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INTER-RELIGIOUS TOLERANCE IN KUBU RAYA (ANALYSIS OF LIVING SUNNAH IN MULTICULTURAL SOCIETIES)

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HIGHLIGHT

- The cycle of tolerance or harmony among religious adherents in Kubu Raya Regency has been established without turmoil, friction and conflict

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ABSTRACT

The cycle of tolerance or harmony among religious adherents in Kubu Raya Regency has been established very well, there is no turmoil, friction and conflict, except when there are plans for the establishment and construction of houses of worship. Even then there were only pro-contra moments in the discourse, but all of them could be resolved and overcome with mutual understanding and mutual respect among religious people. This tolerance is an application from the Living Sunnah. Factors influence and encourage the creation of tolerance and harmony in life between religious communities in Kubu Raya Regency are managed by the Regional Government of Kubu Raya Regency, the Ministry of Religion, whose main task is to foster harmony between religious groups and facilitate various dialogue activities.

Keyword :

Inter-Religious, Tolerance, Kubu Raya, Living sunna, multicultural society

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A. INTRODUCTION

Tolerance is an attitude of allowing, acknowledging, and respecting the differences with others, in the terms of opinions, religion/beliefs, as well as in economic, social, and politics. In Arabic terms, it is called *as-Samhah* means generous, forgiving, generous in forgiving, patience, and tolerance called *at-Tasamuh* or *at-Tasahul*. (Munawwir, T.th.: 702). As mentioned in hadith Rasulullah SAW. confirms:

أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ

“The most beloved religion of Allah is the straight and tolerant religion.” (HR. Bukhari).

Umar Hasyim (1979: 22) said tolerance is the gift of freedom to fellow human beings or citizens to carry out their beliefs or regulate their lives and determine their own destiny, as long as they do not violate and do not conflict with basic conditions for the creation of order and peace in society.

Based on the understanding mentioned above, the tolerance is the attitude or behavior of an individual or group of people in allowing freedom to others and giving the truth on the differences as a confession of human rights. (Jamaluddin, 2015: 108). The life of tolerance among religious believers in the midst of a pluralistic or multicultural society consisting of various religions, beliefs, ethnicities, languages and other backgrounds is very important, as the glue of unity and entity as well as safety and convenience in the life of society, nation and state.

Kubu Raya Regency is one of West Kalimantan region pluralistic and multicultural communities. In 2016, the population was 573,406 people. The details according to religious adherents are: Islam is 440,723, Christianity is 49,034, Buddhism is 39,822, Catholicism is 34,404, Confucianism is 5,256, and Hindus is 4,167 people (Ministry of Religion KKR, 2017). As religious adherents, their places of worship are also various. In 2016, there were 569 mosques, 516 *surau* (smaller than mosque), 106 Christian churches, 62 Catholic churches, 4 chapels (Catholic smaller size and lower classes worship places, in Muslims called *Surau*), 23 Viharas, 20 *Klenteng* (Pagoda), and 4 temples in Kubu Raya (Ministry of Religion KKR, 2017). This diversity is also reflected politically, especially in Kubu Raya leadership. A year after Kubu Raya establishment in 2008 to 2017, it was elected two muslim regents and two non-muslim deputy regents through twice regent elections.

This diversity becomes a strength, if cared for properly and correctly. Conversely, it also has the potential for conflict to arise, if it is not properly maintained and cared for. Adon Nasrullah Jamaluddin quoted Elly Setiadi's opinion, stating that there were at least two things that caused conflict, namely horizontal and pluralistic vertical diversity. Then, in more detail he explained that the causes of conflict, namely differences between individuals, conflicts between interests, social change, and cultural differences. (Jamaluddin, 2015: 40). According to Hendropuspito, there are several factors that cause conflicts originating from religion or religious conflicts, including doctrinal differences and attitudes or truth claims, religious and ethnic sentiments, differences in cultural levels, missionaries and suspicions of religious communities, problems of the majority and minority religious adherents.

Therefore, this research was carried out on interreligious tolerance in the Multicultural Society in Kubu Raya Regency as part of Living Sunnah. Thus, the focus of this research is limited to the following problems, 1) How is the tolerance between religious people in Kubu Raya and What factors play a role in the realization of inter-religious tolerance in Kubu Raya based on Living Sunnah?.

Tolerance and Harmony of Religious People

Terminologically, the word tolerance comes from English *tolerance* that contains several meanings. First, patience, relieve, and showing patience. Second, endurance. Third, resistant and be able to accept. (John M. Echols and Hassan Shadidily, 2000: 595). In the General Dictionary of Indonesian Language, Poerwadarminta (1986: 184), tolerance is a tolerance attitude in the form of respecting and allowing a position, opinions, views, beliefs and others that are different from one's own.

The term "tolerance" in Arabic called *as-Samhah* means generous, forgiving, generous in forgiveness, patience, and tolerance called *at-Tasamuh* or *at-Tasahul*. (Munawwir, T.t: 702). Tolerance is an attitude of allowing, acknowledging, and respecting the differences of others, both in terms of opinions, religion / beliefs, as well as in economic, social, and political terms. In terminology, according to Umar Hasyim (1979: 22), tolerance is the giving of freedom to fellow human beings or to fellow citizens of society to carry out their beliefs or regulate their lives and determine their own destiny, as long as they carry out and

determine their attitudes that do not violate basic conditions for the creation of order and peace in society.

Based on above understanding, the intended tolerance is the attitude or behavior of individuals or groups that have the freedom to others and give the truth on differences as the confession of human right. (Jamaluddin, 2015: 108). In addition to the term tolerance which is commonly used in the context of inter-religious relations, it is also popular with terms of harmony, harmony comes from the word "harmonious" which means peace, friendly, restful and compassion, can be limited as a community based on help and friendship or brotherhood, (Poerwadharminta, 1987: 835). The term *rukun* in English is called harmonious, meaning harmonious, equal, harmonious relationship. Harmony means consistent, harmony, compatibility, and harmony. (Echols and Shadily, 2000: 290). In Arabic it is called *rukun* plural form it is *arkan*, meaning support pillar or backrest. (al-Munawwir, t.th: 567). That is, harmony is a unit consisting of various different elements of each of these elements supporting each other and strengthening.

Harmony is a condition and process created and maintained patterns of interaction that vary between units (elements or subsystems) that are autonomous. Harmony reflects a reciprocal relationship characterized by mutual acceptance, mutual trust, mutual respect and honor, and mutual understanding of togetherness. (Lubis, 2005: 7-8). As for the relation with religion, being religious tolerance or tolerance among religious people is tolerance which includes a matter of belief in human beings that is related to aqidah or which is associated with the divinity that it believes. A person must be given the freedom to believe and embrace the religion (have the faith) of each chosen and give respect for the implementation of the teachings that are adopted or which he believes.

Religious tolerance means someone's patience to respect and allow religion adherents to carry out their worship according to the teachings and provisions of their respective religions which are believed without anyone disturbing or imposing, both from other people and from their families. (Jamaluddin, 2015: 109). Based on some of the meanings above, it can be concluded that the harmony of life among religious adherents contains three important elements: *First*, willingness to accept differences in beliefs with other people or groups, *Second*, the willingness to allow others to practice the teachings they believe in, and

Third, the ability to accept differences, which then enjoy the solemn atmosphere felt by others when they practice their religious teachings. (Jamaluddin, 2015: 94).

Principles of Inter-religious Tolerance

Establishing and fostering tolerance between religious communities requires principles as a guide in their application, namely:

a. Freedom on Religion.

Freedom on religion in this case is free to choose a belief or religion which according to the most correct adherents and bring safety without anyone forcing or obstructing it.

b. Respect for the existence of other religions

Respect the existence of other religions in the sense of respecting diversity and differences in the teachings found in every religion and belief that exists. Facing this reality, every religion adherents is required to always be able to live up to and at the same time positioning himself in the context of plurality based on the spirit of mutual respect and honor for the existence of other religions in the form of not denouncing or imposing arbitrary acts of other religions.

c. Agree in disagreement (agree on differences)

Differences do not have to cause hostility because differences always exist in this world and differences do not have to cause conflict. (Umar Hasyim, 1979: 24).

Tolerance indicators among religious people

Assessing and measuring the life of tolerance among religious adherents is characterized by several indicators, among others, according to the Thematic Interfaith Interpretation of the Qur'anic Interpretation prepared by Tim Lajnah Pentashihan Mushaf Al-Qur'an Ministry of Religion of the Republic of Indonesia (2008: 26- 44) that Islamic adherent tolerance of other religions is characterized by:

1. The principle of religious freedom

A tolerant attitude in religious life will be realized when there is freedom in society to embrace religion in accordance with their beliefs. One of the most basic rights that humans have as a gift from God is the freedom to choose religion based on their beliefs.

2. Respect of Islam towards other religions.

Religious tolerance will be manifested in social life when there is mutual respect especially for each other's religious beliefs and symbols of the sanctity of other religions.

3. Build unity through brotherhood.

Unity and entity between fellow human beings cannot be realized if there is no spirit of brotherhood.

The life of harmonious religious people embodied in conditions that mutually recognize, respect and cooperate among religious believers can be seen from several indicators as follows:

1. The development of moderate religious understanding

The living conditions of a harmonious religious community will be seen from a substantive-pluralistic and inclusive understanding of the faithful. This moderate understanding of religion strongly supports the birth of tolerance and cooperation without disturbing at all the beliefs of each religious group. Precisely for that purpose, every individual and religious group has the same right to live and practice the values that they believe to be true.

2. The increase of religion understanding and practice

The harmonious life of religious people can encourage an increase in understanding and practice of religious teachings because all believers have the freedom to carry out religious teachings as well as possible without experiencing many disturbances. Religious facilities and socio-religious organizations will grow while respecting equal opportunities for followers of other religions.

3. The decrease of conflict with social-religious nuances

With the harmony of good religious people will have an impact on the reduction of conflicts with social and religious nuances both internally and among religions. Differences between schools and religious school are successfully diluted, and exclusive attitudes can increasingly be avoided. Likewise, there will also be more conducive relations between people in various regions that have been hit by conflicts and those that have the potential to create conflict.

4. The development of religious cooperation in social life

The harmonious implementation of the life of religious people can be measured by the establishment of a network of social cooperation between religious groups. The realization of the collaboration between religious communities can be seen from the existence of joint social programs and activities for the empowerment and welfare of religious people so as to create a safe, comfortable and prosperous life for all parties.

5. Fair treatment in a variety of life in the community, nation, and state.

The harmonious life of religious people must be indicated by the reduction of social jealousy among religious people for unfair treatment in the economic, social and political fields. Fair treatment in the life of the community, nation, and state is closely related to the realization of the harmony of the religious community. (Bahrul Hayat, 2013: 174-178).

There are several results of previous studies relating to tolerance among religious adherents, including:

Afif Muhammad, entitled "Religion & Social Conflict: A Case Study of the diversity and diversity of contemporary Indonesia. The author and his researchers saw and explained the roots of conflict in Indonesia, namely the interfaith conflict in Indonesia in 1966-1985, including the roots of radicalism. The results of this study indicate that several important factors are seen as the root of inter-religious conflict, namely the expansion and penetration of Christianity / Catholicism into "Islamic territories", the absence of legal protection, the use of diaconia, namely to make lower-class Muslims become the target. With the argument of helping poor people, they provide food and medicine assistance. But this assistance must be accompanied by "coercion" of poor people to embrace their religion. Besides that, also including the root of conflict is a religious understanding that does not support the harmony of life of religious people.

Adon Nasrullah Jamaluddin entitled "Religion & Social Conflict Study of Religious Harmony, Radicalism, and Interfaith Conflict. This study has a lot to say about the theory of conflict and its causal factors, multiculturalism and religious harmony, including the role of the existence of the Religious Harmony Forum (FKUB). Adon Nasrullah Jamaluddin raised several issues and factors causing religious conflict, namely religious and ethnic sentiments sources of religious conflict, missionaries and suspicions between religious believers, majority and minority issues, and truth claims.

The Central MUI Religious Harmony Committee has conducted research and written in the title "Reality of Religious Harmony Regional Perspective". This research was conducted in 15 provinces in Indonesia including one of them in West Kalimantan.

This study will analyze the Living Sunnah approach, it will be put forward about the Living Sunnah. This study or approach includes relatively still very less compared to the study or study of the sunnah or other hadith. One of the results of research that has been done in relation to the Living Sunnah is what Dr. Muhammad Alfatih Suryadilaga, M.Ag., entitled "Meaning of Prayer in Joged Sholawat Communities in Mataram: Living Hadith Study". This study concludes that *jogged* sholawat Mataram is a phenomenon of social cultural religious traditions as Living hadith because it includes spiritual dances that breathe Islamic values.

C. METHOD

This research was conducted in Kubu Raya Regency (commonly abbreviated as KKR) as a regency that was only 11 years old. Its population is diverse both in terms of religion, ethnicity, and other backgrounds. In terms of religious adherents, the majority of Muslims are 77%, Christians 8%, Buddhists 7%, Catholics 6%, Confucians 0.9% and Hindus 0.7%. The details of the population of Kubu Raya Regency according to the adherents of their religion can be seen in each sub-district. (Ministry of Religion KKR, 2017).

1. Batu Ampar Subdistrict with a population of 37,344 people consisting of 32,802 Muslims, 1,421 Christians, 539 Catholics, 2,376 Buddhists, Confucians 206, and no Hindus.
2. Terentang Subdistrict with a population of 14,505 people consisting of 11,521 Muslims, 1,726 Christians, 671 Catholics, 558 Buddhists, 29 Confucians, and no Hindus.

3. Kubu sub-district has a population of 45,930 people consisting of 37,774 Muslims, 4,351 Christians, 1,467 Catholics, 1,484 Buddhists, 133 Confucians, and 721 Hindus.
4. Teluk Pakedai Subdistrict with a population of 21,827 people consisting of 19,721 Muslims, 585 Christians, 162 Catholics, 1,247 Buddhists, 112 Hindus and no Confucians.
5. Sungai Kakap Subdistrict has a population of 106,584 people consisting of 92,345 Muslims, 4,596 Christians, 284 Catholics, 7,354 Buddhists, 1,722 Confucians and 283 Hindus.
6. Rasau Jaya Subdistrict with a population of 33,697 consisting of 23,912 Muslims, 318 Christians, 9,221 Catholics, 185 Buddhists, 61 Hindus, and no Confucians.
7. Sungai Raya Subdistrict with a population of 206,338 people consisting of 148,961 Moslems, 21,511 Christians, 5,695 Catholics, 24,984 Buddhists, 2,413 Confucians, and 2,784 Hindus.
8. Sungai Ambawang Subdistrict with a population of 78,648 people consisting of 49,045 Muslims, 14,302 Christians, 12,930 Catholics, 1,487 Buddhist, 753 Confucians, and 131 Hindus.
9. Kuala Mandor B Subdistrict with a population of 28,533 people, consisting of 24,642 Muslims, 224 Christians, 3,435 Catholics, 157 Buddhists, 75 Hindus, and no Confucians. (Ministry of Religion KRR, 2017).

Based on those data, the distribution of the population especially can be seen from the aspect of adherents to the religion is not evenly distributed. Generally piled up in Sungai Raya subdistrict. All the population with the largest number of religions are in Sungai Raya subdistrict, except for the third largest Catholic religion, after in Sungai Ambawang and Rasau Jaya subdistricts.

Hindus are only dozens in Rasau Jaya Subdistrict, which is only 61 out of 33,697 people, and in Kuala Mandor B sub-district, only 75 out of 28,533 people. Likewise, the adherents of Confucian religion in Terentang sub-district are only 29 people out of 14,505 inhabitants. There are even five sub-districts where there are no adherent of a particular religion. Hindus only exist in seven sub-districts, and there are no inhabitants in the Batu Ampar and Terentang sub-districts. Likewise, adherents of Confucian only exist in six sub-districts, and three sub-districts, namely Teluk Pakedai, Rasau Jaya, and Kuala Mandor B, there are no adherents of Confucian religion here.

The pluralistic religious activities of Kubu Raya Regency community as stated above can be seen in the availability of religious facilities, such as houses of worship, religious education institutions, and religious organizations, and others.

In 2016 (Ministry of Religion KKR, 2017) houses of worship in Kubu Raya Regency numbered 1,306, with details of each religion as follows:

1. There are 569 mosques and 516 surau is a worship place for Muslims for 440,723 people
Quoting from Wikipedia about the meaning of surau and its differences with mosques. In some areas of Sumatra and Malay Peninsula, Surau refers to buildings of Muslim places of worship. Its function is almost the same as the mosque as a center of religious community activities and Islamic basic education. However, because the building is relatively smaller than the mosque, surau is usually not used for Friday and 'Id prayers. In Minangkabau, Surau is mostly specialized as an educational institution because of its location adjacent to the mosque.
2. There are 62 Catholic Churches and 4 Catholic chapels for 34,404 people. Quoted from Wikipedia about the meaning of chapels, it is a building that is used as a place for fellowship and worship for Christians. Chapel buildings may be built attached to other institutions, such as large churches, colleges, hospitals, palaces, prisons, or cemeteries; or maybe it stands completely apart from other buildings, sometimes with its own land area. Until the Protestant Reformation, a chapel was the location of secondary places of worship which were not the primary responsibility of the local parish priest, or could belong to certain individuals or institutions. The majority of large churches have one or more secondary altars, which when occupying separate spaces, are often also referred to as chapels.
3. There are 106 Christian churches and there is no chapel as a place of worship for Christians for 49,034 people
4. There are 23 monasteries as a place of worship for Buddhists for 39,822 people.
5. There are only 4 Pura as a place of worship for Hindus for 4,167 people.
6. There are 20 Kelenteng as a place of worship for Confucians for 5,256 people

Buddhist houses of worship, Maha Vihara Maitreya, which is located on Ahmad Yani II Street, Sungai Raya Subdistrict, is very magnificent as well as a religious tourist destination.

The location is very strategic on the edge of the highway to Supadio International Airport. Maha Vihara was inaugurated by the Minister of Religion of Republic of Indonesia in 2013, Drs. H. Suryadharma Ali. This Maha Vihara is adjacent to Vajra Bumi Kertayuga Temple which is both magnificent. Seeing from the view of the Buddhist temple, this may be the biggest and the most magnificent house of worship compared to other religious houses of worship.

E. RESULT AND DISCUSSION

The Reality of Inter-religious Tolerance

Tolerance and harmony in the life of inter-religion in Kubu Raya Regency is good and conducive, because they respect and appreciate each other. Kubu Raya Regency since its inception in 2007 was led by the Young Regent Mehendrawan who was Muslim with the Deputy Regent Andreas who was a Christian (2008-2013). Then in the next period was led by the Regent H. Rusman Ali who is Muslim and Deputy Regent of Hermanus, SH who is Catholic (2013-2018). For more than ten years since the establishment of this region, its people have enjoyed togetherness and comfort in diversity, without any incidents and conflicts that can damage the harmony, tolerance and congruity among people of diverse ethnicities and religions. As acknowledged by KH. Zamroni Hasan, General Chair of MUI in Kubu Raya Regency as well as the PCNU Syrian Rais of Kubu Raya Regency that:

The harmony between religious people in Kubu Raya Regency has been very well established, there is no turmoil, no friction, no conflict. Until today, it has been built well, because communication between religious leaders is very good. Muslims in Kubu Raya 84% of Muslim awareness as the majority of their religious understanding is very good, because there are many Islamic Boarding Schools in Kubu Raya, even the most amount of Islamic boarding school in the entire West Kalimantan. Communication between the elite is well built. (Interview, November 5, 2018).

The explanation of the Chairman of KKR MUI was emphasized by Muhammad Khaddafi as Kasi (head of section) in Ministry of Religion of Kubu Raya Regency who took care of all activities and facilitation of FKUB and inter-religious leaders and their data, he said:

The inter-religious harmony in Kubu Raya Regency has been running well and conducive, there were no cases and events that occurred were considered to damage harmony, except only the case of the establishment or construction of a house of

worship, such as the plan to establish a house of worship for a Buddhist temple, Jl. Supadio Arterial, and the Gafatar case where the religious flow is deviant and has the potential to damage harmony. Plans for the construction of a monastery as a place of worship for Buddhists were warmly pro-contra at the meeting, but there was no such thing as anarchist acts. This case can be resolved properly. They were met by Buddhist leaders and inter-religious leaders, local governments, the Ministry of Religion, FKUB, members of the Regional Representatives Council and the police. Likewise, Gafatar has been resend to their hometown by the government. (Interview, Tuesday, October 16, 2018).

He added a description:

The inter-religious harmony in Kubu Raya is conducive, this can be proven by the celebration and commemoration of religious holidays, all of which take place safely, smoothly, and there is no disturbance at all from adherents of other religions. For example, the celebration of Cap Go Meh is quite large in Kubu Raya. (Interview, Tuesday, October 16, 2018).

Some standards of assessment that a pluralistic society lives in harmony if they give freedom to adhere to religion, belief and faith, respect among fellow adherents of different religions, and maintain mutual brotherhood between them. Criteria like this have been proven by the people of Kubu Raya regency, as acknowledged by those sources and observations in the field. Secretary of the FKR KKR, Ahmad Fatoni revealed:

The tolerance of KKR is very good, the socialization of the importance of inter-religious harmony up to the subdistrict level, and even the people asking to establish FKUB to the villages. He gave an example, In Batu Ampar, Muslims joined the work of mutual cooperation in painting the Temple of Confucian worship. We want to have meetings in the houses of worship of each religion, once a meeting in the Church, Temple, Vihara, and at the mosque. (Interview, 16 October 2018).

The information delivered by Ahmad Fatoni as a fact and reality of people life of Kubu Raya Regency which has been harmonious and tolerance in the interreligious life. The harmonious life was felt in the villages, and it was even proven that they worked together to clean and paint the houses of Confucian worship. This peaceful life habits like this have been occurring for a long time. Chairman of FKUB in Kubu Raya Regency, Untung stated:

Muslims as a majority in KKR have no effect in treating unfairly to adherents of other minority religions. The harmony is already a common need, they no longer look at other religions, so that in certain activities they adherents of religious groups work together. (Interview, 16 October 2018).

The reality of tolerance and harmony in the life of interreligious tolerance in Kubu Raya Regency which has been stated from Ministry of Religion, Chairman and Secretary of FKUB, is also recognized and explained by the chairman of Parisada Hindu Dharma Indonesia (PHDI) in Kubu Raya Regency representing Hindus as a minority religion. the smallest amount, less than 1% from the population of Kubu Raya Regency, PHDI chairman I Wayan Suarta said:

I, as a Hindu and also other Hindus, have been living in Kubu Raya for a long time, feel a tolerance and harmony between fellow adherents. Adherents of Islam as the majority in this area treat and interact with us very well. There has never been hostility or conflict between us and them. So does the other religion adherents. Pura Giripati Mulawarman Building, a place of worship for Hinduism in Sungai Raya Subdistrict, is adjacent to al-Amin mosque, limited only by the walls. When there is a worship service in Pura, Hindus always adjust to the worship program in the mosque, for example adjusting the times of worship, Magrib, Isya, Dhuhur and Ashar prayer. After Isya prayer for Muslims, then Hindu activities began. So does the both parking lot of the worship building is mutual understanding and helping each other. Friday congregation prayers especially Eid and Eid al-Adha prayer, their vehicles parked in Pura yard. On the contrary, during ceremonies of Hindu religious days, many pilgrims used to park in the mosque yard. In fact, sometimes Hindus provide cement to build mosques on the side. Their communication and coordination are good. (Pura, 17 October 2018).

What was said by Pak Wayan, his nickname, I Wayan Suarta, a Hindu religious leader and the chairman of PHDI Kubu Raya, was connected with testimony and direct observation in the field by researchers in accordance with the recognition and reality in the community. The establishment of houses of worship for Hindus since the 1950s until nowadays has no problems. In fact, he added:

The house of worship and the place of worship of the deceased Hindus located in Sungai Raya are also adjacent to the Chinese ethnic graves of Buddhists and Confucians, instead

the land occupied is a gift from Buddhists Chinese ethnic. This Hindu temple of worship or Pura Giri Mulawarman in Sungai Raya Subdistrict is adjacent to a mosque and in other places alongside other people there is even assistance and grants from them. Mutual understanding and mutual assistance are not only in the social life of humanity, but also in facilitating the implementation of religious teachings. (Pura Giri Mulawarman, KKR, October 17, 2018).

Pak Wayan's experience as a representative of Hindus was also felt by Priest Ediyono Head and Manager of Maha Vihara Maetreya, the largest Buddhist religious center in West Kalimantan, he recounts:

The harmony or tolerance between religious people in Kubu Raya Regency has been going well, even when Maha Vihara was established, the permission letter could be completed within half a day. The management of the mosque around the area gave approval and permission, besides which there was already Antokya Church and also gave approval and permission and Vihara from Tibet also supported and several other parties. Everything went smoothly, there were no problems and no one had the problem until now. Even now Maha Vihara is one of the religious destinations in West Kalimantan. (Maha Vihara Maetreya, KKR, October 17, 2018).

The reality of the interaction of multicultural communities in Kubu Raya Regency, as stated by the leaders of each religion and the results of direct observation in the community that tolerance or harmony among religious adherents has carried out well. Its size can be seen and matched with several criteria or standards of harmony among a people through several things, namely: the existence of freedom of religion and belief in the midst of society, they respect each other's religion and carry out their worship and worship house, maintain and foster brotherhood and unity, the absence of socio-religious conflicts, the development of religious cooperation in social life, fair treatment in various societies, nationalities and states, the development of moderate religious understanding, and increased understanding and practice of religion.

As a researcher, after hearing recognition from various parties and paying attention to the testimony in the field in the community, and connecting with existing theories, it can be concluded that the importance of tolerance and harmony among religious adherents in Kubu Raya district are carried out well.

The life of religious adherents is so tolerance, in fact, it is part of the application of Islam teachings, as practiced by Prophet Muhammad SAW with Muslims in Medina. Medina society is very plural or multicultural, there are Jews, Christians, Magians, and adherents of other beliefs. Even the Jewish community consists of various kinds of tribes, up to more than 20 kinds of tribes, all tribes live in harmony and peace in Medina with Prophet Muhammad SAW.

Practice in the life of Prophet Muhammad SAW and Muslims lives side by side tolerantly with pluralistic societies in Medina based on the theological foundation of Qur'an, which gives freedom to practice religious teachings according to their respective beliefs. The issue of religious beliefs of every person is a human right, there must be no interference especially for other people to adhere to a particular religion. As Qur'an confirmed,

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

“There is no compulsion to (enter) religion (Islam); indeed, the right path is clearer than the way that is astray.” (Surah al-Baqarah: 256)

This verse firmly stated that there is no force for someone to adhere certain religions and beliefs. This verse is revealed related to the case of a woman who wants to force her child to embrace Islam. It was narrated from Ibn Abbas that there was a woman whose child is always died, then he promised to herself, if she had children and life, she would made them as Jewishes. When the Jews of Bani Nadhir were expelled from Medina (because of their betrayal), there are some children who had included Ansar family were with the Jews. Said the Ansar: "Do not let our children be with them", by this incident, then Allah revealed the verse. (Narrated by Abu Daud). (Wajidi Sayadi, 2009: 63-64).

In another verse, it is also emphasized that there must be no coercion of someone to embrace religion.

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ فِى الْاَرْضِ كُلُّ النَّاسِ سَعَتًا لِغِيٰرَتِكُمْ هَلْ اَنْتَ تَكْفُرُ هَلْ اَنْتَ تَكْفُرُ هَلْ اَنْتَ تَكْفُرُ هَلْ اَنْتَ تَكْفُرُ

“And if your Lord wills, surely all the people of the earth will believe. But do you (want) to force people to become believers?” (Surah Yunus, 10: 99).

This verse is clearly stated that humans are given the freedom to adhere to their respective religions, they cannot be forced. This religious freedom is a gift from God. As well as it can be more clearly stated in other verses.

لَكُمْ دِيْنُكُمْ وَلِىَدِيْنٍ

"For you your religion, and for me my religion." (Surah Al-Kafirun, 109: 6).

This verse is revealed related to the event in which some figures of Quraish polytheists in Mecca, such as al-Walid bin al-Mughirah, Aswad bin Abdul Mutalib, Umayyad ibn Khalaf, came to the Prophet Muhammad. to offer a compromise. They proposed that Prophet Muhammad SAW. along with the people following their beliefs, and they will follow the teachings of Islam. "We will worship your Lord, O Muhammad, for a year and you are also worship our god for a year. If your religion is right, we benefit because we also worship your God and if our religion is right, you will also benefit ". For this incident, Surah al-Kafirun are revealed, which in this final section of Surah was firm, for you your religion, and for me my religion. (as-Suyuthi, 2004: 290).

This verse confirms that there is no tolerance in terms of aqeedah, including worship. There must be no compromise and unification of worship and aqeedah in religions. Every religion has its own core teachings. This verse is a reciprocal acknowledgment of existence, that each follower of the religions of religious worship according to their respective beliefs.

When the situation of Mecca was not conducive for Muslims, Prophet Muhammad SAW ordered Muslims to move to Habasyah immediately. Finally, the Muslims came to Habasyah. The king is a Christian who treats Muslims well and kindly, protects Muslims while living in his country. Even during the refuge in this Habasyah, Prophet Muhammad married with Ummu Habibah. The whole wedding procession between Prophet Muhammad SAW, who had been in Medina with Umm Habibah, who was in this refugee camp, was also helped and facilitated by the king. Surely, the Christians people also support without any interference from them. This tolerance experience is described by God in the Qur'an.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ إِنَّكَ بِنِعْمَةِ رَبِّكَ أَنتَ سَيِّدُورُهُ
بِأَنَّا وَأَهْمَانًا يَسْتَكْبِرُونَ

"Surely you will find the person who is the most hostile towards those who believe, namely the Jews and polytheists. And surely you will find the person who is closest to his friendship with those who believe is those who say, "We are indeed Christians." That is because among them there were priests and monks, (also) because they did not boast." (Surah Al-Maidah, 5: 82).

مَرَّ بِنَا جَنَازَةٌ فَقَامَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا بِهِ. فَقُلْنَا يَا رَسُولَ اللَّهِ، إِنَّمَا جَنَازَةٌ يَهُودِيٍّ. قَالَ إِذَا رَأَيْتُمُ الْجَنَازَةَ فَاقُومُوا. تحفة (رواه البخاري)

The life of Prophet Muhammad SAW, his wife, his family and Muslims generally lived side by side with adherents of different religions in Medina, especially with Jews that is told in the book of Shah al-Bukhari, that Prophet Muhammad SAW is often visited by Jewish women who were sometimes alone, and sometimes also in a group to discuss about various issues concerning religious affairs. Their discussions were sometimes monitored by Prophet Muhammad. who often share their opinions. (al-Bukhari, t.th., I: 2386).

Jabir bin Abdullah recounts:

مَرَّ بِنَا جَنَازَةٌ فَقَامَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا بِهِ. فَقُلْنَا يَا رَسُولَ اللَّهِ، إِنَّمَا جَنَازَةٌ يَهُودِيٍّ. قَالَ إِذَا رَأَيْتُمُ الْجَنَازَةَ فَاقُومُوا. تحفة (رواه البخاري)

"When a body was carried past us, Prophet SAW. stand up and we stand up too. Then we convey to him, in fact the body carried is the body of the Jews, O Messenger of Allah. He replied: "If you see the body being carried, then stand up. (HR. Bukhari)"

Even it is more firmly mentioned by Prophet Muhammad SAW in the hadith originating from Abu Bakrah, he recounts that Prophet Muhammad SAW confirms:

مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهِهِ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

"Whoever kills a kafir mu'ahadah (expert on dhimma / non-Muslim who is bound in a peace treaty) is not in time, then Allah forbids him to enter heaven. (HR. Abu Daud).

The fact that Jewish women were free came to visit Prophet's house even in his own relationship to economic transactions, borrowing is also carried out with Jews. All of these practices show that the situation of religious relations in Medina has created a good, harmonious and peaceful atmosphere, except for certain groups who are basically never happy with the arrival of Prophet Muhammad SAW in Medina. These were the ones who then rebelled, and finally Prophet SAW be assertive, hostile and drive them out of Medina. This means that tolerance is stuck, but strict law enforcement for those who violate the rules and norms of community life, nation and state is still implemented.

The practice of tolerant community life is actually part of the application of living sunnah, which is to revive the sunnah of Prophet in a life of tolerance and diversity.

Factors Supporting Interreligious Tolerance

The multicultural community life in Kubu Raya Regency, which has tolerated and harmoniously inter-religious groups, is carrying well, of course there are factors that support and encourage the creation of harmony. It is impossible to carry out without being supported by certain factors. Based on the observations of researchers, the factors that encourage the creation of tolerance among religious people are as follows:

1. **Regional Government**

The multiplicity of harmony is the duty of the regional government. The role of the Government in creating harmony or tolerance among religious believers is when the local government gives freedom to all religious followers to practice their religion and beliefs and contribute and help them in the construction of houses of worship and their religious education institutions. It's fair to them, whether it is a majority or a minority religion. The government is the protector and responsible for the continuity of their religious life, making religious people feel calm, safe, comfortable and peaceful, without being treated discriminately.

On May 3, 2017, the Regent of Kubu Raya, Rusman Ali inaugurated the Coastal Temple of Shui Ho Kung Kung, a house of worship for Confucians in Padang Tikar II Village, Batu Ampar District. The Confucian community in Batu Ampar is only 206 people from 37,344 people. In the total number of districts, Confucians did not reach 1%, but the government treated them as not different from those of other religions.

Rusman Ali, Regent of Kubu Raya, said that the presence of houses of worship in Kubu Raya must reflect the values of harmony of togetherness and cohesiveness between communities in Kubu Raya. Rusman Ali said, Kubu Raya is a diverse and always harmonious area in diversity. The presence of these houses of worship must be a reflection of the unity and unity and harmony in the community. We know that Kubu Raya is an area that is pluralistic in all religions here and has been living side by side in harmony, "said Rusman Ali. Rusman Ai invites all people in Kubu Raya to always

respect and respect each other. As it has been built so far, the community has lived side by side with good and harmonious.

2. Ministry of Religion of Kubu Raya Regency

The Ministry of Religion is the coach of religious harmony. The Ministry of Religion has routinely budgeted Rp. 50,000,000- (fifty million rupiah) for operational assistance for the Religious Harmony Forum. In addition, several work programs for interreligious harmony coaching activities through seminars, discussions, or workshops. On May 18, 2017, the Ministry of Religion of Kubu Raya Regency held a Cross-Religion Dialogue activity with various community groups and professions in Sungai Kakap District, in the multi-purpose hall of the Sungai Raya Sub-district office. A few days later, on May 23, 2017, the Ministry of Religion of Kubu Raya District held an Interfaith Dialogue activity with various community and professional groups in Rasau Jaya District, located in the auditorium of Rasau Jaya Sub-district. The purpose of this activity was to build equality in fostering Religious Harmony. The realization of a peaceful society added with religious insight so that the optimal function and role of religious leaders in the Harmony of Religious Community, and awareness of the components of ummah to maintain and preserve harmony.

3. Religious Harmony Forum

The Religious Harmony Forum (FKUB) is a forum formed by the community and facilitated by the Government in order to build, maintain and empower religious people for harmony and prosperity. Its existence is very strategic and plays an important role in the creation of harmony or tolerance among religious people.

Carrying these tasks in collaboration with the regional government, both from the National Unity and Politics (Kesbangpol) and with the Ministry of Religion and the Religious Councils as well as social religious organizations, religious leaders, traditional leaders, community leaders, and several other parties. When the Ministry of Religion runs a program to foster religious harmony, among the speakers at the event were FKUB administrators. Likewise, if there are problems that arise in the community related to interreligious tolerance, for example, the pros and cons of responding to the construction of a house of worship of a particular religion, will certainly relate to FKUB administrators, because this problem is the duty of the FKUB.

According to the Secretary of FKUB in Kubu Raya Regency, there have been 28 recommendations for the establishment and construction of houses of worship issued by FKUB Kubu Raya. The FKUB Management said that Kubu Raya, when the plan to establish a Buddhist temple on the Arteri Supadio street was protested by local residents so that it became a problem, pro and contra, FKUB Kubu Raya took the initiative to hold a meeting with the concerned parties.

4. The Religious Assemblies

The Religious Assembly is a forum or council that develops certain tasks regarding religion. The religious assembly of Muslims is MUI. The Catholic religious assembly is KWI. The Christian religious assembly is PGI. The Buddhist religious assembly is WALUBI. The religious assembly from Hinduism is the PHDI, and the religious assembly from Konghucu is MAKIN. These religious assemblies play an important role and are a factor in creating inter-religious tolerance in Kubu Raya District. The administrators of these religious assemblies are representative of each adherents of their respective religions. FKUB administrators are those recommended by all religious assemblies. These were the ones who later became peacemakers whenever there were problems in the community by dialogue and discussion on the issue of harmony and tolerance among religious believers.

5. Leaders of social-religious organizations, educational institutions, religious institutions, youth institutions and the press.

The existence of leaders of religious social organizations such as Nahdlatul Ulama, Muhammadiyah, leaders of religious education institutions, such as the Boarding School Leaders and administrators, leaders of worship houses, mosque imams, leaders of churches, temples, Pura and Klenteng also play an important role and become a factor in creating religious harmony. They are role models and examples of the people of each religion. Sermons and religious lectures that every day, every week and certain days are given spiritual sound and the notion of peaceful coexistence with anyone.

Moderate and tolerant understanding of fellow adherents of different religions is strongly influenced by the teachings instilled by the leaders of Islamic Boarding

Schools. This was explained by KH. Zamroni Hasan, Chairperson of Kubu Raya Regency MUI:

"Islamic Boarding School leaders are very influential and play a role in the creation of harmony among religious adherents in Kubu Raya regency is very well established. Muslims as the majority of about 84% through many Islamic Boarding Schools in Kubu Raya Regency, even the most amount in the entire West Kalimantan. (Interview, November 5, 2018).

6. Religious, community, custom, and other leaders

Religious, community, custom and other leaders who are not formally incorporated in FKUB also play an important role, starting with the head of RT, RW, the Village and other figures. These people directly interact with the community, especially when there are problems that arise related to religious relations. Including when there are planning issues for the establishment and construction of houses of worship. Local religious leaders who usually appear earlier in the community who give understanding and calm so that problems can subside and be overcome. Communication between leaders across religions and professions is very important in its role in creating harmony between religious groups.

7. Public Awareness

The economic condition and level of education as well as the public understanding of the importance of togetherness in community life play an important role and become a factor in creating tolerance among religious people. People who are already aware of the importance of peace and serenity in people's lives are difficult to provoke. Ahmad Fatoni, Secretary of FKUB in Kubu Raya Regency said:

Factors that influence the creation of harmony and tolerance among religious believers in Kubu Raya Regency, are all influential factors of religious figures, FKUB, government, and public awareness. They miss the peace of harmony and tolerance. People and figures have been united. In KKR, adherents of religions are mutual respect and appreciate others include respecting the implementation of their respective religious holidays, such as Chinese New Year, followers of other religions, especially among young people who actively participate. Moreover, referring to the Medina Charter, how Prophet SAW. respect the diversity of religions and adherents of

religious. Rasulullah SAW pledge himself for harmony in Medina. (Interview, 16 October 2018).

In the reality, the people of Kubu Raya Regency live in harmony, safe and peaceful, there has never been a social and religious conflict since the establishment of Kubu Raya regency. As explained Untung as the Chairman of Kubu Raya FKUB:

In Kubu Raya Regency there have been no conflicts or riots in the last 10 years. Even said FKUB secretary whose parents were Dayak tribes and his wife is ex-Catholic, he said hundreds of years in Kubu Raya there had never been any riots that had religious nuances. (Interview, 16 October 2018).

The reality and fact occurred to people of Kubu Raya Regency above happened with the support of many parties, especially the government, it can also be said that this attitude and treatment in the order of life in a society, nation and state in a pluralistic society is also an application of teaching Islam, as has been practiced by Prophet Muhammad SAW and the companions of Muslims in Medina with a community of adherents of other religions.

The creation of tolerance and harmony among religious adherents in Medina, one of the main factors due to the existence of the government, in this case Prophet Muhammad SAW as the head of state made a constitution of the Medina Charter. The Medina Charter consists of 47 chapters that govern the order of Madinah citizenship in terms of neighbors, community, nation and state in the midst of a pluralistic society, a multicultural society.

Chapter 1:

أنهم أمة واحدة من دون الناس

"Indeed they are one nation (people) free from (influence and power) other humans."

In this chapter, firmly stated that all residents of Medina consisting of Muslims, Jews, Christians, Magians and others are all one community, one nation, and there must be no oppression from one another.

Chapter 16:

وانه من تبعنا من يهود فان له النصر والاسوة غير مظلومين ولا متناصر عليهم

"Indeed, Jews who are loyal to (our country) are entitled to help and protection is not wronged and not exiled from public relations."

This chapter firmly regulated the protection of all citizens as long as they acknowledge the existence of the country, do not neglect and rebel. They must be protected by the State and fellow citizens must respect, protect and protect each other.

Even more firmly mentioned by Prophet Muhammad. in the hadith originating from Abdullah bin 'Amr, he relates, that the Prophet Muhammad. confirms:

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.

"Whoever kills a kafir mu'ahadah (expert on dhimma / non-Muslim who is bound by a peace treaty), then he will not smell the smell of heaven. In fact, the smell of heaven will be smelled from a distance of 40 years." (HR. Bukhari).

Chapter 18:

وان كل غازية غزت معنا يعقب بعضها بعضا.

"Every attack on us is a challenge to all must strengthen the unity among all groups"

This article firmly regulated the togetherness and unity among fellow citizens, especially when experiencing interference and threats from the enemy. If there is an attack on the State, then in essence it is an attack on all its inhabitants regardless of religion, then all must unite against the enemy.

Chapter 25:

وان يهود بني عوف امة مع المؤمنين لليهود دينهم وللمسلمين دينهم مواليهم وانفسهم الا من ظلم واثم فانه لا يوتخ الا نفسه واهل بيته.

1. Jewish Bani Auf is one nation (people) with Mu'mins.
2. Jews are freely to embrace their religion and Muslims are free to embrace their religion.
3. This freedom applies to allies and themselves, except for zalim people and evil. This will damage themselves and their families.

This chapter is more clearly related to religious freedom for residents of Medina. All religious adherents are guaranteed by the State to carry out the teachings of their respective religions, without interfering with each other. The content of this chapter is also affirmed in the Qur'an, that it should not interfere with the worship or worship of religious believers.

وَلَا تَسُبُّوا الَّذِينَ دِينُوا غَيْرَ دِينِنَا لِلْهَيْبَةِ سُبُّوا لِلَّهِ عَدُوًّا بَغِيرَ عِلْمٍ

"And do not curse the worship they worship other than Allah, for they will curse Allah by transgressing without knowledge." (Surah Al-An'am, 6: 108).

The power of the Medina Charter was a political constitution by the government under the leadership of Prophet Muhammad SAW is very influential and determines the creation of an atmosphere of harmony, tolerance and peace.

G. CONCLUSION

The cycle of tolerance or harmony among religious adherents in Kubu Raya Regency has been established very well, there is no turmoil, friction and conflict, except when there are plans for the establishment and construction of houses of worship. Even then there were only pro-contra moments in the discourse, but all of them could be resolved and overcome with mutual understanding and mutual respect among religious people. This tolerance is an application from the Living Sunnah. Factors that influence and encourage the creation of tolerance and harmony in life between religious communities in Kubu Raya Regency are managed by the Regional Government of Kubu Raya Regency, the Ministry of Religion, whose main task is to foster harmony between religious groups and facilitate various dialogue activities between cross figures religion and community leaders, the Religious Harmony Forum which was formed as a forum for the gathering of interfaith leaders, one of whose tasks is related to the establishment of places of worship, religious assemblies, such as MUI, KWI, PGI, WALUBI, PHDI, and MAKIN who have certain tasks in special religious fields. It is these religious assemblies that recommend and delegate management and members of the FKUB, leaders of social organizations, leaders of educational institutions such as Islamic boarding schools, religious institutions, religious, communities, customs and youth leaders and longing for a conducive, safe, community awareness. comfortable, peaceful and harmonious. The majority of minorities, it turns out, have no effect on disharmony in harmony and tolerance among religious adherents in Kubu Raya Regency. The majority groups treat the same and well to anyone who adheres to religion without seeing and looking at the large and small quantities of their quantity. Minority groups are very respectful and respectful towards their fellow Kubu Raya residents without seeing the size of their adherents. The majority and minority groups have mutual understanding, appreciating and respecting.

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