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Build Tolerant Moslem among Pluralism of Indonesian

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Abstract— **Intolerance, that issue is happened to people of Moslem in Indonesian for nowadays era, supported by the presence of sophisticated technology such as social media. By this, people are led to a system which has been set by the rulers of the media, them whom hold the media in dominant. This leads a problem to society to practice intolerance that radically drives Moslem to be radical and builds a bad socialization among societies who are different with them. This one becomes a trouble because Indonesian applies „Bhinneka Tunggal Ika" as the motto which represents the pluralism among people. Hence, it is needed to build the concept of tolerance as** *tasamuh* **which becomes one of the doctrine from Islam itself. All of those are led to build a harmony people among society, moreover the Indonesian nation who has a lot of pluralism and different background from one district to another one. By conducting a library research and observation in social media, this research has been conducted.**

Keywords— *tolerance, pluralism, Moslem, Islamic Doctrine, Indonesia*

I. INTRODUCTION

As the starting point, it is good to reflect the nowadays era which is commonly called as millennia era. By the new age of human's revolution, this also affects to the existence of newest technology which is actually purposed to ease the peoples' life. One of the technology which offers a lot of benefits for human kind is gadget, smartphone.

The presence of smartphone throws the time and room as the limitation of people to communicate one another. By connecting using social media, people can easily contact one person to another one infinitely although they are in a different place. However, it cannot be rejected that besides brings the benefits, smartphone especially for the attendance of social media also takes a part for its bad effects.

One way that leads people to be touched by the negative impact is caused by they can easily access, download, share and take anything they want from social media. The common people who have no idea about the truth which should be obeyed cannot filter and cannot take the positive points. As the victim, they take it nakedly without comparing news to other news. Moreover, the hoax news can grow prosperously by people because of having no consciousness of being critical in facing news.

The presence of social media also build a new mental of people among the world, that is talk active *netizen* which is usually called by *„nyinyiran"*. They have freedom to explore their mind and thought from their account. Hence, it causes haters are built massively from a pseudo world of social media. This world also drives the nations mental into a bad mental, which is indicated to irresponsible, become a fanatic man without trying to compare one issue to issue to make sure that what he believes has been matched to the values and norms of the religion, nations, and country. Hence, this is an important thing to be done to be a wise user of gadgets to make it as the useful tools, not vice versa.

In the pseudo world, peoples of Indonesian, mostly for Moslems can be detected what cluster they are. They have been divided into several huge clusters either consciously or subconsciously. This can be observed by the arguments of peoples which show their hate and stated in social media. By this, it might lead us to open several references about the classifications of Moslems in Indonesian based on their tendency. According to Mujamil Qomar[1] (2015) several sects of Islam can be found such as Islamic Liberalism, Islamic Fundamentalism, Islamic Moderate, Islamic Traditionalism, Islamic Modern, Islamic Methodology and many other classifications.

Beginning from those clusters which were mapped by the experts, then it can be seen the Moslem peoples of Indonesian who were quarreled one another in social media are them, who have different thought and the public figure as the model which is obeyed. This one also impacts to the side of relationships of peoples in Indonesian one another in different belief. As a multicultural country, this issue drives a great crack toward the

wholeness of nation. Moreover, peoples are fed by huge hate which is aimed to crash their good relationship. This issue might also be led by the political issue of Indonesian which is going to be held in 2019 later. This one also takes a part of inserting religion to the political issue. One of the data for this, there can easily be found hundreds tags of *#2019GantiPresiden* or the vice versa, *#2019TetapJokowi*. This issue should be solved into a good approaching in order to minimize less than erase the entire hate among peoples. It is also expected that the hate news or hoax can be minimize properly in the belief of Moslem in Indonesian.

Identification Problems

From the phenomena which have been stated above, then the problems are:

How are people leaded to be dismissed in understand the values of Islam based on the broadcasts of news in social media?

How are the relationships of people of Indonesian Moslem moreover in the presence of social media?

How is the tolerance or *tasamuh* value in facing the variant of people in Indonesian after the coming of sophisticated media?

How to maintain the precept of Islam and the value which are taught from Indonesian?

The Purposes of The Study

The goals of the study here are:

To describe the reasons of the dismissed understanding the values of Islam based on the broadcasts of news in social media.

To mention the relationships of people of Indonesian Moslem moreover in the presence of social media.

To state the tolerance or *tasamuh* value in facing the variant of people in Indonesian after the coming of sophisticated media.

To argue the ways to maintain the precept of Islam and the value which are taught from Indonesia.

II. METHOD

This study applies a library research. Therefore, the data of this research are the arguments of peoples which are submitted from some existed documents. Those are books and several scientific journal articles. Besides trying to find any data, this study began with an observation of the social conflict from the social media. Hence the researcher took an observation about the existence of hate messages which are spread out easily among the social media.

After finding the problems, then trying to face that issue, the researchers found several relevant references. To select those relevant references, the

researchers used the topic as the direction to get the data. So, by this the researchers found the relevant data which is needed.

To analyse the data, the researchers investigate the content of each arguments through the reality of nowadays era. Hence, there was a dialogue between either literatures or the empirical experiences moreover from the existence of gadget which show the growing of the hate among society.

III. RESULT AND DISCUSSION

Discussing this topic, it is interesting part to begin with the discussion from the history of Islam. When looking back what has been written in the history of civilization of Islam, it can be seen the relationship among Islam and other beliefs, the focus is for Jews and Christian. Although there was written the existence of Cross War between Moslem and Christian which is believed that it is the proof of their enmity. However, far away before it was happened, that should be opened again from the book of history moreover The Koran itself for the relationships of Moslem among them.

Jews, Christian and Moslem have a strong relationship to this discussion because of it can be the basic floor to be stepped. Actually, Islam can be categorized into Abraham religion. By this, it can be concluded that Islam actually came to complete and continue the previous religions, they are Jews and Christian. By there, as a Moslem, it should be obeyed every policy in Koran and Hadith as the main sources of Islam. Their existences are represented into Koran and Hadith. However, it cannot be denied that Moslem cannot be submissive to them just because of it. It is stated based on the arguments of … who stated …

For additional statement, Nurcholis Madjid (Abdurrahman Wahid et al, 1993: 91)[2] shows his argument that

―Based on *the* Islam, as we have already known in Koran, claimed itself as the continuity of Abraham religion, and this religion raises religions before Islam, that is Jews and Christian. We have already known there are a lot of questions in Koran which demand to believe the previous prophets (before Mohammed pbuh), we should not separate and differenciate them among *amamah* the messenger of God (Koran 2: Verse 285). We are also commanded to believe for the previous holy books.‖[3]

The statement of Nurcholis Madjid above actually came after Mohammed Abduh showed his mind in *tafsir Al-Manar* where the content of that *tafsir* erased nor the *israilliyat* neither *nashraniyyat.* Then, to criticize it, Nurcholis Madjid said that Muslim cannot dismiss the

existence of previous religions above. He also emphasizes that since the emergence of Islam, the previous religions have conducted *tahrif*, where it means that there is any alteration in it. For this, he also gives his mind which begins from a hadith stated —*Terhadap orang-orang ahli al-kitab itu, jangan membenarkan tetapi jangan pula membohongkan.*" (Toward the holder of holy book, do not grant nor judged). Moslem should be objective that every single verse of their holy book cannot be judged whether they are true, it is happened to anticipate the existence of *takhrif*, nor judging them that it is not true because of it might be an authentic revelation from God.

For another reference, there was found a statement of Faisal Ismail[4] (2016: 51) about the similar issues. He argues that the existence of Jews and Christian also should be confessed. It does not mean that Moslem should believe their belief, no. it means that they also teach the monotheism of God, from The previous prophets, Mose and Isa. What is strengthen by Faisal here means that their doctrine which touches into *akidah* and *tauhid*. They teach to worship in one God. What should be ignored here is actually any paganism which is believed by polytheism, such as what has been lectured by Zoroaster (Zarathustra) as the founder of Majusi religion who worships to The God of Fire. Here, Zoroaster symbolized the God into two parts, first is believing in The Goodness of God (Ahura Mazda) then the second is believing in The Badness of God (Ahriman). This is totally rejected by Koran because of *tauhid* just believes in monotheism, there is no god but Allah.

It should emerge new question about Hindu and their Gods. Ni Wayan Karismayani, I Wayan Darna and Marsono[5] (2018: 2) emphasized that their belief (Hindu) is actually based on the monotheism. They state —*…bagaimana memusatkan perhatian, memusatkan pelayanan bakti kepada Tuhan Yang Maha Esa.*" (How to centralize the attention and centralized the serving of obeying through The Only God). This must also be based on the first point of ideology in Indonesia that is Pancasila which is stated *"Ketuhanan Yang Mahaesa."* (There is only One God). By this, there should be emphasized that Moslem in Indonesia surrounded by other beliefs. People should plant tolerance to them in order to respect their own belief.

Abdul Jalil et al[6] (2000:4-5) argues that one of the verse of Koran which admits the existence of pluralism in Indonesian. That is QS. Al-Maidah 48.

(And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to

you of the truth. To each of you We prescribed a law and method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.)[3]

For addition, he also quoted another verse of Koran that is QS. As-Saba': 25: [3]

Therefore, the presence of Koran and Hadith came with a lot of issues which happened in the Mohammed's era, however they would be flexible in every period in the world. Thus, this arguments actually tries to emphasize that Moslem need to learn Koran deeply either from the meaning and *tafsir*. To see those realities, it is needed *tafsir* to overcome that problem. It is a way out to contextualize the Koran within the era which is faced by Moslem. To this, there are various *tafsir* methods in learning Koran and Hadith. As a Muslim, we should be a good Moslem by learning the Koran deeply by *tafsir* or discussing it with the expert in order to get the real meaning of God. Islam is a religion of God, let us show the value of religion of Islam to the society. It is actually a necessary to compare one another in order to find which one is the most appropriate way to be practiced based on The Koran and also the doctrine from The Prophet Mohammed pbuh.

The respect of pluralism among people in Indonesia has been modelled by one of an elder (kiai) in East Java, he is Kiai Sholeh[7] (M. Muntahibun Nafis, 2017: 5). In this research, M. Muntahibun Nafis shows how Kiai Sholeh applies the pluralism values. He is common to be invited by Church to give any speech among Christian. This one started by the awareness of the reality which cannot be rejected, that is pluralism moreover in Indonesian who has various ethnics, cultures, backgrounds and many other. One if this example can be used as a modal to face the pluralism of the nation.

Besides, in Koran also we can find a command to respect the neighbours in the neighbourhood. Abdul Aziz al-Fauzan[8] (2007: 303) (Koran An-Nisa verse 36). (Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.)

Al-Hafizh ibn Hajar in Abdul Aziz al-Fauzan[6] (2007: 303) explains that the word _neighbour' includes to either Moslem neighbour or non-Moslem neighbour. Hence, this Koran actually leads the Moslem to build a great interaction of one

Moslem to another one. It has a decency to make a concord life among society.

The existence of pluralism cannot be rejected, moreover for the society in this nation, Indonesia. Syamsun Ni'am and Anin Nurhayati[8] (2018: 9) defines pluralism as the term of _melting pot' from USA or _multi culturalism community' from Canada and _composite society' in India. Those terms gives the stressed points to the respect and appreciate the heterogeneous of society. For addition, they also add that by practicing egaliterism values, it is expected an awareness of the similarity and respecting the variety of religions, racism, ethnic, and also for class of society (2018: 9).

Those issues can be categorized into sociology point of view. Sociology here was emphasizes by Ishomudin[9] as:

—Sociology is a study about society which represents the characteristic or *peoples* habitual in a group of society within every activity and their customs and also important agency that is why people can be developed and keep being useful in the life of human kind.‖

Besides, Jalaluddin Rahmat in Abuddin Nata[10] states that actually, Islam has an awareness in society. There can be found a lot of verses of Koran and Hadith which have *muamalah* value. Nasroen Harun[11] argues whether in the fikih perspective, *muamalah* can be defined as:

(The law which relevant to the law of man in the world's problems. For example, in the contract of sale, debt, cooperation, union, cooperation in managing land and rent)

In this first point, Islam teaches its ummah beside paying attention to the *tauhid* value from *hablumminallah,* Islam also teaches in *hablumminannas* which has been stated neatly in Koran. One of them is from Koran Al-Mu'minun 1-9.

—Certainly will the believers have succeeded (1). They who are during their prayer humbly submissive (2). Are they who turn away from ill speech (3). And they who are onservant of zakah (4). And they who guard their private parts (5). Except from their wives or those their right hands possess, for indeed, they will not be blamed (6). But whoever seeks beyond that, then those are the transgressors (7). And they who are to their trusts and their promises attentive (8). And they who carefully maintain their prayers (9).‖[3]

By those points, it was stressed that Islam still has a policy besides worship individually, one sign of a believer is also giving attention to social aspect.

Based on the definition above, there, society keeps growing in the relationship. Several problems of course can appear here such as the growth of intolerance massively. This one can be seen that actually by looking at the history and trying it to dialogue within nowadays issue can impact to the way people interact one another. By understanding the issue above, then the values of Islam do not force and being radical to share its mercy. Just the opposite, when Moslem shows their radicalism it scores out the goodness of Islam itself.

This also should be a way out of values to interact among the pluralism of society. So Moslem can accept their belief without believe what they believe, and also respect what have been chosen by them. So, the harmony of people in the nation of Indonesian can be practiced although we have different background, religion, racism, and other pluralisms.

IV. CONCLUSION

By taking several points above, then it can be concluded whether mostly, Moslem of Indonesia were gotten a bad impact which was brought by the technology. Therefore, Moslem relationship of one to another class of society has a distance because of the misconception in understanding news to another one which were shared in social media. Mostly, they blame other group of society which have no similar thought with them. By this, it can crack the harmony of the nation, either for inner and outer of relationships among the nation of Indonesian. By intolerance too, this drives people to contradict in understanding the verses of Koran and what The Prophets (pbuh) commanded. It is necessary to give them an understanding about what is exactly taught by Islam is in line through the national ideology which respect the pluralism among peoples in Indonesia. Because it has been known whether Indonesia was built by variety of people within ethnic, religion, racism and many other aspects. The existence of variety should not lead a decalescence. However, it should drive a richness which is had by Indonesian. So, plant the values of tolerance plays a significant role among society of Moslem in Indonesian.

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