DEVELOPING ISLAMIC MATERIAL BASED ON SPIRIT OF NATIONAL TOLERANCE

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A. INTRODUCTION

The paradox of religion is inevitable. On the one hand, religion is a peacemaker, but on the other hand, religion has contributed to conflict, sometimes even acts of violence. AN Wilson in Against Religion, Why We Should Try to Live Without It (1990), describes the paradox and dilemma in inter-religious conflict, like someone in a religion, conflict with other religions will be considered "a righteous act against tyranny " Whereas if the person is in another religion that is opposed, then he will assume otherwise, his own religion as the right, against the religion of his opponent as wrong, the wrongdoer. However, if someone is outside the two religions that are in conflict, he will see both of them in error, and he will assume that the conflict which both use the claim of truth is naive because clearly both are wrong.

This is the beginning of what Charles Kimball meant by "when religions become evil" (When Religion becomes a Disaster). Namely, the emergence of a million questions, what's with religion? Does religion really contain elements that legitimize violence, even terror? Does religion act as a source of problems or sources of solutions? How do you recognize the mode of violence in the body of religion? What should we do? With his analysis map, Kimball urges us to return to authentic religion, that is, the mode of religion that is not merely loyal to static scriptural doctrine (text), but a faith that lives and supports universal humanity and sits on social justice (context).

Max Weber in his magnum opus "the Protestant Ethics and the Spirit of Capitalism" emphasized the importance of placing religion as the spirit of ethics and social change. The social function of religion for social change towards a multicultural equilibrium society in this context is at stake for the sake of the interests of society, not supporters of established, corrupt, anti-tolerant power (Hefner, 2001).

Perhaps it is right if we do two major agendas in addressing the problem of religious life in Indonesia, especially in East Java. First, Reactualization of Religious Tolerance by reinterpreting our understanding of the meaning of religious tolerance. Tolerance in Arabic called al-tasamuh is actually one alternative way to peace and it is included in the core teachings of religion, especially in Islam. Tolerance is parallel to other fundamental teachings such as love (*rahmah*), wisdom, universal benefit (*mashlahah 'ammah*), justice (*'adl*). It is the duty of every Muslim to cry out and preach about the principles of Islamic teachings above.

As a fundamental teaching, the concept of tolerance has been affirmed in the Koran. The Koran holds that religious differences are not a barrier to knitting brotherhood between different religions. Don't forget that God created planet earth not for one particular religious group. With the existence of various religions, that does not mean that God justifies discrimination against humans, but rather recognizes each other's existence (al-Baqarah: 256, al Hujurat: 13).

Secondly, the need for the indigenization of religious tolerance at the praxis-social level via the preacher and the clergy. Intellectual elites who like to sing the song "tolerance and pluralism" must immediately get off the stage by involving themselves in the religious tolerance movement. In this way, the discourse of tolerance is not only circular in an elitist manner in the intellectual

circles of the city, but rather can penetrate the grassroots community.

Last but not least, the state of working with the community in this context also greatly determines the peace-conflict of this multicultural country. Therefore, all parties must continue to discuss this issue holistically. If this is not immediately responded to, then it will gradually have a major impact on the nation's integration, and can even be a threat to the beloved Unitary Republic of Indonesia.

B. UNDERSTANDING THE INTOLERANCE OF RELIGION

Recently, for example, a leading survey institution in the United States, Gallup, revealed the relationship of Islam, Muslims and terrorism. In the survey it was stated that there was a view in the West, that Islam itself as a religion was a driving force for radicalism and acts of terrorism. But it needs to be completely understandable, the survey found, the vast majority of Muslims reject radicalism, let alone terrorism. They also condemned the September 11, 2001 attacks on New York and Washington and subsequent terrorist attacks, such as in Bali, Madrid and London (Azyumardi Azra, 2008).

The survey also found that the increasing spirit of Islam in many Muslim circles today is not translated into support for radicalism and terrorism. The largest majority of Muslims on this earth, according to Gallup, declares religion (Islam) a very important part of their lives. There are around 99 percent of Muslims in Indonesia who say so; 98 percent in Egypt, and 95 percent in Pakistan. Gallup's research and findings, conclusively disprove the views of Western politicians and academics who perceive Islam as the main source of radicalism and terrorism of Muslims in all corners of the world (Casanova, 1994).

Historically, the history of Muslims proved, anyone out of the path of tolerance, the question is stuck in al-Qur'an meaning claims are considered most correct (Azra, 2002). Imam Ali bin Abi Talib once said, the Koran is only the writing written in the Mushaf, cannot speak verbally, but one must understand it. The Qur'an is spoken of by humans (Nahj al-Balaghah, 2003; 169). More or less the same expression was conveyed by Imam al-Ghazali. He stated, one verse in the Qur'an could contain more than 60,000 understandings. The expression of the two great figures in the history of Islam above at least confirms the richness of the meaning of the Qur'an, as well as the importance of being tolerant in "interpreting" the text of the scriptures.

Academically, the unlimited wealth of the meaning of the Qur'an has become an undeniable historical fact. So many intellectual works that study this Muslim holy book. Both the works by Muslims themselves or observers of Islam. Between one work and another, it is often contradictory. But of course, none of that "spends" the meaning of the Qur'an. No exception in Indonesia, the knowledge of the Qur'an (ulumu al-Quran) arrived now it is still being studied seriously in various Islamic institutions, both in boarding schools, universities and others. Similar views will certainly continue in a few years, or even the next few centuries.

The study of the Qur'an, in certain contexts, needs to be criticized. Given studies - studies that there is often only focused on the problems of the past with all the problems that exist. Here it can be affirmed, not the past or work - their work becomes a problem. The point of the problem is precisely how we respond, use, and emulate these works for progress and change towards the best. Not the "sound" of the Qur'an (as "sounded" them) is the problem, but rather how we respond, use, and emulate the way they "ring" the Qur'an. The crucial point of conquest or understanding is because it does not involve the current context with all the problems that exist as an integral part of the process of "sounding" the Qur'an. Until often the "sound" of the Koran contradicts the "rhythms" that have become the hallmark of this nation.

Islamists, for example, want this country to be an Islamic state, in accordance with the "sounds" of the Qur'an which they "ring" themselves. At this stage, making the contemporary context, the national context, and the Indonesian-Indonesian context as an inseparable part of the "sounding" process of the Qur'an is a necessity that needs to be continued. Until the "sound" of the Qur'an is in harmony with the rhythm of nationality and diversity. Of course, we will still find elements of subjectivity or partiality towards certain contexts. Certain parties, for example, can say that the verses of the Koran referred to are only verses of the Koran that are in accordance with the context desired by the author. In fact, there are still many verses in the Qur'an that are problematic for the context desired by the author.

In simple words, almost no one thought was liberated from the context of certain desires. In this context, what Islamic circles do (by sounding verses that at first glance seem intolerant) is almost the same as that of moderate Muslims. Therefore, the main criterion is

not subjektifikasi itself, but rather the use or placement in a context subjektifikasi together into an, kindness and peace (Galtung, 2004; Bakar, 2007).

Lately, religion is a name that seems to make fear, frightening and worrying. Religion in the hands of its adherents lately often appears with a violent face and as if it has lost its friendly face. In recent years, there have been many conflicts, intolerances and violence in the name of religion and believe in various regions of Indonesia. The September 11 terror in America which killed thousands of innocent human lives, the Bali Bombing, the Poso case, Ambon, Papua, Aceh, the Marriott bombing, the Christmas bombing and the banning of the establishment of churches in Malang, and the Yusman Roy case in Pasuruan are just one example.

In this kind of context it becomes very reasonable if there are parties who call religion a source of problems from all the world's chaos. The religious world view which tends to be anachronistic indeed has the potential to divide and mutually claim truth is certain to lead to conflict. Indeed, declaring religion as merely a source of problems is clearly unwise and historical, because in fact for centuries religion has sustained and contributed to millions of people.

Islamic Material and the Spirit of Social Solidarity and Tolerance

Moeslim Abdurrahman (2005) in his book "Siding Islam" very firmly "calls on" the Muslim public to side with the oppressed, the weak and weakened people and humanity who is struck by natural disasters, poverty, hunger and tragedy heartbreaking humanity on this archipelago earth. In such a context, of course the Islamic reform movement in Indonesia, more specifically in the East Java region, now needs to change its way of thinking while redefining how Islam answers the challenges of the times and the problems that surround it. The aim is to make Islam as rahmatan lil alamin which is really not just a slogan (Barker, 2004; Mahfud, 2018).

Therefore, interpreting Islam according to the spirit of the times becomes a necessity that cannot be delayed anymore. Because, the challenges experienced by Muslims today are really many, complicated and complex, different from the previous times. Now, Islam is faced with the complexity of global and local problems which are quite complicated, starting from the problems of injustice and social, economic, cultural and political inequality to corruption cases, and the phenomenon of global terrorism.

Save the author, now there needs to be an interpretation of Islam in a new meaning as a more transformative, responsive and dialogical process (Shihab, 1999). This reflection is an intellectual ijtihad effort in linking the relationship between faith and the reality of social change. This is a process that the philosopher Kierkegaard (1813-1855) referred to as the process of aesthetic stages towards the religious stage. That is, religion is not just a personal order (*hablum minallah*), but also social charity (*hablum minannas*).

This paper actually departs from a trivial question but cannot be trivialized , namely how so that the interpretation of religion (Islam) can favor the issue of justice and social solidarity, and defend the weak (*mustadz'afin*) in the name of religion, both through rationalization, advocacy or empowerment. Of course, this movement needs to continue to be mobilized and cultivated as a marker of the existence of Islam in the praxis of social and intellectual movements. Equally important, revealing the problem of inequality or social injustice as an important humanitarian agenda is also carried out. The reason is because the issue of inequality or socio-economic injustice is an inseparable part of the conflicts that arise in society. Our society is mostly still very materialist in mind

rather than immaterial, as a result, independence and enthusiasm for progress are less stretchy (Mahfud, 2016).

If we look deeper, the root of the issue of the issue of inequality or economic injustice in this country is actually, borrowing the expression of an Indian social philosopher, Amartya Sen, caused by access factors. Access here can be interpreted as economic, political, information, networking, natural and human resources. Amartya Sen continued, until now, in a community there are still groups that can enjoy or gain access, while some do not. With access obtained from the "power" of the state, for example, it will indirectly facilitate the running of an economic wheel. But if the opposite is true, then it will clearly hinder. Ironically, if the government or its rulers are socially minded, slave and corrupt, then economic access is a "fertile land" to accumulate personal and group wealth. From here it can be assumed that will happen in the community, there must be some people living a life of pleasure, while most others are miserable and suffering (Cannon, 2002).

Indeed, the access factor should not be a barrier to progress, but in reality social jealousy is difficult to avoid. Maybe, the above will not happen when

the community really lives in welfare and social justice. That is, in fact one way to reduce the distance between the rich and the poor or the labor-employer is how the development carried out rests on humanity and the principle of justice. Development that rests on a foundation that always upholds the dignity, human dignity and justice, not the opposite of placing humans as mere slaves of development. Because, whether we realize it or not, inhuman development is a mirror in which the accumulation of wealth will focus on a group of people. And that's where the economy poblem actually becomes very vulnerable to conflict, when the development paradigm is not carefully practiced.

C.   CONCLUSION

Learning from the prophetic message of Muhammad SAW, in Medina, that he had tried to pioneer and build an ideal "model" of society. The model is based on the principle of mutual respect and mutual responsibility to uphold the ideals of Islam. An Islamic idealism that maintains the equality of the people in front of their Lord and at the same time protects every human rights and dignity of humanity in a shared life. In the context as above, Islam is interpreted very humanist and has high solidarity. Equality before God must also

be understood and realized in real life equality. Therefore, the importance of social justice through the mechanism of wealth distribution is a "trust" from God, so that there is a social function that must be fulfilled as an expression of solidarity and respect for the values of collectivity and humanity. If the "trust" and the function of social solidarity are not implemented, then he is considered as social (lying). This is as insinuated in the Qur'an (Surat Al-Ma'un): "Behold those who only enjoy praying, but forget the fate of those who are excluded and suffer socially".

D.   REFERENCES

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