

GROUNDING MULTICULTURALISM IN INDONESIA

M. Anang Sholikhudin

Universitas Yudharta Pasuruan
anangsholikhudin@yudharta.ac.id

Abstract: Indonesia is the largest archipelago in the world with over 17,000 islands, and also made up of various ethnic groups who have diverse customs and cultures, embracing different religions and beliefs, then pillars required in accordance with the conditions and needs in Indonesia. The enormous potential of this finding the right momentum to be the pride of the nation and of concern the occurrence of inter-ethnic hostility, groups and religious differences that have an impact on the disintegration of the nation. Thus, insights multiculturalism needs to be understood and internalized together all layers of the nation to realize the great country and could be an example for world peace.

Keywords: Grounding, Multicultural, Indonesia.

Introduction

Epistemologically, multiculturalism is a concept in which a community in the context of nationality can recognize the diversity, cultural diversity and differences, race, ethnicity or religion. Mutlikulturalisme is a concept that provides an understanding that a pluralistic and diverse nation is a nation filled with diverse cultures. Multiculturalism is a social reform which paved the way for the construction of spaces for diverse identity and also a bridge that connects these spaces for a seamless integration.

Ideologically, multiculturalism calls for the unity of the various cultural groups with political and social status of the same society. In a multicultural society effective approach is to emphasize the principle of pro-existence, not only co-existence. Pro-existence approach requires an end to a silence and inaction on the fate of other groups. In other words, pro-existence approach requires the principle of inclusion, not exclusive.

Multiculturalism is a term used to describe one's view of the variety of life in the world, or cultural policies that emphasize on the acceptance of the reality of diversity and the many cultures (multicultural) that exist in society about values, system, culture, customs, and politics that they profess.

The potential of diversity in the reality of a multicultural society in Indonesia found the right moment to take care and preserve, not the reverse impact on conflict and discord. It aims to unite the nation in order to realize the peace and progress of the nation of Indonesia, another achievement is the pride of Indonesia could be a model in the field of peace terhadap World countries.

Multiculturalism in the Qur'an and Pancasila

We realize that Indonesia is a country that is very large, spacious enough territory stretches from Sabang to Merauke, covering thousands of kilometers, Indonesia is the largest archipelago in the world with over 17,000 islands, and also consists of various tribes which have diverse customs and cultures, embracing different religions and beliefs, it takes a pillar in accordance with the conditions and needs in Indonesia. Pillar is one of them is Pancasila.¹

Although Pancasila by several organizations such as HTI, FPI, MMI and the political parties like PKS and PBB are not relevant to the Islamic religion, here the necessary explanation of the correlation between the Koran as the basis of Islam to Pancasila as the state of Indonesia, as follows;

1. Belief in God Almighty

In this first principle contains the teachings of monotheism in the sense of faith in God Almighty, as reflected in the holy book of the Qur'an Surat al-Nahl verse 22, al-Baqarah verse 163, al-Ankabut verse 46 as following:

You are the Supreme God. Those who believe not in the hereafter, their hearts deny (deny God), while they themselves are those the proud. (Qs. al-Nahl: 22).²

والهكم إله واحد لا إله إلا هو الرحمن (سورة البقرة: 163)

And your God is One God, there is no god but He, Most Gracious, Most Merciful. "(Qur'an, al-Baqarah: 163).³

.... وقولوا آمنا بالذي أنزل إلينا وأنزل إليكم وإلهنا (سورة العنكبوت: 36)

..... and say; we have faith (scriptures) revealed to us and revealed to you, our God and your God is one. (Qur'an, al-Ankabut: 46).⁴

The first precept contains the basic concepts contained in all religions and beliefs hugged or embraced by the people of Indonesia, is the *common denominator* of various religions, so it can be acceptable to all religions and beliefs.⁵ According to sila Deity Yenny that the Almighty as the foundation of the Republic of Indonesia according to article 29 paragraph 1 of the 1945 Constitution, which animates sila another and reflect the Islamic monotheism.⁶

a) Just and Civilized Humanity

¹ Muslich dan M. Adnan Qohar, *Nilai Universal Agama-agama di Indonesia Menuju Indonesia Damai*, (Bantul-Yogyakarta, Kaukaba Dipantara, 2013), 44.

² Departemen Agama, *Alqur'an*, 269.

³ Ibid, 24.

⁴ Ibid, 402.

⁵ Muslich dan Qohar, *Nilai Universal Agama-agama di Indonesia Menuju Indonesia Damai*, 44.

⁶ Bunga Rampai, *Dasar-Dasar Multikultural Teori dan Praktek*, (Pasuruan, Yudharta Press, 2011), 7.



second Sila reflect human values that uphold fairness and civilized, it is also recommended in the Qur'an Surat al-Nahl verse 90.

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى والبغى يعظكم لعلكم تذكرون (سورة النحل: 90)
Allah tells (you) to be fair and do good, giving to kinsfolk, and God forbid of indecency, injustice and hostility. He teaches you, that ye may take heed. (Qs, al-Nahl: 90)⁷

This is the second Sila respect for human rights. Humans are seated in accordance with the dignity and status, not only equal, but also fair and civilized.⁸

b) Indonesian unity

third Pillar describes a life in harmony, peace, side by side in the frame of his nation's diversity with based on unity and togetherness, as Allah commands in the letter Ali Imron paragraph

103. -واعتصموا بحبل الله جميعا ولا تفرقوا واذكروا نعمتآلآف بين قلوبكم فأصبحتم بنعمته إخوانا وكنتم على (سورة آل عمران: 103)

and hold you all to the straps (religion) of Allah, and do not divorce disarray, and ingatla h shall favor of Allah unto you when you first (period of Ignorance) bermusuh-hostility, God unites hearts, and then becomes for you for the favor of God, those who are brothers. (Qs. Ali 'Imron: 103)⁹

c) Populist Led By Wisdom Wisdom in Representative Consultative

Sila who provide guidance in the implementation of leadership and in making a decision that must be wisely keeping by consensus. This is depicted in the Koran verse 20 letters and letter Shaad Ali 'Imran ayat 159 as follows:

وشددنا ملكه وآتيناه الحكمة وفصل الخطاب (سورة قص: 20)

Meaning: And We strengthened his kingdom and We gave him wisdom and discretion in resolve disputes. (Qs. Shaad: 20)¹⁰

فبما رحمة من الله لنت لهم ولو كنت فظا (سورة آل عمران: 159)

Meaning: Then due to the grace of Allah do you apply gentle towards mereka. Sekiranya ka mu be tough again be rude, they would distance themselves from all around you. Therefore pardon them and ask forgiveness for them and consult with them in the conduct of affairs. (Qs. Ali-Imron: 159)¹¹

⁷ Departemen Agama, *Alqur'an*, 227.

⁸ Muslich dan Qohar, *Nilai Universal Agama-agama di Indonesia Menuju Indonesia Damai*, 44.

⁹ Departemen Agama, *Alqur'an*, 63.

¹⁰ Ibid, 454.

¹¹ Ibid, 71.

d) Social Justice For All People Indonesia

Sila depicting and envisioned the creation of life were fair, prosperous, for all its people diverse. It also instructed in the letter al-Ma'idah verse 8 and al-Nisa 'verse 135 as follows:

يا أيها الذين آمنوا كونوا قوامين لله شهداء بالقسط (سورة المائدة: 8)

Meaning: O ye who believe, you shall be people who always uphold (the truth) for Allah, bearing witness with adil. Dan do not let the hatred of a people, encouraging you to do injustice , Apply just: that is next to piety, and fear Allah, verily Allah is Aware of what you do. (Qs. Al-Ma'ida: 8)¹²

يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء والأقربين إن يكن غنيا أو فقيرا فالله أولى (سورة النساء: 135)

Meaning: O ye who believe! be ye really upholder of justice, be witnesses for Allah even against yourselves or parents and kin , If he is rich or poor, Allah is more out kemaslahatannya. Do not follow your own desires and deviate from the truth. And if ye distort (the words) or a reluctant witness, verily Allah is well acquainted with all that ye do. (QS. An-Nisa ': 135)¹³

Based on the above verse of the Qur'an as well as by looking at multicultural conditions in Indonesia, Pancasila is urgently needed in this country, other than Pancasila does not conflict with Islam and other religions Pancasila with the slogan " Unity in Diversity "is able to accommodate the interests and justice for the people of Indonesia to jointly build a better nation, a safe, peaceful and developed.

In order to understand properly about Pancasila, which raised the confidence and truth Pancasila as the state, it is necessary to understand the concepts and principles that are Pancasila *the common denominator* of ideas that flourish in the various tribes in this archipelago.

1. Concept and the principle of Pancasila as the Power of Multicultural Affairs in Indonesia

Every human being both personal and communal definitely expect a good life, secure, peaceful and prosperous. In reaching the proficiency level of interest is not rare voice of protest injustice, discrimination, violations of human values. It certainly should be looked at seriously because if left alive will be created gaps in economic, social, cultural and religious differences

¹² Ibid, 108.

¹³ Ibid, 100.

amongst the people, which will ultimately have an impact on their fellow disintegration of the nation.

So, to minimize and anticipate them so that no need to understand the concept of Pancasila as follows;

a. Religisitas concept

concept of unseen forces that affect human life is the basic concept contained in any religion or faith and beliefs held by men. Pancasila contains religisitas concept, a concept that recognizes and believes that beyond the human self contained magical power that created the universe and set it so happens alignment and harmony.¹⁴

From this religiosity concept terjabar become supreme deity principle which is as follows;

1. Recognition of the different religions and belief in God Almighty.
2. Every individual is free of religion or belief.
3. Not impose a religion or belief to others.
4. Mutual respect to the beliefs held by other parties.
5. Worship in accordance with religious beliefs embraced, without infringing freedom of adherents of other religious beliefs.¹⁵

b. Humanitasthe concept

This concept developedwith the aim to uphold human dignity as a person who has the freedom to befikir, express opinions, and to make choices of his life. Who later declared by the nations as the *universal declaration of humanrights*.¹⁶ While much before the Prophet had confirmed three series of basic human rights must be upheld and respected that; *First*, the right to life. *second*, the right to protection of property rights. *third*, the right to protection as dignity as human beings.

From concept developed into the principle of humanity just and civilized humanity with the provisions;

1. Respect of human freedom in delivering the aspirations and opinions.
2. Sifal Respect the pluralistic nation by developingattitude, *an inclusivewhich* means that in dealing with the other party not being the winning of his own, that his opinion is not necessarily the most correct and do not underestimate the opinion of others. Otherwise we would not besifat sectarian and *exclusive* overestimate their own group and do not account for other groups. As a result bekembang suspicion, jealousy and unfair competition takes place.
3. Avoid formalistic nature which only shows the apparent behavior. Pluralistic attitude that is based on mutual trust and mutual respect

¹⁴ Muslich dan Qohar, *Nilai Universal Agama-agama di Indonesia Menuju Indonesia Damai*, 50.

¹⁵ Ibid, 59.

¹⁶ Ibid, 51.



mempecahkan. Even to be based on feelings of affection that can mempesatukan diversity in harmony.

4. Tolerant, understanding of others and respect and menghargai views of others.
5. Avoid extremity stance and develop moderation, beimbang and proportionate.¹⁷

c. Nationalities concept

co-developed the concept of nationality means pesatuan principles and unity, because this concept demands for love to the state within the framework of unity among the Indonesian people regardless of skin color, ethnicity, religion, customs and culture.¹⁸

This concept also foster people to take pride in their country for the condition of artifacts in the nation-state as well as the achievements generated by its citizens. In addition, this concept teaches the principle of love to the state-nation and sacrificed on behalf of the state-nation.¹⁹

Foster the spirit of nationalism(*ruhal-watj'oniyah*)not only a love of the homeland, more than that we must understand that God created man on this earth as a manifestation of the trust God for the human role to manage the universe(*caliphfi al-ardj*). Love of country certainly based on feelings of responsibility for her part put aside all differences and diversity.²⁰

d. The concept *Sovereinitas* (Democracy)

Democracy is democracy applied in Indonesia, which has the characteristics according to the cultural background of the Indonesian nation in the interest of the nation that is bersendikan not not bersendikan individualistic liberalism. Democracy is a system of government that principle that the source of power or authority to govern besumber of people.²¹

concept *Sovereinitas* became the foundation for realizing the democratic precepts led by the inner wisdom of deliberations. This principle contains the following provisions;

1. In taking decisions together precedence deliberation to reach consensus.
2. In search of a collective agreement is not solely based on a majority vote, but it must be grounded in the objectives to be realized in the life of society, nation and state.

¹⁷ Ibid, 59.

¹⁸ Ibid, 53.

¹⁹ Ibid, 60.

²⁰ Pondok Pesantren Ngalah, disampaikan dalam konfrensi ulama' thoriqoh di pekalongan, 14-16 januari 2016, 16.

²¹ Muslich dan Qohar, *Nilai Universal Agama-agama di Indonesia Menuju Indonesia Damai*, 54.



3. And do not apply the principle of minority tyranny and hegemony / dominance of the majority.²²

e. The concept of sociality

sociality concept is a realization of the principle of social justice for all Indonesian people. This principle is more emphasis on the performance of the government to create the Indonesian people get justice, prosperity, *gemah ripah jinawi tablets*, enough clothing and enough food. To be able to realize that the government should base the achievements of his administration in accordance with the mandate of the 1945 Constitution article 33 and 34, namely;

1. The economy is structured as a joint venture based on family principles.
2. Production branches which are important for the country and dominate the life of the people controlled by the state.
3. Earth and water and natural resources contained in it are controlled by the state and used for the greatest prosperity of the people.
4. Destitute and neglected children maintained by the state.
5. The state develops social security system for all citizens and empower the weak and incapable in accordance with human dignity.
6. Betanggung state responsible for the provision of health care facilities and public service facilities were decent.
7. Every citizen is entitled to education and compulsory basic education and the government must pay for it.
8. Everyone has the right to work and to receive rewards and treatment of fair and proper in labor relations.²³

2. The reality of multiculturalism in Indonesia

Maslow, said that one of the basic human needs (*basic needs*) is the recognition / awards. Public denial of the need to be recognized is the root of inequality in many areas of life. Multiculturalism is an ideology and a tool or vehicle to enhance the dignity of man and humanity. Thus, the concept of culture should be seen in the perspective of its function for human life.²⁴

Plurality in Indonesia is a priceless blessing of God Almighty. Unfortunately, people often mistranslated the grace and sometimes becoming a disaster. Not the God that bestows a disaster, but a man who has a narrow perspective (*myopic*), which often distorts the grace to be a disaster.

Religion and diversity is a benchmark and gate assess how the views of plurality enforced. How certain individuals and groups looked at individuals

²² Ibid, 60.

²³ Ibid, 58.

²⁴ Abraham Maslow, *Theory of Human Motivation*, dalam Mahfud, *Pendidikan Multikulturalisme*, xx.

and other groups. the spirit of diversity that tends to revere fundamentalism at the root of serious problems often plurality likely to be a disaster rather than a blessing. Religion itself mired in religious rituals so that way people pursue only a symbol, thus failing to balance the two main powers (the state and the market).

According Suncoko, such diversity would trap people sense only to the brothers in religion(*ingroup*feeling)and defer the brother of another religion. Born objective attitude in looking at what lies beyond religion. Thus was born the narrow primordial will result in a variety of socio-political conflict with the implications of war and violence interfaith religion.

Of course we need to realize that the primordial religion will always negates the plurality aspects. Furthermore, this eliminates the most fundamental human morality. Of course we need to realize the function of religion is to reject all kinds of attitudes of hatred, revenge, pettiness, murder, coercion, robbery and violence. The function of religion is to develop an attitude of kindness, compassion, solidarity, universal brotherhood without distinction of ethnic origin and culture, race or gender. Religion without such a function would only give birth to a worship(*cult*)alone.²⁵

Besides primordial religion, Naim call it fundamentalism, because of the presence of fundamentalists group considerable influence on social dynamics and inter-religious relations in Indonesia. The word fundamentalism itself is also quite familiar in the discourse of contemporary religious phenomena. He was associated with the movement that is generally perceived as pejorative as it relates to the exclusivity often use violence and coercion against another group.²⁶

More clearly Azra provides a framework fundamentalism in Islam. *First, oppositionalism* (understand the resistance). Fundamentalism in any religion takes the form of resistance against perceived threats endanger the existence of religion. In assessing the threat of it is the holy book of the Koran and the Hadith. *Second*, the rejection of hermeneutics. In other words, the fundamentalists reject the critical attitude towards the text and interpretation. The text of the Koran must be understood literally as they are, because the reason is deemed incapable of providing proper interpretation of the text. *Third*, the rejection of pluralism and relativism. Pluralism is seen by fundamentalists as a result of a false understanding of the scriptures. *Fourth*, the rejection of historical and sociological development because it brings people increasingly distant from the literal scriptural doctrine. Development of society must adjust to the scriptures, and not otherwise.²⁷

²⁵ Wijaya dkk, *Serumpun Bambu*, 31-32.

²⁶ Naim, *Islam dan Pluralisme Agama : Dinamika Perebutan Makna*, 83.

²⁷ *Ibid*, 87-88.

As a social phenomenon that characterizes religious life, especially in Indonesia, hence, Islamic fundamentalism can not leave, he must be faced, responded to, and responded actively-creative and should not be reactive. In connection with these problems Roger Garaudy as quoted by Naim provides strategic measures and important to contemplate in dealing with Islamic fundamentalism, namely: *first*, to understand and develop the dimensions of Quranic Islam, which does not limit only to the Muslim Middle East culture is a pattern in the past, and will deliver ketertutupannya now. *Second*, understand and develop the dimensions of spirituality and love of the Divine as developed by the Sufis as Dzu al-Nun and Ibn Arabi, to fight religious understanding formalistic-ritualistic and literalism is empty, so internalized the meaning of prayer as a union with God, charity as a union with humanity, the pilgrimage as a union with the whole race, and fasting as a means to remember God and man at the same hunger. *Third*, understand and develop the social dimension of Islam, in order to overcome the problem of conflicting private interests, and to ensure equitable distribution of wealth. *Fourth*, to revive the spirit of critical Islam after the soul is dammed by the *vested interest* of the scholars and rulers(*umara*)specified in the history of Islam, to revive *ijtihad*, which according to Muhammad Iqbal was the only way to cure the Islam of the disease most important , ie reading the Koran with the sight of the dead. *Fifth*, radically changed the religious instruction program so dry religious formalism can be terminated. *Sixth*, increase awareness of personal responsibility to God in the understanding of religious teachings, without permitting any clerical authority and clergy, because Islam does not recognize priesthood. *Seventh*, ending the mentality *tape*and open themselves to cooperate with the parties of any of the human race, in a fraternal spirit of the race, although with those who confessed atheist, in order to undermine the totalitarian systems.

Another problem that can interfere with even the threat of a multicultural insights in Indonesia is a radical group. Radicalism actually has associated with fundamentalism, it is marked by the return of people to the basics of religion. Fundamentalism is rated as an ideology that made religion as a lifeline by societies and individuals.²⁸

Azra describe radicalism as a mental attitude that leads to actions that aim to undermine and change the established political order and usually by means of violence and replace it with a new system. More detailed, the term radical refers to the ideas and actions of groups working to subvert the political order established countries or regimes that aim to undermine the political authority and legitimacy of states and other regimes and countries that are trying to adjust or change the power relations that exist in the

²⁸ Ibid, 98-99.

international system. The term radicalism therefore intrinsically related to the concept of social and political change on many levels.²⁹

While Khaled Aboe El Fadl calls radicalism as puritanical. So-called because they tend purist puritanical and intolerant looking at reality plural. They also reject mysticism, sectarianism, and philosophy. Furthermore Khaled explained that the radicalization of the religious movement is a continuation of fundamentalism strengthened by the presence of external challenges which were also higher. In this context primordial appeared and strengthened, that attitude shows the realization of fanaticism they belong to. An attitude that reflects a sense of togetherness and solidarity groups as adherents of a religion is finally shifted into the form of radicalism and militanisme when dealing with other groups.³⁰

Wrapped message of the Lord of the radical groups expect to get the reward / promise paradise, but such behavior actually makes the anathema of God against sipelaku, even when up to take the life of the person / other followers then, later in the Hereafter will be the direct enemy of Rosulullah Saw.

Amin Abdullah refer to it as the embodiment of "desire" or "will" of individuals and groups metamorphosed into *negative interest*. *Negative interest* this will eventually lead to the individual and communal conflict, as in the fulfillment often ignore the rights of others, or ignore the values of equality, justice and brotherhood.³¹

This understanding is very dangerous even to threaten the wealth of diversity ethnicity / race, culture and diversity in Indonesia if not resolved immediately. The phenomenon of radical Islam is not really a new thing in the Indonesian context. Imadadun M. Grace reported that the radical Islamic movement-He calls it themovement *revival* Islamichas grown since the early 1980s. Expression of *revivalism* thishaped kesantrian increasing passion in the community. As a movement, the rise of *revivalism* Islamicmarked by birth and development of the campus missionary movement. Missionary movement that led the students in public colleges by the method of "*usroh*"is the forerunner of the birth of a new three prominent Islamic movement, the *MT* (which later became PKS), Hizb ut-Tahrir Indonesia and the Salafi Da'wa.³²

Bekenaan to understand the problem in order not to threaten the existence and the existence of racial intolerance in Indonesia, al-Qaradawi offers 10

²⁹ Azyumardi Azra, *Pergolakan Politik Islam*, 147-148. Dalam Naim, *Islam dan Pluralisme Agama*, 100.

³⁰ Khaled M. Abou El Fadl, *Selamatkan Islam dari Muslim Puritan*, terj. Helmi Mustofa, h. 61-64 dalam Naim, *Islam dan Pluralisme Agama*, 102.

³¹ M. Ainul Yain, Pendidikan Multikultural; *Cross Cultural Understanding Untuk Demokrasi Dan Keadilan*, (Yogyakarta, Pilar Media,2005), xvi.

³² M. Imadadun Rahmat. *Arus baru Islam radikal, Transmisi Revivalisme Islam Timur Tengah Ke Indonesia*, 74-75, dalam Naim, *Islam dan Pluralisme Agama*, 105.



solutions, namely; *First*, respect the aspirations of Islamists through democratic ways. *Second*, treat them humanely and fraternal. *Third*, do not fight them in a manner equally extreme and radical. That is, the extreme radical and extreme secular circles should be drawn to the moderate positions that the various interests can be compromised. *Fourth*, a society which gives freedom of thought for all the groups that will manifest a healthy dialogue and mutual inter-isms criticized sympathetically. *Fifth*, avoid mutual mengkafirkan and did not reply pengkafiran with pengafiran. *Sixth*, studying religion properly in accordance with the methods that have been determined by *scholars* Islamic and steeped in the essence of religion in order to become a Muslim wise. *Seventh*, do not understand Islam partial and reductive. *Eighth*, the more radical circles should consider the conditions and circumstances as well as the ability of the Muslims are very diverse. *Ninth*, radicals should understand the sequence of commands and prohibitions should be prioritized to do and shunned. *Tenth*, radicals should hold to the principle that the difference in the matter of *ijtihad* is a necessity so that they do not get stuck into the claims of a single truth (*truthclaims*).

In addressing the differences in awareness of multiculturalism Jurisprudence is also necessary in order to create mutual respect for the opinions of others. Radical circles should look at the history of Islamic Jurisprudence are always colored by the diversity of opinion even rare there are dozens of opinions in addressing the problem.³³

In the study of the Koran would not be allowed radical groups consider that only the rightful authority to interpret the sacred text and its interpretation is only just the most correct and valid, while the priest interpretation of other groups considered to be wrong. Which appear later if this understanding is not done arbitrarily cap *heretic*, *infidel*, *apostate* pinned to a different interpreter. Whereas the ultimate truth only on *the author* (creator text), which Allah alone.

The expression of the discourse of multiculturalism is needed, to understand the differences in interpretation of the text of the Koran, is expected to produce an understanding of diversity that is inclusive, tolerant and open. Not adalagi who feel they have a "mandate" from God to be his mouthpiece and claimed the results as the interpretation tervalid pemaknaanya.³⁴

Dari beberapa paham/ideologi di atas yang mengakibatkan beberapa tragedi kemanusiaan telah mengemuka di Indonesia beberapa tahun silam. Maka, wawasan serta paham multikultural penting untuk dibumikan di Indonesia, untuk bersama-sama membangun negeri ini dengan suasana aman

³³ Irwan Masduqi, *BerIslam Secara Toleran*, 121-122 dalam Ngainun Naim, *Islam dan Pluralisme Agama*, 107.

³⁴ Yaqin, *Pendidikan Multikultural*, xv.



dan damai, melalui karakteristik toleran, menjunjung keadilan, kesetaraan, dan menghargai HAM baik dari segi agama, budaya, etnis, suku, bahasa, dan lain sebagainya.

3. Menerima Keragaman Agama di Indonesia Dari Persamaan Tugas Para Nabi-Nabi.

As-Syura: 13	Al-Baqarah: 136
<p>Dan telah mensyariatkan bagi kamu tentang apa agama yang telah diwasiatkan-Nya kepada Nuh dan apa yang telah Kami wahyukan kepadamu dan apa yang telah Kami wasiatkan kepada Ibrahim, Musa dan Isa yaitu: Tegakkanlah agama dan janganlah kamu berpecah belah tentang-nya. Amat berat bagi orang-orang musyrik agama yang kamu seru mereka kepadanya. Allah menarik kepada agama itu orang yang dikehendaki-Nya dan memberi petunjuk kepada Agama-Nya orang yang kembali kepada-Nya.</p>	<p>Katakanlah (hai orang-orang mukmin): “kami beriman kepada Allah dan apa yang diturunkan kepada kami, dan apa yang diturunkan kepada Ibrahim, Ismail, Ishak, ya'qub dan anak cucunya, dan apa yang diberikan kepada Musa dan Isa serta apa yang diberikan kepada Nabi-nabi dari Tuhanya. Kami tidak membeda-bedakan seorang pun diantara mereka dan kami hanya tunduk patuh kepada-Nya”.</p>
As-Syura: 15	Al-Ankabut: 46 (Cara berdebat dengan orang-orang yang bukan Islam)
<p>Maka karena itu serulah (mereka kepada agama itu) dan tetaplah sebagaimana diperintahkan kepadamu dan janganlah mengikuti hawa nafsu mereka dan katakanlah: “aku beriman kepada semua Kitab yang diturunkan Allah dan aku diperintahkan supaya berlaku adil diantara kamu”. Allah lah Tuhan kami dan Tuhan kamu. Bagi kami amal-amal kami dan bagi kamu amal-amal kamu. Tidak ada pertengkaran antara kami dan kamu, Allah mengumpulkan antara kita dan kepada-Nyalah kembali (kita).</p>	<p>Dan janganlah kamu berdebat dengan Ahl-Kitab, melainkan dengan cara paling baik, kecuali dengan orang-orang dholim diantara mereka, dan katakanlah “kami telah beriman kepada (kitab-kitab) yang diturunkan kepada kami dan yang diturunkan kepadamu; Tuhan kami dan Tuhan mu adalah satu; dan kami hanya kepadanya berserah diri”.</p>

4. Penutup

Realitas kemajemukan di Indonesia merupakan berkah dan karunia yang diberikan oleh Allah SWT penguasa semesta alam kepada rakyat Indonesia. Realitas kemajemukan ini harus kita jaga dan lestarikan untuk semua, dengan mengedepankan nilai-nilai kebersamaan, persatuan dan kesatuan atas nama



sesama warga Negara Indonesia. Dengan pemahaman tersebut maka Indonesia kedepan akan dijadikan miniatur sekaligus refrensi dalam menciptakan perdamaian dunia.



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