



Conflict and tension between the unity and diversity in society of islamic law perspective

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ABSTRACT

Indonesia is famous for its various ethnic groups, customs, regional languages, and religions. The diversity is spread in various regions ranging from Sabang to Merauke. The diversity of society is very valuable for Indonesia and an attraction for other nations to visit. Indonesia has 6 religious beliefs (Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, and Confucianism). This paper describes the solution to conflicts and tensions between unity and diversity of society can be understood from the perspective of Islamic law. This study used Library Research with a qualitative, which describes conceptual ideas. The data sources were related literature and documents with the topic discussed in this research. The data analysis technique used in this study was content analysis. The result indicated that true religion raises peace, tranquility, and security for its adherents and respects the differences inherent in others without imposing or highlighting the identity to others. Multiculturalism maintains the integrity and unity of the nation and the homeland through the religious moderation program of the Ministry of Religious Affairs of the Republic of Indonesia. The program aims to avoid conflicts, care for inter-religious, and reject radicalism and mutual professionalism among fellow religions, tribes, and cultures.

Keywords: Islamic Law, Conflict and Tension, Unity, Diversity

1. INTRODUCTION

Indonesia is very diverse because there are various ethnic groups, customs, regional languages, and different religions.¹ The diversity is spread in various regions ranging from Sabang to Merauke. The diversity of society is very valuable for Indonesia

¹ Azumardi Azra, "Pancasila dan Identitas Nasional Indonesia: Perspektif Multikulturalisme". Dalam Restorasi Pancasila: Mendamaikan Politik Identitas dan Modernitas (Bogor: Brighten Press. Jakarta: Rineka Cipta, 2006), p. 33.

and an attraction for other nations to visit.² However, the diversity of society also has potential problems because of the various characteristics.³

The journey of religious history in Indonesia shows a portrait of violence in the name of religions (Islam, Catholics, Protestants, Hindus, Buddhists) as if never finished tarnishing the glory and sanctity of religion. All religions reject all forms of violence. The impetus for the emergence of violent behaviour is the shallow understanding of religion as a result of thoughts manifested in real movements. The social reality of the Ummah (Islamic believers) thus requires reflection from Muslim thinkers to act following the problems and challenges it faces so that it can present a more comprehensive and contextually capable of appearing as a martyr 'alannas (historical actors) amid the challenges of humanity, Ummah, and nationality that is so heavy and critical today.

Religion and diversity are two terms that can be understood separately, although both have very close meanings. Meanwhile, diversity means talking about experiences or phenomena that affirm the relationship between religion and its adherents or a state that exists in a person (religious believer) that encourages him to behave following his/her religion. Religious attitude is a complex integration of knowledge, feelings, and acts in a person.

Religion is the foundation of life and a guide for every believer. The foundation is related to a house building, where the house's strength rests. If the foundation of religious understanding is strong, so is the faith. However, if it is weak, faith in religion is also weak. Religion is a guide for every believer because of guiding them to determine the purpose and direction of their lives.

As the sources of Islamic law, Qur'an and hadith provide legal guidelines for Islamic society, including handling social conflicts. Islamic law provides a wise view of controlling people's lives until the end of time. Every problem in life, of course, some factors influence human life as a collaboration that is interconnected with various interests and goals. Hence, conflicts in people's lives become an inherent part. Islam teaches that there are differences between people in terms of ethnicity and religious beliefs. The main purpose of differences is to know each other and interact.⁴ Perhaps, the existence of various differences is an inevitable and undeniable social reality.

Conflict, as a theory in science, forms a new paradigm of public life that reflects the existence of differences with various perceptions and understandings of an expected

² Kusumohamidjojo, B. *Kebhinnekaan Masyarakat Indonesia: Suatu Problematik Filsafat Kebudayaan* (Jakarta: Grasindo, 2000), p. 45.

³ Nasikun, *Sistem Sosial Indonesia* (Jakarta: PT. RajaGrafindo Persada, 2007), p. 33.

⁴ Q.S. Al-Hujarat: 13

goal⁵. Society as a social institution cannot be separated from conflicts of interest that cause various misunderstandings in interacting. Conflicts always accompany people's lives universally. The form of conflict becomes a maturity to think critically and be sensitive to circumstances with more flexible and accountable thinking. Conflict is caused by various alliances that exist in it, so not only on the psychological and physical level, but the conflict also penetrates the people's lives that are difficult to control; even religious conflicts are the trigger of friction itself.

Handling conflicts in the community's social status requires a different and balanced pattern following the local culture of the existing community. Islamic law provides a perception of conflict. In this case, a difference has become a normal category in studying Islamic law. The difference in society becomes peace if it is done in an Islamic way by not imposing egoism on society.

Conflict becomes inevitable in society. The conflict can be resolved without violence and the need for involvement from each party. Conflict can also be useful for building harmony. Conflict is needed to create awareness of the problem, push towards better and necessary changes, and improve solutions so that there is social sensitivity. In social life, tolerance is necessary because it is useful for building harmony. Therefore, this paper discusses how the solution to conflicts and tensions between unity and diversity of society can be understood from the perspective of Islamic law. This becomes urgent when diversity at the social level of a heterogeneous society comes face to face with the existence of an absolute religion.

2. METHODS

This study used Library Research with a qualitative, which describes conceptual ideas. The data sources were related literature and documents with the topic discussed in this research. The data analysis technique used in this study was content analysis, which is a technique that comprehensively tries to dig out various information from messages or information presented in the form of certain documented symbols.

3. RESULTS AND DISCUSSION

Meaning of Conflict

There are several definitions relating to 'conflict.' In English, it means squabbling, dispute, and opposition.⁶ From this understanding, a conflict appears to be an

⁵ Azumardi Azra, *Konflik Baru Antar Peradaban: Globalisasi, Radikalisme dan Pluralitas*, (Jakarta: PT. Raja Grafindo Persada, 2002), p. 31.

⁶ David G. Gularnic, *Webster's World Dictionary of American Language* (Cleveland and New York: The World Publishing Company, 1959), p. 35.

opposition involving two parties or two things because they are different. According to Masdar Farid Mas'udi, conflict can be divided horizontally and vertically. Horizontal conflict is a conflict between religion, ethnicity, and so on.⁷ Meanwhile, vertical conflicts usually occur between the exploited, the sovereign and dominated. Especially conflicts of the first type tend to have a negative impact. While the second type of conflict does not always have a negative impact, sometimes it is even necessary for a change that must be accompanied by a mechanism so as not to cause the impact of the destruction.⁸

Another definition related to situations. According to Coser, conflict consists of realistic and unrealistic conflicts. A realistic conflict arises from disappointment with the particular directions in the relationship and from the estimation of the possibilities and advantages of the participants, which are shown to the object, which is considered disappointing. On the other hand, an unrealistic conflict does not stem from the antagonistic goals of rivals, but from the need to relieve tension, at least on the part of one of the parties.⁹

The Meaning of Community Diversity

Religious means embracing or practicing religion.¹⁰ Religion is a state in a person that encourages him to behave following the level of obedience to his/her religion. The diversity is consistent between belief in religion as a cognitive element (intellectual potential), feelings towards religion as an effective element, and behavior towards religion as a connotative element.¹¹ Thus, diversity is a complex integration of a person's religious knowledge, feelings and actions. This suggests that religiosity concerns or is closely related to psychiatric symptoms.¹²

Relationship of Unity and Diversity of Society in the View of Islamic law

Islam differs from other religions because it does not preach a spirituality lacking considerations. For example, in Islam, marriage is divided into permanent and temporary (Mut'ah). Islam teaches that every human being is born as a different creature and has unique differences in race, language, customs, and religious beliefs. However, despite

⁷ Masdar Farid Mas'udi, *Agama dalam Konflik Sosial*, dalam M. Imdadun Rahmat (edit), *Islam Pribumi: Mendialogkan Agama Membaca Realitas*, (Jakarta:Erlangga, 2003), p. 137-138.

⁸ Muhammad Muslehuddin, *Filsafat Hukum Islam dan Pemikiran Orientalis Studi Perbandingan Sistem Hukum Islam*, (Yogyakarta: Tiara Wacana, 1991), p. 155.

⁹ Margaret M. Poloma, *Contemporary Sociological Theory*, Diterjemahkan oleh Tim Penerjemah Yasoama dengan judul *Sosiologi Kontemporer*, (Ed. I, Cet IV, Jakarta: PT. Raja Grafindo Persada, 2000), p. 110.

¹⁰ Endang Saifuddin Anshari, *Piagam Jakarta 22 Juni 1986* (Jakarta: Rajawali Press, 1986), p. 90.

¹¹ Amin Abdullah, *Falsafah Islam di Era Postmoderenisme*, dalam Jamal Syarif Iberani, *Mengenal Islam*, (Jakarta: el-Kahfi, 2003), p. 115.

¹² Jalaludin, *Psikologi Agama* (Jakarta: Raja Grafindo Persada, 2001), p. 199.

these differences, all human beings have the same purpose: to worship God (Allah) and strive to achieve happiness in this world and the hereafter. In addition, Islamic law is a set of rules based on the revelation of Allah and sunnah (hadith) about human behavior, which is recognized and believed to be valid and binding for all Muslims.¹³

The concept of unity (ukhuwah) is very important and emphasized in many verses of the Qur'an and Hadith. Ukhuwah means brotherhood or unity in faith and righteous deeds among Muslims. In the context of society, the concept of unity teaches that all members must help and support each other, regardless of existing differences.¹⁴ On the other hand, Islam also values and respects diversity in society. Islam teaches that the differences in society are God's will and must be respected and maintained. Therefore, Islam suggests tolerance and respect for differences in religion, culture, or society.¹⁵

In Islamic law, the community's unity and diversity should be preserved and maintained to avoid conflict or tension. This can be achieved by building mutual respect and tolerance among community members and upholding the values of justice, equality, and unity in faith and righteous deeds. In practice, the unity and diversity of society can be realized in various aspects, such as in the social, economic, political, and cultural fields.¹⁶ In this case, Islam teaches that all members of society must actively participate in building a harmonious and prosperous society and maintain a balance between unity and diversity.¹⁷

Factors Affecting Religious Attitudes

The diversity of a person can be seen from the extent of connection with the components of cognition and conation of a person with problems involving religion. A momentary relationship does not determine the relation but rather a process because the formation of attitudes through the learning results of interaction and experience, and the form of the attitude itself is not solely dependent entirely on external factors but is also influenced by the condition of internal factors.¹⁸

¹³ Amir Syarifuddin, *Falsafah Hukum Islam*, (Jakarta: Bumi Aksara, 1992), p.15.

¹⁴ Said Agil Husin Al Munawar, *Fikih Hubungan Antar Agama* (Jakarta, Ciputat Press, 2003), p. 90.

¹⁵ Wawan Gunawan Abd. Wahid, dkk. (Ed) *Fikih Kebinekaan Pandangan Islam Indonesia Tentang Umat, Keluarga dan Kepemimpinan Non Muslim*, (PT. Mizan Pustaka, Bandung, 2015), p. 30.

¹⁶ Simarmata, Henry Thomas dkk. *Indonesia Zamrud Toleransi*, (Jakarta Selatan: PSIK-Indonesia, 2017), p. 320.

¹⁷ Amin Abdullah, *Falsafah Islam di Era Postmoderenisme*, dalam Jamal Syarif Iberani, *Mengenal Islam*, (Jakarta: elKahfi. 2003), p. 120.

¹⁸ Tilaar, H. A. R. *Mengindonesiakan Etnisitas dan Identitas Bangsa Indonesia* (Jakarta: Rineka Cipta, 2007), p. 79.

a. Internal and External Factors

Internal factors within a person himself affect the growth and formation of religious attitudes or human needs for religion. However, science has not agreed on the absoluteness of the religious instinct or largely justifies the existence of that instinct. Wherever human beings live, whether in groups or individually, they are encouraged to do so by using themselves in the form of devotion to the highest.¹⁹ On the other hand, external factors are religious attitudes in individuals that are influenced by outside factors such as family, school, and community environment. The family is the first and main educational environment, which provides the foundation for the individual to learn.²⁰ Even the education a person receives in the family, especially from both parents, will be the basis of individual development. In addition to these two factors, some factors affect religious acts, namely social, experience, needs, and thought process factors.²¹ These factors also have positive and negative influences on diversity in society.

b. Factors Supporting Religious Behavior²²

Several factors support a person's religious diversity, such as environment or residence, personal, gender, socioeconomic, and educational level. The factors that affect the behavior of religious diversity are divided into several kinds, as follows:

1. Family Education; family is an official social institution that is formed after marriage. According to education experts, family is the first field of education for both parents. Family education is the basis for the formation of a religious soul.
2. Institutional education (school); people with modern civilization need education. Schools are essentially educational institutions deliberately made in line with their functions and roles. Schools as educational institutions are the continuation of Family Education. This is due to the limitations on parents to educate their children. Therefore, the education of their children is left to the schools. In line with the interests and future of children, sometimes parents are very selective in finding schools. However, religious education in educational institutions will influence children's formation of a religious soul. The magnitude of this influence depends on various factors that can motivate them to understand religious values.²³

¹⁹ M. Quraish Shihab, *Toleransi: Ketuhanan, Kemanusiaan, dan Keberagamaan* (Tangerang Selatan: Lentera Hati, 2022), p. 39.

²⁰ Haidar Bagir, *Toleransi dalam Bingkai Islam*, (Jakarta: Mizan Publishing, 2010), p. 109.

²¹ Mochtar Naim, *Menyelami Kekayaan Kebhinnekaan Indonesia*, (Jakarta, PT Gramedia Pustaka Utama, 2017), p. 99.

²² Azyumardi Azra, *Toleransi dan Pluralisme Agama*, (Jakarta, PT Gramedia Pustaka Utama, 2007), p. 399.

²³ Benny Baskara, *Toleransi Beragama dalam Bingkai Budaya Lokal*, (Yogyakarta: Ombak, 2011), p. 209.

3. Community Education; educators generally agree that family, educational institutions, and the community environment influence students' development. Because these three fields of education will positively impact the development of their religious soul, society is an environmental factor in gathering people and human work, culture, systems, community, and formal and informal leaders.²⁴ It also includes a group of youth organizations and so on.

The Islamic Concept of Diversity in Diversity

Islam guides humans to a straight and true path, following the guidance of the Holy Qur'an and hadith taught by the Prophet Muhammad. If associated with the context of today's changes, Islam views the diversity/plurality that exists in this country, even in the world.

As mentioned many times by Allah in Qur'an, Islam highly upholds diversity/plurality because it is *sunnatullah* (the rules of God) that we must uphold and respect its existence. Surah Al-Hujurat verse 13 reveals that Allah has stated "O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may know one another." This verse shows that God Himself is the one who has created diversity, meaning it is absolute in this world. With this diversity, it does not mean that the group, *madhhab* (groups of Islamic jurisprudence), or other similar diversity considers to be the most correct. What we should know here is diversity has existed since the time of the companions, that is, when the Prophet Muhammad died, the companions claimed to each other that he deserved to be the successor of him.²⁵ Thus, Islamic teachings prioritize brotherhood in addressing diversity, as Surah Al-Hujurat verse 10 explains, "The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy."

The firmness of Islamic Sharia gives an idea of how Islam cares about diversity issues by prioritizing brotherhood, harmony, and peace. Several hadiths give parables that fellow Muslims are like to one body, "the parable of the believers in the attitude of mutual love and affection, like a body, if one part of the body gets pain, then the others will also pain, causing difficult to sleep or feel a fever" (Hadith narrated by Muslims). Another parable is likened to a building, "a believer with another believer is like a building; some strengthen each other."

Each Islam society has uniqueness in religious tradition. The differences in their beliefs include 1) political upheaval in the country, 2) the flow of non-muslim thought,

²⁴ Benyamin F. Intan, *Budaya Toleransi di Indonesia*, (Jakarta, PT. Kompas, 2011), p. 80

²⁵ Ahmad Tohari, *Bukan Toleransi yang Ku Maksud*, (Jakarta: Republika, 2015), p. 230.

and 3) the result of cultural and political change, from traditional to modern society and from regional to world politics.²⁶ However, Islam provides some basic principles for addressing and understanding this pluralism.

1) The principle of religious freedom

One of the serious problems in addressing religious diversity is truth claims. To achieve sincere submission to God (the generic meaning of the word Islam) requires a conscious understanding and not just a follow-through. Therefore, the attitude of spaciousness in achieving this truth can be said to be the deepest meaning of Islam itself. A hadith describes what the Prophet said to the Companions of Uthman bin Mazhun as follows: "And indeed the best religion in the sight of Allah is the spirit of the search for truth that is spacious (*Al-Hanifiyah Al-Samhah*)".²⁷

2) Objective justice

In pluralism, justice includes our views and actions towards people of other religions. Superficiality in action often because we do not like and consider others as not part of our group (outsiders), then we can do unfair to them in deciding the law, social interaction, and other things.²⁸ However, Islam teaches that we must uphold justice in this attitude and view objectively regardless of like or dislike. Surah Al-Maidah verse 8 says, "O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do."²⁹

3) Avoid violence in interacting with followers of other religions, including when doing da'wah (preaching)

Islam suggests keeping peace with other religions. Surah An Nahl verse 12 explains, "Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner." In addition, Surah Al-Baqarah verse 257 says, "There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong."³⁰ Muslims must prioritize dialogue, wisdom, and other argumentative ways (interfaith dialogue). Each religion has its logic in understanding God and his word, that dialogue is not intended to attack each other but is an attempt to reach an understanding and maintain our belief, "Says [O Muhammad], O People of the Book [Jews and Christians]! Let us come to common terms: that we will

²⁶ Adeng Mughtar Ghazali. *Antropologi Agama*, (Bandung: Alfabeta. 2011), p. 90.

²⁷ Azyumardi Azra, *Toleransi dan Pluralisme Agama*, (Jakarta, PT Gramedia Pustaka Utama, 2007), p. 400

²⁸ Ahmad Tohari, *Bukan Toleransi yang Ku Maksud*, (Jakarta: Republika, 2015), p. 240.

²⁹ QS. Al-Maidah: 8

³⁰ QS. Al Baqoroh: 257

worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.”³¹

4) Make religious diversity a positive competition for goodness³²

When there are followers of other religions doing social charity, such as advocating against oppressed communities like workers, sexual harassment, and so on, then we should not be so suspicious of it as a movement of apostasy or even try to thwart it. Still, it must be a driver for us Muslims to try to be better than them regarding social charity. If we can hold this principle, we will create a more harmonious relationship among religious people based on mutual respect and mutual assistance in social life. So that the presence of religion (especially Islam) is no longer a scourge for humanity but rather a blessing for the existence of humans and this universe.

Religious Moderation: The Solution of Conflicts and Tensions Between The Unity and Diversity

Conflicts and societal tensions result from interreligious relations in Indonesia, which increasingly give rise to truth claims that cause disharmony. Pancasila, as the basis of the state and nation, should be a philosophy, ideology, and Axiology in the nation and state.³³ Thus, anyone should not violate the principles of Pancasila (the foundational philosophical theory of Indonesia). Radicalism committed by citizens must remain justice in handling them, and humanity upholds the value of dignity and civilization.³⁴ Qur'an and hadith reject radicalism and are quite anti to various local cultures anthropological-sociological does not depart from the text.³⁵

In the Islamic context, the modern meaning refers to at least two things. Firstly, the technologization of educational infrastructure, such as classrooms, including classroom learning systems. Secondly, in contrast to the Renaissance that cried out for religion, here expounded is the epistemology of the Yellow Book (traditional set of the Islamic texts) model instead, directly back to the authentic texts of Islam. Nurkhalis Majid said that modernization is a rationalization supported by moral dimensions, based on the principles of faith in God Almighty, but also completely rejects the notion that

³¹ QS. Ali Imran: 64.

³² QS. Al Baqarah: 148.

³³ Din Syamsuddin. *Moderasi Agama: Solusi Islam untuk Peradaban Global*, Jakarta: Republika, 2015), p. 80.

³⁴ Ma'aruf Amin, *Islam dan Kemanusiaan: Moderasi dan Wawasan Baru* (Jakarta: Kementerian Agama RI, 2018), p. 208.

³⁵ M. Ainul Yaqin, *Moderasi Islam: Menjaga Keseimbangan Agama dan Kebudayaan* (Yogyakarta: Pustaka Al-Kautsar, 2015), p. 80

modernization is Westernization because we reject Westernization and Westerns, which means it is a total way of life, where the most prominent factor is secularism.

There is a need for diversity in giving opinions, namely mutual respect and not demonizing each other. It is certainly best to develop a dialogue of thought among all groups of Muslims to seek or approach the truth. In this regard, it is not wise for anyone to claim the truth or to monopolize it because the truth may be everywhere, and it does not have to have a single form. Thus, it is very urgent for the openness of Muslim thought and the need for a group among the people who serve as intermediaries that combine all the potential of the Ummah to become a synergistic force for *izzul Islam wa Al-muslimin* (The glory of Islam and Muslims).

Islamic law is a set of norms or regulations derived from Allah through Prophet Muhammad to regulate human behavior in society. Religious people's tendency to spread religious messages without regard for the greatness of other religions leads to new conflicts in religion. One of the causes of conflict is caused by the stereotype of one group against another group of different religions. Several cases followed by attempts to attack each other, kill each other, and burn other houses of worship places have occurred everywhere. In recent decades, many people of other religions have stereotyped Muslims as radical, intolerant, terrorist, fundamentalist, and very subjective in their view of the truth of other religions. While Christians are seen as aggressive and ambitious, they tend to dominate all aspects of human life.³⁶

The author used religious moderation as a middle ground to minimize religious conflicts in Indonesia. In several discussion forums, a moderator often mediates the discussion process and does not take sides with anyone or any opinion, being fair to all parties involved. Moderation also means 'something for the best'. Something in the middle is usually between two bad things. An example is courage. Courage is considered good because it is between recklessness and fear. The generous nature is also good because it is between the wasteful and the miserly.

Religious moderation is a religious attitude balanced between the practice of one's religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive). This balance or middle ground in religious practice will prevent us from excessive extremes, fanaticism, and revolutionary religious attitudes. Religious moderation is the solution to the presence of two extreme poles in religion, the ultra-conservative or extreme right pole on the one hand and the liberal or extreme left on the other. To support the concept of moderation, at least two basic values must be

³⁶ Syafiq Hasyim, *Islam Moderat: Perspektif Teologi dan Sosial* (Jakarta: Prenada Media, 2015), p. 230.

considered in the educational process. The two basic values are tolerance (tasamuh) and balance (tawazzun).

1) Tolerance (tasamuh)

Tolerance is an attitude of respect toward fellow Muslims and non-Muslims. The attitude of tasamuh also means tolerant, unselfish, and does not impose will. Tolerance is an attitude with an appreciation for different views and the plurality of people's cultural identities because it ensures that a peaceful and harmonious life reflects the will to make Islam peaceful and able to reconcile religion.³⁷

Tolerance can also be interpreted as a balance between one's own principles and a tribute to others.³⁸ Having principles without respect for others results in l'tizal (exclusive) recognizing himself as the most righteous. So, if someone is tolerant, he will continue by doing tawazun (balance). And, if you have done tasamuh and tawazun, people will be encouraged to have a dialogue in solving every problem so that it can be a trigger to be fair.

With tolerance, Muslims are expected to think and behave without discrimination based on ethnic differences, wealth, social status, and otherworldly attributes.³⁹ That is why Islam uprooted the roots of fanaticism jahiliyyah, mutually proud of religion (beliefs), descent, and race. Through these principles, Muslims have always taken a position of accommodating tolerance and avoiding extreme attitudes in dealing with any cultural spectrum because the paradigm of this kind of thinking reflects an attitude that is always based on legal considerations that lead to aspects of benefit and harm.

2) Balance (Tawazun)

Balance means a condition in which elements are equal, including using the arguments of 'aqli (arguments derived from rational reason). In private life, Islam encourages creating a balance between spirit and reason, reason and heart, rights and obligations, and so on. Balance or tawazun implies an attitude and a gesture of moderation. This central attitude commits to Justice, Humanity, and equality issues and does not mean not having an opinion.

³⁷ Azyumardi Azra, *Moderasi Beragama dalam Bingkai Keindonesiaan*, (Jakarta: Kepustakaan Populer Gramedia, 2012), p. 49.

³⁸ Abdurrahman Wahid, *Menyuluh Moderasi Beragama*, (Bandung: Mizan, 2005), p. 140.

³⁹ Ma'aruf Amin, *Islam dan Kemanusiaan: Moderasi dan Wawasan Baru* (Jakarta: Kementerian Agama RI, 2018), p. 208.

4. CONCLUSION

Understanding the diversity of ethnicities, cultures, and religions in Indonesia is very difficult, so it needs to know first about their traditions so that we do not judge others directly without filtering issues or problems with religion or tribe understood by adherents. Fanaticism or excessive subjectivity in a tribe or religion can raise conflicts. It needs to keep no friction between ethnic races and religions. The difference is very difficult to put together, let alone the difference in understanding one religion with another in their respective teachings. Through mutual respect, close harmony will be established between tribal and national religions based on tolerance and balance, which is very expected in Islam.

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