

HUMANIST THEOLOGY: ESTABLISH UMMAH TOWARD A TOLERANCE

Muhammad Huzain
STAIN Sorong Papua Barat
(huzazenahuzazena@yahoo.co.id)

Abstract

The nature of religion has been endlessly discussed by philosophers, theologians, psychologists, and sociologists. They look at different aspects of religion as their interests and their purposes differ. Therefore, they formulate variety of definition of religion. Religion is seen to be difficult to define. But it is necessary to have a clear definition of religion as a starting point for religious studies. But in the globalization era, Muslim need theology basis which is strong. Theology term is to help enrich the muslim knowledge of Islam. In the thought of Islam theology, means knowledge which is content in relation between God and the universe. Later, The draft formulation of this, are; How is the book theology in relation of book and religion pluralisms? To focus to this formulation, it will be presented many questions, namely: First, How is the theology of concept in the book perspective? The Second, as a book guideline, how is theology implication toward the pluralism religion? Then this writing shows that theology (tauhid) is human awareness on their believer toward the one god which cover it's one of essence, action, attribute (characteristic). The unity of god essence is a purification towards God. Yet, The pluralism is to be still united with strong bound, namely bound of essence of God.

Tulisan ini mengkaji konsep ketuhanan dan konsep pluralitas dalam agama Islam. Hal ini penting, karena agama tidak boleh dipahami sebagian-sebagian, tetapi harus secara menyeluruh. Oleh karena itu, masalah agama ini tidak pernah berhenti diperbincangkan oleh para ilmuwan. Dalam rangka memberikan rumusan tentang konsep agama secara benar khususnya kepada para penganutnya dan kepada masyarakat secara umum, maka dalam tulisan ini dikemukakan dua pertanyaan, yaitu: 1. Bagaimana konsep ketuhanan dalam perspektif kitab suci alquran? 2. Sebagai kitab pedoman beragama, bagaimana implikasi ketuhanan terhadap konsep pluralitas? Tulisan ini menunjukkan bahwa tauhid adalah kesadaran manusia akan keberadaan Tuhan yang satu, Tetapi, pluralism akan tetap menjadi kesatuan pijakan yang kuat, yaitu; pijakan kepada Tuhan

Keywords: Humanity Theology, Pluralism and Spirit of Religion.

A. Introduction

The barriers of faith have made religious believers conceal their self and are always suspicious to the others, so that the prophetic appeals are not heard anymore. Each of these people are busy with their own religious affairs, and battle for humanity based on his own perception, and in turn it has implications for the emergence of partial and sporadic struggle. The validity of the struggle is always addressed to itself group, and the others are viewed with suspicion.

In the mean time, the present globalization era, with the advancement of information technology and transportation, hinted human civilization unification that seems difficult to be eluded. Assimilation of mankind civilization can not be contained by any means. Such civilization requirement should utter a solid spiritual foundation to positively retain the identity and strengthen the view of religious pluralism, multiculturalism and egalitarianism. From here, suffice it to say that to face the globalization, Muslims need a sturdy theological foundation to maintain their Islamic identity in the face of civilization assimilation and cultural plurality.

The diversity, in terms of all aspects, has become a historical reality of humanity. Plurality goes through with a part of a natural phenomenon whose existence can not be denied anytime and by anyone. Plurality make life more dynamic, active and creative, so difference and contradiction as product of diversity should be wisely and positively addressed with. However, the reality of diversity has made man trapped in destructive attitudes.¹ In this context, the religious factor is often brought into being a scapegoat. The practice of violence in the name of religion, from fundamentalism, radicalism, to terrorism, is recently more prevalent in this country (Indonesia). Coalescence and unity of nation is being tested. Various indicators show signs of nation disintegration of the nation that are easily to be read. The conflicts in Ambon, Papua, and Poso, Mataram, and the last case of violence on Shiite community in Sampang Madura, are like fire in the husk, which can explode at any time. These tragic events not only yank out many victims, but also destroy hundreds of worship places of worship: mosques, churches and Islamic boarding schools (pesantren).²

¹Ali Maksum, *Pluralisme dan Multikulturalisme: Paradigma Baru Pendidikan Agama di Indonesia*, (Yogyakarta: Aditya Media, 2011), h.20.

²In the Indonesian context, constitutionally, Pancasila recognizes the significance of religion in life. This is evident with the first principle, that the One Divinity. This means that the Indonesian people are free to follow the religion and beliefs in line with their conviction. Society is free to choose religion that is considered to be true and convincing. Religion, as understood by many people, is a mentor for the safety of human life. Therefore, in the course of its history, instinct to have a religion will always exist. Islam, as a religion that demands full resignation to the Divine, craves peace. So, when a Muslim meets other Muslims, saying "Assalamu alaikum" or "peace to you" is

The universal essence of religion should have become a fixing-agent and driving force for humanity to create peace, which in turn can improve the welfare of the human well-being. It takes preventive measures, so that religious friction is not repeated in the future. The preventive measures can be manifested through intensification of religious harmony forums, more pluralistic and humanist religious understanding and plurality based-education to educational institutions, particularly in schools.

Based on the above theological phenomenon, it is attractive to propose predictions of Thomas Jefferson, one of the initiators and authors of United State of Amerika declaration, who do not believe in the religion of Christian. The central statement is that formal religions will vanish in one or two centuries. According to him, formal religions will be replaced by view he espoused, that is the ideal of religious freedom, pluralism and egalitarianism that serve as Western ideals on country and the people, which is afterwards to be called a future humanity religion.³

The above prognosis seems that it is true. However, as modern as anything the world with human creativity, it will require a formal religion as part of the identity and source of true spirituality. The prediction looks contra-productive with the existence of all religions in the world, namely as a place to find peace and safety. Moreover, the Qur'an specifically calls for a balance between life in the world and the hereafter. There are human's basic needs that can not be met by the world with its contents although humans need the world to carry out its activities.

From the description, author proposes questions as the subject of problem: How is humanist monotheism as the core of Quranic theology in relation to religious plurality? What attitudes do we need to set an example from all prophetic messages? What spirit is to be religious way of life in today's era of globalization?

B. Humanist Tauhid (Monotheism)

The term tauhid is not found in the Qur'an. This word is masdar (infinitive) form from a transitive verb, ie wahaada, yuwahhidu, tauhidan which means the Oneness or Unity. The term tauhid is used in the theology of

the symbol of the hope. It means that peace desired by this religion is not only just peace for him/her self, but also for others. Thus, it is not surprised if one of the characteristics of a Muslim is as spoken by the Prophet "Man salima al - Muslimuna min lisanihi wa yadihi": anyone who saves others (who craves peace) of the interference tongue and hands). See M. Quraish Shihab, *Wawasan Al-Quran, Tafsir Maudhu'i atas Berbagai Persoalan Umat*, (Bandung: Mizan, 1998), p. 378.

³See: Nurcholish Madjid, *Tradisi Islam: Peran dan dan Fungsinya dalam Pembangunan di Indonesia*, (Jakarta: Paramadina, 1997), p.134.

monotheism by Mutakallim group (theologians) to the Oneness of God (monotheism).⁴ The use of the term tauhid, by the Mutakallimin, aptly describes the core teachings of the Qur'an, even the whole of core teachings of the Prophet and messenger of God. The word tauhid is not used in the Qur'an, but discovered term ahad, wahda, and wahid.⁵ The first term is found in the Qur'an. al-Ikhlās (112): 1-4. The second term of which is found in the Qur'an. Ghafir (40): 84. The third term is used in the Qur'an. al-Baqarah (2): 163 .

As understood, the discussion of tauhid is relevant to the discussion of God and in relation to human beings and the universe. God first introduced Himself to man, when man was still a fetus in his/her mother's womb. It is understood from God's dialogue with each fetus is in the mother's womb, as stated in the Qur'an al-A'raf (7): 172;

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful":

⁴In the annals of Islam, theological debate never completed until today. For example, debate between Qadariah and Jabariah theology understanding, between Mu'tazilah and Asy'ariah, and between and Ahlussunnah and Shia. These barriers can not be liberated from the Islamic world until now. Actually, the term theology is not Islamic traditions or repertoire, but Christian tradition. Use of a term derived from other religions to Islam is not of necessarily a negative meaning, especially if the term can enrich and help us understand Islam. The word "theology", as described in the Encyclopedia of Religion and Religions, means science that discusses God and His relationship to the universe, but is often extended to include the whole field of religion. This can be seen in the development of Islamic theological thought. At the beginning of the development of Islamic thought, the term " theology " is only attached to the divine ideas known by the term theology (kalam).

⁵According to M. Quraish Shihab, although the word ahad is drawn from word wahdah as the word wahid, but in terms of language, the word ahad has the same root with the word wahid. The word ahad is only used for something that can not accept additions, both in mind and in reality. Therefore, this word, if functions as properties, is not included in a series of numbers. It is different from the word wahid that can add to it, so that it becomes two, three, and so on. See M. Quraish Shihab, *Tafsir Al - Quranul Karim, Tafsir Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu*, (Bandung: Pustaka Hidayat, 1997) p. 667-668 .

Globally, the above verse suggests primordial covenant between God and men since they were still in the womb. The intended covenant is the recognition of men that Allah is Rabb, after they were asked by Allah "Alastu birabbikum? ' Am I not your Lord? The purpose of this agreement is that so that men will not postulate that it was never delivered to them and do not postulate that their parents have done polytheism since along ago and they went along.

From the context of the verse, it is known that the first term that Allah used to introduce Himself to men is Rabb. The term Rabb, in the above verse, is twice mentioned. Etymologically, the word Rabb has rooted words with the letter 'ra' and the letter 'ba' which has meanings "repair" and "maintain" something, make usual, and raise something with something else.⁶ The meaning shows the form of word Rabb which means owner, creator, who gives virtue to something, and custodians. Thus, it can be said that God is said Rabb because He, God who creates, nurtures, educates, organizes, and gives virtue.

The meaning of clause Alastu birabbikum, not I am your creator, setter, maintainer, educator, and giver a virtue to you? Each fetus which is going to be human gives recognition to Allah as Rabb. From this view, it can be affirmed that term Rabb is a term that is very functional in relation to Allah as Rabb, men, and the universe as a creature. Therefore, the translation of the term Rabb in the sense of Tuhan (in Indonesian) and God (in English), is not too precise. It is said that, since the term Tuhan and God distorts the meaning of the word Rabb .

It is interested to note that the verse forcefully men's recognition to tauhid rububiyah. Tauhid has become innate awareness. Every child from birth becomes the negation of shirk rububiyah (rububiyah polytheism). This last statement is understood from munasabah of the above verse 172, with the content of verse 173 in the same surah. The verse 173 asserts the reason why the agreement was established, namely so that human children do not argue that their parents have done polytheist to Allah, who then is to be their follow-up.

The introduction of Allah through word Rabb, furthermore, can be seen from the first revelation to the Prophet Muhammad, namely: QS al- Alaq (96) : 1-5 .

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣)
الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

The content of this verse informs command to read (or any other activity) by relying on Rabb (ie Allah) that created, creating men from 'alaq. Read your Rabb of Glory. Furthermore, Allah states that He is the Rabb who taught men

⁶Abu Husain Ahmad bin Faris bin Zakariyah, *Mu'jam Maqayis al-Lughat*, Jilid II, (Mishr: Dar al-Fikr, 1979), p. 381-382.

through qalam and teach human unknown things. In this verse, the word Rabb is twice raised. First, word Rabb is placed with word khalaqa (who is creating). Second, word Rabb is coupled with the word al-Akram and allama. The structure of such language indicates that the word Rabb have a very close relationship with the act of creating, glory and teaching (ta'lim). In this sense, it can be said that the rububiyah of Allah is actualized in the form of creation, the nature of the glory and the provision of teaching. Such meanings are so very logical because the meaning includes within the meaning of the word Rabb as stated above.

The above description shows that Allah introduces Himself for the first time to Muhammad and to all mankind through His actions and His nature of tenderness, or through His tauhid af'al and the tauhid of His nature. Thus, it is understood that one of the ways that can be used in performing the introduction to God is through His creativity filled with tenderness. It is necessary to emphasize that to negate the view that depicts God as a concentration of sheer power, even as a cruel power, like a king who does arbitrarily. The depiction of Allah's power and majesty coupled with perfect lover nature often is mentioned in the verses of the Qur'an, for example in the QS: al -Naml (27): 60-64 .

Furthermore, it is interesting to study the use of the word ilah in the Qur'an. The word ilah is etymologically implies the staple meaning of worship. So, Allah is called to ilah, because He who is worshiped.⁷ Al-Raqiib al-Asyfhaniy explained that word ilah rooted in word alaha that connotes "worship". Furthermore, he expressed some opinions, namely: some say that the word is rooted in the word aliha that connotes surprising and amazing. Some say that the root of the word ilah is ilaha which means beloved. Others say that it is from the word laaha that means veiled.⁸

If the above language understanding is used to translate the phrase "la ilaha illa Allah", then it will appoint meaning; No one who is not to be worshiped except Allah; No one who is loved except Allah; no one who is praised except God; no one who is intended except God. So, the word ilah has diverse meanings. Therefore, it seems questionable: whether the meanings of these ilah are found its use in the Qur'an. This question was posed as scholars disagree about the meaning ilah used in the Qur'an, as proposed by the Quraish Shihab in his book "Menyingkap Tabir Ilahi, Asmaul Husna dalam Perspektif Al-Quran" namely "The scholars who interpret the word ilah with the meaning of the worshiped asserts that ilah is everything that is worshiped, either worship

⁷*Ibid.*, Jilid I, p.127

⁸Al-Raghib al-Ashfhaniy, *Mufradat Alfadz al-Qur'an*, (Damaskus: Dar al-Qalam, 1992), p. 82-83.

was justified by *aqidah* or not justified. A Muslim, when uttered sentence “*la ilaha illa Allah*”, means he/she has disclaimed any God except Allah.⁹

In the mean time, other scholars refuted the above opinion, by saying that the above statement above is not a must, because in fact many substances, in addition to Allah worshiped, like the Sun and others. Their objections (the second *ulama* group) is disputed by the first scholars group by saying that in the sentence of *shahadah* there is inset between word *ilaaha* and *illa*. Inserts in question is the word *bihaq* 'the right', so that the meaning of the *shahadah* is nothing worthy of worship except Allah. According to those who refuse, such inserts are not necessary. According to Quraish, there are rules of language stating that the insertion of a word is not required if the sentence can be understood in a straight line without insertion. According to the second group of scholars, that word *ilah* was originally placed in the sense of the meaning of creator, regulator, ruler of the universe in the palm of his hand. Verses support it, for example Q.S. *al-Anbiya* (21): 22, 98-99; Q.S. *al - Mukminun* (23): 91 and Q.S. *al - Isra* (17): 43. According to the second group of *ulama*, the word *ilah* in these verses is more accurately translated with the meaning regulator, ruler of the universe, which in His hands of everything.¹⁰

Furthermore, M. Quraish Shihab says that is word *ilah* not common, while Allah specifically is for the real ruler. M. Quraish Shihab's explanation is firmer found in his statement when he himself defines the phrase "*la ilaha illah Allah huwa*" with the meaning of no creator, regulator, and ruler of the universe except Him.¹¹

The structure of the same language can be found in Q.S. *al - Hasyar* (59): 22-24 :

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

The content of the verses of the surah *al-Hashr* means a further affirmation of the content of verses of surah *al-Ikhlâs* . Only in the verses of surah *al-Hasyar* more express the attributes of Allah, which He is Allah, there is no *ilah* but Him the knower of the unseen and the visible. He is Gracious and

⁹M. Quraish Shihab, *Menyingkap Tabir Ilah: Asma al-Husna dalam Prepektif al-Qur'an*, (Jakarta: Lentera Hati, 1999), p. 6.

¹⁰*Ibid.*, p. 8.

¹¹M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2000), p. 19.

Merciful. It is Allah that there is no ilah besides Him Rule the Merciful, the Most Holy, Most Prosperous, giftedness security, Maintain, Mighty, the Almighty, Most arrogant . Most holy God from what they associate. He is Allah, Most Creating, Most fetching, Most Forming. For His beautiful names, He shall glorify anything that is in heaven and on earth. He is Mighty and Wise.

If we look at the verse 59 of this surah, we find it structural similarities with the verse of surah 112 above. Where in verse 3 surah 59 was originally discovered information that He is Allah who is no ilah but Him. If the content of the meaning of ilah is broadly interpreted, not only in terms of language, but also its use in the Qur'an, as described above, it can be affirmed that the three verses in surah 59 have become further explanation of clause *qul huwa Allah Ahad*, that is the explanation of the unity of Allah, both the unity of His essence, His nature, His deeds, and the unity of worship to Him. The end of the content of verse 23 affirms the sanctity of Allah from all forms of partnership and matching. The purification of God's substances is not only carried by anything that is in heavens, but also humans, animals, plants, inanimate objects in the earth.

C. Tauhid as the Essential Teachings of the Prophet and Apostle

Religion which craves peace for human being is not only Islam, but also other religions. It is a priori no one religion in this universe who craves chaos. Thus, it is important for all people to be reconciled in *nuktah* uniformity inter-religions, to create kindness to all. The *nuktah* is not merely acceptance and embodiment of common good values that are in every religion, but rejection and resistance to all kinds of crimes that, a priori agreed as evil by all religions. When the teaching of a religion is applied in behavioral system, all such systems should lead for good to all men. This is certainly the identity of all religions: "Religion is always for the good of men".

All of prophets and messengers of Allah who was sent to mankind bring teachings of tauhid, including the essential teachings of Prophet Muhammad as written in the Qur'an. That is why the Prophet Muhammad is commanded to believe in the books revealed by Allah before the Qur'an, as confirmed in the QS *As-shura* (42):15: "Say (O Muhammad): I believe in the Book which Allah has sent down; "

From the early life of to the end of his life, Prophet Muhammad really believes that earlier holy the Books are derived from Allah and who delivered them are the Prophets and Apostles of Allah. Thus, not surprisingly Muhammad, as the last prophet, recognizes propheticness and apostolic Ibrahim, Musa, Isa, Nuh, and other prophets. Such attitude is getting stronger in Prophet Muhammad after it appeared that the followers of previous holy books, there is who believe in the Qur'an and his Prophethood, as Waraqa ibn Naufal

who already know the coming of a prophet whose characteristics he read in the Bible .

The phenomenon of Waraqa is one of proofs that advent of Muhammad as a prophet and messenger who brought Qur'an has been a hope and desire of some people who have had a previous book. This is confirmed in the Q.S. Ash-Shu'ara (26) : 192-197 : "Verily this is a Revelation from the Lord of the Worlds. With it came down the spirit of Faith and Truth. To thy heart and mind, that thou mayest admonish. In the perspicuous Arabic tongue. Without doubt it is (announced) in the mystic Books of former peoples. Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)?"

If the above verse is associated with the content of previous and later verses in the same verse, it was explained that when the Qur'an was delivered to the people of Mecca, as the first group of people who come into contact with the Qur'an, some of them believe the truth of the Qur'an and most of them do not believe in the Qur'an. In fact, their counter attitude comes from quickly. Such a phenomenon is not only experienced by Muhammad when conveys Qur'an, but every prophet and messenger sent by God delivered his message, the man who became the object of the treatise will be divided into two major groups, namely the group that received and the group refused the treatise . This explanation can be seen in Q.S. 26: 69-191.

It is understandable that the prophets and apostles who are sent face socio-cultural, socio-political and religious plurality. So, when the prophets and messengers were sent to a people (umah), the people were certainly not devoid of social and cultural conditions. This phenomenon shows that there is part of the people group who were still trying to hold on teachings of the prophets and apostles and others deviated from the teachings. Such a group is then always hopes that Allah sent again a prophet and apostles to purify the teachings of the previous prophets and apostles. When Allah also sent new prophets or apostles (and indeed before his manifestation often been informed in the previous book), then the group is then believed and believe the apostle and his book. Whereas the second group, the group is contra to treatise, when God sent new prophets and messengers to them, they act counter to the apostles and the book they carry.

That is why when Muhammad convey the teachings of the Qur'an to the people of Mecca who later gained the challenge of the treatise counter group, Allah then delivered (as entertainment and i'tibar) to His Prophet: that what you are dealing with had actually been experienced by the prophets and apostles before you. Conversely, groups that support and believe in the prophethood and apostolicness of Muhammad and justify Quran are they previously believe in the Bible. They know and are aware of the coming of a Prophet and Messenger along with their characteristics as Waraqa cases cited above.

In the description of the Qur'an, we can know that in fact prior to the arrival of the Prophet along with the Qur'an as his miracle, some people of Mecca really want new religion, such as Jews and Christians. This is confirmed in Surah as- Shaaffat (37) : 168-170 and QS Fatiir (35) : 42. The content of the fourth verse confirms that some of the residents of Mecca is used to say: "If in our side there is a book of books that have been handed down before, we must be Allah's innocent servants. They even swear by Allah that if it were to come to us a bearer of truth, undoubtedly we will be obtaining instructions from one of the books that have been handed down earlier. However, when their hope is realized, instead they rebelled against the book given to them.

Thereby, Qur'an does not only serve as a justification, but also imply purification of teachings. It is logical because mission between previous prophets and apostles and later prophets and messengers is long time ago at intervals, so the falsification of the original teachings is possible. There is the tauhid teaching forgery, Allah sent prophets and apostles. Such signification, once again, is concrete and unequivocal evidence that the plurality of apostolate book is united in essence of tauhid (monotheism). That is why every prophet and apostle is sent to teach tauhid.

If the Qur'an serves as a justification for the books that are previously derived, the Bible also serves as a justification of the Torah. Thus, the Torah becomes a justification of the previous book (Surah 5:46). The functional of these books becomes evidence of the similarity of spiritual ideas of each book. From this point, it can be said that recognition and justification of the Qur'an for the plurality of the book revealed to the previous people. However, a plurality of the book is united in the idea of tauhid (monotheism) spirituality which is the essence of the message of Allah revealed through His books to every human being.

In terms of the functions and responsibilities of the prophetic and apostolic, on one side, Prophet Muhammad is commanded to judge problems faced by his people based on what Allah revealed to him. On the other hand, Allah forbids Muhammad to follow his people want. This prohibition is very logical because law enforcement and its application to cases that require legal decisions will not be realized with desire. The duties and responsibilities of the prophethood of the Prophet Muhammad are to be also the duty and responsibility of the previous prophets and apostles. It can be understood from the content of verse 44, 46-47 in the same surah. The content of the first verse contains information; that the Torah containing guidance and light becomes the main reference of the Prophet in deciding those Jews cases. Whereas the content of verses 46-47 contains information that Allah follows prophet's trace sent to the Jews with the coming of Isa. The Bible is his book containing guidance and light. Isa is delegated to justify the books that have been previously revealed,

that is Old Testament (Taurat), and is ordered to enforce law in accordance with the law revealed in the Bible.

By doing so, it can be affirmed that plurality of prophets and apostles is not only united by the same spiritual idea, but also is bound and united in the same duties and responsibilities of the prophetic and apostolic, namely to uphold the law and or decide cases that occur on their people by the law Allah has revealed in the book revealed to the prophets and apostles.

Based on the content of the first description of verse 48 surah al -Maidah, it can be concluded that the Qur'an, in truth, recognizes the plurality of book revealed by Allah, which the plurality is united into one essence of spiritual ideas; that is tauhid (monotheism). Additionally, the Qur'an also recognizes the prophetic and apostolic of prophets and apostles before Prophet Muhammad. In other words, Qur'an recognizes the plurality of prophets and apostles, but the prophets and apostles are united in the same prophetic and apostolic responsibility; that is to decide law on cases that occur on their own people by the law of Allah contained in books that Allah had sent to them. Similarly, challenges faced by all prophets and apostles with each holy books in the midst of his people have a resemblance and similarity; that is dealing with the counter-treatise, though way of solving is different from each other in accordance with to intellectual level of people faced and in accordance with syir'a and manhaj of the prophets and apostles. The following will be explained more about syir'atan wa minhaajan.

D. Sharia May be Different, Tauhid Spirit is Persistent Same

Word minhajan etymologically means a clear and stopped path.¹² M. Quraish Shihab interprets it with the wide meaning. M. Quraish Shihab¹³ said, through word minhaj, the above verse imagines the wide path toward Shari'a. Who goes over minhaj will easily come to the Shari'a. Both word minhaj and syir'ah are found in the Qur'an only once. Else, Qur'an uses the word shari'a once. According to the author, word syir'ah word or Shari'ah have broader meaning than word minhaj. In other words, minhaj is part of the shari'a. Moreover, in the Qur'an, shari'a seems to have narrower meanings than word ad-din with the meaning of religion. In this context, Thabaththabai¹⁴ said that shari'a is a path for a people or a prophet among people and other prophets were given to him, whereas word ad-din means a pattern or path of God which applies to all people. So, sharia can experience cancellation while ad-din does

¹²Abu Husain Ahmad bin Faris, *Mu'jam Maqayis al-Lughat*,..., Jilid V. p. 361.

¹³M. Quraish Shihab, *Tafsir Al-Quranul Karim*..., p. 213.

¹⁴Allamah Muhammad Thabathabai, *al-Mizan fi Tafsir Al-Qur'an*, Jilid V, (Bairut: Muassasah al-'Alamiy, 1991), p. 368-359.

not. Similar views are expressed by the Quraish that word or shari'ah or syir'ah in Qur'an has narrower meanings than word ad-din which usually translated with religious meaning. Shari'a is the path to a one certain people and prophets, like Nuh shari'a, Musa shari'a, Isa shari'a, and Prophet Muhammad sharia, while ad-din is divine guidance that is common and for all the people. So that is the religion can include many of the Shari'a.¹⁵

Historically, based on the above description, it is clear that the clause implies that every people have respective syir'ah and manhaj. Prophet Nuh along with his people has a special sharia and manhaj for them and their time. It is also for the Prophet Musa and his people, the Prophet Isa and his people, and Prophet Muhammad and his followers. From this view, it can be affirmed that the plurality of sharia and manhaj is united in one ad-din. In this context, it is relevant to the content of verse 19 and 85 in surah of Ali Imran. The content of these two verses asserts: " The Religion before Allah is Islam (verse 19); and "If anyone desires a religion other than Islam (submission to Allah)(418), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good) (verse 85).

It is interesting to explain that the basic meaning of the word Islam is a total surrender to Allah. Thus, the meaning of Din Islam in the context of the verse, according to the author, is a religion that teaches total resignation and surrender to Allah. Therefore, the term din in the context of the above verse covers all the shari'as and the manhaj which has been revealed to the prophets and messengers of Allah. Strictly speaking, Qur'an recognizes the plurality of shari'a and manhaj, but united in a single din; that is Islam; din who teaches total submission to Allah that is in fact the essential meaning of tauhid. In this context, the Qur'an invites Ahlul Kitab who has a different manhaj as contained in the Torah and the Bible. Qur'an summons people to come back to "the same sentence" between them, the Prophet Muhammad and Muslims as confirmed in Q.S. Ali Imran (3) : 64 :

Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah. that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah(402)." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah.s Will).

The intention of "kalimatun sawa" in the verse is (1) we worship none but Allah; (2) we do not associate Him with anything and (3) we do not make some of us as lords besides Allah. Here are the three main requirements that must be met by each individual and the community, whether it is the Jews and the Nasharah or anyone including shabiun group, if they want to be classified as followers of the teachings of Islam, the teachings of total submission to Allah

¹⁵M. Quraish Shihab, *Tafsir Al-Quranul Karim...*, p. 213.

(tauhid). If one of these conditions is not met, then it can not be said to be a Muslim.

The content of this verse is in line with the recognition of the Qur'an on the safety of a Jewish, Christian, Shabiin Mu'min (believers) group as lon as they hold on to tauhid, as described in the QS: al-Baqarah (2) : 62 and Q.S. Al - Maidah (5): 69: The content of the both last verses confirms that both believers (Mu'min, Jews , Christians and Sabiin, if they believe in Allah and the Hereafter, and do pious deeds, for them, is a reward from Allah and there is no anxiety and grieve for them.

Therefore, the opinion of some experts -driven by the insistence of the idea of pluralism and their great attention to achieve religious harmony, have a notion that the content of verse 64 in surah 3, verse 69 in surah 5, and verse 62 in surah 2 can be foundation that the followers of Jews, Christians and Shabiins who live on time with Muhammad's prophetic and later as long as they believe in Allah and hereafter and do pious charity will receive salvation as the believers (Mu'min).

Believing in Allah, hereafter, and doing righteous deeds are not yet sufficient. They justify Qur'an and believe in the prophetic and apostolic of Muhammad as exemplified by the attitudes and beliefs of some groups Ahlul Kitab book (their priests and monks) who live a contemporary of Muhammad and contemporaneous with the decline of the Qur'an. Where they are in addition to believe in Allah and hereafter and do pious deeds, also believe in the truth of the Qur'an and the prophetic and apostolic of Muhammad. In fact, they are eager to be attested and classified as groups of righteous people.

These exclusive statement and view of the Jews and the Christians are firmly rejected by Qur'an. Qur'an asserts in verse 112 in surah 2 that only those who submit and surrender himself totally to Allah (aslama lillahi) and they do pious deeds (muhsin) who obtained reward from God and are away from worries and sorrow. It is clear how the implications of tauhid against religious plurality.

E. Learning from Ten Commandments

In developed countries, there is any group of people who have a positive commitment to social issues, regardless of their faith. Their phraseology is piety without faith.¹⁶ Helmut Schmidr, consulate former of West German during his visit to Indonesia, firmly said that religion, according to the European experience, is the number one enemy of democracy, pluralism and egalitarianism. Schmidr said that Western Europe want to promote democracy

¹⁶Kamaruddin Hidayat dan Muhammad Wahyuni Nafis, *Agama Masa Depan, Perspektif Filsafat Perennial*, (Jakarta: Paramadina, 1995), p. 89-100.

and pluralism by finishing first the role of religion in politics. Schmidr greatly admired Pancasila, but he was eager to know how to reconcile the first principle of Pancasila.¹⁷

Schmidr's assumption is not all necessarily correct. European experience is different from Asia, particularly Indonesia with Muslim majority. There is no one religion in this world who directs his people into the abyss of destruction, both empirically-globally and metaphysically-eschatological. Why is that? Because when a religion is in historicity, the primary mission is salvation. Without religion, human life will be meaningless. Therefore, in the history of human civilization, in every community, there is always someone who is sent by the essence of the transcendent (read: God) to guide and deliver similar generally divine messages; that is voice of salvation.

In the teachings of the Torah, there are Ten Commandments approved by Prophet Musa from God on Mount Sinai (Exod 20: 1-17). The following is a summary of the contents of the Ten Commandments:

1. You shall have no other gods except the one true God.
2. You shall not make for yourself an image to worship.
3. You shall not use the name of the lord your God in a careless manner.
4. Remember the seventh day of the week, and keep it holy.
5. Honor your father and your mother.
6. You shall not kill.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not tell a lie about your neighbor.
10. You shall not covet anything that belongs to your neighbor.¹⁸

Of the Ten Commandments, it can be understood that the teachings contained in the number one until four include in the faith of each religion. Therefore, truth claims of each party can not be torn down. In Quranic language, it is often referred to *lakum dinukum waliya din* or for you your religion (read: your faith), and to me my religion. When we are trying to impose this faith to believe that has been owned by someone else, the effort will bear on the truth claims which have implications for the mutual cover themselves and even fought and hurt each other. Therefore, to address this, it is good to limit, and if there is dialogue, it is enough to introduce and not to impose.¹⁹

In contrast to the above, fifth to the tenth commandments are very flexible and have human values. So, there is no reason for all people, whether religious or not to reject it. Why is that? Because human nature is like that.

¹⁷Nurcholish Majdid, *Tradisi Islam...*, p. 134-135.

¹⁸Badru D. Katerengga and David W. Shenk, *A Muslim and Christian in Dialogue*, (Scottsdale: Herald Press, 1997), p. 192.

¹⁹Effort of introducing, not imposing in inter-faith dialogue.

Without religious teachings, men would believe that actions of respecting to parents, avoiding murder, adultery, looting, telling the truth and do not envy what owned by neighbors are good things. Action of violate the natural rules must be considered by all humans as a crime. Actually, this side is paid attention when we make dialogue on religion. When we are in contact with other people's belief, what we find is only truth claims, we-you, we-they. So we often force our belief to others. Besides, effort that is in inter-faith debate is simply to introduce and not impose. The success of a religion does not depend on the quantity of followers, but followers' consciousness of applying religious values, especially morality.

We often find the fault lies in its religion propagator, so the mission of saving is same with the mission of recruiting members as many as possible. Whereas spreading religion (especially with deceitful efforts) to people who have had religion is a mistake, and can not be justified. The struggle of the religious people who insists on member recruitment and ignoring human values taught by religion, as stated in the Ten Commandments from number five until number five, is a naive attempt, and clearly shows the low quality of the religious people.

Of the Ten Commandments received by Prophet Musa, six of which are nuktah of religious uniformity. These six commands are actually an empirically-esoteric manifestation of salvation. This means that benefit can be realized and experienced directly by religious community. As for the four is a transcendental-esoteric salvation.²⁰ Empirical-exoteric salvation is obviously very functional and beyond religious barriers. Any religion, both Islam, Christianity, Judaism, Hinduism, Buddhism, and Confucianism, will agree to admit its truth, perhaps even claims that is it derived from the teachings of their religion. The esoteric must be outside the limits of consciousness of religions. Such is very transcendental, there is no way to reach it except with theological or faith approach.

From the point of view of the two major religions, namely Christianity and Islam, Prophet Musa becomes a central figure in the downstream in receiving revelation. Both of these major religions equally acknowledge that the God of Musa is the same God they worship. In the course of history (especially in receiving revelation) religion coming forward claims superiority of their revelation and negates each other religion and revelation. Although both acknowledge the existence of Prophet Musa, the two major religions are in historical fact, have a different faith. This is the base of the problem. History has shown how the claims of faith turned into a catastrophe, a catastrophe for

²⁰ Author borrow term esoteric and exoteric from Frithjof Schuon, *Mencari Titik Temu Agama-agama*, terj. Safroedin Bahar, (Jakarta: Pustaka Firdaus, 2003), p. 49.

people of other faiths. Each side claims as true, so different faith is same with the enemy for them.

To that end, would the barriers have to be maintained or to find another solution to open a larger area so that each party can breathe easily despite being in the same room? The objective of human life is essentially the same, namely hunting for peace, happiness and salvation in this world and hereafter. The most moderate attitude that needs to be taken by every religious community is to understand the issue wisely. Difference in faith is not an enemy to be fought, but the partners of faith that must be upheld. Mutual suspicious and hostile attitude would not cause peace for whatever religion. Why would it happen? Mutually hostile religious attitude will continue to be the shackles in the life of individuals and society, and might be source of the collapse of human civilization.

Faith is a private affair of man with God. So, if there are people who are of different beliefs with us, of course, we are not of right to force our faith to others. Therefore, faith affairs should really be protected by law so that there is no other party forcing this religion on people who already had a religion.

In matters of human interaction with others, this is where the normative teachings (religious teachings related to moral) can be enjoyed together, could even be forced to individuals or groups who insist to reject it. People who insist to say and practice that stealing and fornicating are necessary must be jailed when he had done so. The teachings of morality derived from each of these religions is a "Prophetic Voice" and is nuktah of uniformity which is required to be met.

In Matt. 22: 37-40, Jesus taught: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first Commandment. And a second is like it, You shall love your neighbor as your self. On these two commandments depend all the law and the Prophets "²¹

Necessity to love neighbor as we love ourselves is a very remarkable teaching. The example given by Jesus is a force in building a society that is "emphatic" or one flavor. Such teachings also have spawned very influential books over time. Call it, for example, Stephen R. Covey in his book *The Seven Habits of Highly Effective People*, and Daniel Goleman in *Emotional Intelligence*. Both authors want explores how to be empathetic to others is an excellent way of social skills. We certainly would not want to hurt others, either by words or actions when ourselves so unwilling to be hurt and abused that way. Therefore, it is not peculiar that in Islamic teachings, Prophet Muhammad stresses through his saying: "“la yu’minu ahadukum hatta yuhibba liakhihi ma

²¹Badru D. Katerengga and David W. Shenk, *A Muslim and Christian in Dialogue...*, p. 190.

yuhibbu linafsihi” , "It is not said to be believer any one of you , before he wants to love his brother as he loves himself”. Here the Prophet Muhammad not only emphasizes the importance of being empathetic, but also categorizes people who reject it as disbelievers.

In Matt. 5: 21-26 Jesus taught: "I say to you that everyone who is angry with his brother shall be (in danger of) judgment". No wonder if anger will encourage someone to act incorrectly, even to harm others. Just as a judge, if he gives a decision based on anger or attitude like or dislike, he may act wrongly, namely by justifying the incorrect and blame the right. Prophet Muhammad in teachings he received from the God says that God has said in Surah al-Maidah /5:8: "He yajrimannakum syana'anu qaumin ala alla ta'dilu", " let not the hatred of others to you make you swerve to wrong and depart from justice.". Therefore, things that can affect every decision, especially effect encouraging error should be suspended. It means that decision-making should be postponed, so that the condition of self is really stable and free from negative desire impulse.

F. Conclusion

As aphorism, many roads lead to Rome. The plurality of way and religion becomes natural law (sunnatullah) in this world. The diversity of religion, culture, language and so on is an absolute reality that can not be denied by anyone. To claim each other particular religion would be a virus that can be deadly to other religions. The path or vehicle or may be different, but the goal is same. Diversity should make each religious community to each other seize and win the main goodness for universally human good. As Farid Esack's analogy, in the race, there are at least four implications that must be recognized by every religious community. The implications are 1). Virtues that are recognized and rewarded are not the monopoly of any one party race. 2). The jury, (in this case God), should be outside the narrow vested interests of the participants of race. 3). The claim of each participant that much closer relationship with the jury (more loved than others) is meaningless, could even be detrimental to himself as a participant of the race. 4). Fair competition can not be known the result before the race ends.²²

Thus, important points to note are: Tauhid is the human consciousness about his belief in the oneness of God which includes the unity of His essence, the unity of His deeds, the unity of His nature and the unity of worship to Him. The four unities are opposite to substance polytheism, deeds polytheism, nature polytheism and worship polytheism. The essence of tauhid (monotheism) is the sanctification of God and negation of resemblance. It means Allah is the One,

²²Farud Esack, *Libertion and Pluralisme*, (Oxford: One Word, 1998), p. 171.

the Most Holy of all forms of resemblance and something like Him, both in terms of His substance, His deeds, His nature and worship to Him. God is infinite, whereas besides Him finite. The awareness of Quranic tauhid becomes patron of all human creativity in his life, both deeds and thoughts.

Islam greatly appreciates religious plurality. The differences of prophets, holy books, syir'ah (sharia), manhaj and culture is a necessity and natural laws (sunnatullah), but the plurality is still bound by a strong bond, namely humanist tauhid (monotheism) bond. No plurality stands alone without ties which unite. This is what is meant by diversity in unity.

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