

## Interpretation Concept Of *Tasamuh*: Conflict Resolution In Multicultural Environment to Establishing Religious Moderation

Ican Mandala<sup>1\*</sup>, Luqyana Azmiya Putri<sup>2</sup>, Helmina<sup>3</sup>

<sup>1</sup>Institut Agama Islam Negeri (IAIN) Kerinci (Icanmandala03@gmail.com)

<sup>2</sup>UIN Sunan Kalijaga, Yogyakarta (luqyana.zmy@gmail.com)

<sup>3</sup> Institut Agama Islam Negeri (IAIN) Kerinci (helminaamin@gmail.com)

### Abstract

Conflicts within diversity become conflicts that never stop. Even Indonesia itself also feel this. Even though this Bhineka Tunggal Ika country is seen as a country that upholds the values of tolerance, various diversity lives in harmony and peace in one region. But now this nation's tolerance attitude is starting to fade and turn to intolerance by blaming each other, disbelieving each other, and not infrequently even leading to criminal acts. This conflict does not only occur between different religious communities; fellow religious communities also often occur due to differences in views. Like the conflicts that arise at the turn of the year, namely differences in views on the greeting of Merry Christmas, during the election season in Indonesia, there are always conflicts between supporters of spouses based on differences in choices. The latest phenomenon is the statement of a priest to delete several verses of the Koran. Another case is the ban on wearing the veil, cingkrang pants, and others. This conflict often occurs due to mutual self-claims as the most righteous and waning of tolerance. Even though the government always calls to implement religious moderation by respecting each other and respecting differences. It is appropriate that the *tasamuh* concept is re-interpreted to become a resolution of diversity conflicts. So the author unravels the concept of *tasamuh* in this paper by analyzing verses related to tolerance. Hopefully, this paper can help in anticipating the occurrence of diversity conflicts.

**Keywords:** *Tasamuh, Diversity Conflict, Religious Moderation*

### Abstrak

Konflik dalam keberagaman menjadi konflik yang tidak pernah berhenti. Bahkan Indonesia sendiri juga merasakan hal tersebut. Meskipun negara Bhineka Tunggal Ika ini dipandang sebagai negara yang menjunjung tinggi nilai-nilai toleransi, berbagai keberagaman hidup rukun dan damai dalam satu wilayah. Namun kini sikap toleransi bangsa ini mulai pudar dan beralih ke intoleransi dengan saling menyalahkan, tidak saling tidak percaya, dan tak jarang bahkan berujung pada tindak pidana. Konflik ini tidak hanya terjadi antara komunitas agama yang berbeda; Sesama umat beragama juga kerap terjadi karena perbedaan pandangan. Seperti konflik yang muncul pada pergantian tahun, yakni perbedaan pandangan menyambut Selamat Natal, saat musim pemilu di Indonesia selalu terjadi konflik antar pendukung pasangan berdasarkan perbedaan pilihan. Fenomena terbaru adalah pernyataan seorang imam untuk menghapus beberapa ayat Alquran. Kasus lainnya adalah larangan memakai cadar, celana cingkrang, dan lain-lain. Konflik ini sering terjadi karena saling mengklaim diri sebagai yang paling benar dan memudarnya toleransi. Padahal pemerintah selalu mengimbau untuk menerapkan moderasi beragama dengan saling menghormati dan menghormati perbedaan. Sudah

sepantasnya konsep tasamuh dimaknai kembali menjadi penyelesaian konflik keberagaman. Maka penulis mengurai konsep tasamuh dalam tulisan ini dengan menganalisis ayat-ayat yang berkaitan dengan toleransi. Semoga tulisan ini dapat membantu dalam mengantisipasi terjadinya konflik keberagaman.

**Kata Kunci:** *Tasamuh, Konflik Perbedaan, Moderasi Beragama*

## Introduction

*Bhinneka Tunggal Ika* or different but still one. This motto is a form of describing the diversity that exists in the territory of Indonesia. The diversity of languages, ethnicities, races, customs and religions is an "integrating force" to bind the community. However, apart from that, if it is not handled wisely, this plurality can become an indicator of conflict in the social environment of society (Akhmadi, 2019).

How many conflicts occur as a result of differences, for example, differences in religious understanding that trigger conflicts that lead to criminal acts, extremism, radicalism and even end in murder? Like the bombing of Police Headquarters Solo in 2016, Kampung Melayu-Jakarta 2017, and Surabaya 2018, a video by a priest asking the religion minister to delete 300 Qur'an verses (Maulana, 2022). Not only that, the conflict between fellow adherents Religion often occurs in Indonesia due to incompatibility of understanding between one group and another. Such as the ban on wearing the veil and cingkrang (short) pants, chain messages regarding the names of ustadz or radical preachers spread across Indonesia, and so on (Puspita, 2022).

Incidents like this are always wrapped up in religious issues because social conflicts in Indonesia are more prone to be triggered by religious factors. However, in essence, this incident was not entirely motivated by religion but was triggered by gaps in political, social, economic and other factors. The phenomenon of intolerance in the name of religion is increasingly evident. This act of intolerance is carried out by individuals in the form of movements to spread issues to movements by committing physical violence. Actions are caused by errors in understanding religion, giving rise to fragments in society (az-Zafi, 2022).

Several religious groups willing to commit acts of violence against other parties have their reasons, not only theological reasons. Still, they include social, political, economic, and other things which become the basis of their arguments in carrying out these actions in the name of religion (Qodir, 2016). Seeing the reality in society regarding social conflicts triggered by the waning attitude of tolerance, it is necessary to have a concept that can resolve conflict in diversity.

*Tasamuh* or tolerance is a concept that can be applied to create a harmonious life in a multicultural society so that religious moderation is realized. In essence, religious moderation or *wasathiyah* can be formed by implementing the values of *tasamuh* (tolerance). With this attitude, one can accept differences (Hefni, 2020). So in this paper, the author tries to explain the concept of

tasamuh in realizing religious moderation in the Qur'an to be implemented in life to counteract intolerance which is studied in the paper entitled "Interpretation of Tasamuh Values as a Resolution of Diversity Conflicts in Realizing Religious Moderation.

## Method

In this study the authors used qualitative research methods in describing the problem. The phenomena of social life that followed are described in detail in words. This study uses a library research approach by conducting a literature study, in the form of an analysis of books, articles, magazines, scientific journals and other data sources related to this study. The data in this study is the result of the authors conducting a literature study. The author collects various data related to the theme of the discussion. In analyzing the data, the author uses the Milles and Huberman model, namely the data reduction step (understanding in depth the topic of discussion), data presentation or data display (collecting various related data), and drawing conclusions (Jaeger, P. T., et. al, 2014).

## Result and Discussion

### Tasamuh in Al Qur'an

Differences of opinion among Muslims occurred during the Companions and *Tabiin*. In making opinions, this has occurred in *ijtihad*. This difference is based on differences in understanding of something. So differences in textual understanding of the Qur'an are impossible to avoid (Anwar, 2006). So the importance of instilling an attitude of tolerance among multicultural society in addressing differences of opinion.

Tolerance in Islam is called "*tasamuh*", which means being generous or generous in social relations. "*Tasahul*" is another word for *tasamuh* which means hope. *Tasamuh* is an attitude of broad understanding and open-mindedness in accepting differences and not imposing personal will. With an attitude of tolerance, a person will open himself up to accept other people's opinions despite differences in understanding (Damanik, 2019). The Qur'an also contains an explanation of *tasamuh* or tolerance in Q.S. al-Hujurat verse 13:

It means: "*O people! Indeed, We have created you from a male and a female. Then We made you nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Aware.*" (Departemen Agama RI, 2010).

M. Quraish Shihab interprets this verse in tafsir al-Misbah, explaining that this verse is a guide and rule in social interaction. This verse shows the orders of fellow Muslims and is a rule in the interaction between humans (Shihab, 2002). *Asbabun nuzul*, from the revelation of this verse,

emphasizes human equality in the sight of Allah SWT. Then it is not natural for humans to be proud of each other and feel the best for each other (Shihab, 2002).

Al-Munir's in Wahbah az-Zuhaili explained that a believer should pay attention to attitudes towards fellow Muslims and fellow human beings in social relations and not insult each other, vilify, belittle, belittle and call someone a bad name because of this behaviour. Will lead to strife (Az-Zuhaili, 2013).

In the explanation of this verse, it is an order to respect each other in social life, and there is a prohibition to criticizing and vilifying other people. The word *tasamuh* or tolerance is described by the word *Lita'arafu* which means getting to know each other. With an attitude of knowing each other, it will be easy to build tolerance. This verse says there are no limitations in the social relations of Muslims, but in this relationship, the attitude of *tasamuh* should be applied.

*Tasamuh* is a characteristic of the Islamic religion. The word Islam in its definition means "safe, peaceful, and surrendering", so Islam is better known as Islam *rahmatan Lil 'alamin* (Islam is a mercy to all nature) (Abror, 2020). The presence of the Islamic religion is not to eradicate other religions, but rather the presence of Islam as a religion that respects each other and there is no coercion against adherents of other religions as the Word of Allah SWT. in Q.S al-Kahf verse 29:

Meaning: *“And say (Muhammad), “The truth comes from your Lord; whoever wants (believes) let him believe, and whoever wants (disbelieves) let him disbelieve.” Verily, We have prepared hell for the wrongdoers whose turmoil surrounds them. If they ask for help (drink), they will be given water like boiling iron that scorches their faces. (That is) the worst drink and the worst place to rest” (Departemen Agama RI, 2010)*

In Al-Azhar's tafsir, it is said in a matter of truth. There is no difference between the rich or the poor, the high or the low, because whoever wants to believe must believe wholeheartedly. If someone wants to disbelieve, then disbelieve. Allah gives every human reason to weigh and choose the best for himself. Each selected option will get a response according to the selected option (Amrullah, 1982).

There is no compulsion to embrace Islam. Muslims only must convey the message of Allah and the Messenger in a *tasamuh* attitude. This role proves that Islam takes excellent care of human relations (Bakar, 2015). This statement contains the choice of a person to believe, which raises criticism of Muslims in Meccan society. When Muslims were still small, they were openly oppressed by infidels, how Islam prioritizes tolerance to avoid conflict between religious communities. When the Muslims already had strong power, the Prophet did not force the disbelievers to believe in Allah SWT. Even the Apostle made regulations regarding life in the same area between Jews and Muslims living together with other religions during the reign of the Prophet (Bakar, 2015).

*Tasamub* or tolerance, explained based on the proposition of the Koran, is an attitude applied to regulate human or social relations in maintaining peace and harmonious life in a multicultural environment. With *tasamuh*, we will be open to facing differences. Even if someone's opinion differs from ours, we should not claim to be the most correct. This kind of attitude will lead to extremism and will result in radicalism. For this reason, an understanding of *tasamuh* or tolerance is needed to foster an open attitude of Muslims in dealing with differences.

### *Tasamub* in Islamic Perspective

In applying religious moderation in life, it is necessary to have efforts supported by: correct knowledge or understanding, emotional balance and control, as well as vigilance and caution so that it will not readily dissolve in one of the groups that contradict this attitude of moderation itself (Shihab, 2002). To apply religious moderation, if there is no understanding of this, it will plunge a person into extremism because he does not accept differences with the word *Lita'arafu* found in QS Hujurat verse 13, which is the meaning of *tasamuh* or tolerance. Interestingly, this illustrates the concept of religious moderation in dealing with differences by accepting each other. To accept each other, we need to know and understand these differences.

In implementing tolerance, of course, the concept must be understood. The following is the concept of tolerance from an Islamic perspective, namely:

*First*, Understanding Pluralism. Pluralism in Islam has been recognized for existence, as explained by Allah in Surah Hud verse 118, that there is difference or diversity due to His will. If Allah wanted to create humans in one type and believe only in Allah, he could do it. But God did not want it that way, so humans were created differently and not made into one person. Freedom to choose humans freely so that they often disagree (Shihab, 2002). Diversity is a *fiṭrah* from Allah SWT. It is not appropriate as a Muslim to question the differences in life.

*Second*, Universal Brotherhood. Humans are the creation of Allah SWT., the origin of one descendant, namely the Prophet Adam and Siti Hawa. Every human being has the same position in the sight of Allah as His creatures. Understanding the origin of living things will undoubtedly give birth to an attitude of living in harmony with each other. Islam prioritizes *ukhuwah* without limiting the relationship between fellow living beings to stay in touch. Islam as *Rahmatanlil 'alamin* has the principles to build a harmonious life and brotherhood among people in a universally heterogeneous environment (Jamrah, 2015).

*Thirt*, Keeping the Faith. Even though there are no restrictions on brotherly relations in Islam in social life, in Islamic law, matters of faith and worship cannot be tolerated (Hafizi, 2019). Attitude as a Muslim in *tasamuh* to maintain the faith, namely: The connection with God cannot

be tolerated, such as worshipping or even following the worship of followers of other religions; *Tasamuh* in the social environment must always be done to maintain brotherhood as long as it is still within the lines of Islamic law; The concept of *tasamuh* can create a harmonious life in a multicultural area with various beliefs; *Habluminaallah* and *habluminnas* gave birth to the concept of *tawazun* in competing with each other in goodness and mutual understanding with others (Hafizi, 2019).

With the concept of maintaining the faith, of course, it is always an effort to maintain it so that other religions do not easily influence it.

### Syncretism Rejection

Syncretism, according to the Big Indonesian Dictionary, is a new school that unites different schools to create a new unitary school by seeking conformity, balance and others (KBBI Online, 2022). The definition of syncretism is contrary to Islamic teachings because, with syncretism, tolerance would be too far and not under Islam.

Allah SWT. Oppose this kind of behaviour, which is too excessive in religion, as alluded to in Q.S. al-Baqarah verse 42. In this verse, there are two prohibitions: the prohibition on Muslims combining falsehood and truth and the prohibition on concealing the truth. The truth referred to in this verse is believing in Allah and his Messenger. Falsehood is disobeying the commands of Allah and the Messenger of Allah (Hariyadi dan Satiri, 2021).

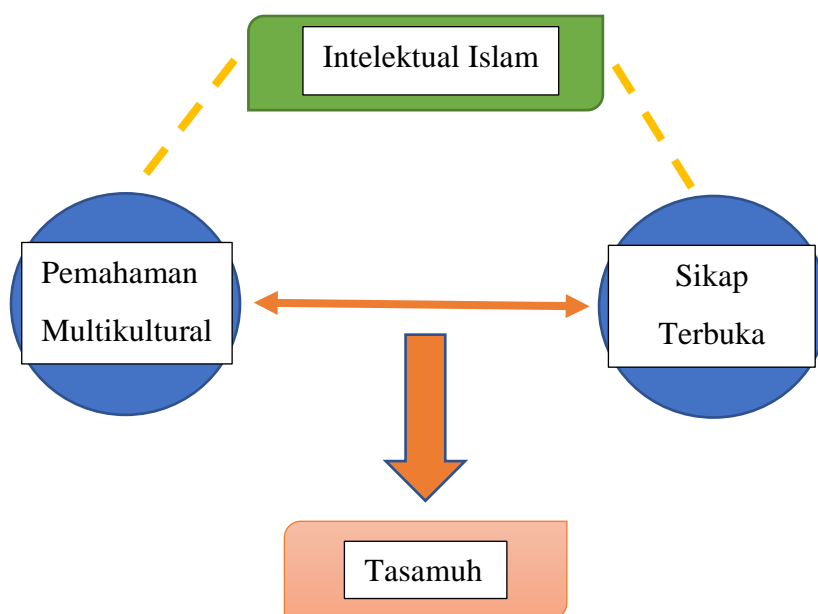
It is feared that the prohibition of combining these will lead to false traditions or beliefs, which are the negative impact of right syncretism (teachings of monotheism) and falsehood.

To apply the value of tolerance in realizing religious moderation in life cannot be underestimated. Without a basis or something that is held and understood, it will tend to go too far without the right concept. To strengthen faith in carrying out *tasamuh*, the author has presented concepts that need to be considered in building tolerance from an Islamic perspective.

### Realizing Religious Moderation Through the *Tasamuh* Concept

*Tasamuh* is relevant to be applied in anticipating the occurrence of social conflict in a multicultural environment and as a conflict resolution that occurs from time to time due to the same problem. Some people use people who have diversity, like Indonesia, to destroy harmony and disturb the country's integrity.

*Tasamuh* often becomes a problem when it alludes to worship and *aqidah* and has gone out of the context of *muamalah* (Arifin, 2016). *Tasamuh* can be implemented well from an Islamic perspective using the following steps.



#### *Islamic Intellectual*

Islamic intellectuals have an essential role in applying the concept of tasamuh to avoid deviations from the context of religious moderation. With the knowledge and understanding of Islam, it can be the basis for religious moderation so that a Muslim can be controlled from deviations in tolerance or syncretism between religions prohibited in Islam. Thus Islamic intellectuals become a limitation to control Muslim intolerance to avoid going too far or syncretism.

#### *Multicultural Understanding*

multiculturalism will give birth to an attitude of recognition and respect for differences. The Qur'an illustrates that diversity is the will of Allah SWT. as the creator of the heavens and the earth (Nugroho, 2016). So to implement peace in a diverse environment, it is necessary to understand multiculturalism or diversity for the initial foundation of Muslims respecting differences.

#### *Open Attitude*

Islam is an open religion that accepts all kinds of differences. This thing can be seen from the verses of the Qur'an, which explain the relationship between fellow Muslims and discuss worship and personal relationships. Many verses in the Qur'an explain social relations and the concept of association or muamalah. Islam is very open to every human being, so Islam easily

adapts to situations and conditions. Islam is a religion that promotes *tasamuh* or tolerance. As Muslims who obey the commands of Allah and the Messenger of Allah, they should have a *tasamuh* attitude, thereby giving birth to a good attitude of tolerance.

After understanding and instilling Islamic intellectual values, multicultural understanding, and an open attitude will manifest a mature *tasamuh* attitude. Thus the application of religious moderation can be well established in a pluralistic region.

## Conclusion

As a pluralistic country, differences often occur due to differences. One of the causes of diversity conflict is caused by an attitude of intolerance, so there is no mutual respect and respect for differences. The urgency of having a *tasamuh* attitude and understanding the concept of implementing *tasamuh* can at least be a resolution to anticipate the occurrence of diversity conflicts. Especially for Muslims, who are the majority in this country, should be pioneers in implementing religious moderation, as it is known that Islam is a religion of peace and upholds tolerance.

*Tasamuh* attending to 3, namely by deepening the understanding of Islamic intellectuals, which is the basis or guide of religion, multicultural understanding aims to create an attitude of recognition of differences, an attitude of openness means accepting differences and being open to various forms of diversity. Understanding these three concepts can be the basis for realizing religious moderation.

## References

- A. Jamrah, Suryan, 2015, "*Toleransi Antarumat Beragama: Perspektif Islam*", Jurnal Ushuluddin, Vol. 23, No. 2.
- Abror, 2020, Mhd, "*Moderasi Agama dalam Bingkai Toleransi*", Rusydiah: Jurnal Pemikiran Islam, Vol. 1, No. 2.
- Agama RI, Departemen, 2010, *Al-Qur'an dan Terjemahannya*, Syaamil Qur'an.
- Aji Nugroho, Muhammad, 2016, "*Pendidikan Islam Berwawasan Multikultural; Sebuah Upaya Membangun Pemahaman Keberagaman Inklusif Pada Umat Islam*", Jurnal Kajian Pendidikan Islam, Vol. 8, No. 1.
- Akhmadi, Agus, 2019, "*Moderasi Beragama dalam Keberagaman Indonesia*", Jurnal Diklat Kegamaan, Vol. 13, No. 2.
- Amrullah, Abdulmalik Abdulkarim (Hamka), 1982, "*Tafsir Al-azhar*", Singapura: Pustaka Naional Pte Ltd, Jilid 6.



- Anwar, Rosihan, dkk, 2006, "Ilmu kalam", Bandung: CV Pustaka Setia.
- Arifin, Bustanul, 2016, "*Implikasi Prinsip Tasamub (Toleransi) dalam Interaksi Antar Umat Beragama*", Jurnal Fikri, Vol. 1, NO. 2.
- Az-Zuhaili, Wahbah, 2013 "*Tafsir Al- Munir: Akidah, Syariah dan Manhaj*," (Penerjemah) Abdul Hayyie al-Kattani, dkk, Gema Insani, Jilid 13.
- Bakar, Abu, 2015, "*Konsep Toleransi dan Kebebasan Beragama*", Jurnal Toleransi: Media Komunikasi Umat Beragama, Vol. 7, No. 2, 2015.
- Damanik, Nurliana, 2019 "*Toleransi dalam Islam*", Shahih: Jurnal Ilmu Kewahyuan.
- Hefni, Wildanim, 2020, "Moderasi Beragama dalam Ruang Digital: studi Pengarustamaan Moderasi Agama di Perguruan Tinggi Keagamaan Islam Negeri", Jurnal Bimas Islam, Vol 13, No. 1.
- Jaeger, P. T., Gorham, U., Taylor, N. G., Kettnich, K., Sarin, L. C., & Peterson, K. J. (2014). Library Research and What Libraries Actually Do Now: Education, Inclusion, Social Services, Public Spaces, Digital Literacy, Social Justice, Human Rights, and Other Community Needs. *The Library Quarterly: Information, Community, Policy*, 84(4), 491–493. <https://doi.org/10.1086/677785>
- Maulana, Riezky, "Geger Pria Ini Meminta Menag Hapus 300 Ayat Al-Qur'an", <https://nasional.okezone.com/read/2022/03/14/337/2561455/geger-pria-ini-minta-menag-hapus-300-ayat-alquran>, di akses pada 22 Maret 2022.
- Puspita, Ratna, "KSP: Pesan Presiden Soal Penceramah Radikal Bukan Mengada-gada", <https://www.republika.co.id/berita/r8gq63428/ksp-pesan-presiden-soal-penceramah-radikal-bukan-mengadaada>, di akses pada 22 Maret 2022.
- Qodir, Zuly, 2016, "Kaum Muda, Intoleransi, dan Radikalisme", Jurnal Studi Pemuda, Vol. 5, No. 1.
- Shihab, M. Quraish, 2002 "*Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*", Jilid 13.
- Shihab, M. Quraish, 2002, "*Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*", Jilid 6.
- Shihab, M. Quraish, 2019, "*Wasathiyah: Wawasan Tentang Moderasi Beragama*", Tangerang: PT. Lentera Hati.