ETHICAL VISION OF THE QUR'AN (INTERPRETING CONCEPT OF THE QUR'ANIC SOCIOLOGY IN DEVELOPING RELIGIOUS HARMONY)

MK Ridwan
Institut Agama Islam Negeri (IAIN) Salatiga
e-mail: mkridwan13@gmail.com

Siti Robikah
UIN Sunan Kalijaga Yogyakarta
e-mail: bikarobikah@gmail.com

Abstract

This paper aims to provide a perspective of sociology of the Qur'an in the development of religious harmony. This thought was motivated by a phenomenon in which Islam appears with a hardened face. The syndrome of Islamic populism shows an Islamic conservative turn and tend to prioritize formal and normative values in practise. This model is wholly vulnerable causing conflicts both intra and inter-religions. Its exclusive, binary, and aggressive style makes Islam inhospitable to the plurality of groups, religions and cultures. This model of Islam needs to be returned to its face which is inclusive, ecumenical and accommodating to diversity based on the values of the Qur'an. So this agenda requires reformulation of Islamic doctrines that have been considered established. In conclusion, this study argues that although the Qur'an supports the agenda of mission activities, it compulsively requires a dialogic-communicative process. Thus, the Qur'an's greatest contribution in the development of harmonization of diverse people lies in its inclusive and accommodating character to diversity. The principles developed by the Qur'an can be covered through various approaches, both sociological and theological. Sociologically, the Qur'an encourages humanity to jointly declare universal values in every religious activity. These values become the basis of the necessity of each religious community to be willing and able to create a space of togetherness and dialogue to formulate humanitarian agendas. Theologically, the Qur'an does not erase pre-Islamic religions implying that the Qur'an supports diversity and commands humans to always compete in the framework of goodness (religion).

Keywords: *Sociology of the Qur'an; Islam; Harmonisation; Religious Believers*

Abstrak

Tulisan ini bertujuan untuk memberikan perspektif sosiologi al-Qur'an dalam pengembangan harmonisasi umat beragama. Pemikiran ini muncul karena dilatarbelakangi oleh suatu fenomena di mana Islam tampil dengan wajah yang keras. Gejala populisme Islam menunjukkan adanya pembalikan wajah Islam yang konservatif dan cenderung mengedepankan nilai-nilai formal dan normatif. Model keislaman seperti ini sangat rentan menimbulkan konflik baik intra maupun antar agama. Coraknya yang eksklusif, binari, dan agresif, menjadikan Islam tidak ramah terhadap pluralitas kelompok, agama dan budaya. Islam model ini perlu dikembalikan kepada wajahnya yang inklusif, ekumenis dan akomodatif terhadap keragaman berbasis nilai-nilai al-Qur'an. Maka agenda ini membutuhkan adanya reformulasi terhadap doktrin-doktrin Islam yang selama ini telah dianggap mapan. Pada kesimpulannya, penelitian ini beragumen bahwa walaupun al-Qur'an mendukung agenda aktivitas misi namun mengharuskan adanya proses dialogis-komunikatif. Kontribusi terbesar al-Qur'an dalam pengembangan harmonisasi umat

ETHICAL VISION OF THE QUR'AN (INTERPRETING CONCEPT OF THE QUR'ANIC SOCIOLOGY IN DEVELOPING RELIGIOUS HARMONY)

beragama terletak pada wataknya yang inklusif dan akomodatif terhadap keragaman. Prinsip-prinsip yang dikembangkan al-Qur'an dapat ditempuh melalui berbagai pendekatan baik sosiologis maupun teologis. Secara sosiologis, al-Qur'an mendorong umat manusia untuk secara bersama-sama mendeklarasikan nilai-nilai universal dalam setiap aktivitas keagamaan. Nilai-nilai ini menjadi landasan keharusan masing-masing umat beragama untuk mau dan mampu menciptakan ruang kebersamaan dan ruang dialogis untuk merumuskan agenda-agenda kemanusiaan. Secara teologis, al-Qur'an tidak menghapus agama-agama sebelum Islam yang mengimplikasikan bahwa al-Qur'an mendukung adanya keragaman dan memerintahkan manusia untuk senantiasa berlomba-lomba dalam kerangka kebaikan (keagamaan).

Kata kunci: *Sosiologi al-Qur'an, Islam, Harmonisasi, Umat Beragama*

مستخلص

تهدف هذه الورقة إلى تقديم نظريات علم الاجتماع القرآني في تنمية الانسجام الديني. كانت الدوافع وراء هذا الفكر هي انّ الإسلام ينظر دين الّذي ينشر التطرف حتي اليوم. فتدلّ أعراض الشعبوية الإسلامية انعكاسًا لوجه الإسلام المحافظ وتميل إلى تقديم القيم الرسمية المعيارية. هذا النموذج يسبب نزاعات في الأديان اما داخليا او خارجيا. إن الأسلوب الحصري والثنائي والعدواني يجعل الإسلام غير ملائم لتعددية الجماعات والأديان والثقافات. فيحتاج إلى أن يعود إلى وجهه الشاملي المتوافق مع التنوع بناءا على أسس القيم القرآنية. و لذالك تتطلب الي إعادة صياغة العقائد الإسلامية الراسخة. وكانت هذه الدراسة تنتجّ على أن حيث القرآن يدعم جدول أعمال أنشطة الرسالة، أنه يتطلب بشكل إلزامي عملية الحوار والتواصل. فإن أكبر مساهمة القرآن في تطوير التوفيق بين مختلف الأشخاص هي في طابعه الشاملي والمستوعب للتنوع. فكانت المبادئ التي ينشرها القرآن من خلال مناهج مختلفة تشتمل اجتماعية و الوهية. فمن الناحية الاجتماعية ، يشجع القرآن الإنسان على تصريح القيم العالمية في كل نشاط ديني. تصبح هذه القيم أسسا ضرورية كي يكون كل مجتمع مستعدين وقادرين في تكوين العمل الجماعي والحواري. فمن الناحية الالوهية ، كان القرآن لا يمحو الأديان ما قبل الإسلام مما يعني أن القرآن يدعم التنوع ويأمر البشر بالتنافس دائمًا في إطار الخير.

الكلمات الرئيسيّة: علم اجتماع القرآن؛ دين الاسلام؛ المواءمة؛ الامّة الدينية

A. INTRODUCTION

To this day the Indonesian nation is preoccupied with a polemic and a struggle for religious identity (read: Islam) and culture. This polemic never surfaced only because it was ignited by the poem Sukmawati Soekarnoputri which was considered to contain a tone of "insult" against Islamic symbols and rituals. The poem invited many responses, ranging from those criticizing derision, to replies to poems with a rather academic tone. Even this polemic almost led to demonstrations on a fairly large scale. The era of disruption of information in

such a way makes mass mobilization even easier. Coupled with a high chauvinistic spirit a populist movement became an agenda that could be played easily.[1]

This kind of controversy will not come to the surface and be so lively when there is no "x" factor supporting it. For example, changes in the flow of political policy eventually led to religious and cultural polemics that also emerged from the internal campus about the controversy over wearing veils for female students. Long before ago, the heroic actions of Muslims who are members of the 212 Islamic Defending Action Movement also occurred due to religious factors. Derived from the case of "blasphemy of religion" by Basuki Tjahaya Purnama (Ahok) has seized the public attention of Muslims and led to a form of overwhelming emotional outbursts. The above phenomena are a few examples and there are still many long series of cases that have religious nuances.[2]

The rise of religious issues that emerge in Indonesia both on a local and national scale attesting that Muslims in Indonesia have not reached the age of religious maturity yet. Other assumptions that political currents outperform religious affecting religion must be subject to politics and can be politicized. Apart from the various opinions, the fact is that Muslims are still easily triggered and played with their emotions using religious flouts.[3] Certainly that religion and political twist play their part there. Religion for the people of Indonesia is sexy and sensitive. Once disturbed, the response will be very fast, both in the form of attacks, denouncing, or large-scale demonstrations. This phenomenon becomes one of the reality portraits of Muslims in Indonesia. This phenomenon is a real benchmark that Indonesian people are still very sensitive and easily angry with religious nuances.[4]

It is feared, if the condition of Muslims in Indonesia continues to be at a high temperament, it is not impossible that the above phenomena will be the trigger axis for the birth of religious nuances of conflict. Moreover, violence and conflict become more difficult to deal with if there is an "Islam" factor. This requires that there must be a form of solution and inculcation of awareness in the area of religion that requires adherents to return to adulthood in religious contestation. The best apologetic solution certainly comes from the

---

[1] M. Salisul Khakim, "Gerakan Islam Populis dalam Menjembatani Politik Islam dan Negara", *MAARIF* 12, No. 1 (2016).

[2] Geger Riyanto, "Media Sosial, Habitat Alami Populisme Religius? Pertautan Ganjil Teknokapitalisme, Politik Agama, dan Obsesi Afirmasi", *MAARIF* 12, No. 1 (2016).

[3] Political observers explain that this is inseparable from the "political year", in which Indonesia in 2018 held elections, and in 2019 was the presidential election where SARA issues are the subject of play by the opposition and the coalition.

[4] Ahmad Najib Burhani, "Aksi Bela Islam: Konservatisme dan Fragmentasi Otoritas Keagamaan", *MAARIF* 11, No. 2 (2016).

ETHICAL VISION OF THE QUR'AN (INTERPRETING CONCEPT OF THE QUR'ANIC SOCIOLOGY IN DEVELOPING RELIGIOUS HARMONY)

Qur'an, as the only holy book that is used as a life guide as well as instructions in understanding and responding to the reality of life, especially conflict and violence.[5]

The role of the Al-Qur'an as a glue of heterogeneity and reducing the conflict has long been questioned. Because it cannot be denied, that the people who inhabit this earth are so diverse, consisting of various ethnic, ethnic, religious, cultural and social classes. The high level of plurality of a society will have more potential to produce conflict. Awareness of the complexities and dangers of conflict between religious communities has increased after 9/11. The event became a turning point for the tensions of the international world to discuss the potential for violence caused by religion. But it is unfortunate, preventive and curative efforts undertaken are not accompanied by a comprehensive concept. But it tends to judge the Islamic group as responsible for the incident. This is inseparable from the influence of Samuel P. Huntington's thesis (1996) about clashes between civilizations in his book The Clash of Civilization and Remaking of the World Order, a work that is quite authoritative and comprehensive in exploring the existence of the latest world reality which is increasingly filled with confrontations between religions.[6]

The view that equates Islam as a source of violence is certainly simplistic. Besides Islam is practiced as something rude, vicious, and tends to not be able to live side by side and respect each other with others. There are still many Muslims who practice and also believe in the teachings of peace, love, and do not commit acts of violence, even against all forms of violence in the name of religion.[7]

However, assuming religion has no role in giving birth to conflict, that conflict and violence that occur is not due to religious factors, but non-religious factors such as economic, social, and political, is an overly apologetic view. This argument is supported by the fact that in the Qur'an there are also many verses that command Muslims to fight even against evil, disbelief and other forms of evil. So it will be very difficult to carry out reconstruction efforts on the verses that are literally opposed to each other.[8] So that the alternative view that sees Islam as a religion of peace, over-simplifies the issues concerning the role of religion in the

---

[5] M. Amin Abdullah. "Islam as a Cultural Capital in Indonesia and the Malay World: A Convergence of Islamic Studies, Social Sciences and Humanities", *Journal of Indonesian Islam* 11, No. 2 (2017).

[6] See Samuel P. Huntington, *The Clash of Civilization and Remaking of the World Order* (New York: Touchstone, 1997).

[7] See Azyumardi Azra, et al. *Reformulasi Ajaran Islam; Jihad, Khilafah, Terorisme* in Muhammad Abdullah Darraz (Ed) (Bandung: Mizan, 2017).

[8] Bassam Tibi, at al. *Etika Politik Islam; Civil Society, Pluralisme, dan Konflik,* translated by Nurhidayah, dkk (Jakarta: ICIP, 2005), 239.

social life of its people. In fact, this view tends to support the separation of religion from politics, or religion from the reality of human life.[9]

Those who think so usually tend to use a normative approach: that the Qur'an is full of calls for peace and rejection of violence; that the Prophet Muhammad, as contained in the *Sunnah*, Hadith or the *Sirah* books, provides many examples for us to apply the principles of peace and nonviolence, just like the literal meaning of the word Islam itself. This understanding is not without problems, but can also confuse and distort logic. The reason is how and why the Islamic teachings and principles on peace and non-violence above experience many obstacles to be applied at the praxis level. This is what then makes us stutter in answering the problem of violence in the name of religion. We often stutter to see how wide the distance between what God wants and what is actually done by His creatures.[10]

For this reason, a more comprehensive view is needed that conflict and violence do not stand alone. Conflict and violence can occur due to the accumulation of differences in religious (theological) views supported by various political, economic and social problems and interests. Regardless of the presence or absence of these factors of interest, both internal and external, which is certain differences in religious views is one of the contributing factors. Can be a major cause and can be an intermediary cause. Therefore, this paper is elaborately aimed to address the issue of religious conflict by inducing the Qur'anic texts. That the ideal solution offered by the Qur'an is not only read normatively, but uses an interdisciplinary approach.

B. DISCUSSION

1. Investigating the Roots of Religious Conflict

Etymologically, religion *"religie"* (Dutch), *"religion"* (English), *religare* (Latin) means to do an act of suffering, which is a type of worshiping behavior or practice that is done repeatedly and is binding. In Arabic, religion is derived from the word *al-dinn* defining to subdue, obedience, debt, religion, and punishment.[11] So, religion basically carries a number of regulations in the form of laws (norms) that must be implemented by adherents as submission and submission to God. Those who carry out God's law will get good rewards, and those who deny will get bad rewards. This definition refers to the expression of a form of dependence on

---

[9] Rizal Panggabean and Ihsan Ali-Fauzi, "Dari Riset Perang ke Riset Bina-Damai: Mengapresiasi Sumbangan Abu Nimer" in Mohammed Abu-Nimer, *Nirkekerasan dan Bina-Damai dalam Islam: Teori dan Praktik*, translated by M. Irsyad Rhafsadi dan Khairil Azhar (Jakarta: Pustaka Alvabet, 2010), xii.

[10] Muhammad Ali, *Teologi Pluralis-Multikultural; Menghargai Kemajemukan, Menjalin Kebersamaan.* Jakarta, Kompas, 2003, 3.

[11] Ibn Manzur, *Lisan al-Arab* (Beirut: Dar al-Ma'arif, 1979), 1437

strength outside the human self, namely spiritual or moral strength. Expression of this form of dependence is worship and social obligations that must be carried by adherents.[12]

Religion theologically affects the way of thinking (outlook), attitude, and act (conduct) for adherents. Religion becomes the worldview *(weltanschauung)* of life and the universe. Man will enthusiastically acts when he has the quality of a deep conviction in what is ordered by "religion". Further belief inspires someone to act and sacrifice in order to defend their truth.[13] Thus, the growth of religious plurality in a community will be more vulnerable to conflict.

Peace as the antithesis of conflict is something that is coveted by all humanity. It has become a nature (tendency) for humans to like an atmosphere that is peaceful, safe and full of peace. Peace is an expression used to describe an individual or group's efforts in building and realizing peace. Peace or condition of peace is a condition of absence of elements of conflict, hostility, war, and strife. Both conditions are binary in opposition, the existence or absence of one is both the existence and the absence of the other. Peaceful condition means successful forms of confirmation and management of conflict.[14]

Conflict itself is defined as not meeting two or more goals. Conflicts can occur when unequal relations of social status, wealth, access to resources and power result in the emergence of various problems such as discrimination, oppression, crime, unemployment, and poverty. In short, conflict can occur when four types of needs and basic human rights in life are not fulfilled, namely well-being, freedom, security, and identity.[15]

A disharmony or social conflict, especially religious conflict, can occur at least supported by four elements that meet together, namely, triggering factors, fuse factors, core roots of conflict, and supporting context (facilitating contexts). A trigger factor is an event or event that triggers or causes a group to openly start a conflict with another group. In the context of religious communities, this factor is strongly influenced by the legitimate function of religious doctrine against the actions of its adherents. While the axis factor is the condition of people who are vulnerable to conflicts due to plurality of life both horizontally and vertically. And the roots of conflict are social conditions that tend to be unfair to a group.

Feelings of being marginalized by a group of people can be caused by unfair access or opportunities to economic resources, power, and social which results in social suffering

---

[12] Betty R. Schart, *Kajian Sosiologi Agama* (Yogyakarta: Tiara Wacana, 1995), 30.

[13] Sudarto, *Wacana Islam Progresif* (Yogyakarta: IRCiSoD, 2014), 114.

[14] Imam Taufiq, *Al-Qur'an Bukan Kitab Teror: Membangun Perdamaian Berbasis al-Qur'an* (Yogyakarta: Bentang, 2016), 31.

[15] Imam Taufiq, *Al-Qur'an Bukan Kitab Teror,* 33.

(social deprivation). Deprivation will lead to social disintegration giving rise to the exclusivist massiveness of each religious group. Whereas the supporting context is an environmental reality that geographically and demographically drives to the conflict. Like the plurality of religious people, ethnicity, ethnicity, culture and social class. The supporting context serves as a place where potential conflicts arise, waiting for the right moment to explode.[16]
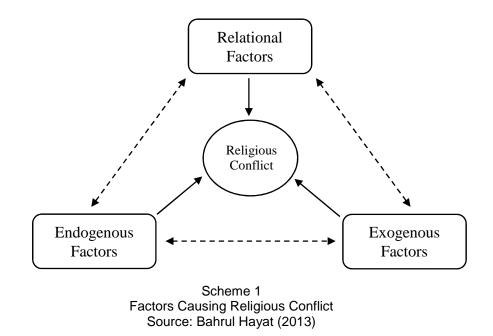
Meanwhile, the occurrence of a religious conflict is caused by three interrelated factors both directly and indirectly, as follows: first, endogenous factors, namely factors originating from within a community or community experiencing conflict (of internal origin). Endogenous factors are associated with the presence of conflict supporting elements that grow within religious groups. Internally, religious conflicts are often caused by the superficial understanding of religion that leads to religious fanaticism, the strengthening of religious formalism, and the emergence of various splinter streams in a religion. Religious fanaticism is a factor that makes religious adherents vulnerable to differences of opinion, views and ways of religion. Religious fanaticism can trigger the birth of religious radicalism. In addition, a narrow understanding of religious teachings also breeds religious formalism. An understanding emphasizing more on the symbolic-formalistic and ritual aspects and tends to ignore its substantive values. Religious formalism will in turn cause the religious solidarity and harmony to be threatened. Meanwhile, other endogenous factors causing religious conflict is the appearance of splinter flow. The birth of splinter flow will be very dangerous for the harmony of religious life. Because the motivation of the birth of the flow is mostly caused by the views or interpretations of individuals or groups as the most correct towards the religion.[17]

Second, exogenous factors, are elements from outside which influence the perception and attitude of religious communities that easily influence the occurrence of conflicts (of external origin), including; 1) the current of globalization; 2) economic inequality and socio-political injustice; 3) discriminatory treatment; 4) majority-minority terminology; and 5) interference with interests. These five factors indicate that there are external influences which have a wide impact on relations between religious communities, resulting in conflict. In fact, not infrequently the eruption of conflict between religious communities is actually triggered by factors outside the domain of religion. In other languages, religious conflict is a form of

---

[16] Bahrul Hayat, *Mengelola Kemajemukan Umat Beragama* (Jakarta: PT Saadah Pustaka Mandiri, 2013), 107-108.
[17] Bahrul Hayat, *Mengelola Kemajemukan*, 112-114.

diversion or escape from the actual source of conflict in social-community life, including individual, group or collective politics.[18]

Third, relational factors, which cause conflicts between religious communities, among others; 1) establishment of houses of worship; 2) religious broadcasting; 3) foreign party assistance; 4) interfaith marriages; 5) blasphemy of religion; 6) religious holidays; 7) population mobility; and 8) ethnic exclusivism. These factors show the dynamic character of a social life consisting of a multi-religious society. A condition that marks the emergence of relational factors, in addition to the endogenous and exogenous factors above is a conflict of religious background that is influenced by the seeds of conflict that already exist in society.[19]

Scheme 1
Factors Causing Religious Conflict
Source: Bahrul Hayat (2013)

2. Approaches to the Harmonization of Religious Communities

Based on the scheme I about the factors causing religious conflict, it can be understood that the birth of religious conflict is caused by various factors that support and support each other. This understanding provides a gap for peace efforts and conflict resolution both at the conceptual-theoretical and operational-practical levels. Conflict can only be hacked by applying two approaches at once that criticize one another.

The approach to build religious harmony is generally derived from the theory of processing social harmony emphasizing in plural societies that social-religious ties are very vulnerable to conflict. Meanwhile, religious life in the sense of the application of the

---

[18] Bahrul Hayat, *Mengelola Kemajemukan*, 199.
[19] Bahrul Hayat, *Mengelola Kemajemukan*, 200.

teachings and philosophies of each religion in society cannot be released by the social conditions experienced by these communities. Two factors, religious views and social life of religious communities, have a close relationship and influence each other. Therefore, it takes two approaches at once namely sociological and theological, as a way of dealing with religious conflicts.[20]

Sociological approach attempts to learn the social character of each community both individually and collectively. Knowledge of the elements establishing the foundation of social structure will easily be found meeting points that become the glue in the social relations of a religious society. Religious sociologists refer to this approach as integral structural functionalism. An approach views conflict as not a genuine social character. Society basically has the character to unite and live harmoniously and need cohesive conditions, because social-religious life depends on solidarity which is built on the basis of reciprocal and cooperative relations. The management of socio-religious plurality in this approach is interpreted as a systematic effort to direct the process of dynamic interaction for the realization of strong social integration in the form of cooperation, adaptation, accommodation, and indigenization.[21] Therefore, by using a sociological approach strategy will bring about social harmony, the benefits that can be obtained are: 1) strengthen inter-group relations that show a lack of solid relationships, and 2) reduce the potential for conflict or reconcile social groups that experience conflict. Through these benefits, it can be obtained aspects of prevention and treatment of the possibility of religious conflict.[22]

The sociological approach implies in three categories of development of religious harmony. First, someone respects other religious people because of political considerations. This is usually due to national interests, because they have the same political aspirations and nationalism unity. People realizing that they are one nation and country so that religious people can live peacefully for the common goal (the state). This stage the community realizes that the state is a shared property and is a shared responsibility of religious communities.[23] This form is usually constructed by the government in seminars, interactive dialogues and outreach programs and other imperative forms. However, it should be underlined that the peaceful attitudes formed through this stage are often superficial and fragile and easily provoked if disturbed by their religious emotions. It is not even possible for a person or group

---

[20] Suwarno. "Resolving Religious Conflicts Through Expanding Inter-Religious Communication: Issues and Challenges" *Al-Jami'ah* 43, No. 2 (2005).
[21] Bahrul Hayat, *Mengelola Kemajemukan*, 141.
[22] Bahrul Hayat, *Mengelola Kemajemukan*, 202.
[23] Asyari, S. "Managing Islamic Public Space; Responses of Sumatran Malay Muslims toward "Neoanti Bid'ah Movement", *Journal of Indonesian Islam* 07, No. 02 (2013).

to sacrifice shared ideals only because of the offending religious emotions. Another form of development of religious harmony harmonization constructed by the government is the formation of FKUB (Forum for Communication of Religious Communities) which provides forms of interfaith consultation and dialogue to foster peace and support the interests of the government.[24] Cooperation between religious believers can also be facilitated through this forum. For example, when there is tension in the community, FKUB functions as a reference and support so that further tensions and violence do not occur. FKUB usually works closely with the police and local government to strengthen its role in the community.[25]

Second, the unity of understanding of the urgency of social interaction based on humanity is an important reason for people to live peacefully.[26] So it takes a form of social engineering that every community interacts positively not because of religious motives, but based on humanitarian motives. Good practices can be constructed such as visiting each other (*silaturrahmi*), playing and socializing, and participating in various community activities together, for example during religious celebrations, traditional ceremonies, harvest time, commemoration of independence day, and other opportunities. So that the climate of togetherness and kinship between religious believers have become a spirit and is deeply rooted in the culture of society. This is the driving motive for the community in realizing a peaceful life between religious believers. At a further stage, people can enter the "unaware" process where they don't realize that they are interacting with people of different religions, but they only realize that they are interacting with fellow human beings. This type usually has become a form of cooperation between religious believers.[27]

Third, the concept of universal brotherhood based on interests and interests (hobbies). Religious communities can construct peaceful lives because they are based on a common interest or have the same habits/hobbies. For example, many religious communities jointly participate in formal organizational and group activities, such as political parties and being part of non-religious and voluntary community organizations, such as cultural organizations and clubs, arts, or sports, as well as involvement in other organizations, such as trade and business - including trade unions, small business groups, doctors' associations, lawyers, engineers and others. Engaging in such organizations and associations can play a stronger role

---

[24] Mujiburrahman. (2008). "State Policies on Religious Diversity in Indonesia", *Al-Jami'ah,* 46, No. 1 (2008).

[25] Ihsan Ali Fauzi dan Rizal Panggabean, *Policing Religious Conflicts in Indonesia* (Jakarta: Center for the Study of Religion and Democracy (PUSAD), 2015).

[26] Ibn Khaldun, *Mukaddimah* (Mesir: Dar-Ibnu Al-Aitam, 2015).

[27] Osman. "Some Reflections on Islamic View of Other Divine Religions within the Context of Inter-religious Dialogue" *Journal of Religious Culture*. 91, No. 2 (2007).

in fostering peace than everyday patterns of community interaction. So, at this level the community can be in a position where religion is not the only basis for consideration in every action.

Meanwhile, theological approach, which is an approach based on the argument that religious and transcendental norms contained in religion are often a legitimate factor for perpetrators of conflict between religions. Religious truth is used as a protector and theological justification for the perpetrators of conflict to be willing to sacrifice their lives and sacrifice the lives of others.[28] As conflicts arise due to horizontal differences (ethnicity, nationality, and culture), they are often exacerbated by vertical differences (religion). Thus, the theological approach provides possibility among religious believers to be able to exchange insights and to interact with each other and understand the differences contained therein.[29] The theological approach emphasizes the importance of finding common ground from philosophical aspects in each doctrine which will be used to build common ground so that it leads to recognition of co-existence. This recognition at a later stage becomes an important and fundamental capital for establishing harmonization and prevention structures against possible conflicts. The growing attitude of recognition by each religion will lead to cooperation in overcoming mutual problems between religious believers.[30]

3. The Qur'anic Ethical Approach

Paying attention to the opportunities and challenges of religious plurality on the agenda of realizing religious harmony requires a number of principles and a mature strategy. Managing religious plurality is absolutely necessary so that the existence of human beings and religious communities is not threatened. The plurality must be managed as positive energy, strength and potential in building a better human civilization. Efforts to build and realize the harmony of religious communities must be done consciously, integratedly, and continuously. Within this framework, peace efforts are interpreted as all initiatives and human creativity to overcome and eliminate all forms of violence, directly or indirectly, structural, cultural, and personal in society.

Ethically, Islam is also a public religion, but the Qur'an does not force people into religion. The Qur'an views religious issues as a crucial to humans. Because it involves the most essential choice to believe or not believe, in something that is considered "ultimate" in

---

[28] Sudarto, *Wacana Islam Progresif,* 114.
[29] Bahrul Hayat, *Mengelola Kemajemukan*, h.143.
[30] Bahrul Hayat, *Mengelola Kemajemukan*, 202-203.

life. Faith will then influence the way a person lives his life. This is what causes the Qur'an never to force people on matters of religion.[31] The Qur'an expresses this problem with the most direct and strict as in the letter al-Baqarah [2]: 256: *"there is no compulsion in embracing religion in fact it is clear the right path from the wrong path"*.

The word *al-ikrah* in the above verse means "coercion" *(al-ijbar)* and pressure or burden *(al-haml)* to carry out an action with no voluntary. *Al-ikrah* is something which is seen and influences outward acts and physical and material actions and movements.[32] At the same time, the word *al-ikrah* in the verse is preceded by the letter *la nafy li al-jins,* that is the letter *la* operating to negate everything of the same type and is related to what is meant literally in one particular expression. Based on this verse, "fullness" forms of coercion, bullying, suppression, intimidation and such whether directly or indirectly are strictly prohibited in matters of religion or faith.[33]

If understood more deeply in a single logic of thought, the above verse negates all elements of faith towards religion (goodness or badness) whatever is based on coercion. Faith is a basic element in religion in which law does not apply force and emphasis in any form. It is impossible to force faith with violence and pressure. Faith must be escorted by explanation/information *(bayan)*, argument, and evidence which strengthen it *(burhan).* So it is completely appropriate when the expression *la ikraha fi-din* is followed by *qad tabayyana al-rushd min al-ghayy* which is actually *"taukid"* (affirmation) for the word *al-din* itself.[34] The spirit of the verse gives us the certainty that Islam is far from penetrating *da'wah* through violence. Automatically, this verse expressly rejects the association of Islam as a religion of sword and terror which in its spreading with flashes and swords and blood.

Besides, the Qur'an does not erase previous religions.[35] The reality of diversity and difference is one of God's provisions *(sunnatullah)* making human life more colorful.[36] The occurrence of differences in views, beliefs, attitudes, and human behavior is a necessity. The Qur'an explains *"If your Lord wills, surely He will make people of one group"* (QS. Hûd [11]: 118). According to Mukhlis M. Hanafi, human disputes and differences in the verse use the

---

[31] Zakiyuddin Baidhawy, *Kebebasan Beragama Perspektif Ham dan Islam* (Salatiga: STAIN Salatiga Press, 2011), 20-21.

[32] Ibn Faris, *Mu'jam Maqayis al-Lughah,* Juz V, Tahqiq, Muhammad Harun (Beirut: Dar Al-Fikr, 1979), 172-173.

[33] Zakiyuddin Baidhawy, *Kebebasan Beragama,* 24.

[34] Zakiyuddin Baidhawy, *Kebebasan Beragama,* h 25.

[35] See Sa'dullah Affandi, *Menyoal Status Agama-agama Pra-Islam; Kajian Tafsir al-Qur'an atas Status Agama Yahudi dan Nasrani setelah Kedatangan Islam (*Bandung: Mizan, 2015).

[36] Muhamad Wahyuni Nafis, *Cak Nur Sang Guru Bangsa; Biografi Pemikiran Prof.Dr. Nurcholish Madjid (*Jakarta: Kompas, 2014), 280.

verb (*al-fi'il al-mudhari'/* present tense) indicating continuity in the present and future, namely" *wala yazaluna mukhtalifina".* Indeed, God does not intend to create humans as one group, and they will always be in difference. The differences referred to include, differences in religion, religious views, behavior, deeds, ethnicities, languages, and others.[37]

The plurality of religious communities attesting the reality of human life is always in the realm of interaction and competition. The Qur'an explains by terming it using the word *tadawul* (Surah Ali Imran [3]: 140) and the word *tadafu'* (Surah Al-Baqarah [2]: 251). The term *tadawul* means "taking turns or the occurrence of a life cycle caused by differences in readiness and ability. Being *tadafu'* means that there is a process of mutual refusal or encouragement in the form of interaction and competition. The role of *tadafu'* in the process of human life can be understood as the intersection and acculturation of diverse thoughts, cultures and civilizations.[38] Therefore, humans as social beings must recognize the differences in the faiths and identities of each religion. Ahmad Syafii Maarif stated that the Qur'an is a fundamental tolerance that must be used as a foundation for Muslims in social life.[39]
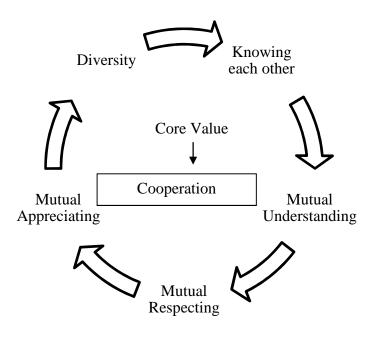
Plurality of human life aside from being a great potential, also holds the potential for conflict threatening the existence of humanity. If the plurality is not managed properly, it will have a negative-destructive impact on human life itself. Diversity will be beautiful if it can be managed well in a group together. Departing from this reality, there needs to be a bridge connecting these differences and diversity to jointly formulate and build a life in a harmonious world. The Qur'an (Al-Hujurat: 13) reiterates that human nature has the same origin, then Allah made it national and tribal, so that people are mutually fluent (so they know each other). By getting to know each other, people will understand each other and then respect each other. If a relationship of mutual respect between religious communities can be established, it will produce the ability to respect one another. Ultimately, it can work together in realizing mutual benefit.[40]

---

[37] Mukhlis M. Hanafi, *Moderasi Islam: Menangkal Radikalisasi Berbasis Agama (*Jakarta: Ikatan Alumni al-Azhar dan Pusat Studi al-Qur'an, 2013)*,* 184.
[38] Mukhlis M. Hanafi, *Moderasi Islam*, 184.
[39] Bagus Purnomo, "Toleransi Religius; Antara Pluralisme dan Pluralitas Agama dalam Perspektif al-Qur'an", *Suhuf (*Vol. 6, No. 1, 2013), 91.
[40] Bahrul Hayat, *Mengelola Kemajemukan...*, 6.

ETHICAL VISION OF THE QUR'AN (INTERPRETING CONCEPT OF THE QUR'ANIC SOCIOLOGY IN DEVELOPING RELIGIOUS HARMONY)

Diversity → Knowing each other

Core Value → Cooperation

Mutual Understanding

Mutual Respecting

Mutual Appreciating

Scheme 2
Diagram QS. Al-Hujurat: 13

One way to understand, respect and cooperate with each other among religious believers is to provide spaces for discussion, dialogue, and exchange of ideas and then produce a universal declaration on the basis of humanitarian principles.[41] Process of discussion and dialogue is not oriented to the search for points of difference, but rather oriented to the common platform/sentences *sawwa*. In other words, dialogue process is not interpreted as "opposition dialectics" in its simplistic form, which requires the creation of negative "other people" that are usually constructed along a rigid demarcation line between "us" and "them". The dialogical dialectical process requires the willingness of each dialogue participant to talk together and talk for "the sake".[42]

Dialogue is a form of logical consequence of diversity and difference. The existence of diversity suggests that each individual or group must be willing to learn and at the same time apply the communication norms and rules of dialogue.[43] The Qur'an expressly commands Muslims to uphold the process of dialogue. Mukhlis Hanafi explains that no less than 120 dialogical attitudes are displayed in the Qur'an using around 1000 verses of the Qur'an, or about 1/6 of its contents. The words *qalu, yaqulu, qul, qulu, yaquluna*, and others displaying

---

[41] MK Ridwan dan Adang Kuswaya, "Agama: Antara Cita dan Kritik," *Fikrah* 4, No. 1 (2016), 165.
[42] Zakiyuddin Baidhawy, *Kebebasan Beragama,* 127.
[43] Khairulnizam, M., Karim and S., Aziziyana Saili. "Inter-faith Dialogue: The Qur'anic and Prophetic Perspective", *Journal of Usuluddin* 9, No. 2 (2009).

forms of dialogue are called al-Qur'an no less than 1700 times.[44] Then the use of terms in the Qur'an which are related to dialogue, such as *al-hiwar, al-jadal, al-mira and al-mahajjah/al-muhajjah.*[45]

Efforts developing harmony of religious communities must begin with the courage to open up to one another and together declare universal human values (QS. Ali Imran [3]: 64).[46] The dimension of universality of human values must be realized in the actual practice of religious communities. Universal doctrines must be used as a common foundation in building harmony because every religion has a meeting point on teaching care and defense of humanity wisely and wisely.[47] Values such as welfare, justice, peace, mutual respect, mutual assistance, love, and other forms of social-humanitarian teaching must be used as a basis for diversity. Therefore, the Qur'an explains that although religious beliefs differ, they can be reconciled (*kalimatun sawwa*) in the reality of the doctrines of every religion advocating to glorify humans (QS. Ali Imran [3]: 64).[48]

In the next stage, universal values will fuse and guide religious communities to be able and willing to acknowledge and understand each other the truths of other religious communities. Recognition in this context needs to be given a proportional understanding and not eliminate the differences found in each religion. Recognition in this context means being aware of the different doctrinal dimensions of each religion, for example the dimension of faith as an uncompromised dimension (QS Al-Kafirun [109]: 6).

Sociologically, the Qur'an guides humanity to apply the ethics of missionary activities (Surah An-Nahl [16]: 125). The Qur'an supports the missionary activities but must be supported by ethical principles, such as no coercion, no blasphemy, vilification, and through discriminatory channels. Through this context, we can understand the spirit of the Qur'an that religious pluralism is not just a matter of accommodating religious truth claims in the private sphere but also in the public sphere. Therefore, rules or ethics are really needed by every

---

[44] Implicitly in the story of Abraham is reflected in his dialog and communicative attitudes, namely when he got an order (a dream) to slaughter his son (Ismail AS), Ibrahim implements a dialogical attitude by asking Ismail when he wants to carry out God's commands. This attitude is a form of sublime interaction and becomes a mirror for Muslims to always develop dialogical principles in every aspect of religion and life. For example, it can be understood that Ibrahim might have immediately acted authoritatively because Ibrahim knew that this was the command of Allah SWT. Therefore, in the context of spreading religion and interacting with religious people, we are required to prioritize dialogic-communicative attitudes.

[45] Mukhlis M. Hanafi, *Moderasi Islam...*, 187.

[46] MK Ridwan dan Adang Kuswaya, "Agama, 164.

[47] Alef Theria Wasim (ed), *Harmoni Kehidupan Beragama; Problem, Praktik & Pendidikan (*Yogyakarta: Oasis Publiser, 2005), 3.

[48] Arifin. "Islamic Religious Education and Radicalism in Indonesia: Strategy of De-radicalization through Strengthening the Living Values Education" *IJIMS; Indonesian Journal of Islam and Muslim Societies*, 6, no.1 (2016).

religious community because basically humans have the nature and tendency to feel that what they believe is the most correct.

The missionary spirit of each religion is basically a noble intention to share the celestial grace which is believed to be the way of salvation. Each adherent feels that he has a noble mission to convey the truth to others. This is what sometimes causes chaos and religious polemic. The ethical principle of mission activities becomes a common path in the achievement of religious harmony. The ethics of mission activities must pay attention to a number of agendas in campaign practice by avoiding hidden campaigns. This is important it means that in maintaining the conducive flow of religious conversion mobility.[49]

Therefore, with good management of plurality, the Qur'an can make the greatest contribution to civilization in the development of a tolerant and harmonious life between religious believers. The development of a moderate view by the Qur'an will bring progress and benefit to human civilization. This method can only be done when the Qur'an is approached and interpreted in a more contextual and progressive ways.[50] Atomistic, literal and normative approaches will only lead to new paradoxes for the diversity of Muslims in Indonesia. The largest task for Indonesian Muslims is how to enliven and mainstream the model of inclusive, contextual and progressive interpretation in every religious interpretation and understanding activity. The results of this solution will give birth to a religious model bringing Islam towards a more inclusive, modern and relevant era in the contemporary era as it is today.[51]

For this reason, the achievement of religious harmony must revive the prophetic ethos of Islamic doctrines, namely as a mercy for nature and all humanity *(rahmatan lil al-alamin)*. This concept implies that Muslims in the practice of diversity must be able to benefit all mankind. So that the universal values of Islam can be realized without having to make all humans embrace and practice the teachings of Islam legally. The concept of religiosity like this is more relevant in the context of modern society (civil society) with the conditions of an all-time plural. It is no longer possible to fight with each other combating the truth, when the global crisis is threatening humanity. Only by inclusive and humanist religion will be able to

---

[49] Gada, M., Yaseen. "On Pluralism, Religious 'Other', and the Quran: A Post September-11 Discourse" *IJIMS; Indonesian Journal of Islam and Muslim Societies*, 6, No. 2 (2016).
[50] Ridwan, MK. "Kontekstualisasi Etika Muslim terhadap The Others: Aplikasi Pendekatan Historis-Kritis atas al-Qur'an" *Maghza* 1, No. 2 (2016): 89-98.
[51] Jajat Burhanudin. "Survey Report: A Portrait of Muslim' Socio-Religious Attitudes in Java". *Studia Islamika,* 17 no. 1 (2010).

face the challenges of modernity and the global crisis, where in the current era religious people are required to have a cooperative ethos as capital in facing the global world stage.

C. CONCLUSION

Efforts to develop harmony of religious communities based on the Qur'an are a reflection of the needs of religious life today. The ability to interpret Qur'anic values in producing alternative solutions is an important condition for the sustainability of religious communities. Sociological and theological principles can be developed and translated into preventive and curative conceptual frameworks. The sociological values of the Qur'an can be the basis and solution for the creation of religious harmony. Religion in the public sphere can be responded positively and constructively by promoting a more inclusive and contextual understanding of religion. Thus the Qur'an will appear as *rahmatan li al-alamin*, a tolerant and peaceful character when understood properly, intactly and comprehensively by taking the moral spirit from each of its verses. This is the vision and contribution of the Qur'an to the development of religious harmony.

BIBLIOGRAPHY

Abdullah, M. Amin. "Islam as a Cultural Capital in Indonesia and the Malay World: A Convergence of Islamic Studies, Social Sciences and Humanities". *Journal of Indonesian Islam*, 11, no. 2 (2017): 307-328.

Affandi, Sa'dullah. *Menyoal Status Agama-agama Pra-Islam; Kajian Tafsir al-Qur'an atas Status Agama Yahudi dan Nasrani setelah Kedatangan Islam.* Bandung: Mizan, 2015.

Ali, Muhammad. *Teologi Pluralis-Multikultural; Menghargai Kemajemukan, Menjalin Kebersamaan.* Jakarta, Kompas, 2003.

Ali-Fauzi, Ihsan dan Panggabean, Rizal, *Policing Religious Conflicts in Indonesia,* Jakarta: Center for the Study of Religion and Democracy (PUSAD), 2015.

Arifin, S. "Islamic Religious Education and Radicalism in Indonesia: Strategy of De-radicalization through Strengthening the Living Values Education". *Indonesian Journal of Islam and Muslim Societies*, 6, no.1 (2016): 93-126.

Asyari, S. "Managing Islamic Public Space; Responses of Sumantran Malay Muslims toward "Neoanti Bid'ah Movement". *Journal of Indonesian Islam,* 07, no. 02 (2013): 217-245.

Azra, Azyumardi, et al. *Reformulasi Ajaran Islam; Jihad, Khilafah, Terorisme* dalam Muhammad Abdullah Darraz (Ed). Bandung: Mizan, 2017.

Baidhawy, Zakiyuddin. *Ambivalensi Agama, Konflik dan Kekerasan*. Yogyakarta: LESFI, 2002.

Burhani, Ahmad Najib. "Aksi Bela Islam: Konservatisme dan Fragmentasi Otoritas Keagamaan", *MAARIF*, 11, no. 2 (2016): 15-29.

Burhanudin, Jajat. "Survey Report: A Portrait of Muslim' Socio-Religious Attitudes in Java". *Studia Islamika,* 17 no. 1 (2010): 195-198.

ETHICAL VISION OF THE QUR'AN (INTERPRETING CONCEPT OF THE QUR'ANIC SOCIOLOGY IN DEVELOPING RELIGIOUS HARMONY)

Efendi, Djohan pengantar dalam Huston Smith. *Agama-agama Manusia.* Jakarta: Yayasan Obor Indonesia, 2001.

Faris, Ibn, *Mu'jam Maqayis al-Lughah,* Juz V, Tahqiq, Muhammad Harun. Beirut: Dar Al-Fikr, 1979.

Fauzi, Muhammad. *Agama dan Realitas Sosial; Renungan dan Jalan Menuju Kebahagiaan.* Jakarta: PT Rajagrafindo Persada, 2007.

Gada, M., Yaseen. "On Pluralism, Religious 'Other', and the Quran: A Post September-11 Discourse" *Indonesian Journal of Islam and Muslim Societies,* 6, no. 2 (2016): 241-271.

Hanafi, Mukhlis M. *Moderasi Islam; Menangkal Radikalisasi Berbasis Agama.* Jakarta: Ikatan Alumni al-Azhar dan Pusat Studi al-Qur'an, 2013.

Hayat, Bahrul. *Mengelola Kemajemukan Umat Beragama.* Jakarta: PT Saadah Pustaka Mandiri, 2013.

Khairulnizam, M., Karim and S., Aziziyana Saili. "Inter-faith Dialogue: The Qur'anic and Prophetic Perspective", *Journal of Usuluddin Volume,* 9, no. 2 (2009): 65-94.

Khakim, M. Salisul. "Gerakan Islam Populis dalam Menjembatani Politik Islam dan Negara", *MAARIF*, 12, no. 1 (2016): 57-70.

Khaldun, Ibn. *Mukaddimah*. Mesir: Dar-Ibnu Al-Aitam, 2015.

Kimbal, Charles. *When Religion Becomes Evil.* Canada: HarperCollins Publishers Ltd, 2008.

Martin, Richard C, (Ed). *Approaches to Islam in Religious Studies.* New York: University of Arizona Press, 1985.

Mujiburrahman. "State Policies on Religious Diversity in Indonesia" *Al-Jami'ah,* 46, no.1 (2008): 101-123.

Mulkhan, Abdul Munir, *Kesalehan Multikultural; BerIslam Secara Autentik-Kontekstual di Aras Peradaban Global.* Jakarta: PSAP Muhammadiyah, 2005.

Mutawali. "Moderate Islam in Lombok: The Dialectic between Islam and Local Culture". *Journal of Indonesian Islam*. 10, no. 02 (2016): 309-334.

Nafis, Muhamad Wahyuni. *Cak Nur Sang Guru Bangsa; Biografi Pemikiran Prof.Dr. Nurcholish Madjid.* Jakarta: Kompas, 2011.

Nor, M., Roslan Mohd, I. Khan and M. Elius. "Analysing the Conceptual Framework of Religious Freedom and Interreligious Relationship in Islam". *IJIMS: Indonesian Journal of Islam and Muslim Societies*, 8, no. 2 (2018): 309-334.

Osman Z. "Some Reflections on Islamic View of Other Divine Religions within the Context of Inter-religious Dialogue" *Journal of Religious Culture*. 91, no. 2 (2007): 1-7.

Purnomo, Bagus. "Toleransi Religius; Antara Pluralisme dan Pluralitas Agama dalam Perspektif al-Qur'an" *Suhuf,* 6, no. 1, (2013): 83-103.

Ridwan, MK dan Kuswaya, Adang. "Agama; Antara Cita dan Kritik", *Fikrah*, 4, no. 1, (2016): 154-170.

Ridwan, MK. "Kontekstualisasi Etika Muslim terhadap The Others: Aplikasi Pendekatan Historis-Kritis atas al-Qur'an" *Maghza* 1, no. 2 (2016): 89-98.

Riyanto, Geger. "Media Sosial, Habitat Alami Populisme Religius? Pertautan Ganjil Teknokapitalisme, Politik Agama, dan Obsesi Afirmasi", *MAARIF*, 12, no. 1 (2016): 87-105.

Sudarto. *Wacana Islam Progresif.* Yogyakarta: IRCiSoD, 2014.

Suprapto. "Religious Leaders and Peace Building: The Roles of Tuan Guru and Pedanda in Conflict Resolution in Lombok – Indonesia" *Al-J mi'ah,* 53, no. 1 (2015): 225-250.

Suwarno, P. "Resolving Religious Conflicts Through Expanding Inter-Religious Communication: Issues and Challenges" *Al-Jami'ah*, 43, no. 2 (2005): 310-325.

Taufiq, Imam. *Al-Qur'an Bukan Kitab Teror: Membangun Perdamaian Berbasis al-Qur'an.* Yogyakarta: Bentang, 2016.

Tibi, Bassam, et al. *Etika Politik Islam; Civil Society, Pluralisme, dan Konflik*, terj. Nurhidayah, dkk. Jakarta: ICIP, 2005.

Wasim, Alef Theria, dkk (Ed). *Harmoni Kehidupan Beragama; Problem, praktik & Pendidikan.* Yogyakarta: Oasis Publisher, 2005.

Tibi, Bassam, et al. *Etika Politik Islam; Civil Society, Pluralisme, dan Konflik*, terj. Nurhidayah, dkk. Jakarta: ICIP, 2005.