 69 promises salvation for the Christian, Jewish, and the Sabeans who believe in the oneness of God, the court on the Last Day and performing many good deeds. Their views differ with the classical and medieval interpreters of the Qur'an, especially the 10th century until the 14th, such as at-Tahabari, ar-Razi, to Zamakhshari and Ibn Kathir. They interpret the verse by believing that the possibility of non-Muslims to enter heaven mentioned in this verse requires them to be faithful to the prophet Muhammad.¹⁷ Conversely, for Abduh for example, belief in Allah in this verse should not be limited to the faith according to Islam. Thabathabai view is clearer. In this verse according to him, God does not look at a particular religion, but the important matter is the substance and essence contained therein.

In Indonesia, the inclusive view of the possibility of non-Muslim to enter heaven based on QS. 2:62 above was also put forward by Alwi Shihab. The argument for the interpretation is that God's mercy is more extensive than his anger. Citing the opinion of Ibn 'Arabi in *al-Futuhat al-Makiyyah*, he found that in the end, those who disbelieve in Allah will be freed from the fire of Hell, having lived in accordance with the sins that have been done, according to the verse *jazâan wifâqâ* (appropriate reckoning) in Qur'an 78:21-25.¹⁸ The only eternal torment for them, according to Ibn 'Arabi Alwi firmly, is not given the privilege of seeing God. In fact, according to

¹⁷ In Indonesia, the views of the Classical ulema was supported by Ali Mustafa Yaqub based on the hadith narrated by Muslim from Abu Hurairah who stated that the Jews and Christians will enter Hell, if he dies before believing the apostolate of Prophet Muhammad (Ali Mustafa Yaqub, *Kerukunan Umat Dalam Perspektif Al Qur'an Dan Hadis* (Jakarta: Pustaka Firdaus, 1999), p. 81.)

¹⁸ *dhamir* (pronoun) in *khalidina fiha* refers to the word *nar* not torture.

him, the Qur'an also recognize the necessity of inter-religious dialogue in a spirit of mutual respect, rather than the spirit of conquering one another as mentioned by the verse quoted in advance. Differences of opinion in any dialogue, as stated in Surah 11: 118, must be done through *jadal hasan* (a good argument) and not *syiqâq* (a difference that leads to hostility) as stated in QS. 4:35.¹⁹

Furthermore, Alwi Shihab is of the opinion that a dialog that is followed up by tolerance, without having the sense of pluralistic attitude will not guarantee the attainment of a lasting inter-religious harmony. The reason is, because tolerance is essentially an effort in restraining so that potential conflicts can be reduced. Meanwhile, pluralism, in general means not merely refers to the awareness and acceptance of the fact of pluralism, but also the active involvement towards plurality itself.

In other literatures, these kinds of pluralism are called active pluralism, not passive (positive interaction in a pluralistic environment). Pluralism does not only acknowledge the existence and rights of the adherents of other faiths, but also involves in the effort to understand the differences and similarities, as recommended by Qur'an al-Hujurat (49:13). For him, pluralism is in contrast to cosmopolitanism that is the reality in which diverse religions, races and nations live side by side. In contrast to pluralism, in cosmopolitanism, positive interaction, especially in the field of religion doesn't exist. If there is any, it is very minimal. Different from the aforementioned view of MUI, pluralism also, strictly speaking, is not relativism because relativism does not recognize, let alone accept, a universal truth that applies to all and all the time, although it cannot be denied that in pluralism there is relativism, meaning not claiming a single ownership of a truth, let alone forcing the truth that they believe in. At least, relativism that consist in pluralism, avoids attitudes that highlight the superiority of truth they believe in to others. In addition, religious pluralism, he explained later, is not syncretism, which is creating a new religion by incorporating certain elements of several religions to serve as a new

¹⁹ Alwi Shihab, pp. 57–58, 60, 78–81; Farid Esack, *Qur'an, Liberation, and Pluralism* (Oxford: Oneworld, 1997), pp. 165–66.

religion that blends teachings such as Manichaeism, which blends the teachings of Zoroastrianism, Buddhism and Christianity. A pluralist, opens himself, learn and respect his dialogue partners, but still has a strong commitment to his religious affiliations. According to Alwi, the notion of conditional pluralism is recorded in Qur'an 34:24-26 which has been cited above which emphasizes the attitude of letting the beliefs that non-Muslim held because they themselves will be responsible and suggests that not all religious disputes be resolved in the world, but leave it to God in the Judgement Day.²⁰

If pure religious pluralism, including recognition of the existence of the salvation for the adherents of other faiths is difficult to be accepted because the majority of Muslims, even among some Christians (especially fundamentalist) refuse to accept, then the inter-religious harmony, at least has to be built on the basis of recognition of religious freedom, including religious conversion, and the rights of the public to non-Muslims that is equivalent to the rights of Muslims (civic pluralism). If this is done, not only will it put forth true religious harmony, but it will also make Indonesia (Muslims) already fulfill the demands of international law. This is due to two of the above points are stressed in the Universal Declaration of Human Rights (Human Rights/UDHR) UN (United Nations). This declaration became international law since 1948 and has been ratified by Indonesia, although it is rejected by some Muslim countries such as Saudi Arabia.²¹

In the Qur'an, the freedom of religion as a basis of religious harmony to non-Muslim is guaranteed in order to put forth to true religious harmony. Qur'an 18: 29, Qur'an 2: 256, 109: 1-6 and 10: 99 for example shows it. For example, Qur'an 18: 29, it reads: "*The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.*" Based on this verse, although the verse invites the revelation of truth, in principle to be a believer or not is a matter of freedom given by God to humans in line with their choices and risks. Based on this verse, Amien Rais even believes that

²⁰ Alwi Shihab, pp. 41–44.

²¹ On this matter see Irfan Abu Bakar and dkk, *Modul Pelatihan Agama Dan HAM* (Jakarta: CSRC UIN Jakarta, 2009).

what is guaranteed in Islam is not only the freedom of religion but also atheism as long as it doesn't disturb public order.²²

In Islam, the majority of the books of jurisprudence (*shari'a*) mentions that the punishment for apostates (riddah [convert]) – although a woman-- after being asked to repent but refused to is death sentence. The hadith that becomes as reference is the words of the Prophet: "Whoever changes his religion, then kill him". But, in fact in Islamic *Shari'a* even classical and medieval, the death penalty for apostates is not a single form of punishment. Imam Hanafi who is rational for instance equates an apostate with another non-Muslim, although this opinion only valid for female apostate.²³ Other ulemas are of the same opinion and implement it towards male and female apostates, al-Baji (d. 494 H), an-Nakhai (w. 95), Sufyan Tsauri (d. 162 H), and even Ibn Taimiyah who was a literalist. According to them, all apostates must instead be persuaded to convert to Islam back and not be put to death.²⁴ In fact, modern Shari'a experts such as Abdullahi Ahmed an-Na'im deny death penalty for apostates by referring to Sura 4: 137. This verse describes the behavior of an apostate who repeat his actions in the Muslim community. However, although this action was criticized, but in this verse they are not required to be put to death.²⁵

Besides the Qur'an with interpretation as explained above, there are also many hadith that show the values of Islam regarding harmony and religious freedom for the adherents of other faiths. The hadith that can be referred among other is the action of the Prophet who made a deal with non-Muslims in Medina *Mîtsâq* (Treaty/Medina Charter).

Through the agreement, the Prophet in Medina established a multi-ethnic and religious country, where the nationality of the

²² M. Amin Rais, *Cakrawala Islam: Antara Cita Dan Fakta* (Bandung: Mizan, 1991), pp. 53–57.

²³ Ibn ar-Rusyd, *Bidayah Al Mujtahid* (Kairo: Dar al-Kutub al Islamiyyah, without year), p. 343; Syekh Zainuddin al-Malibary, *Fath Al-Mu'in Bi Syarh Qurrah Al-'Ain* (Semarang: Maktabah Usaha Keluarga, without year), pp. 127–28.

²⁴ Muhammad Hasyim Kamali, *Kebebasan Berpendapat Dalam Islam* (Bandung: Mizan, 1996), pp. 74–141.

²⁵ Abdullah Ahmed an-Na'im, *Islam Dan Negara Sekuler: Mengosiasikan Masa Depan Syari'ah* (Bandung: Mizan, 2007), p. 191.

medina, based on the agreement, consisted of not only Muslims but also non-Muslims, whether they are Jewish, Christian, and the pagans who joined the agreement.

In the political document of the Prophet, it is recognized that all the inhabitants of Medina to be a single member of the community with rights and obligations, regardless of differences in religion and ethnicity. The Charter did not only guarantee the freedom to embrace and practice religion (article 25) for non-Muslims, but also of political rights for all citizens, including non-Muslims, such as in defending the city from the attacks of enemies (among others article 37).

Literally, this charter states: "The Jews have the same rights to our people to get our assistance and good services; Jews and the other people who live in Yathrib will practice their respective faith, as free as Muslims practice their religion".

In the charter non-Muslims are given the freedom of religion with a special requirement of paying a special tax (*jizya*), but this is, as Huston Smith said, because they are exempted from the law of *zakat* which only binds the Muslims.²⁶ Based on the *sanad* (transmission/narrator), this charter could be accounted for because it was narrated by Imam Ahmad, Ibn Hisham (d. 213 AH), Ibn Khaitsamah from the Prophet's companions named 'Abdullah ibn 'Amr ibn 'Ash.²⁷

It was unfortunate, although understandable due to the issue of interest in the stages of the Prophet's history, the group of Jewish (Qainuka, Nadir, and Quraizhah) betrayed the Prophet by conspiring together with the external enemy when the Prophet suffered a lot of loss from many wars (Bani Nadir in the Battle of Uhud and Bani Quraizhah in the Battle of the Trench). As a result, these two tribes were expelled from Medina -- where the punishment was decided not

²⁶ See J. Suyuthi Pulungan, *Prinsip-Prinsip Pemerintahan Dalam Piagam Madinah Ditinjau Dari Pandangan Alqur'an* (Jakarta: Raja Grafindo Persada, 1994), pp. 25–123; Taufiq Asy-Syawi, *Syura Bukan Demokrasi (Translated from Fiqh Al-Syura Wa Al-Lisytsiyarah)*, trans. by Jamaludin ZS (Jakarta: Gema Insani Pers, 1997), p. 387; Huston Smith, *Agama-Agama Manusia (Tralated from The Religions of Man)*, trans. by Saafroedin Bahar (Jakarta: Yayasan Obor, 2001), p. 293.

²⁷ Yaqub, pp. 82–85.

autocratically, but after negotiating with the leader of the tribal alliance based on their legal conventions.

Meanwhile, Bani Qinuka had been banished earlier after ignoring warnings not to cause troubles (previously one of them made a female Arab to open her *aurat* in the market, while for the Arabs it is of a great disgrace). Even so, the Secretary of the Prophet was still a Jew, because of his ability in Hebrew and Syrian, until Zaid bin Thabit master the two languages.²⁸

The Prophet's attitude which emphasized religious harmony with religious freedom as the base can also be seen from the Prophet Muhammad words: "Will you force people to have faith when faith itself comes only from God?" In the hadith there contains also hadith fi'li, that when the Prophet was praying Asar, came the a group of Christians figures consisting of 60 people. Knowing the Prophet was in the mosque, they went straight to the mosque. There is a story that said that the Prophet indeed had refused to accept them at the mosque. But that was because they wore robes with expensive jewelry. After they removed the jewelry, the Prophet accepted them well. After the dialogue with the Prophet, and the time to do service had come, the Prophet allowed them to pray in the mosque, facing eastwards²⁹ by saying: "This place has been consecrated to glorify God".³⁰

The concept of harmony with the religious freedom of religion as the basis in the hadith can be seen more clearly in the hadith of the Prophet history Thabrani with a good *sanad*. The Prophet said: "Whoever is hurting non-Muslim dhimmis (non-Muslims living under the protection of Muslim Governments), he has hurt me and whoever hurt me, means he hurts God. In another hadith narrated by al-Khathib with a good *sanad* similarly, the Prophet had once said: "Those who hurt non-Muslim dhimmis, then I will become their

²⁸ Yatim, p. 29; Montgomery Watt, *Pergolakan Pemikiran Politik Islam (Translated from Islamic Political Thought)*, trans. by Hamid Fahmi Zarkasyi and Taufiq Ibn Syam (Jakarta: Beunebi Cipta, 1987), p. 26; Hamid Basyaib, 'Perspektif Sejarah Hubungan Islam Dan Yahudi', in *Passing Over, Melintas Batas Agama*, ed. by Komaruddin Hidayat and Ahmad Gaus (Jakarta: Gramedia, 1998), pp. 345–46.

²⁹ Ibn Hisyam, *Al-Sirat Al-Nabawiyah Juz II* (Kairo: 'Isa al-Babi al-Halabi, without year), pp. 426–28.

³⁰ Smith, p. 293.

enemy. And whoever becomes my enemy, he will lose in the Day of Judgment.”³¹

In the traditional *Shari'a* (Islamic law) which is literal, for the sake of establishing religious harmony, non-Muslims are also given the freedom to believe their beliefs, to perform their religious practices obligated by their religions, and performing the family law such as marriage, divorce, and how to dress. In addition to the matters of faith, worship, and the family (in matters concerning economy, crimes, and politics), the traditional *Shari'a* law is non-Muslim subject of Islam, as Muslims.³² However, it seems that if it is based on political practices of the Prophet Muhammad in Medina, the traditional view of experts of traditional sharia themselves are not or less precise. Such traditional shari'a perspective needs to be reinterpreted. The reason is because the Prophet Muhammad gave freedom to non-Muslims to adopt their own criminal law as *bilfi'lî* hadith (hadith that explains actions of the Prophet).

When the Jews of Banu Nadir and Banu Qainuka betrayed the Prophet as described above, they were punished by being expelled from Medina by the convention of their own laws, as mentioned above.³³

In literal *syari'ah*, public rights of non-Muslims (*dhimmis*), according to traditional scholars are distinguished from the Muslims. Even in the first constitution (Basic Law), of Iran which was passed in 1907 (when it was ruled by the Qajar dynasty [1786-1925]) - stated that despite the equal rights for all Iranian citizens before the law, article 58 restricts the rights of non-Muslims to become a minister in the government. This position can only be granted to citizens of Iranian Muslims.³⁴ However, this shari'a perspective or understanding is not precise because it is backed by a partial understanding of the verses or hadith that tend to distinguish. For instance, Qur'an 5:51

³¹ Habiburrahman al-Shirazy, *Ayat-Ayat Cinta* (Jakarta: Republika, 2007), p. 50.

³² Sayyid Sabiq, *Fiqh As-Sunnah III* (Kairo: Dar al-Tsaqafah al-Islamiyyah, 1365), pp. 48–52.

³³ Yatim, p. 29; Watt, *Pergolakan Pemikiran Politik Islam (Translated from Islamic Political Thought)*, p. 26.

³⁴ Ihsan Ali Fauzi, 'Hak Asasi Manusia', in *Ensiklopedi Tematis Dunia Islam, Pemikiran Dan Peradaban*, ed. by Taufiq Abdullah dkk (Jakarta: Ihtiar Baru van Houve, 2002).

and 2:120, which tends to forbid non-Muslims to be public leaders. In fact, this verse should be balanced (interpreted/compared) with a verse or hadith that equate the two, as happened in the practice of the classic history of Islam. For example, Qur'an 60: 8 that lets Muslims to be act objectively (equates) and do good to non-Muslims who want to cooperate (not fight against/be hostile to Muslims). Likewise, in terms of economic rights, Islam not only guarantees the right to earn a living to non-Muslim of one nationality (*dzimmî*), but also, in the book of *al-Raudhah* written by an-Nawawi explained that non-Muslims also may obtain the results of *waqf*. The same opinion was given by Sayyid Sabiq because it had been practiced by Safia, wife of the Prophet, who donated her property to her relative who was Jewish. In fact, al-Zuhri, Abû Hanîfah, Ibn Syabramah, Ibn Sirin, Zufar (companions of Abû Hanîfah), Ikrimah, Jabir ibn Zaid, and Yusuf Qaradawi allow them to acquire tithes,³⁵ though Shafi'iyah banned it.³⁶

Moreover, among others for the sake of the creation of religious harmony, in the treasury of *Shari'ah* (Islamic law), in terms of interfaith marriage even though the majority of scholars prohibit it based on Qur'an 2:221 and also for welfare reasons,³⁷ some experts argue that based on Qur'an 5:5, Muslim men are allowed to marry non-Muslim women ahl al-Kitab (Jews and Christians), including the followers who had a semi scripture (syubhah al-Kitab), namely Hindu, Buddha, Zoroaster, Sinto and Confucianism. However, it is not allowed the other way around.^{38,39} In fact, some experts in liberal

³⁵ Imam an-Nawawi, *Al-Raudhah IV* (Beirut: Dar al-Kutb al-'Ilmiyyah, without year), p. 381. As quoted Anwar Ibrahim, "Wakaf dalam Syari'at Islam", *Paper Workshop Internasional Pemberdayaan Ekonomi Ummat melalui Pengelolahan Wakaf Produktif*, Batam: Wisma Haji Batam, 7-8 Januari 2002, p. 16-17, Sabiq, pp. 263, 293. AND Yusuf Qardhawi, *Hukum Zakat: Studi Komparasi Mengenai Status Dan Filsafat Zakat Berdasarkan Qur'an Dan Hadis (Translated from Fiqh Al-Zakah*, trans. by Salman Harun (Jakarta: Litera Antar Nusa, 1996), pp. 684-88.

³⁶ al-Malibary, p. 53.

³⁷ *Ensiklopedi Islam Jilid 4*, ed. by Harun Nasution and et. al (Jakarta: Ikhtiar Baru van Houve, 2003), p. 42; Ahmad Sukarja, 'Perkawinan Berbeda Agama Menurut Hukum Islam', in *Problematika Hukum Islam Kontemporer* (Jakarta: Pustaka Firdaus, 1999), pp. 10, 22-23; Sabiq, p. 67.

³⁸ M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1996), p. 196.

syari'ah (rational) allow modern Muslim marriages with non-Muslims unanimously, both men and women absolutely,⁴⁰ based on a reverse understanding to Qur'an 5:5 and universal human rights lawsuit at this time,⁴¹ although for the latter issue, the rejection of the majority of scholars is far greater than the former issue.

The recognition of harmony with religious freedom as a basis for non-Muslims in the Islamic view as mentioned above can be understood, because the foundation of the Islamic Shari'a is the benefit for humans and their rationality. In fact, for ash-Syathibi (730-790 H) benefit is the core of the *Shari'a*. What he means by *Shari'a* is that sharia exists for the sake of maintaining religion / morality of men (*hifzh al-din*), the right to live (*hifzh al-nafs*), the right to freedom of thought (*hifzh al-'aql*), the right of marriage/reproductive (*hifzh al-nasl*) and economic rights, especially human property. (*hifzh al-mal*). According to a Muslim jurists from Pakistan, Muhammad Khalid Mas'ud, what is meant by benefit in Islamic Shari'a is even more general, namely public interest or benefit of the people in general.⁴²

C. A Glance at Harmony Based on Religious Freedom in Practice of History Post Prophet Muhammad Era

Harmony with internal religious freedom of Muslims as the basis in the practice of history can be seen from existence of various schools. In theology, for example there is Shiite sect (followers of Ali) and its variants; Sunni schools which become an established

³⁹ Mahmud Yunus, *Hukum Perkawinan Dalam Islam, Menurut Mazhab: Syafi'i, Hanafi, Maliki Dan Hanbali* (Jakarta: Hidakarya Agung, without year), pp. 49–52; Sabaq, p. 67.

⁴⁰ Siti Musdah Mulia, *Muslimah Reformis: Perempuan Pembaru Keagamaan* (Bandung: Mizan, 2004), pp. 57–59.

⁴¹ Mulia, pp. 57–59, 62–63; and see also Abdullah Ahmed an-Na'im, *Toward an Islam Reformation Civil Liberties, Human Rights and International Law (Translated Edition Dekonstruksi Syariah)* (Yogyakarta: LKiS, 1994), p. 173; Abdullah Ahmed an-Na'im, 'Syari'ah Dan Isu-Isu HAM', in *Wacana Islam Liberal*, ed. by Charles Kurzman (Jakarta: Paramadina, 2001), pp. 379–88.

⁴² Abu Ishaq Al Syatibi, *Al-Muwâfaqât Fî Ushûl Al-Syari'Ah* (Beirut: Dar al Hadits al Kutub al 'Ilmiyyah, without year), I PART 2, pp. 7–8, 28–29; Muhammad Khalid Mas'ud, *Filsafat Hukum Islam, Studi Tentang Hidup Dan Pemikiran Abu Ishaq Asy-Syathibi (Translated from Islamic Legal Philosophy; a Study of Abu Ishaq Al-Syathibi)* (Bandung: Pustaka, 1996), pp. 191, 195.

school in the hands of al-Hasan al-Basri (d 110/728) and al-Ash'ari (d 300/913); and Mu'tazilah, rational sect founded by Wasil ibn 'Ata (d. 749). In *fiqh* (Islamic law), for example, there are four schools as aforementioned, namely Hanafi established by Abu Hanifa (d 767), the Maliki school, founded by Imam Malik (d. 798), Shafi founded by Imam -Syafi'i (d. 820), and the Hanbali established by Imam Ahmad ibn Hanbal (d. 855). Hanafi for example, was embraced by the Muslim community in Turkey, Afghanistan, Iraq, Pakistan, India, Lebanon, and Syria. Maliki is embraced by the Muslim community in Tunisia, al-Jazair, Morocco, and Egypt. Shafi is adopted in Yemen, Hijaz (Mecca), Bahrain, Indonesia, Malaysia, Syria, and Egypt. While Hanbali practiced in Saudi Arabia.⁴³ In addition, in Sufism, there are at least 44 congregations (Sufi organization). For example Tarekat Qadiriyyah established by 'Abd al-Qadir al-Jilani (470-561 H), Naqshbandiyya Congregation founded by Muhammad ibn Muhammad Bahauddin an-Naqshbandi (717-791 H), Rifa'iyyah founded by Ahmad bin' Ali ar- Rifa'I (578/1183 AD), and Syadziliyyah which was founded by Abu al-Hasan as-Shadhili (w 686 H).⁴⁴

Just as Prophet Muhammad, the second Caliph, Umar ibn al-Khattab who succeeded him (ruled 13-23 H / 634-644 AD) followed the footsteps of the Prophet in emphasizing religious harmony by giving religious freedom to non-Muslims as a base. He acknowledged the existence of other religious groups in Jerusalem in the "Charter of Aelia" after the region became part of his territory. In the charter, he guaranteed the security of the life and property of non-Muslims. Christians were guaranteed to have churches, crosses, and themselves whether they were ill or in healthy. Their churches will not be occupied, nor destroyed, nothing will be taken diminished in terms of the church and the church's property.

Political pluralism and freedom of religion as the basis for religious harmony is constantly used as an example by those who ruled afterwards though the model of power has changed from

⁴³ *Ensiklopedi Islam Jilid 3*, ed. by Harun Nasution and et. al (Jakarta: Ikhtiar Baru van Houve, 2003), p. 214.

⁴⁴ *Ensiklopedi Islam Jilid 5*, ed. by Harun Nasution and et. al (Jakarta: Ikhtiar Baru van Houve, 2003), pp. 66–68.

egalitarian and participative in the imperial system. Despite there had ever occurred marginalization of non-Muslims during the Umayyad dynasty (642-750 AD) in addition to the period of Umar bin Abdul Aziz (717-720), but since the Abbasids dynasty (750-1258), non-Muslims were given a lot of position in public leadership.

Many of the members of Barmakiyah family who came from a Buddhist family in Balkh Persia became prime minister, generals, and governors. They also served as a tutor or trainer for kings or young princes. Similarly, the Christian and Jewish groups. Christian Naestorion group for instance, during the Abbasid dynasty they contribute much, especially in the field of knowledge. Bait al-Hikmah translating institution for example was led by a Christian named Hunain bin Ishaq. While the Jewish minorities were involved in taxation and banking (finance). In fact, the lives of the Jewish people were generally better than the Christians. In Baghdad at that time there were 23 Synagogue which kept growing until the destruction of the city by Mongol attacks.

Pluralist attitude, or at least not inclusive for the sake of religious harmony was still shown by the caliphs afterwards. Abu Ubaidullah al-Mahdi (909-934), founder of the Fathimiyyah dynasty which was of Shi'ite, when looking for a location for the state capital, then chose Cairo, ask the advice of Christian figures.⁴⁵ Similar thing performed by the Islamic rulers in Spain, where Islam ruled there for about 500 years. The Islamic politics of Plurality which was hailed by Ibn Taymiyya as the adopter of the Medina school was described by Max I. Dimont, a Jewish intellectual, as a grace that ended the previous Christian religious tyranny. Dimont described how the arrival of Islam in Spain has put an end to the forced Christianization by previous rulers. The Umayyads government in Spain had for five centuries created three religions and the "one bed" for Jews, Christians and Muslims in building a glorious civilization. Even the

⁴⁵ Ira M. Lapidus, *Sejarah Sosial Umat Islam (Tranlated from A History of Islamic Societies)*, trans. by Ghufron A. Masadi (Jakarta: Raja Grafindo Persada, 1999), pp. 108–10; Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya* (Jakarta: UI Press, 1985), I, pp. 67–68; Montgomery Watt, *Keagungan Islam (Translated from The Majesty That Was Islam)*, trans. by Hartono Hadikusumo (Yogyakarta: Tiara Wacana, 1990), p. 94; Alwi Syihab, 'Hubungan Islam Dan Kristen Memasuki Abad 21', in *Passing Over, Melintas Batas Agama*, ed. by Komaruddin Hidayat and Ahmad Gaus (Jakarta: Gramedia, 1998), p. 331.

Jews, as told by Abraham S. Halkin, experienced its golden age under Islamic rule in Spain. Ibn Gabirol (11th century) and Moses ibn Maimun (Maimonides) (12th century) who was Jewish for example wrote their philosophy that affect Christian philosophy in the West under the protection of Islamic civilization in Spain. Muslims according to experts such as Ahmad Abdullah al-Masdoosi helped to enable the growth and development of the Jewish religion. Unfortunately, then, the social situation resumed to the original condition when the Spanish ruled again by Queen Isa Bella who was a Christian. Now modern Spain is making an effort to reestablish pluralism. Islam has gained a genuine recognition which is symbolized by the establishment of Europe's biggest mosque there. Attitudes of which Bertrand Russell, a secularist, referred to as a religious gesture of Muslims that was not too fanatic that made them able to govern a vast territory, which was unprecedented in history.⁴⁶

Furthermore, according to Huston Smith, even under the worst Islamic caliph compared to the other caliphs in general, Christians and Jews occupied an influential positions and in general had the freedom to profess their respective religion.⁴⁷

Although the Muslims during the apostolate of Prophet Muhammad (610-632) drew their swords to defend themselves, or to use the swords during the next period for territorial expansion, they did not use the sword as a tool to force people to leave their religion and convert to Islam.⁴⁸ Harmony and religious freedom in Islam is very highly respected. Therefore, it must be distinguished between the conquest of territory (in Islam called *futūḥ*: liberation) with the spread of religion in Islam (da'wa). This is due to conversions to Islam of the people who were overrun does not occur immediately when the Muslims conquered their territories. Islam became the religion of the majority in a region which was the center of the Zoroastrian religion (Iraq and Iran) for example, occurred in the 10th century. In fact, Islam came to this region in the 7th century. While Palestine and Syria became a region with predominantly Muslims

⁴⁶ Madjid, *Islam Doktrin Dan Peradaban*, pp. xxvii, xxxvi, 192–94; Basyaib, pp. 347–48.

⁴⁷ Smith, pp. 293–94.

⁴⁸ Smith, p. 292.

population has occurred far back, namely after the Crusades (1097-1291), and later in Egypt far after that.⁴⁹

The recognition of religious freedom and the public rights of non-Muslim as the base of religious harmony is also in accordance with the principles/rules of ethics of Islam, namely do not imitate the actions of others we feel uncomfortable with; demand to act justly; *Musawah* (equation); *shura* (peaceful resolution of issues); and the demands of *ihsan* (birr); the spirit of *futuh* (liberation) Mecca; even in accordance with the ethics/standards of democracy: majority rule, minority rights.

D. Conclusion

Based on the above explanation, it can be concluded that harmony in Islam is emphasized, both internally among Muslims and among Islam with other religious communities. Internally among Muslims, it can be seen from the concept of *ikhtilâf* dan *ukhuwwah Islâmiyyah*. While between Islam and other religious communities can be seen from the recommendation from Islam communities on the establishment of harmony of Muslims with non-Muslims as explained in the Qur'an, the hadith, the Shari'a/Jurisprudence (although in syari'a, on some issues, there is no single deal) and also the practice of history, especially in the classical period. Harmony with other faiths in Islam appears also on: (1) the principle of freedom of choice of religion and not on the basis of coercion. Therefore, this freedom should be the basis for religious harmony because reward and punishment in Islam are only possible if there is freedom of choice. (2) The view of the Qur'an that religious diversity is *sunnatullah* (natural law) which therefore pluralism, minimum in the form of civic pluralism should also be the basis in creating religious harmony. (3) The emphasis of Islam on inter-religious dialogue in order to know each other and in the dialogue, the emphasis is put on esoteric side of Islam which is equal to other religions (perennial truth/universal).

In a religious dialogue, the emphasis should not be outer side/path *syari'a* which is actually different, even though as a path to

⁴⁹ John L Esposito, *Ensiklopedi Oxford Dunia Islam Modern* (Bandung: Mizan, 2001), V, p. 16.

God, this outer side of religion must also be fulfilled. By doing so, inter-religious harmony will succeed. The indicator is the communication and cooperation in social issues with other faiths, which is encouraged in Islam and this kind of harmony in the perspective of pluralism, is termed as active pluralism, not passive, as the basis of religious harmony. In addition, Islam also suggests that not all disputes and religious differences should be resolved in the world; it should be left to God in the Last Day. Lastly, according to some experts, Islam also acknowledged salvation (likely to go to heaven) for the adherents of other faiths (pluralism of this type is called *theological pluralism*), although this is rejected by the majority of scholars. Theological pluralism in this sense, but minus the relativism and syncretism is acknowledged in Islam. Based on the angle, in Islam, it seems, tolerance without an inclusive attitude/pluralistic and not based on religious freedom will not guarantee the establishment of lasting or true inter-religious harmony.

However, if pure pluralism is hard to come by, then inter-religious harmony should at least be based on the recognition of religious freedom and equal public rights for non-Muslims (civic pluralism). Based on Islamic literature, these two things are not contradictory to Islam. The argument is because in Islam what are recognized are not only freedom of religion but also even freedom to be atheists as long as it does not create chaos; illegitimacy of the death penalty for the perpetrators of apostasy for some expert; and the core of sharia in Islam is mutual benefit (public).

Moreover, Islam not only encourages the attitude of allowing other religious groups to believe and practice a religion (belief) and the family law, both in the private sphere and in public spaces, but also gives non-Muslims political and economic rights equal to those of the Muslims, as emphasized also by modern social ethics, the ethics of Islam, and democracy. In fact, in Islam interfaith marriage is also allowed, particularly Muslim men with non-Muslim women, at least, according to some experts. *Wallah a'lam as bi-sawab.*

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