

CHAPTER II

THE OVERVIEW OF THEOLOGY AND HARMONY AMONG BELIEVERS

A. General Concept of Theology

1. Definition of Theology

Talking about Theology, first of all it is talking about something common in the public. In the religion studies, someone may not discuss about a religion without addressing about the Theology which underlying the religion faith. This term is very often and generally used, so that people do not need to understand in more detailed about what Theology is, and they usually discuss it without reflecting in the deeper way. Etymologically, Theology is from Greek “*Theos*” means God and “*Logos*” means knowledge. So Theology is knowledge about divinity.¹

Although Theology was around since Sumeria nation, it has been the word of Greek *Theologia*. This term refers to divinity or God. Greek-English Lexicon written by Liddle and Scott recorded 233 words or derivation term of *Theos*, and 222 words related to divinity or God. So the word “Theology” focused on divinity or God.²

The term of Theology can be defined as the whole knowledge of *adi-kodrati* which is objective and critical arranged methodically, systematically, and coherently. It refers to the matters which are believed as *wahyu* from Allah.³

a. Knowledge of *Adi-kodrati*

It is faith knowledge of *adi-kodrati* based on *wahyu* from Allah which copes with the human abilities. The characteristic of *adi-kodrati* is not only for the faith knowledge in daily life, but also it is for the scientific form of Theology. The truth sought by Theology which is contemplated and explained is not the truth which can be proved empirically, and it is not logical truth. It is actually the truth which is accepted by the faith based on *wahyu* from Allah. What God revealed is received by human. They believe in God, this faith is a gift from God. It exceeds more than human abilities. For the sake of the fate, the gift of faith is as a scientific reflection on the Theology.

¹ A. Hanafi, Pengantar Teologi Islam, Jakarta, Al-Husna, tth, page. 11

² Peter connoly, aneka pendekatan study agama, Yogyakarta, lkis, 2002, page. 317

³ Anggota ikapi, Pengantar teologi, Yogyakarta, Kanisius, 1994, page. 33

b. Scientific Nature

The scientific nature of Theology appears from the way the theologians conducted research. Methodically, it was sought which the truth revealed and what is actually revealed. Due to the formation of the truth, it is obtained the system. The theologians tried the objectivity, because they would like to know and find out the object as the way it is. It means that they need to work harder and more serious, therefore the evidence must exist. But, the evidence is not a sensory experience as in the empiric studies. In Theology, the evidence is from *wahyu* or right thinking which illuminated by the faith.

c. Material and Formal Objects

As a faith studies, Theology studies about *wahyu* from Allah, the material object of Theology is what is revealed by Allah. It said that what inside in people's faith depends on the religion, because it is not surprising that the Theology is different according to each religion. The similarity of various theologies is contemplating scientifically what the faith is followed by people as *wahyu* from Allah to Human. The difference is on the point of view of each religion.

The popular definition of Theology was formulated in the beginning period of st. Eusebius from Caesarea in the 4th century. He said that "Theology is knowledge about Christianity God". He defined it to clean the Theology from pagan myth which is inherited by Platonism and ancient Greek philosophers.

After that in the midst century, st. Thomas Aquinas (w.1274) defined Theology as "*sacra doctrina*". It is a pure and sacred knowledge about the primary teachings of Christianity. Meanwhile according to st. Iraneus, Theology is a true gnosis about Christ. st. Basilius also defined Theology as "*kerygma*" (general teachings in church based on the holy book) and as "*dogma*" (the truth in religious experience from the comprehension of holy book).⁴

Fergilius Ferm stated that Theology is dicipline whitch god (on the divine reality) and gods relation on the world. Meanwhile Muhammad Abduh defined it as studies discussed about Allah, his obligatory natures, the messengers, convincing what they must have and what are forbidden for them.⁵ Abdul Rahman Al-Jaziri gave the boundaries of Theology definition using *tauhid* studies which

⁴ Muhammad al-fayyadl, *Teologi negatif ibn 'Arabi*, yogyakarta, lkis, 2012, page. 64

⁵ Muhammad Abduh, *Risalah Tauhid*, Terjemah Firdaus A.N., Jakarta, Bulan Bintang, 1989, page. 36

discussed about the oneness of Allah.⁶ Sayed Husen Afandi al-Jisri al-Tarabulissi stated that Theology is similar to *tauhid*, which discuss about convincing the faith of religion using *dalil*.⁷

Moreover Ibnu Khaldun said that Theology is similar to *kalam* studies, which consists of the reasons of maintaining the faith using *dalil aqli* and a protest towards people who attacked the faith of *salaf* or *ahlussunah*.⁸

According to methodological term, Theology needs to be divides into two aspects. The first one is Theology as faith system and the second one is Theology as studies. As the system faith, Theology refers to the world's point of view formed by ideals of divinity intrinsically which contained in the practice of varieties. As the faith system, it is like a doctrine believed in each religion and consciously done by the followers, because in this context, Theology is something historical and contextual.

Meanwhile, Theology also appears as the studies. As a study, it refers to the discourse, research, and approach of divinity concept. As the studies, it is more critical that normative. It is a philosophy discourse about divinity concept.⁹

2. Theology in Islam

In Islam, Theology appears from political issues. It appears after the death of Rasulullah S.a.w. when Utsman bin Affan leads, and the Theology issues appeared from political issue which the policy of Utsman got a lot of criticism from societies which later caused Theology trend. It increasingly became bigger issue during Ali's. There were many people who did not accept him as the leader; one of them is Mu'awiyah, a governor of Damaskus who was also Ali's family. He did not want to acknowledge Ali's and accuse him involved in killing Utsman. Because Ali did not take any action soon, Mu'awiyah revolt openly which later known as *shiffin* war. There was armistice in the war. It was supposed to force Ali to accept *takhhim* which offered by him.¹⁰

Finally it appeared pros and cons in Ali's followers. The pros are those who accepted *tahkim* and still followed him called as *syi'ah*. Meanwhile, those who

⁶ M. Muhaimain, *Ilmu Kalam Sejarah dan Aliran-aliran*, Yogyakarta, Pustaka Pelajar, 1999, page. 1

⁷ Sahilun A. Nasir, *Pengantar Ilmu Kalam*, Jakarta, Rajawali Perss, tth. page. 2

⁸ *Ibid.*, page. 3

⁹ Muhammad al-fayyadl, page. 63

¹⁰ Siradjuddin Abbas, *I'tiqad Ahlussunnah wal Jama'ah*, Jakarta, Pustaka Tarbiyah, 1987, page. 109

refused it called as *khawarij*. Khawarij people thought that what Ali did was wrong and sinned, and they attacked him. Muawiyah was also considered wrong by them, they thought that everyone involved in *tahkim* is *kafir*. It is based on Q.s Al-Maidah: 44

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (44)

"whoever does not decide by what Allah revealed, they are kafir" (Q.s Al-Maidah: 44)

Khawarij people thought that those who were involved in *takhrim*, they were supposed to out from Islam and should be killed. Those who were the target of murder are Ali bin Abi Thalib, Abu Musa al-Asy'ari, Muawiyah, and Amr bin Asy), but only Ali who was got killed. Gradually, *khawarij* people are broken into several sects and their concept of *kafir* is also changed so that they thought that it is not only people who do not want to take a *takhrim* with Al Qur'an, but those who also did a great sin.¹¹

The term of big sin have a great influence in development of theological Islam. The matter is whether people who did the great sin considered as Muslim or *kafir*. This case caused three different ideologies in Islam; they are Khawarij, Murji'ah and Mu'tazilah. Khawarij people stated that people who did a great sin is kafir, and cannot be called as *mukmin*. The second ideology is Murji'ah who insisted that those who did a great sin as long as they still have faith (based on the criterion in the holy of Al-Qur'an) are not *kafir*. They were sinned and can be punished, but the term of kafir or not are decided by Allah.¹²

Meanwhile, Mu'tazilah people stated that *mukmin* people who did a great sin and died due to their sin are no longer *kafir* or *mukmin*, but they are in the middle of two places called (*al-manzilah baina almanzilatain*).¹³

Islam Theology have two sides, they are fatalism and predestination or in Arabic called as *Jabariyyah* and freewill or *Qadariyah*.¹⁴ *Jabariyyah* thought that

¹¹ Harun Nasution, *Teologi Islam Aliran-aliran Sejarah Analisa Perbandingan*, Jakarta, UI Press, 1986, page. 7

¹² M. Mansyur Amin, *Teologi Pembangunan Paradigma Baru Pemikiran Islam*, Yogyakarta, LKPSM, 1989, page. 109

¹³ Sirojuddin Abbas, page. 194

¹⁴ Harun Nasution, *Filasafat Agama*, Jakarta, Bulan Bintang, 1979, page. 102

human is in the force situation, they are not free and do not have any strength to do something. It is Allah who decides everything on their fate, what they do, whether they want or not. So Allah is who rules human actions. Meanwhile *Qodariyah* thought that humans should be freely deciding their own fate and choosing the good or bad. So the good or bad of humans doing is decided by themselves, there is no intervention from God.¹⁵

Islam theologies such as syi'ah, Mu'tazilah, or Ahlusunnah in its development cannot limit the matter of *ibadah* or *aqidah* which had never seen or implemented in the era of the prophet or his friends.¹⁶ At that time, Islam had been full of various heresies (*bid'ah*) and superstition (*khurafat*). The ideologies actually had been existed and become the faith in the 4th and 5th century of *Hijriyah*. They were the followers of Ahmad bin Hambal or known as *Ahlul Hadis* or *muhadisin*. In the 7th century of *Hijriyah*, this group got a new strength with the birth of Ibnu Taimiyah and Ibnu Qoyim al-Jauziyah who gave vitality and enriched the problems discussed. Then in the 12th century of *Hijriyah*, it was revived by Muhammad Ibnu Abdul Wahab in Arab Saudi, and later developed by Muhammad Abduh in the 19th century of *Hijriyah*.¹⁷

The dissatisfaction movement towards rational ideology of Mu'tazilah was done by one of the followers for 40 years who finally ultimately overturn their position with their own logic. He was Abul Hasan al-As'ari who separated himself from the teacher of *mu'tazilah* Al-Jubai in defending his opinion. He stated that the justice of God cannot be decided by humans' boundaries.

Another system which grew almost simultaneously with the system of al-Asy'ari is the system which was brought by Abu Mansur Al- Maturidi from Samarkand in Transoxiana, Uzbekistan Uni Sovyet. Both arguments are almost similar, but there is still different opinion. Syntheses between Asy-'Ariyah and Maturidiyah are well-known as *Ahl Sunnah wal Jamaah*.¹⁸

¹⁵ M. Toib Thahir Abdul Mu'in, *Ilmu Kalam*, Jakarta, Wijaya, 1981, page. 101

¹⁶ Muslim Ishak, *Sejarah dan Perkembangan Teologi Islam*, Semarang, Duta Grafika, 1988, page. 151

¹⁷ *Ibid.*, page. 152

¹⁸ Fazlur Rahman, *Islam*, Terjemah Senoaji Soleh, Jakarta, Bumi Aksara, page.

3. Theology in Christianity

Christianity Theology is a scientific reflection of Christianity people about their fate as Christianity. Therefore, here are the descriptions of Christianity faith and Christianity Theology:

1. *Christianity faith*

Christianity faith stated that God entered the History of human beings in particular. It is in the revelation himself, starting from name Abraham and up to the yesus incident, the prophet from Nazaret which believed by more than a common prophet, because he was made as father god "God and Christ" (Kis 2;36). The faith of Christ is spread to people right now through the History of human beings, especially in the History of salvation which consisted of two periods as follows:

- First, the History of Israel people who endured for centuries to wait for mesias coming.
- Second, the History of church, "new followers" who was for centuries reported that utterance of God has reincarnated in yesus from Nazaret, the Mesias who was waited. The church proclaimed the death of yesus, glorified his resurrection and miss him in the end of the day.

2. *Christianity Theology*

As the term of faith, it is as well as the scientific reflection above it. That is Theology, which grows and develops in the History of human beings, especially in the History of Israel and church. As explained that before paschal, the faith of students are not strong and pure. It caused the reflection of faith was not deep enough. After paschal, when the Holy spirit was poured upon them, the sprit which leads them in the whole truth of Mystery of God in yesus-Christ (yo 16:1; bdk. Yo 14:26).

From the writings of the New Testament, it is obvious that the reflection of the students on their faith was an integral part of their relationship with Jesus. That relationship took place gradually. First they met and hung out with Jesus. Then the faith appeared upon them. The refection was very diverse depending on each people, situation, and times. Considering the reflection was done in more

methodically, systematically, and coherently (since the time of the Church Fathers), it appears several theologies. They were then returned to four sides as follows:

Field I

Field I is a basic or fundamental Theology which discuss about what the basis of our knowledge in Theology field or called as *wahyu* and faith (*iman*). The basic Theology also served to be responsible for the faith towards reasons and defend to those who refused and deny it. It was also called as “*Apologetics*” or “theological epistemology”.

Field II

Field II is the interpretation of scripture or "*exegesis*". It is scientifically interpreted as Jewish-Christianity faith as far as revealed in the Bible. This field contains the interpretation of the Old Testament, the new covenant, and biblical Theology. The last part explained systematically about the point of view of Theology which has the background of the Old Testament and the new covenant.

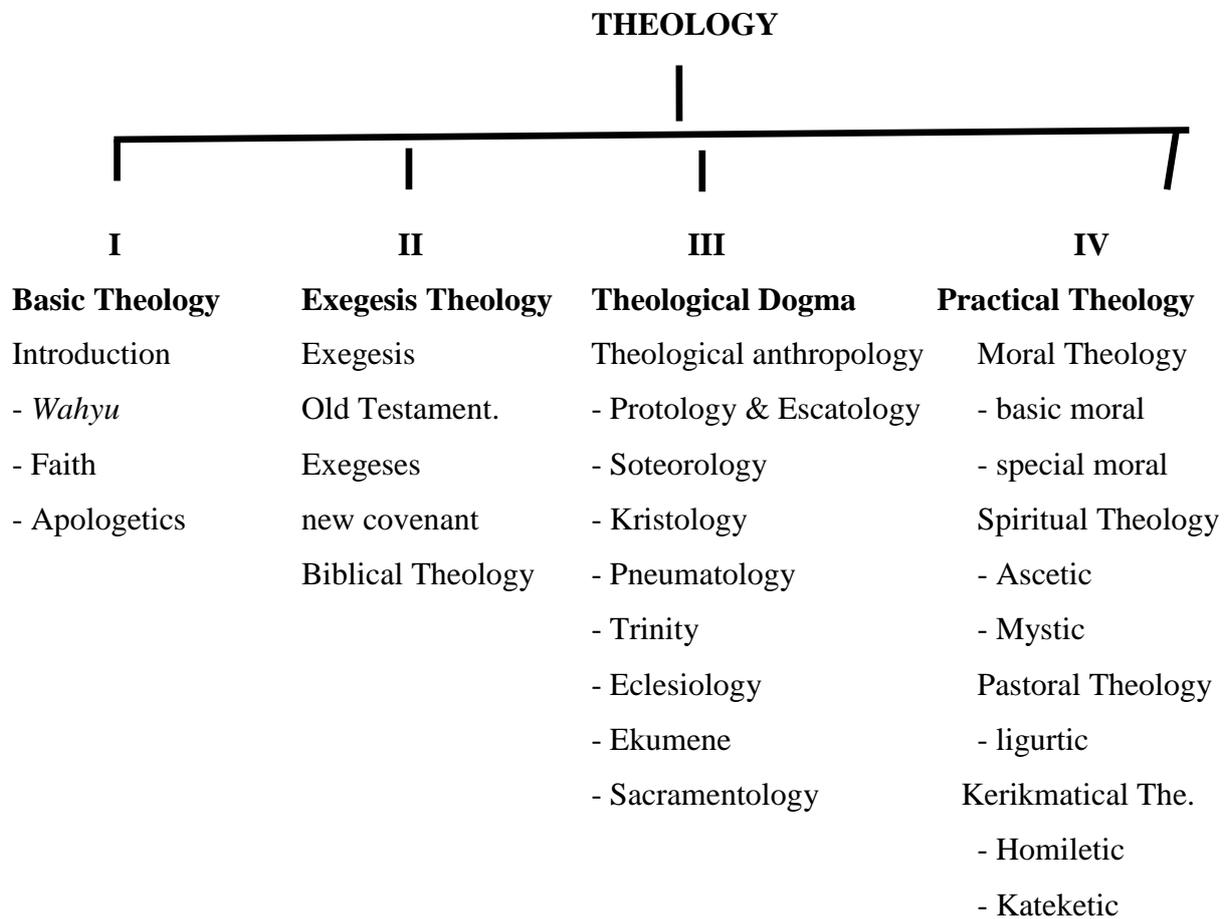
Field III

Filed III is a theological dogma which outlines the basic teachings of our faith. The term of "dogma" in Theology discussed what and who God, Jesus or called as Christ (Christology), the Holy Spirit (pneumatology), human beings, which are created by Allah. It also discussed where humans came from, proctology, eschatology, and expectancy Theology, soteriology, eklesiology, sakrametology.

Field IV

Field IV is a practical Theology which did not question about what it is, because it was not supposed to be theoretical but aimed to reflect the life practice of faith. The first branch of this field is a moral Theology which addressed the norms to judge human actions and decided the goods or bad of human actions. The next branch is a spiritual Theology which addressed how we can grow in the faith and provide a wider space for the Holy Spirit to work in our lives. The last branch is a pastoral Theology which talked about Cabang lain lagi yaitu teologi pastoral yang membicarakan pastoral in the church and how to guide people in inspiring and believing in the faith.

Here is the table of Theology:



B. General Concept of Harmony

1. Definition of Harmony

Harmony which means peaceful does not have a scientific meaning. It would be interesting when the word is referred to the religion. The harmony of believers in the context of government as stated in the Regulation of the Minister of Religious Affairs and the Minister of Internal Affairs number 9 (nine) and 8 (eight) in 2006:

"The relationship among believers is created by the tolerance, understanding, respect, appreciation, and cooperation in social, nation, and

country of Indonesia Republic Unity based on Pancasila and the basic principle of 1945."¹⁹

The term of Harmony or (*rukun*) comes from Arabic (*rukun-arkan*) which means basic or foundation, for example: the foundation of Islam, basic of Islam. In the dictionary of Indonesian, Harmony or (*rukun*) is (1) something that must be completed for the validity of work, like it is not valid to pray without enough foundation, (2) basic, means everything is going to run well and not deviate of the foundation. On the other hand, Harmony means (1) good and peaceful, e.g.: we should live together peacefully, (2) agreed. Meanwhile reconciling means: (1) reconcile or making a peace.²⁰

According to Cambridge dictionary, the word "Harmony" means *agreement and peace between countries and people nations living in Harmony*. Meanwhile, in social literature, it means the creation and maintenance of diversified patterns of interactions among outonomous units. The Harmony is a condition or process of creation and maintaining the interaction pattern. It reflects the reciprocal relationship that is characterized by an attitude of mutual acceptance, trust, respect, appreciation, and togetherness.²¹ In terms of daily words, it is known as peaceful or peacefulness. It is obvious that the Harmony is only used in social life.

If the term of Harmony is used in the wider contexts such as among groups, nations, it is defined as the purpose, importance, and needs, or called temporal, political and real Harmony. The temporal Harmony is demanded by the situation like facing the enemies together. When the enemies were already faced, the situation will be back as the way it is. The political Harmony is similar to the true Harmony because there are those who feel stifled. It occurred in the war by offering a peace in order to extend the time while seeking an opportunity and collecting strength. Meanwhile the true Harmony is impelled by the awareness and desire for the sake of mutual importance. So it is known as a pure Harmony which has high values and free from any influence and hypocrisy.

¹⁹ Lihat Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri nomor 9 dan nomor 8 tahun 2006 tentang Pedoman Pelaksanaan Tugas Kepala Daerah/Wakil Kepala Daerah dalam Pemeliharaan Kerukunan Umat Beragama, Pemberdayaan Forum Kerukunan Umat Beragama, Dan Pendirian Rumah Ibadat, Bab I Ketentuan Umum, Pasal 1 point a.

²⁰ Imam Syaukani, *Kompilasi Kebijakan Dan Peraturan Perundang-Undangan Kerukunan Umat Beragama* (Jakarta, Puslitbang, 2008) page. 5.

²¹ Ridwan Lubis, *Cetak Biru Peran Agama*, (Jakarta, Puslitbang, 2005) page. : 7-8

It has been explained above that the word “Harmony” is only used in social life. The Harmony among believers does not mean that underestimating the religions and focusing on one totality or religious syncretism by making them as *madzhab*, instead it is defined as the way or medium to confront, manage the relationship among people who are the same or different religion in social life.²²

Based on some definitions above, it can be concluded that the Harmony of believers which contain three important aspects: the first, a willingness to accept the differences in people faith or other groups. Secondly, a willingness to let people practice their own religions’ teachings. The third, a willingness to accept the differences and enjoy the atmosphere of perceived others as they practice their religion. The actualization of the whole religions’ teachings is as guidance for every people. Moreover, every religion is life guidance for human beings sourced from divinity teachings.

In the terminology used by the government officially, the concept of life Harmony among believers contains three aspects: which are (1) intern Harmony (2) Harmony among believers and (3) Harmony among believers and governments. These three are well-known as Trilogy Harmony.

In Article 1 paragraph (1) with the rules and the Minister of the Ministry of Religious Affairs No. 9 and 8 of 2006 on Guidelines for Implementation of Regional / Deputy Head in maintaining the Harmony of believers, empowering forums, and the establishment of the synagogue stated that:

“The Harmony among believers is their relationship condition which referred to the tolerance, understanding, respect, appreciation, and cooperation in social, nation, and country of Indonesia Republic Unity based on Pancasila and the basic principle of 1945.” Observing the definition of Harmony among believers according to the term above looks remind us to Indonesian people that the real condition of the Harmony is not only about achieving the inner feeling which full of tolerance among other religions, but also the more important thing is how they can cooperate and help each other well.²³

Creating a harmonious life among believers is not an easy thing. It must be created carefully, because the religion involved people emotional aspects, so that

5. ²² Said Agil Munawar, *Fikih Hubungan Antar Umat Beragama* (Jakarta, Ciputat Press, 2005) page. : 4-

²³ Imam Syaukani, *Opcit* page. 6-7

some of them believed in more the true claim/fact instead of seeking the truth. Although some orientation has been wiped out, generally it often occurs problems in the field related to religion expansion, establishment of worship places, marriage of different believers, perkawinan berbeda agama, bantuan luar negeri, perayaan hari-hari besar keagamaan, kegiatan aliran sempalan, religion insulting, etc.²⁴

There are five qualities of the Harmony among believers which must be developed; they are religiosity, harmony, dynamics, creativity, and productivity.

The first, the quality of life Harmony among believers should represent their religious actions. It is supposed to be the form and condition of a pure relationship which based on true motives in order to serve God. Therefore, it is truly based on the values of purity, truth, and goods in order to achieve people safety and prosperity.

The second, the quality of life Harmony among believers should reflect the harmonious interaction patterns which are called a harmonious relationship, “matching and rhythm”, tolerance, mutual respect, love, affection, and care based on the values of friendship, family, brotherhood, and shared sense.

The third, the quality of life Harmony among believers should be aimed to the improvement of dynamical values which represented by interactive, moved, motivated, and enthusiastic condition in creating the values of caring, activeness, and mutual cooperation.

The fourth, the quality of life Harmony among believers should be oriented on developing a creative situation, for example: developing ideas, effort, and mutual creativity in every sector of life for a meaningful progress.

The fifth, the quality of life Harmony among believers should be aimed to the improvement of people productivity values. Therefore, it is emphasized on creating the relationship situation which develops the social-practical values in order to eradicate poverty, ignorance, and backwardness, such as developing the virtue of charity, social service, business entities, and socio-economical cooperation.²⁵

2. The Harmony Among Believers In Islam

²⁴ Muhaimin AG, damai di dunia untuk semua perspektif berbagai agama, (Jakarta, puslitbang, 2004) page.19.

²⁵ Ridwan Lubis, *op.cit* page.: 12-13

The definition of Harmony in Islam is called as "tasamuh" or tolerance. It is social Harmony, not in the term of Islam faith (*Aqidah*), because it was explained clearly in Al-Qur'an and hadits.²⁶

Islam is a religion which revealed to give mercy for universe, including human beings. It is believed not for the purpose of war or overbear. The true Islam is a deep faith without any doubt unto Allah. It is submission unto Allah, safety, and peacefulness. Meanwhile the realization of the truth is that "there is no God but Allah" and the three aspects of Islam life are totally surrendered unto Allah, *Iman* means to believe in his wisdom, and *Ihsan* is doing good and right, because we know that he always keeps an eye on every humans' action. As believers, Muslims are taught to love each other and give to those who in need. If the conceived religion during this time is for insulting other religions, blaming someone else, and considering ourselves as the most corrects one, it is not called as the real faith. The most possibility is only humans' ego which later brings the religion as their own legalization. Arrogance and contempt of others are never taught by any religion. In the holy Al-Quran clearly stated on Q.S Al-Hujarat: 11 that:

"do not insult one another, because probably those who were insulted are better than those who were insulting"(QS. Al-Hujarat: 11)

We are supposed to understand more about Islam principal brought by the prophet Muhammad Saw. It said that court and law belong to Allah. It is explicitly related to the principal relationship and desire of various humans' beliefs. As stated in Al_Baqarah: 272 that:

" It is not your duty (hi rasul) to give guidance for them, but it is only Allah who give for anyone whom He wills" (QS. Al-baqarah/2:272).

It is obvious that the guidance is on Allah and His wills to decide for those certain people. Al-Quran is a guidance for Muslims, while the prophet Muhammad SAW is the prophet who was sent to teach about good morality (*Akhlaqul Karimah*). It is not surprising when he spread Islam in Madinah (After *Hijrah*), Islam had been in the plural and complex situation. The complexity was not only in the differences of cultures, but also tribes, and languages. The reality is clearly explained in Al-quran al-hujarat: 13 that the differences of point of view and

²⁶http://elearning.gunadarma.ac.id/docmodul/agama_islam/bab8-kerukunan_antar_ummat_beragama.pdf

opinion are something common, even it enriches knowledge in humans' life and it does not need to be scared. The reality brings the cultural and political differences among Muslims in the world.²⁷

The differences of point of view in every aspect of human life are the phenomenon which was born and ongoing throughout humans' History including Muslims. It had been existed since the prophet saw periods, besides there were religion cases and He justified the different sides.²⁸

The believers have two dimensional relationships which should always be maintained. The first is vertical relationship unto Allah SWT through praying five times and others. The second is horizontal relationship with other humans in social life through good acts. They should maintain the harmony, balance, and equilibrium between the intensity of vertical and horizontal relationship. The orientation of vertical relationship is symbolized by the seeking for safety and good lives in the hereafter (*akhirat*), meanwhile the horizontal relationship is oriented by gaining the goods and safety life in this world. Human interaction to one another should be based on the belief that every human is brother, and Muslims are brothers as well. Brotherhood or *Ukhuwah* implies the descent brings brotherhood. The brotherhood among humans is based on the similarity and humans' equality unto Allah SwT.²⁹

In Al-Quran it was stated that:

“O mankind! We created you from a single pair of male and female, and made you some nations and tribes, that ye may know each other [not for mutual hatred, hostility]. Truly, the most honored of you in God's sight is the most righteous. God is omniscient, All-Knowing” (Q.s. Al-Hujurat [49]: 13).

The supporting factor of brotherhood is the similarity. The more similarity, the brotherhood even got stronger anyway. The similarity in ideals and tastes is a dominant factor which makes someone feels his brothers' suffer. Human beings are social creature. Calm and comfortable feelings with brothers-sisters and mutual economic needs are the supporting factors its brotherhood. Islam suggests to seek tangency and intersection points with other Muslims or Non-Muslims.

²⁷ Abdurrahman Wahid, *Islam Ku Islam Anda Islam Kita*, (Jakarta, The Wahid Institute,2006) page. 351.

²⁸ Quraish Shihab, *Membumikan Al-Quran (Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat)*, (Jakarta, Mizan, 1992) page. 362.

²⁹ <http://thepowerofsilaturahim.blogspot.com/2009/03/ukhuwah-dan-kerukunan-dalamal-quran.html>

C. Factors Affecting The Harmony Among Believers

1. Tolerance Towards Harmony

Etymologically, the word *tolerance* means a willingness to accept, allow, acknowledge, and respect someone else's belief without requiring agreements. In Arabic terms, it is derived from the word "*tasamuh*" which means allowing and abridging each others.³⁰

From the two definitions above, the writer can conclude that etymologically, tolerance is when someone is able to accept, allow, acknowledge, and respect someone else's belief without requiring agreements. Generally, it was defined as giving freedom to other people or societies to believe their faith or manage their life and decide their own fate as long as they do not ruin the norms of peacefulness, Harmony, and tolerance in social life.³¹

Terminologically, there are many boundaries which given by some experts, they are as follows:

- a. W.J.S Purwadarminta explained that tolerance is an attitude or character of showing a respect or allowing someone's right, opinion, point of view, or other actions which is different with our owns'.³²
- b. Indonesia Encyclopedia Council

Tolerance in political-social aspects is a willingness to allow someone else has different faith. Besides, we should accept the reality as acknowledgement and respect towards basic humans' right.³³

- c. American Encyclopedia

Tolerance has very limited meaning. It has connotation of self-retraining of violence and mistreatment. It reflects a hidden disagreement act and usually it refers to the condition where the freedom is limited and conditional.³⁴

From the definitions above, it can be concluded that tolerance is someone's acts to allow the freedom for someone else and give the rights on the differences as

³⁰ Prof. DR. H. Said Agil Husin Al-Munawar, MA., *Fikih Hubungan Antar Agama*, Penerbit Ciputat Press, Jakarta, page. 13.

³¹ Umar Hasyim, *Toleransi dan Kemerdekaan Beragama dalam Islam Sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*, PT. Bina Ilmu, Surabaya, 1979, page. 22.

³² W.J.S Porwadarminta, *Kamus Umum Bahasa Indonesia*, Balai Pustaka, Jakarta, 1986, page. 1084.

³³ Dewan Ensiklopedi Indonesia, *Ensiklopedia Indonesia Jilid 6*, Ikhtiar Baru Van Hoeve, t.th, page. 3588.

³⁴ Dewan Ensiklopede American, *Ensiklopedi American*

acknowledgement of human rights. The implementation of tolerance should be based on a willingness to accept people rights by considering the values without sacrificing it.³⁵

It is clearly obvious that tolerance occurred because there are the differences in principle and respecting them or someone else's principal without immolating our own principle.³⁶ In another word, the implementation is on the detailed and technical aspects not in principal matters. Actually, tolerance appears from Islam's perspective, as stated in Al-Qur'an can easily support the ethics of differences and tolerances. It is not only expecting, but also accepting the real differences and variety in social life. It is relevant to Al-Hujarat verse 13:

*“O mankind! We created you from a single pair of male and female, and made you some nations and tribes, that ye may know each other [not for mutual hatred, hostility]. Truly, the most honored of you in God's sight is the most righteous. God is omniscient, All-Knowing.”(QS. Al Hujarat : 13)*³⁷

The verse initiates that the essential of humans' life is by ignoring the differences which separates one group to another, because they are a big family. In the real life seems there are no differences between Harmony and tolerance, but both are needed each other as well. The Harmony brings different elements; meanwhile tolerance is an act or reflection of Harmony. Without Harmony, there will be never tolerance, and it is never reflected if the Harmony is not created.³⁸

The term of tolerance means a willingness to allow, accept, acknowledge, and respect someone else's faith without any agreement. In Arabic, it is called “*tasamuh*” which means allowing abridging each others. In daily conversation, it is also used as “tolerate”. It is from Dutch which means allowing, letting with the purpose that allowing them when it does not need to happen principally. Tolerance also means concession. It means a gift which is only based on generosity and kindness. It is clearly obvious that tolerance occurred when there are the principle differences and respecting those without sacrificing our own principle.

³⁵ H.M. Daud Ali, dkk., *Islam Untuk Disiplin Ilmu Hukum Sosial dan Politik*, Bulan Bintang, Jakarta, 1989, page. 80.

³⁶ Prof. DR. H. Said Agil Husin Al-Munawar, MA., *op.cit.*, page. 13.

³⁷ Yayasan Penyelenggara Penterjemah Al-Qur'an, *Al-Qur'an dan Terjemahannya*, Departemen Agama, 1989, page. 847.

³⁸ Said Agil Husin Al Munawar, *Opcit*, page.: 12.

Tolerance in social life which based on every religion is their own responsibility and has own ritual with their own system and ways. It is discommoded and becomes responsibility for the followers. Based on these foundations, tolerance in social life is not the tolerance in religion matters, but it is a realization of religiosity acts of the religion adherents in social life among the same believers and social or common matters.³⁹

In creating the life Harmony among believers need to do a lot of efforts to encourage. The steps are as follows:

- a. Strengthening the foundations of internal harmony and inter-religious people and government.
- b. Creating a social harmony and national unity in order to encourage and aim all of the believers to live harmoniously in theological frame and implementation in creating togetherness and tolerance.
- c. Creating conducive situation in social-religious life in the context of consolidating and deepening religion which supports the internal life Harmony among believers.
- d. Exploring widely about the importance of humanity values of the plural humans' faith whose function is as mutual guidance in implementing the principles of politics and interacting with social life one another by showing exemplary behavior. From this point, we can take a lesson that humanity values are not always formal which brings plurality values towards selectivity effort of someone's moral quality in social life.
- e. Deepening the spiritual values which are aimed to divinity values in order not to happen the deviation of social or religious values.
- f. Putting love and affection in believers' life by eliminating distrust towards other believers. So that it will create the Harmony atmosphere without any influence of certain factors.
- g. Realizing that the differences are a reality in social life, therefore it is supposed to be a mosaic which can beautify the phenomenon of religious life.

D. Factors Inhibiting Harmony Among Believers

³⁹ Ibid page. : 13-14.

In the process of Harmony among believers, it always has some factors. There are those which related to the societies directly, and there are those which affect cultural acculturation and contradicting with the rules in each religion. Here are inhibiting factors of Harmony among believers:

- a. The establishment of worship places. If in building the worship places do not see the situation and condition around social stability and culture, it will be a cause of dispute or appear problems among believers.
- b. Religion expansion. If the religion expansion is agitation and forcing the rights that its religion is the most right and do not want to understand the variety of other religions, it will cause religion matters which later can obstruct the Harmony among believers, because it is related to social rules.
- c. Marriage of different religions. It will cause a bad relationship with each family related to the rules of marriage, legacy, and wealth. Moreover, the most important thing is the harmony would never stay longer in each family.
- d. Defamation of religion. It means insulting or harassing certain religion. It is often happened in certain individual or group. Although in smaller scale, recently it happened a lot in each religion.
- e. Diverging religion. It is when there is activity of certain groups which deviates with other religions.⁴⁰ Sometimes it is difficult to anticipate even by the believers themselves, because it would be ambiguous whether against or respect the differences of faith in each religion.

⁴⁰ <http://www.docstoc.com/docs/21541975/Aktualisasi-Kerukunan-Umat-Beragama> 18/May/2014.