RELIGIOUS COMMUNITY HARMONY IN HADITH PERSPECTIVE; EPISTIMOLOGICAL PROBLEM

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Abstract

The study of religious harmony is as religious sentiments often lead to conflict of tension. Not only in Indonesia, but also in other parts of the world. Although social, political, as well as economic factors are quite coloring, religion's influence in social conflict cannot be neglected, mainly related to the lack of tolerance towards other faiths. An alternative way to create religious harmony is to examine the framework of Islamic epistemology for the basis of religious harmony. Islamic epistemology believes in the source of the truth of revelation, reason, empirical, and intuition. The methods and tools used in the search of truth are the guidance of revelation, reason, empirical, and intuition. The Theological basis examined in this study is derived from The Hadiths of The Prophet Muhammad that are relevant to religious harmony. This study includes literatures from books of hadiths (kutubul hadiṡ) *and supported by secondary data from various books that examine the religious harmony. Islamic epistemology is used as an analytical blade of foundation for exploring sources of truth which are related to the foundations of religious harmony in the hadiths of the Prophet Muhammad which later expected to grow awareness to respect each other. This step is expected to be one of*

intersection that bridges the realization of religious harmony, especially in Indonesia.

Keywords: *Harmony, Epistemology, Pluralism*

Abstrak

Mempelajari bina damai agama kadang seperti mempelajari seintimen beragama yang mudah menyebabkan konflik dan ketegangan. Bukan hanya di negeri ini, Indonesia; tetapi juga seluruh penjuru dunia. Walaupun faktor-faktor seperti sosial, politik, juga ekonomi sering mewarnai, tetapi pengaruh agama terhadap konflik sosial tidak bisa dianggap remeh, terutama berhubu ngan dengan hilangnya toleransi terhadap pemeluk agama lain. Sebagai alternative untuk merealisasikan harmoni agama adalah menguji kerangka berfikir epistemology islam sebagai bagian dari dasar bagi perdamaian agama. Epistemology islam percaya pada empat sumber kebenaran; wahyu, rasio, empiric, dan intuisi. Metode dan alat tersebut digunakan untuk mendapatkan kebenaran adalah petunjuk dari keempatnya. Basis teologis yang diteliti dari artikel ini didapat dari hadis Nabi Muhammad saw yang dirasa relevant bagi harmoni agama. Studi ini melibatkan kutubul hadiṡ dan didukung oleh data dari literature lainnya. Epistemology Islam digunakan sebagai alat analisa untuk mendapatkan sumber kebenaran yang berhuungan dengan fondasi harmoni agama menurut Hadis Nabi. Sehingga dari situlah diharapkan agar dapat menyulut sensitifitas masyarakat agar toleran terhadap agama lain. Langkah ini diharapkan dapat menjadi salah satu pertemuan yang menjembatani harmoni antar agama, terutama bagi Indonesia.

A.   INTRODUCTION

he long history of human life has given birth to cultural creativity in various ways, including spiritual creativity. From spiritual creativity

T shows that humans are spiritual beings (*homo religious*). (Amstrong, 1993, p. xix) Choosing religion is the most essential right for everyone, therefore embracing religion is the manifestation of the belief in the existence of God as the creator of the universe, as *sangkan paraning dumadi.*

Indonesia as a religious country provides an honorable place for the religious and religious diversity of its citizens, even giving recognition of the existence of religions that live and develop in Indonesia. This phenomenon is an undeniable reality that the Indonesian nation is a pluralistic nation, which has a diversity of tribes, religions, races and groups, which is different, but still one "Unity in Diversity". This terminology has given meaning to the social reality that exists and happens to this nation. On the one hand there is awareness of differences, and on the other hand the need for unity.

The study of religious harmony is essential as sentiments often occur and conflicts are bloody. Not only in Indonesia, but also in other countries like India, among Sikhs, Hindus and Muslims; in the former Yugoslavia between Bosnian Muslims and Christian-Serbs, in the southern Philippines between Moro Islamic groups and Christian groups, and riots in Lebanon. It should be noted that interfaith disputes are initially triggered by political-economic interests in which religion is often used as an "axis" to ignite so that as if these are religious conflicts. (Sumartana, pp. 222-223)

In Indonesia, triggers of riots related to sentiment issues are quite high, such as the Poso, Maluku, and other places. People cannot ignore when expressing social, political and economic factors; religion's rule in stimulating social conflict, however, cannot be denied. This is done with an intolerant attitude towards other adherents. (Simantupang, 1992)

Seeing this condition, a method that can be used to improve relations between religious communities needs to be pursued. To avoid disharmony between religious believers, requires various efforts such as dialogue between religious groups which are followed by an attitude

of mutual humility, openness, mutual respect, respect and develop mutual tolerance.

Another way to create religious harmony is to examine the framework of Islamic epistemological analysis for the basis of religious harmony. Islamic epistemology differs from the modern Western epistemology that does not believe in the source of truth or revelation of intuition. (K. Bertens, 1996) Likewise spiritual intelligence is one of the tools of truth seeking. The Islamic epistemology believes in the source of truth, revelation, reason, empirical, and intuition. The methods and tools used in seeking truth are ratios, empirical, intuition, and revelation instructions. This Islamic Epistemology is used as a tools of analysis or a basis for exploring the sources of truth related to the basics of religious harmony in the Hadith of the Prophet. It is particularly important in order to find the basics of inter-religious harmony, which is expected to grow awareness for mutual respect and respect each other. This step is expected to also be one of the meeting points that bridge the realization of religious harmony, especially in Indonesia.

B. UNDERSTANDING THE PLURALITY IN RELIGION

Historically, religions were born from the same "garba", namely the spiritual need of man to return to God. This *fitrah* keeps people longing and always wants to return to Him. This is because humans are beings who have spiritual nature. This spiritual nature leads humans to always crave and seek God. In the modern-American and European West, which is thick with positivistic rationalist framework of thought, today it appears to be a tendency to pay attention to Eastern metaphysics and spirituality. This is a proof that in humans there is an unchanging trait, a spiritual nature, even if at certain times humans are trapped in physical beliefs. (Sayyed Husein Nasr, 1983)

In his search for God, humans discover who God is in accordance with the limits of his reflection ability. For instance, there

are animism and dynamism. In the 6th century BC up to 2 CE, the ancient Greeks worshiped rainbows, the sea, and places or objects that were considered to have power. At the same time, early philosophers in Greece, Thales, Anaximenes, Anaximadros, Phitagoras, Heraklitos, Socrates, Plato, Aristotle and so on, tried to prove the truths of the myths believed by these people. Their study focus on natural phenomena (cosmo-centric) in order to find the basic reality behind these natural phenomena, while also seeking answers to the truth of the myths believed by the people at that time. The basic reality found by each philosopher is always different according to the limits of creativity and capacity. (Copleston, 1995)

The human notion of God has a long history. Therefore, it is normal for every human or group of people to have different beliefs. The prophets Ibrahim, Moses, Isa and the prophets afterwards all experienced the divine experience in different ways. At least if observed, in the three major religions, Jews, Christians, and Islam, there is no objective view of God since each generation turns out to create an image of God which is not necessarily the same as one generation with another.

One thing that needs to be observed is that whatever forms of search results are, that result is considered as a basic reality, which followers of religion call "God". This means, there is a history of human culture trying to find God, especially in the time span of the Ancient Greek centuries, before the Gospel came down, and perhaps in the past ages that are difficult to reach by human search now. In the span of history, it can be known also a figure like Sidarta Gautama, the main figure in Buddhism who was enlightened by God.

The span time of *fatrat al-wahyi* occurs and occurs in the 2 up to 6th century, until the revelation of the Qur'an in the early 7th century AD. In a span of almost 600 years, where Allah did not bring down the revelations or instructions to His Messenger, humans experience a

search that is the same as the previous period, which is seeking who God is. Worship of nature and the objects of his own creation which are considered to have supernatural powers are repeated again until the revelation of the Qur'an in the 6th century which is a guide for mankind.

Human creativity which is always longing for God, is proof that there is a search religion or the result of spiritual creativity and human reason to seek God. It means that something that is considered as the basic reality, the source of life, or God, and is used as the basis and source of norms in his life. This long history that is full of the spirit of seeking God has become causality why on earth there is a plurality of religions. Each religion is not infrequently steadfast in the establishment of truth which is believed to be each, even tends to be exclusive.

The existence of a plurality of religions has become a necessity. The absence of maturity and greatness to accept this reality will result in the emergence of the seeds of disharmony between religious believers. Therefore, all religious followers should be aware of this.

C. THE BASIC OF RELIGIOUS HARMONY
C.1. THEOLOGICAL BASIS

One of the efforts to build religious harmony can be done by dissecting theologies of religions. Relevant to this, the author tries to uncover Islamic theology, related to the Prophet's traditions which provide guidelines for tolerance, democracy and religious freedom. The author seeks to find legal bases that allow people to live side by side with adherents of other religions. From this, it is hoped that there is a footing that departs from mutual awareness to pay attention to plurality from within theology itself.

Islam as one of the revelation religions is quite clear giving guidance and guidelines to live side by side in harmony with other religious communities. This has been exemplified by the Prophet Muhammad, regarding how he treats his neighbors, Jews and polytheists well. As reflected in the following *sirah*

قال ابن القيم: "ووادع رسول الله صلى الله عليه وسلم مَن بالمدينة مِن اليهود، وكتب بينه وبينهم كتابًا، وبادر جدهم وعالمهم عبد الله بن سلام، فدخل في الإسلام، وأبىٰ عامتهم إلا الكفر.وكانوا ثلاث قبائل: بنو قينقاع، وبنو النضير، وبنو قريظة، وحاربه الثلاثة، فمنَّ علىٰ بني قينقاع، وأجلىٰ بن النضير، وقتل بني قريظة وسبىٰ ذريتهم، ونزلت سورة الحشر في بني النضير وسورة الأحزاب في بني قريظة

The leadership of the Prophet in Medina showed that he recognized diversity (plurality). The Messenger of Allah managed to unite various groups or groups of Medina who had been hostile for decades. In fact, he succeeded in building solidarity with Medina citizens to love, maintain, and defend the State of Medina through unity and brotherhood among tribes.

The political method shown by the Prophet Muhammad as the leader was to formulate a political declaration in the form of a "Declaration of Medina". The Declaration of Medina or also known as the Medina Charter has been placed by the Prophet as a guarantee of freedom, expressing opinions, the safety of property, and the

prohibition of people committing crimes. The Medina Declaration was also embodied through the principles built by the Prophet Muhammad, such as balance (equilibrium), equality of degree (*musāwah*), tolerance (*tasammuh*), mutual help, prioritizing deliberation, justice in law and social networking, state defense, etc., dan lain-lain. (Kholil, 2009)

The Medina Declaration contains political agreements between social elements that are pluralistic and aim to prioritize, bridge, and advocate (assist) and realise a public (state) society.

During the time of the Prophet's leadership, elements of plurality of people who tried to be bridged consisted of several ethnic forces, such as the *Muhājirin* (immigrants), the *Anṣar* (indigenous people who converted to Islam), Jews (indigenous), and other ethnic groups. These groups were finally able to override various privacy interests in order to build a solid community in building and maintaining a country namely Medina.

No doubt, if Islam is a religion that accommodates a plurality of forms. Various symbols that represent gender, ethnicity, religion, economic strata, diversity of cultures, groups, and others do not become obstacles to building unity as a plural society. The declaration of Medina is a way for the people of Madinah to build a "Cosmopolitan State", a form of state whose construction and orientation radiate, prioritize, and idolize the ethos of renewal (acculturation), civilization and national unity. (Wahid, 1993)

This is in line with the Hadith of the Prophet (Nasaī, tt) that the Prophet Muhammad was sent by God not for one type of human being or only one nation, but sent to all people in the world, regardless of sex, skin color, and ethnicity. Islam recognizes differences as part of *sunnatullah,* as mentioned by *QS. Al-Hujur*ā*t: 13*

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ

شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَـٰكُمْ

إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ١٣

13. O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.

In addition, Islam also recognizes the concept of *ahlul kitab*, which confirms the recognition of the Abrahamic religions. The designation of Ibrahim as "Father of Monotheism" indicates that every teaching taught by the apostles has relevance, namely as a teaching that recognizes the oneness of God and a righteous view of life. This recognition indicates that Islam recognizes religions other than Islam which have holy books, namely the teachings of the people Jews and Christians. These two peoples have their own place in Islamic history since their religion is the predecessor of Islam. Prophet Muhammad had said:

عن ابي هريرة قال: قال رسول الله صلى الله تعالى عليه
وسلم: أنا أولى الناس بعيسى بن مريم في الدنيا والاخرة.
والأنبياء أخوة لعالات أمهاتهم شتى ودينهم واحد

"... dari Abū Hurairah ra, dari Rasulullah. Rasul pernah bersabda:
"Aku lebih utama dari Isa, putera Maryam, di dunia dan akhirat."
Para sahabat bertanya: Bagaimana maksudnya, ya Rasul? Rasul

menjawab: "Para Nabi itu bersaudara. Mereka adalah putera-putera orang dari berbagai perempuan. Ibu mereka berlainan, tetapi agama mereka satu" (HR. Bukhari). (Dawūd, 2007) (Al-Bukhāri, 1934, p. 3443)

The theological foundation indicates the meeting point between Islam and its previous religion since Islam is a complement to the teachings of the previous Prophets. For that reason, the basic definition of faith (Islamic obligation) in Islam also believes in the prophets and capostles before Muhammad, including the earlier Messengers.

The Messenger of Allah was also ordered to call on the people of *ahlul kitāb* with sentences *kalimatun saw*ā, namely the oneness of God (tauhid). Nonetheless, if the call for "one sentence is the same" was not fulfilled by them, of course it cannot be forced. *QS. Al Baqarah* ayat: 256 has tells about it:

لَآ إِكْرَاهَ فِى ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنْ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

256. There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

As well as *QS.Al Kāfirūn:* 1-6

قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ ١ لَآ أَعْبُدُ مَا تَعْبُدُونَ ٢ وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ ٣ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ٤ وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ ٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

Say: O unbelievers! I do not serve that which you serve, Nor do you serve Him Whom I serve: Nor am I going to serve that which you serve, Nor are you going to serve Him Whom I serve: You shall have your religion and I shall have my religion.

Islam always teaches dialogue with adherents of other religions, especially Jews and Christians. The word ah *ahl* (family) also indicates a close relationship with the non-Muslim. In fact, in the Al-Qur'an there are also words of praise addressed to certain groups of Christians as they are willing to establish relations with Muslims. *QS. Al-Maidah*: 82

۞لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُواْ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُواْ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ٨٢

Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians;

this is because there are priests and monks among them and because they do not behave proudly.

A good relationship between Muslims and non-Muslims in Medina is able to bring Medina into a cosmopolitan country where civilization and culture radiate throughout the world, so it is called Medina al-Munawwarah (city full of light). The messenger of Allah always communicates and dialogues with his people, both Muslims and non-Muslims. The Prophet Muhammad always treats fairly to anyone, even to their families. The attitude of the messenger of Allah which reflects the defenders for all groups is what attracts non-Muslims to be willing to establish relations and peace agreements with Muslims.

Tolerance and respect for other religions have led Islam become an inclusive religion so that the non-Muslim community in turn voluntarily embraced the Muhammad religion. The attitude of respect for other religions, exemplified by the Prophet, one of them by recognizing the great day celebrated by the Jews, namely *yaumul 'asyūra*. In fact, coinciding on this Jewish great day the Prophet encouraged Muslims to have fasting.

"Sabda Nabi: "Hari 'Asyura adalah hari besar yang dirayakan oleh kaum Yahudi. Berpuasalah kalian pada hari itu" (HR. Al-Būkharī). (Nasaī, tt) Chapter Tāhrim ad- Dāmm, (Tirmiżī, 1974) Bab al-Isti'żān wā al-Adab 'an Rasūlillah.

'Asyura day was a Jewish holiday to commemorate the victory and salvation of Prophet Musa over the king of Pharaoh so that they fasted on that day. The Prophet encouraged his followers to fast 'Asyura as Muslims were worthy of commemorating the victory of the Prophet Moses.

Thus, Islam is fair (Dawūd, 2007) (Al-Bukhāri, 1934) juz II, chapter jizyah, (Al-Bukhāri, 1934) juz II, chapter Adab and keeps

harmony with the people Islam only, but also to others. Islam defends other people as it defends Muslims. The Prophet Muhammad gave an example during his reign by treating the same law between Muslims and non-Muslims. At the same time, the Prophet's government respected their beliefs. The Prophet did not impose Islam on them about what they did not forbid, and they were not allowed to be called to court on the big days they believed and celebrated.

Tolerance and respect for other religions exemplified by the Prophet prevent extremism in religion. Extremism is an act of endangering humanity. Extremism will lead to prejudice, rigidity and freezing. The initial extremism splits humanity, and led to internal and external disputes. For that, Islam refused extremism and inviting Islamic principles such as tolerance, *i'tidal* (moderation), *'adl* (justice), and others.

In addition, extremism in religion can also result in blind fanaticism. Blind fanaticism is due to the lack of knowledge, insight and purpose regarding the essence of Islam. In any religion, the lack of knowledge and ignorance are common enemies of all religions.

Thus the Prophet Muhammad respects, tolerates, and respects non-Muslims in belief and worship so that it manifests in a harmonious life among religious communities which is reflected in the cosmopolitan political stability of the State of Medina.

In Indonesia, the concept of religious harmony is set out in article 29 of the 1945 Constitution. In the 1945 Constitution, it was emphasized that the state guarantees the independence of every person to embrace their respective religions and to worship according to their religion and beliefs.

In order to realize religious harmony in the community, the Indonesian Ministry of Religion issued a Decree of the Minister of Religion RI no. 70/1978 concerning religious broadcasting

guidelines. This considers that the harmony of life among religious believers is an absolute requirement for national unity and unity, as well as stability of national stability and security. In addition, the government is obliged to protect every effort of developing and broadcasting religion. (Secretaria, 1998)

The government also established a forum for collaboration and dialogue among religious groups confirmed by a Joint Decree of the Minister of Religion and Minister of Home Affairs No. 09 and No.8 of 2006 concerning Guidelines for the Implementation of Duties of Regional Heads/Deputy Regional Heads in Maintenance of Religious Harmony, Empowerment of Religious Harmony Forum, and Establishment the house of worship, becomes very important to be realized in the area, in the form of Religious Harmony Forum or FKUB.

The Indonesian government's efforts are in the context of creating a harmonious, mutual cooperation community peacefully, even though the religion embraced is different. This is done to create a united Indonesia even though plurality and diversity of various things are in it.

D. ISLAMIC EPISTEMOLOGY ANALYSIS

The main problem discussed in epistemology is the problem of the source of truth, the way to seek truth, and the results of the search for truth or the measure of truth. (Brandt, 1965) (Bahm, 1915) The sources of truth are, among others, revelation, reason, experience and intuition. Regarding the source of truth, modern Western philosophy - rationalism, empiricism, positivism - does not recognize the existence of the source of the truth of revelation since this flow does not believe in things that are metaphysical. Nonetheless, modern post Western philosophy seems to begin to believe in the source of the truth of intuition. This tendency gives the idea of the development of the

Islamic epistemology. Islam offers absolute truth, namely the Alquran followed by Hadith, reason, experience and intuition.

Another study in epistemology is how one gets the truth of knowledge, which is also commonly called a methodology. The methodology used in searching for truth is very dependent on the subject of truth seekers. Rationalism relies on logical analysis, so the measure of truth offered is logical truth. Empiricism and positivism rely on careful research and experimentation, so the measure of truth offered is the result of empirical reflection. While intuitionism relies on reflection and sharpness of intuition, so the truth offered is the result of spiritual reflection.

In fact, in society, individuals or community groups are not all the same in choosing the source of truth to guide their lives. Even individuals or groups of people who both choose revelation to become life guidelines, it is still possible to differ which scriptures are believed, which lead them to certain religions, so that they have different beliefs. This side is still quite vulnerable to problems in society, which often lead to social conflicts with religious nuances (Isre, 2003) (RI, 2003) which are not competing for truth claims, that their chosen beliefs are "more correct" and others are wrong.

Through the framework of Islamic epistemology analysis, the Prophet's hadiths which become the basis and guidelines related to religious harmony must be analyzed logically, empirically, syncretically, and intuitively, so that they are relevant to the plural reality that is unfolding in the universe. Reality speaks of all people being delivered by their respective horizons to what they are and what religion they are. This is the Alquran has enough to affirm that humans are free to choose their religion, according to the search that they believe in (*Lā Ikrāha fi al-dīn, Lakum dīnukum Waliyadīn*).

The doctrine of any religion - if only taken for granted, without any effort to understand it through logical analysis, empirical

evidence, intuitive reflection, leads to an exclusive ideology. While an exclusive religious ideology can deter someone to do extreme, even create a disturbing conflict. This is because, a public activity will be able to run when there is consensus among different groups, without conflict as conflict causes difficulties in managing everything. (Sachedina, 2001)

E. SUMMARY

Based on the epistemological reflection, there should be awareness for humans to respect the process of finding truth and the belief in the truth of each human being that is used as a guide to his life. There is no absolute truth in the realm of human understanding since the process of finding truth by humans is nothing more than an effort through intuitive reflection or reflection, inference, generalization, analogy, rationalization, and so on. Everything is limited to human capacity.

However, it has become a common belief of the religious community that the source of truth is God, or who is regarded as God. Assessment of right and wrong, good or bad, is usually based on the teachings of absolute truth. On the other hand, all religious people have the same goal, which is to return to the Absolute. The problem that often arises is, not all humans have the awareness that everyone has different religious experiences according to their life horizon. So that there are still truth claims with each other, that the other party is wrong and his side is the right one so that it often triggers disputes.

Axiological reflection can help humanity unite in spirituality, namely the awareness to go to one goal, which is to return to the absolute. From this, it is expected that there will be awareness of the existence of the way towards the Absolute since each human being has different religious experiences so that even though they are different, they can live together in harmony. In fact all religions want

harmony between human beings, between religious communities, with firm belief and earnest appreciation of their respective teachings. Every believer has the duty to preach his religion, but religion also commands that preaching in wise, could be positive ways, and avoid evil. Even among followers of religion must often hold dialogues, joint discussions, both in terms of theology and life problems that arise in the community to be addressed.

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