THINKING OF ISLAMIC STUDY IN UNIVERSITIES AS INSPIRATION

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ABSTRACT

Multicultural Approach For Inspiration and not just conceptually give equality rights of learners to get a chance in any field, but it is also important to explain to students how Islam maintains good relationships with followers outside the Islamic tradition of the Prophet Muhammad ever some centuries ago. Islamic Studies multicultural approach should make the normative foundations of this as a basis to formulate how the process of education in Islam should be managed so that it is no stranger than the people that the laws of nature has its own culture. One of the homework (PR) which is done urgently to review the processes related to learning Islamic studies at universities starting from the historical Christian Apostle Muhammad and the prophets (Moses, Jesus) who brings other major religions, such as Jews and Christians.

Key Words: Islamic Studies, Multicultural

A. INTRODUCTION

Pluralism is not the uniqueness of a particular society or nation, if we look further, in reality there is no single, unitary society without elements of difference in it.[3]The Indonesian nation has a nation that is touted as a pluralistic nation. Because Indonesia is not only multi-ethnic, multi-ethnic, multi-religious, but also multi-cultural.[4]

Plurality and multiculturality indicate differences. If managed properly, pluralism and multiculturality generate positive forces for nation building. On the other hand, if not managed properly, pluralism and multiculturalism can become a destructive factor and lead to catastrophic disasters. Conflicts and social violence that often occur between community groups are part of pluralism and multiculturality that are not managed properly.

The study of Islam itself is a fundamental Islamic science. Islamic educational institutions in the current era are faced with fundamental changes, especially preparing students who will later integrate with people who come from various cultural and religious backgrounds. To get the most out of a religious education process, there are two things as "homework (PR)" of the institution, especially Islamic religious educators/teachers, namely: it is time for these educators to need a deep understanding and must feel sensitive to issues related to religious education. - the issue of religious understanding that is developing in the general public. Only then, these educators must be able to help their students to become aware of the importance of understanding the diverse cultures in society, especially in the religious field.[5]

If this is not the case, it seems that educational institutions, especially Islamic ones, find it difficult to participate in mediating models of radical Islamic understanding which are often accused of instigating the emergence of discomfort in religious communities. Educational institutions, especially in the future, must be able to produce moderate-minded Islamic scholars to accommodate various kinds of understanding that tend to be radical. In this paper, only one aspect can be conveyed, namely the theological and normative foundations (verses of the Qur'an) as inspiration for Islamic studies in Christian universities.

B. METHODOLOGY

This research uses descriptive analytical method by describing critically and analytically every data and information obtained from the research subject. In addition, this method is used in carrying out research, based on problems this research focuses onIslamic study thoughts in college. Technique Data collection is the most strategic step in a study, because the purpose of the research itself is to find and obtain data. The type of data to be collected in this study consists of primary data and secondary data. Primary data in the form of data sources that directly provide data to researchers, in the form of: information - information that is directly recorded by researchers sourced from human resources

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[3]Nurcholish Madjid, Islamic Doctrine and Civilization: A Critical Study of the Issues of Faith, Humanity and Modernity, Cet.IV, (Jakarta: Paramadina, 2000), p. 159

[4]Ali Maksum, Ahmad Nur Fuad and Biyanto (Ed.), Citizenship Education: Democracy, Human Rights, Civil Society and Multiculturalism, (Malang: PuSAPOM, 2007), p. 279

[5]HAR, "Tilaar Multicultural Education and Its Challenges in Indonesia", paper at the International Seminar on Multicultural Education, Cross Cultural Understanding for Democracy and Justice, (Yogyakarta 26-26 August 2005) h. 8.

educators, lecturers, students and heads of study programs who may know details about the problem under study.

C. DISCUSSION

1. Islamic Studies

Etymologically, Islamic Studies is a translation of Arabic Dirasah Islamiyah. Meanwhile, Islamic studies in the west are known as Islamic studies. So the study of Islam is literally the study of matters relating to Islam. This meaning is very general so that there needs to be a specification of the terminological understanding of Islamic studies in a systematic and integrated study. In other words, Islamic studies is a conscious and systematic effort to know and understand and discuss in depth about the intricacies or matters related to the religion of Islam, both related to teachings, history and actual implementation practices in everyday life. day, throughout its history.[6]

Studi Islam diarahkan pada kajian keislaman yang mengarah pada tiga hal: 1) Islam yang bermuara pada ketundukan atau berserah diri, 2) Islam dapat dimaknai yang mengarah pada keselamatan dunia dan akhirat, sebab ajaran Islam pada hakikatnya membimbing manusia untuk berbuat kebajikan dan menjauhi semua larangan, 3) Islam bermuara pada kedamaian.[7]

2. Theological Approach in Historical Review

According to Amin Abdullah, theology is a science that discusses belief, which is something very fundamental in religious life, namely the most authoritative science, where all research and thought results must be in accordance with the theological line of thought, and if there is a dispute, then Religion must be won.[8]

Islamic theology taught in Indonesia in general is theology in the form of monotheism. Furthermore, the science of monotheism provides a one-sided discussion and does not express opinions and understandings from other schools or groups in Islamic theology.

There are 4 (four) main issues that are seen as the basis for multicultural Islamic studies, especially in the religious field, namely: 1) unity in the aspect of divinity and His message (revelation). 2) prophetic unity. 3) there is no compulsion in religion and 4) recognition of the existence of other religions. All such things are called normative because they are God's decrees.

Each classification is supported by the text (revelation), although one verse may serve to justify another. From the aspect of divine unity, Islamic education bases its views on the Qur'an as follows:

a) Surah an-Nisa ': 131: which means "And to Allah belongs whatever is in the heavens and what is in the earth, and indeed, We have ordered those who were given the scriptures before you and also to you to fear Allah" .[9]

b) Surah Al 'Imran: 64: which means Say (Muhammad), O Ahl al-Kitab! Let us come to a common sentence (handle) between us and you, that we worship none but

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[6]Muhaimin, et.al. Islamic Studies Areas and Insights, (Jakarta: Kencana, 2005) p.2
[7]M. Nurhakim, Methods of Islamic Studies, (Malang: University of Muhammadiyah Malang, 2004), p.13
[8]Abudin Nata, Methodology of Islamic Studies, (Jakarta: Rajawali Pers, 2010), p. 28.
[9]RI Ministry of Religion, Al-Qur'an and Translation (Jakarta: Ministry of Religion 2005) p 79

Allah and we do not associate Him with anything, and that we do not make each other gods besides Allah. If they turn away then say (to them), 'Behold, that we are Muslims.[10]

From the aspect of the unity of the divine message (revelation) it can be seen in the Qur'an: Surat an-Nisa': 163: Verily We have revealed to you (Muhammad) as We have revealed to Noah and the prophets after him, and We have revealed (also) to Ibrahim, Isma'il, Ishaq, Ya'qub, and their children and grandchildren; 'Isa, Ayub, Yunus, Aaron and Solomon. And we have given the Book of Zabur to David.[11]

From the aspect of prophetic unity, al-Faruqi bases his views on the Qur'an:

a) Surat al-Anbiya ': 73: "And We made them as leaders who gave instructions by Our command, and We revealed to them to do good, perform prayers and pay zakat, and only to Us they worship".[12]

b) Then Surah Al 'Imran: 84: Say (Muhammad), We believe in Allah and in what was revealed to us and what was revealed to Ibrahim, Isma'Il, Ishaq, Ya'qub and his descendants, and what was given to Moses, 'Isa and the prophets from their Lord. We make no distinction between any of them and to Him we submit.[13]

The view of Islam related to freedom of religion is based on the Qur'an: Surat al-Baqarah: 256: "There is no compulsion in (joining) religion (Islam), in fact it is clear (difference) between the right path and the wrong way. "[14]

The last one is about the confession of the Qur'an

a) Surah al-Maidah: 69 about the existence of other religions: "Indeed those who believe, the Jews, the Sabians, and the Christians, whoever believes in Allah, in the Hereafter and does good, then there is no fear for him and they do not grieve."[15]

b) Then Surah al-Maidah: 82: Surely you will find people who have the strongest hostility towards those who believe, namely the Jews and the polytheists. And surely you will find people who are closest in friendship to those who believe are those who say: "Indeed we are Christians".[16]

That is because among them there are priests and monks, (also) because they do not boast.[17]All of the meanings of the verse are understood in a theological-normative perspective, namely by understanding, in which there is no doubt whatsoever and is absolute. The understanding of these verses is still placed in its context as absolute. Because it is absolute, the way a religion teacher works must always try to review it to prove the substance of its truth. In reviewing it, the technical thing to do is to explain

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[10]Ibid h 45
[11]Ibid h 82
[12]Ibid h 262
[13]Ibid h 48
[14]Ibid h 33
[15]Ibid h 95
[16]Ibid h 96
[17]Isma'il Raji al-Faruqi, "The Role of Islam in Global Inter-Religious Defendence" (Horndon USA: The International Institute of Islamic Thought, 1998), p. 76

the concepts of the relationship of various religions with their own narrative or logic, then conclude by quoting the relevant verses of the Qur'an.[18]

So, the model for explaining something has basically been wrapped in the theological paradigm earlier, so that what is conveyed to students is actually a logical explanation of revelation. Therefore, here it can be said that the idea of knowledge (the truth of revelation) is not the same as in positivistic knowledge which believes that the idea of knowledge is reduced to scientific knowledge, and the idea of scientific knowledge is reduced to intelligence, which means expressing observable relations. (observable) between the facts that exist in the context of mathematical relations.[19]

In this perspective, it has been confirmed beforehand that there is a static set of supernatural truths revealed by God to man, and the historical process in revelation, in this era, is not so important. If this method is adopted, then all knowledge related to issues of relations between Christian Universities in the view of Islam seems all good. Some might say that this method is apologetic. But that's okay, especially for students who have just experienced this model of religious learning system. Perhaps, it is relevant to what al-Faruqi wrote that the conceptualization of the core of the two religions is different from each other and in accordance with their history. Therefore, it is not possible to identify between each of these religions, because each sticks to its history. One can see Islam and Christianity as two different religions, however, there is a great possibility to get out of this difference, namely by looking at the original core (substance) of the religion, paying full attention to it and building various arguments on it.[20]This normative aspect can also be seen in the verses as the general basis of the relationship between religions, in the Qur'an:

a) Surah Al 'Imran: 113 which means "they are not the same; Among the people of the Book there are those who are upright, they recite the verses of Allah at some times of the night, while they also prostrate (pray)." This letter contains praise for the honest scribes.[21]

b) Surah at Taubah: 31 which means: "They made their pious people and their monks as gods besides Allah and (they also worshiped) Al is still the son of Mary, even though they were only ordered to worship the One God, there is no God (who has the right to worship). worshiped) other than Him. Glory be to Allah from what they associate."[22]This surah contains the beliefs of the Jews and Christians who say 'Uzair and al-Masih are the sons of Allah, even they worship their own monks and pious people, even though they are told to worship only Allah.

c) Surat al-Hadid: 27 which means: "Then We followed behind them with Our Messengers and We accompanied (also) Isa son of Maryam; and We gave him the Gospel and We made in the hearts of those who follow him kindness and compassion. and they invented the rahbaniyyah. Whereas We did not oblige them

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[18]Mahfud, S. A., Mujib, A., Kurniawan, M. A., & Yunita, Y. (2015). Pembelajaran Pendidikan Agama Islam Berbasis Multietnik. Deepublish.

[19]tienne Gilson, God in the Eyes of Philosophers, (trans) Silvester Goridus Sukur (Bandung: Mizan, 2004), p. 168.

[20]Al-Faruqi, Islam and Christianity: Diatribe or Dialogue" in Journal of Ecumenical Studies, volume 5, No. 1, Winter, yy, p. 45.

[21]Ministry of Religion of the Republic of Indonesia. Op. Cit h 51

[22]Ibid h 153

but (they themselves invented it) to seek the pleasure of Allah, then they did not maintain it with proper care. So We gave those who believed among them their reward and many of them were wicked."[23]This surah states that those who follow the Bible, which was revealed to the Prophet 'Isa, have a heart full of kindness and compassion.

d) Surah an-Nisa': 171 which means "O people of the Book, do not transgress in your religion, and do not say anything against Allah except the truth. Verily, the Messiah, Jesus the son of Mary, is the Messenger of Allah and (created by) His words which He conveyed to Mary, and (with a blow) a spirit from Him. So believe in Allah and His messengers and do not say: "(God is) three", stop (from saying that). (That) is better for you. Verily, Allah is the One God, exalted is Allah from having children, all that is in the heavens and on earth belongs to Him. it is sufficient for Allah to be the Sustainer."[24]This surah contains the view of the Qur'an on the Prophet 'Isa, which states that the Messiah, 'Isa son of Maryam is the messenger of God, and the prohibition to say that God is three.

e) Surat al-'Ankabut: 47 which means: "and thus (also) We send down to you the Book (Al Quran). So those to whom We have given them the Book (the Torah) they believe in it (the Quran) and among them (the disbelievers of Mecca) there are those who believe in it. And none will deny Our signs except the disbelievers.[25]"This surah contains that for those who were revealed to them the Torah, also believe in the Qur'an. Doctrinally, the whole form of that relationship has never changed, except after it entered a fairly long historical area (context).[26]

The relationship referred to here includes relationships that have positive nuances and negative nuances, namely in the sense of criticism. The criticism process seems to be going well, because the three religions, Judaism, Christianity and Islam, are three sister religions, which of course have the duty to remind each other.[27]

In the inclusive paradigm, criticism is something that is important to do. Criticism here is not understood as an insult or a verdict, but rather a warning that challenges dialogue. In addition to explaining revelation through a rational approach as authentic evidence of the relationship between religions, the normative element of Islamic education can also focus its study on what the Qur'an itself calls hanif (ie "religion without a name" is interpreted literally with the term Anonymous Christians (Anonymous Christians). Christian without a name) which was coined by Karl Rahner in 1965, which is seen as a development of thought and tends to be philosophical. Islam with its Hanifism concept provides the most rational and humane theological solution. While practically fiqhiyyah, Islam also provides, namely with the concept of "plurality of laws" where every religious adherent enjoys an "autonomous" government in accordance with their respective beliefs. Thus, Islam has given "the maximum" to other religions that have no equal in history.

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[23]*Ibid*h 432
[24]Ibid h 83
[25]Ibid h 321
[26]Al-Faruqi Op.Cit h 49
[27]Kurniawan, M. A. (2019). Kehidupan Guru dan Murid dengan Beberapa Aspek dan Karakteristiknya pada Periode Klasik (571-750 M). *Jurnal Ilmiah Az-Ziqri: Kajian Keislaman Dan Kependidikan*, *15*(1), 65-76.

3. Islamic Studies in Higher Education

In contrast to pluralist thinking which is based on the perennial tradition, which focuses more on the esoteric aspects of religions as the estuary for the meeting of their respective truths. Islam's acknowledgment of the God of Judaism and Christianity as its own God, its acknowledgment of their prophets as its own, its commitment to the divine invitation to the people of the scriptures to cooperate and live together under the grip of Allah, are the only first and real steps towards the union of the two great world religions.

Karen Armstrong says: "to say that hanif is an Abrahamic tradition means to put aside all special views about God and stick to a faith that is "pure and unmixed with any concept".[28]Along with hanif, monotheism and pre-Islamic Arab, Jewish, Christian and Islamic religious ethics form a religious consciousness whose essence and center are one. The unity of these religions can easily be found by historians in the culture of the Ancient Near East, which remains in ancient literature, and the commonality of these traditions is supported by the unity of their geography, language (Semitism) and unity of artistic expression.[29]The unity of religious consciousness in the Near East as stated by Karen Armstrong according to al-Faruqi consists of 5 (five) main principles which at the same time characterize the traditions of its inhabitants. The five principles are summarized as follows: First: the reality of God's existence, the Creator is different from His creatures, Second: The purpose of human creation." Third: The relevance of the Creator of creatures, or God's Will is the content of revelation and is stated in law, rather than a moral imperative. Fourth: servant, Fifth: human obedience to and fulfillment of Divine commandments results in happiness and happiness as opposed to suffering.[30]

These principles set the Arabs apart from others around the world. All of this is the basis for the union of Judaism, Christianity and Islam, as well as making them a movement in the history of humanity even though they are different.

Al-Faruqi said the co-existence and equalization of various religious traditions are not seen as borrowing from each other. He stressed that it was naive and shameful to use the term "lending and borrowing" between the two major movements, in which also found continuations and improvements to their predecessors.

According to al-Faruqi, which is even more bizarre, most Western scholars have never said that Christianity was borrowed from the Jews, Buddhism was borrowed from Hinduism and Protestantism was borrowed from Catholicism. Thus Islam calls it synonymous with Judaism and Christianity, but still reformed from the deviations that have occurred.[31]

Based on the reading of the verses of the Qur'an, other religions can be grouped into three parts, namely: 1. Judaism and Christianity (Christianity) 2. All forms of community religion/belief which are seen as an expression to get closer to God, and 3. Humans in general (Humans berhaupt).

The relationship between Islam and other religions can be explained as follows: Islam gives special status to Judaism and Christianity. This is because textually the Qur'an

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[28]Karen Armstrong, A History of God: The 4000-Year Quest of Judaism, Christianity and Islam. (New York: Ballantine Books, 1993) p. 165.

[29]al-Faruqi. Op.Cit h 74

[30]Ibid h. 1-34.

[31]Ministry of Religion of the Republic of Indonesia. Op. Cit h 321

calls both religions the religion of God.[32]The founders of this religion were Abraham, Moses, David and 'Isa as prophets of God and the books they brought, such as the Torah, the Bible, and the Zabur are also God's revelations. For this reason, to quote the following verses of the Qur'an:

1) Surah al-'Ankabut verse 46: "Our Lord and your Lord are one and we surrender to Him alone."[33].

2) Surah Ash-Shura verse 15 which states: I believe in all the books that Allah has sent down and I have been commanded to act justly among you. God our God and your God. For us our deeds and for you your deeds. There is no need for a fight between us and you, Allah gathers between us and to Him we shall return[34].

3) Surah al-Baqarah, verse 140: "Or do you (Jews and Christians) say that Ibrahim, Isma'il, Ishaq, Ya'qub and their descendants are Jews or Christians? Say: "Do you know better or Allah?"

4) Surah Al 'Imran verse 84: Say Muhammad: We believe in Allah and in what was revealed to us and what was revealed to Ibrahim, Isma'il, Isaac, Ya'qub and his descendants and what was given to Moses, 'Isa and his followers. prophet of their Lord. We make no distinction between any of them and to Him we submit.

5) Surah an-Nisa' verse 163: Verily We have revealed to you (Muhammad) as we have revealed to Noah and the prophets after him, and we have also revealed to Abraham, Isma'il, Isaac, Ya'qub and his descendants, 'Isa, Ayyub, Yunus, Aaron and Solomon. And we gave the Zabur to David.

6) Surah Al 'Imran verses 2 and 3: Allah, there is no god but Him. The One who is alive, Who constantly takes care of His creatures. He sent down the Book (the Qur'an) to you (Muhammad) which contains the truth, confirms the previous books and sends down the Torah and the Gospel.

7) Surah al-Maidah verse 69: Verily those who believe, the Jews, the Sabians and the Christians, whosoever believes in Allah, in the Last Day and does good, then there is no fear for him and they do not grieve. .

Theologically, Islam's respect for Judaism and Christianity, their founders and their holy books is not an ordinary honor, but on the basis of the truth of these religions, that all are from the same God. Islam views these religions not only as another view that must be faced with tolerance, but as a legitimate religion for the truth from God. Thus, its legal status is not in terms of socio-political, cultural or civilizational, but religious. Therefore, Islam is considered so unique, because there is no other religion in this world that believes in the truth of other religions as the main condition for the truth of their religious beliefs and testimonies.[35]

Consistently, Islam continues and recognizes the truth of Judaism and Christianity and identifies with them. Here we find a close theological and ideological relationship between Islam, Christianity and Judaism, namely that these three religions recognize one

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[32] Kurniawan, M. A. (2017). Multikultural: Wacana Pendidikan Islam Yang Belum Baku. *Riayah: Jurnal Sosial dan Keagamaan*, 2(02), 105-119.
[33]Ibid h 293
[34]Ibid h 16
[35]Ibid h 75

God. The joint acknowledgment of the three religions on the one God brings the consequence that revelation and these religions are essentially one.[36]

Islam does not see itself as born out of an empty religious condition (ex nihilo), but as a reaffirmation of the truth that had come through the previous prophets. They are all considered Muslims, and their revelations are one and the same as the revelations of Islam. In translating the Hadith of the Prophet Muhammad. about the birth of a natural human being, Al-Faruqi wrote:

"All men are born Muslims (in the sense of being endowed with religio naturalis). It is their parents (tradition, history, culture, nurture as opposed to nature) that turn them into Christians and Jews. On this level of nature, Islam holds the believer and non-believer as equal partakers of the religion of God. It was their parents (tradition, history, culture, nurture as opposed to nature) that turned them into Christians and Jews. On a natural level, Islam holds believers and non-believers as equal partakers of the religion of Allah. "[37]

Islam's appreciation of Christian Universities, as seen in the theological perspective above, can contribute greatly to the relationship between adherents of religions in an Islamic perspective, so that it can be concluded as follows:

First, the statement provides a good basis for a world ecumenical in the field of religion, in which religions respect each other's claims, without disputing their own claims.[38]

Second, this view will provide a valid basis for seeking the unity of religions destined for mankind. If the desired religious dialogue is not just small talk or exchange of information, then the dialogue must have a religious norm that can reconcile differences between religions. Adherents of a religion who are involved in a religious dialogue must have these norms and always position themselves above them. Islam finds this norm in the religion of fitrah. With this norm the parties to the dialogue feel free to face other historical religious traditions. Thus, there is no idea that stimulates this independence more than the teachings of Islam, that a religious tradition is a human extension of the primal religion of nature.

Third, this view is very closely related to other religions, especially Judaism and Christianity which he does not consider as "other religions" but as himself. His acknowledgment of the God of Judaism and Christianity as his own God, his acknowledgment of their prophets as his own, and his commitment to the divine invitation to the scribes to work together and live together under the word of God were the only real steps towards the unity of the the three major world religions. Besides the two religions, Judaism and Christianity, normatively Islam has also developed a relationship with tradition.

The method adopted to bring followers of other religions closer to Islam is different from the method adopted for Judaism and Christianity. This can happen, especially when a teacher finds it difficult to trace the revelation story (sacred history) about the relationship between Islam and adherents of religions other than Judaism and Christianity. There is a

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[36] Fitria, N., & Fridiyanto, F. (2021). The Penerimaan Moderasi Beragama Bagi Masyarakat Post Covid. *Nizham Journal of Islamic Studies*, *9*(02), 30-38.

[37]Ibid h. 94.

[38] Kurniawan, M. A. (2017). Kematangan Fisik dan Mental dalam Perkawinan. *Nizham Journal of Islamic Studies*, *2*(1), 112-125.

practical method that can be taken, as did al-Faruqi, namely by proposing a concept called the 'apostolic phenomenon', even though in fact, textually, the Qur'an mentions other groups such as: the Sabians, the Magi, 'Ad and Thamud.[39]

This he did, at least, on the basis that in addition to the groups not being grouped into the Abrahamic Religions, data on these groups is also relatively difficult to find. According to al-Faruqi, the apostolic phenomenon is universal, it lasts through all space and time. Al-Qur'an surah al-Isra 'verse 15 states: Whoever acts according to the guidance of Allah, then indeed it is for his own safety, and whoever goes astray then the loss is indeed for himself. And a sinner cannot bear the sins of another, but We will not punish until We send an apostle.[40]

So the apostolic phenomenon is actually a concept which implies that in every people, God sends a prophet to guide them. Some of the prophets are known and some are not.[41]Such transmission and dissemination of God's commandments is referred to as an apostolic phenomenon. The means of unifying religious communities here are not seen from the geneology of religions and textual statements of God, but from the message that all prophets are the same. According to al-Faruqi, egalitarian universality and absoluteness are found in the concept. The apostolic phenomenon is not only seen as universal, but the contents of each must also be viewed as absolutely the same.[42]

Islam teaches that the teachings of the prophets found in every time and place are essentially one. God never discriminates against His messengers, because, if God's laws that are conveyed to the people are different in each place, then the apostolic phenomenon will be less effective.

From this view, doctrinally-theologically, it can be understood that Islam has strong roots to see a close relationship between every human being who claims to be religious, which according to him is also based on the truth of revelation. They are also called Muslims and must be respected as human beings who have the truth, obligations, responsibilities, systems of worship that are all directed to God.

Because the truth of this relationship comes from revelation information, there is no other means to strengthen it except faith as an attitude that does not require proof. In addition to fostering relationships with groups of people who are called religious, Islam is also a normative basis that can be seen from the Relationship of Islam with Humans.

C. CONCLUSION

In the view of Islam stipulates the existence of a relationship with humans in general, even though they are called godless people (areligionists and atheists), namely on the basis of their responsibility to restore them as integral members of society, universal human beings. It is at this root that the raison d'etre of human creation is found.

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[39]Ibid., 49

[40]Ministry of Religion of the Republic of Indonesia. Op. Cit h 226

[41]Akbar S. Ahmed, Living Islam, From Samarkand to Stornoway (New York: Fact on File Inc., 1994), p. 32.

[42]` Kurniawan, M. A., Prafitri, B., & Hidayatullah, K. (2021). CONTENTS OF PROPHET KHIDIR'S DISCOURSE TO SUNAN KALIJAGA IN THE BOOK OF SULUK LINGLUNG. *Journal of Islamic Education and Learning*, *1*(02), 1-15.

The doctrine of existential unity that arises from the oneness of God, leaves things in their respective positions, but sees them as a unity. The whole of human society is part of global harmony. In the picture above, the people are one unit. So with this view, the normative theological era can actually give birth to an awareness of the existence of order. Social order is the regularity of society in obtaining the same rights and obligations, so that it can guarantee life as a human being. The idea of divinity cannot be a justification for modern ideologies, such as: humanism, democracy, equality and freedom. Maintaining relationships here is not based on social demands, but on the basis of God's commands. So, in this perspective,

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