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Traces of Religious Pluralism in the Indonesian Ulama Exegesis Manuscripts

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ABSTRACT

This article is based on a literature study with a focus on several verses of the Qur'an that are related to religious pluralism. The objects of study are interpretations written by several Muslim scholars and *Nusantara* intellectuals. Amid the importance of awareness of religious pluralism in Indonesia, studying the commentators who live in different places and times, with different backgrounds and writing commentaries in different languages, but still in the Indonesian context is very important to do. From these differences and similarities, the following article seeks to find common ground and different points of which more or less give a picture of the heterogeneous interpretation of the Muslim scholars in the archipelago (Indonesia). But in interpreting the verses of religious pluralism, they are at one conclusion that; **First,** acknowledging the existence of other religions; **Second**, giving the right to coexist with each other in respect of other religions without any element of suspicion . **Third**, prohibiting elements of coercion in religion, and **Fourth**, recognition of safety in each religion. There are no fundamental differences about the main principles of any religion teachings. They should respect any human being as human.

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INTRODUCTION

Among the discourses that still reap controversy to date is the issue of religious plurality. Moreover, on July 29, 2005 The Central Indonesian Ulema Council (MUI) publishes fatwa decisions (No. 7 / MUNAS VII / MUI / II / 2005) relating to the prohibition understand pluralism, liberalism and secularism (Hilaly Basya, 2011). Hard protests also appear, although a few agreed with the fatwa (Misrawi, 2007). The long debate about the discourse, in fact, denies the sociological and anthropological facts that the archipelago is a country that has a population of more than 200 million people, with 17,800 small and large islands and a variety of ethnic groups and language as well as religion in it. No wonder then Mahfud (2009: 83) said that Cultural pluralism in Southeast Asia, especially Indonesia, Malaysia and Singapore is very striking, there are only a few other regions of the world have such cultural pluralism. The reality of the existence of pluralism is, in fact, can be a social capital to drive the concept of pluralism so that it is not only in the theological order *an sich* (Saeed, 2014). Rather, it puts it in the ideological area by embodying social ethics in heterogeneous life. Thus, pluralism is established as a way of looking at others as part of a social system that must be respected and pluralism is used as a basis for an inclusive understanding in determining our views on other religions. Thus, it will be wise to see every difference that exists in pluralism, and may motivate one to the other to compete with each other towards goodness (Rahman, 2001).

The long debate about the discourse, in fact, denies the sociological and anthropological facts that the archipelago is a country that has a population of more than 200 million people, with 17,800 small and large islands and a variety of ethnic groups and language as well as religion in it. No wonder then Mahfud (2009: 83) said that Cultural pluralism in Southeast Asia, especially Indonesia, Malaysia and Singapore is very striking, there are only a few other regions of the world have such cultural pluralism. The reality of the existence of pluralism is, in fact, can be a social capital to drive the concept of pluralism so that it is not only in the theological order *an sich* (Saeed, 2014). Rather, it puts it in the ideological area by embodying social ethics in heterogeneous life. Thus, pluralism is established as a way of looking at others as part of a social system that must be respected (Nugroho, 2001). And pluralism is used as a basis for an inclusive understanding in determining our views on other religions. Thus, it will be

wise to see every difference that exists in pluralism, and may motivate one to the other to compete with each other towards goodness (Rachman, 2001).

However, it is not uncommon that religious pluralism in this country could be a disaster. Various conflicts in the name of religion, not infrequently appear. Jones (1985) states that conflict and inter-religious tensions in Indonesia include: Christian-Muslim conflict in the 1950s in Aceh and in Christian villages in South Sulawesi Toraja region, and tensions in the late 1960s that based on the reaction of Muslims to the massive increase in the number of church congregations such as East Java, Central Java and Karo Batak in North Sumatra. According to Shihab (1997), in 1931 the number of Christianity adherents in Indonesia were 2.8% of the population. In 1971 they became 7.4% and in 1990 they increased to 9.6%. In the 90s, inter-religious tensions also occurred, even becoming events that were colored by violence. This happened in various places such as East Timor, Surabaya, Situbondo, West Kalimantan, Tasikmalaya, Jakarta, Ambon and so on.

To explain the reality of pluralism, then exploring the Qur'an as a revelation and the first source of law in Islam is very important to do. It is assumed that understanding of the verses in it will affect the attitudes and behavior of the adherents. This is because, as a witness, the Qur'an is an enlightenment, a proof of reality and an affirmation of truth. Even Haque (2000) states that revelation will bring ideas, suggestions, ideas, scientific discoveries, social order egalitarian, and the discovery of divine truth, enrich knowledge, guidance and welfare of human beings and liberate thoughts, morals, and emotions shackled and elevated the dignity and human dignity of oppressed forces of tyranny, tyranny and superstition.

As a country with a predominantly Muslim population, Indonesia also has a repertoire interpretation no less than other Muslim countries. Although, according to Baidan (2003), the development of Qur'anic interpretations in Indonesia only began in the 20th century, but today, the development of interpretations in Indonesia is no less compared to developments in other countries, both in the Middle East and Southeast Asia. In terms of products, as surveyed by some reviewers, such as Baidan (2003), Federspiel (1994), Islah Gusmian (2003), and Zuhdi (2014), Indonesian interpretations on Qur'an experienced rapid development in the modern and contemporary period. Some research that examines the Qur'an in the archipelago, including research conducted by Izza Rohman Nahrowi (2002) with the title *Karakteristik Kajian al-Quran di Indonesia*. However, this research only investigates the character of Qur'anic studies published between 1998 and 2002.

While the research related to the topic of religious pluralism and the Qur'an is a thesis written by SA Abdullah (2002) on " Kebebasan Beragama dalam Perspektif al-Qur'an (Suatu Pendekatan Tafsir Mawdu'i) ". This master thesis explains a number of verses related to religious pluralism and the interpretative views of these verses. Isnatin Ulfa's research on the "Perspektif al-Qur'an tentang Pluralisme Agama (Tela'ah Komparatif terhadap Pluralisme Agama dalam Tafsir *Jami' al-Bayan* dan *Tafsir al-Mizan*)" is written to complete her master study in 2003. This thesis discusses the Qur'anic verses on religious pluralism in general by taking interpreters' viewpoint. Besides that, it also explains the point of fundamental differences between the two interpreters in looking at verses that are considered pluralistic.

Islah Gusmian (2014), in one of his writings also recommends the importance of the study of the Qur'an by focusing the historical and religious aspects at once, both from the aspects of the language and characters used and the local characteristics that support them. It means that understanding pluralism without referring to the Qur'anic interpreters and paying attention to the construction of history and language becomes less accurate. In fact, research on the discourse of the interpretation of religious pluralism among the Qur'anic interpreters or scholars in the archipelago has not been well studied. Therefore, it is very important to reveal how the interpretation of scholars in Indonesia in "reading" the most sensitive aspect of religion, namely pluralism. Whether one realizes it or not, the field of interpretation plays an important role in providing an overview of the universality of Islam . Interpretation is a manifestation of efforts to understand the Qur'an as the main guideline of Muslims. Interpretation is the root of all understanding in Islamic religious buildings (Fikriyati, 2003).

Method

This study, will try to read or limit the sample only to a number of Qur'anic interpretation books written by Indonesian interpreters, namely *Tafsir al-Nur Marah Labid* ; *Tafsir al-Azhar* ; *Tafsir al-Qur'aanul Madjied, An-Nuur* ; and *Tafsir Al-Mishbâh*. This study uses a descriptive method to describe the interpretations of each interpreter on several verses as the samples of research. This is important to be conducted first before using the comparative method to get a picture of the actual comparison between the two interpretations studied. After the sample has been compared, a critical-analytical method is needed to examine the extent to which the interpretations are interrelated or contradictory to the expected results. This analysis and criticism

is certainly not intended to doubt the capability of the intended interpreter, but rather on efforts to assess objectively before agreeing or rejecting the offer of interpretation given. Thus, this study takes the form of a qualitative study that bases its data, purely in the literature survey to obtain an overview and explanation in the form of basic assumptions obtained from the results of the hypothesis (Bodgan and Taylor, 1993). In addition, researchers are the main tool for collecting data as stated by Moleong (2004) in qualitative studies.

Results and Discussions

Reason of Religious Pluralism ; *An Existence of Nusantara Interpretation*

The study of religious pluralism in the study of religions is fairly new (Thoha, 2005). One hundred years ago no one mentioned or wrote about it. What we find is the term *Convivencia* (Spanish) which means *co-existence* or stay together peacefully. There is also a term *Toleration* or *tolerance* (from the Latin *tolero, tolerare*) which means carry, bear, bear, withstand (*to carry, bear, Endure, sustain; to support, keep up, maintain*). In the modern era, this discourse was developed by a number of recent Christian thinkers, namely Raimundo Panikkar (a Spanish-born Catholic priest whose father is Hindu), Wilfred Cantwell Smith (founder and former director of the *Institute of Islamic Studies at McGill University* Canada), Fritjhof Schuon (former Christian who goes wandering in and out of various religions) and John Hick (professor of theology at *Claremont Graduate School California* USA) (Hick, 1985).

Etymologically, religious pluralism comes from two words, namely "pluralism" and "religion". In Arabic it is translated " *al-ta'addudiyyah al-diniyyah* " and in English " *religious pluralism* ". Pluralism means "jama" or more than one. Martin H. Manser in the *Oxford Learner's Pocket Dictionary* : mentions that " *Plural (form of a word) is used of referring to more than one* " (Marsen, 1999). Whereas in the Indonesian Dictionary, pluralism is interpreted as saying something plural or not one " (Depdikbud, 1999).

Pluralism in English according to Anis Malik Thoha (2005) has three meanings. *First* , church understanding: (i) designation for people holding more than one position in church structure, (ii) holding two or more positions simultaneously, both church and non-church. *Second,* philosophical understanding; means a system of thought that recognizes the existence of a foundation of thought that bases more than one. *Third* , socio-political notion: is a system that recognizes the coexistence of diverse groups, racially, ethnically, culturally or politically, while upholding characteristic aspects of differences between these groups (Thoha, 2005). Moh. Shofan (2008:87) states that *pluralism* is an effort to build not only theological normative awareness but also social awareness. Therefore, *pluralism* is not a mere theological concept, but also a sociological concept. Meanwhile Syamsul Ma'arif (2005: 17) defines *pluralism* as an attitude of mutual understanding, understanding and respect for differences in order to achieve harmony between religious groups. And the interactions with a variety of religions, religious people are expected to still have a strong commitment to their religion.

From several definitions above, this study concludes that *pluralism* is a notion in which diverse races and religions coexist in the same location. Here *pluralism is* not just coexistence but requires real bonding, cooperation and work. The deepest commitment in creating a community together becomes the main element of *pluralism*. Sociologists and anthropologists tend to define religion from the point of its social function - that is, a system of life that binds humans in units or social groups. However, most theologians, phenomenologists and religious histories see religion from its very basic aspect of substance - that is, something sacred. Thus, the understanding of religious *pluralism* will be obtained as an attitude to build not only theological normative awareness but also social awareness, in which we live in a *pluralistic* society in terms of religion, culture, ethnicity, and various social diversities. In addition, religious *pluralism* must also be understood as a true connection to diversity. Pluralism cannot also be interpreted as a syncretism, integrating various religions in one belief or religion. Pluralism calls for recognition (*beyond that*) on their differences (Rahman, 2010). Religious pluralism is also not a doctrine of relativism, that all truths in every religion are relative, so that it will erode one's faith. Religious pluralism also does not mean asking people to convert to religion, let alone forcing others to convert (Shihab, 1999). Therefore, epistemologically, religious pluralism is to believe that the religion he embraces is the truest religion, but at the same time, he also believes that other people who embrace different religions have the same truth (Shihab, 1999).

From several definitions according to experts at above , it can be concluded that religious *pluralism* is *sunnatullah* (God destiny) which cannot be changed or denied. Therefore *pluralism* must be practiced in the form of mutual understanding and respect for religious use the achievement of religious harmony and intertwining true connection of diversity. It can also be understood that "plurality of religions" is a condition of living together (coexistence) between religions (in a broad sense) that is different in one community while maintaining specific characteristics or the teachings of each religion (Byrne, 1995).

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This meaning, in the Indonesian context, certainly becomes very important to be developed. In the long history of this nation, intra-religious tensions among religious people have always adorned the nation's journey. There have been many conflicts in the past decade. The death toll in the conflict is uncountable. The houses of worship were destroyed, some were burned to the ground, some were destroyed and torn down, and others were damaged by the rage of the mob and were burned by the fire of religious sedimentary anger (Syarbini, 2011).

Traces of Religious Pluralism in Interpretations in the Archipelago

The God's idea about religious pluralism, reflected in some of the Words He delivered in the Qur'an. It is God who wants His creatures not only to differ in physical reality but also to differ in ideas, ideas, beliefs, and religions. This plurality, of course, requires the existence of a relationship between religious people for mutual respect and harmony. This harmony must be based on the awareness of living in a pluralistic society. Simultaneously this is accompanied by the belief that the plurality of Religion is *Sunnatullah* because religious pluralism in Islam is accepted as a historical reality that is actually colored by the plurality of human life itself, namely plurality in thinking, feeling, living and acting.

The Qur'an in giving ideas about awareness of religious pluralism towards mankind, among others, appears from some of His words as follows:

First, God recognizes the existence of differences. These differences are not only in the context of race, ethnicity, language, but also religion. " *O mankind, verily We created you from a man and a woman and made you nations and tribes so that you would know one another. Surely the noblest person among you is on the side of Allah who is the one who most taqwa among you. Surely Allah is* All-Knowing, All-Knowing (al-Hujurat Verse: 13);

Hamka in his interpretation describes the beginning of human creation, which comes from one soul, namely Adam and then made his wife, Eve. This resulted in the gathering of two *khama* (pure persons)who did not yet have the color and nature then colored according to the earth's climate, the air, the location of the land, the circulation of the season, so different colors and properties arose. The occurrence of various nations, tribes, skin colors, languages

should not make them separated, but they get to know each other, to know where they came from, where their ancestors came from. Thus, wherever a person goes he likes to study his origins because he wants to find ties with other people so that the distant ones are close, who are tenuous to become close friends. The conclusion is that there is no difference between one another, so there is no need to generate differences but realize the existence of equality of descendants, because in essence the difference between humans is Allah's piety (*Taqwa)* (Hamka, 1984).

Wahid (2006) states that Islam as a religion acknowledges differences. He says that, quoting the Holy Qur'an, God actually created men and women, and made different nations and tribes so that they know each other. This shows that the differences always exist between men and women and between various nations or ethnic groups. Thus, differences are recognized by Islam, while what is forbidden is division and separation (*Tafarruq*).

In essence, this verse explains that God Almighty has created creatures, men and women, and human nations, to establish good relations. The word *ta'arafu* in this verse means not only interacting but interacting positively. Therefore, every good thing is called *ma'ruf* . Being made with national and tribal beings is in the hope that one with the other can interact well and positively. Then it is followed with the following verse ... *inna akramakum 'indallahi atqakum* ... that is to say, that positive interaction is highly expected to be a prerequisite for peace on this earth. However, those who are judged to be the best by Allah are those who are truly close to God (Mustofa, 2015).

In the context of religions, the Qur'an clearly states that " *if Allah's will, He will make you one community (only), but Allah wants to test you for His gift to you, then compete to do good. Only to Allah will you all return, then He will tell you what you have disputed.* "(Al-Maidah verse: 48); Another verse, " *And if Allah's will, He will make you one community (only), but Allah misleads whom He wants and gives guidance to whom He wants* . (An Nahl verse: 93).

Muhammad ibn Umar Nawawi al-Jawi al-Bantani (1997), in *Marah al-Labid* explains as follows:

(**wa ma kana al-nnasu illa ummah wahidah**, i.e humans were none other than one people before). This means that they were in the Islamic religion from the time of Adam until the murder of Abel by Qabil.(*fa-khtalafu*) means that some of them become infidels and some others remain in Islam. (**wa lau la kalimatun sabaqat min Rabbika**) means that if it were not for God had told that the burden of obligation remained on the shoulders of His servants even though they were infidels, (*laqudhiya bainahum* , surely they were sentenced) by hastening reckoning and doom because of their disbelief, and when that is the cause of the loss of the burden of obligation (taklif) and perpetuating it better, then God delays his reply until the Hereafter.

This verse confirms the necessity for diversity in religion. According to Shihab (2005) indeed in this world there are many different or contradictory groups but that is the will of Allah (God). He mentions that, if He wants, He will make you as the same people, but He does not want it and He will decide that differences will be ended later in this world. Therefore, people don't make differences as an excuse for not keeping promises even with different groups of truth. And if God wills but does not want it, surely he will make you one community. Hamka (1984) in the *Tafsir Al-Azhar* also says that in the verse indeed:

He has the power to make the *Shari'a* (Islamic law), one from the days of Adam to Muhammad. However, God does not make it so, humans are not only given instinct, but also given reason. Therefore, it is tested by humans with that mind to adjust their lives in the surrounding environment and it is recommended to use that mind to compete to do good deeds. By giving freedom of thought to go to goodness, then of course there are disputes and *ijtihad* (reasoning).

From the description above, it shows that the process of human creation in the universe aims to be able to mutually realize it as a means of interacting and dialogue among humans and as a test and human means in a race towards goodness and achievement. As a result, they know and understand each other, by distancing themselves from feelings of fanaticism (*ta'ashub*); in terms of groups, political parties, tribes, or nations . Therefore, understanding the plurality of differences has become very important in the context of the diversity of ethnic groups in Indonesia today.

Second , He gives human beings the right to coexist with each other people adhering different religions without any element of suspicion. In the Qur'an, God says " *And do not curse the worship that they worship except Allah, For they will later curse Allah by transgressing without knowledge* ... (al-An'am verse: 108). Therefore, for Hamka (1984), Muslims are also forbidden to berate worshiped by the *Kafirs* (non-Muslims) because it will cause them to go back to cursing Allah without knowledge. It is better to show them a reasonable reason how evil worshiped idols or gods besides Allah. Whereas according to Shihab (2005), this verse wants to give guidance to the Muslims not to do things that involve revoking non-Muslim Gods as well as followers of other religions other than Allah Almighty, because they may turn to cursing Allah by exceeding the limits of reasonableness.

This verse contains two concepts namely manifestation and impact. The impact is that they will do the same

thing even more like what Muslims do when their beliefs are insulted or cursed. This causes the acts of abuse or harassment among adherents of other religions and the loosening of a relationship in religious life. In essence Muslims or non-Muslims have been prohibited from committing reproach or insult to a belief, race, ethnicity, and culture especially when viewed in the context of an Indonesian nation that embraces diversity (different but one). When in a religious life they insult or reproach each other, the result is that in life there is no sense of peace, tolerance, security, and division of relations which results in inter-religious warfare or ends in inter-religious conflict.

The consequence of this awareness of understanding is the emergence of new awareness about the relationship between these religions. God says " *Say," O, the People of the Book! Come here to the same sentence between us and you, that is, we must not worship but to Allah, and do not associate anything with Him, and do not make some of us will make others other than God. "So if they turn away , let you say, "Watch by you that we are Muslims."* (Ali Imrân Verse [3]: 64)

In the *Tafsir al-Azhar* , Hamka (1984) states that this verse means that , no matter how we look on the skin we have differences, there are Jews, there are Christians, and there is Islam, but to us all they have the same sentence, one word that becomes our meeting point, namely "Do not worship but to Allah," if you are willing to return to that one sentence, surely there will be no difference between us " . Even according to Hamka (1984), this verse was also made by the Prophet Muhammad as an excuse to send a letter to Heraclius the Roman King.

While Shihab (2005) provides an explanation related to the verse as follows:

"If you turn away and refuse this invitation, witness and acknowledge that we are people - Muslims, who will unswervingly implement what we believe. Your acknowledgment of our existence as Muslims, even though our beliefs are different requires you to let us carry out the demands of our religious teachings. This is because we also have recognized your existence from the beginning without us believing what you believe. However, we invite you to carry out your religious teachings ... "

The proposition reinforced by the views of the interpreters that all the teachings carried by the Prophets, refer to one teaching, namely Islam. Madjid (1998) interprets it as follows;

"Basically all religions are the same, although they have different paths . In the Qur'an, for example, it is illustrated that all the Prophets and messengers were Muslims. All the religions of the Prophets are Islam. So this Islam *par excellence* is the institutionalized form of that same religion. "

Mulkhan (2008) also states that all religions are true, it is necessary to believe that God's heaven is also one but has many doors. There will be rooms in heaven for Muslims, Confucians, Buddhists and others. Similar opinion was expressed by Ghazali (2009).

Similarly, according to Abdur Ra'uf as-Sinkili in his book *Tarjuman al-Mustafid* (1951: 210), verse 10 (Yunus) tells about the necessity of plurality of creation. He states that there is Islam starting from Adam's time to Noah's time. Hamka (1984) in this case also gives a very straightforward statement. He states that humanity is basically one. The same is true, these religions are actually one. The messages of all prophets are same, but their languages are different. Islamic law and its implementation may be different due to changes in time and place. But the essence of the true purpose of religion is only one, the recognition of the oneness of God. Hamka (1984) strongly emphasized that the religion brought from Prophet Adam to the Prophet Muhammad, including Moses and Isa, was none other than Islam, which meant submission to God, and had faith in Him only.

This is the meaning of equality in religion. In this case, religion is the process of discovering universal truths. As a result, all religious people will meet at this point of similarity. In the context of Indonesia, the basic point of this single universal truth is that which is embodied in the first principle of Pancasila, namely Belief in One God, or *tawhid* (Madjid, 1992).

Third , He prohibits the elements of coercion in religion. The Qur'an never justifies the existence of coercion in embracing a religion. This is because it is a part of human rights which become a serious concern of every message (*message*) of the Qur'an. Some verses of the Qur'an, which confirm it are; " *There is no compulsion to (embrace) religion (Islam); in fact the right path is clearer than the way that is astray. Therefore the one who denies Thaghut and believes in Allah, surely he has adhered to a very strong knot that will not break. And Allah is Hearer, Knower* (al-Baqarah Verse: 256). The statement about no compulsion to embrace this religion, then strengthened by the verse of the Qur'an that discusses how a Muslim should behave when there is a non-Muslim who invites him to exchange beliefs, namely Al-Kafirun verse 1-6.

In interpreting al-Baqarah verse 256, Hamka (1984) puts forward *asbabun nuzul* (the reason of the Qur'anic verses sent the Prophet) which was narrated by Abu Dawud, an-Nasa'i, Ibn Mundzir, Ibn Jarir, Ibn Abu Hatim, Ibn Hibban, Ibn Mardawaihi, and al-Baihaqi from Ibn Abbas and many others. Hamka (1984) describes that, in the hadith, it is said

that the inhabitants of Medina before embracing Islam, felt that the lives of Jews were better than their lives (Mecca inhabitants) because the Mecca inhabitants were still ignorant (Jahilliya). Therefore, some of them gave their children to Jews to be educated and after they grew up they became Jews. There are also Arab women who handed over their children to the Jews. And these children became Jews. After the Prophet moved to Medina, an agreement was made with the Jewish tribes who lived in Medina. But from month-to-month, year to year, they break the agreement, both in a subtle way or rough. Finally, there was an expulsion against the Jews who had been found twice to kill the Prophet. Among Jewish children, there were children of Muslims who had become Jews. The children's fathers pleaded with the Prophet that they should be withdrawn from Jews to Islam, if necessary by force. The father who had embraced Islam did not have the heart to see his son who became a Jew. "My part will go to hell, Rasulullah!" said one of their father. Then, this verse was sent to the prophet.

Shihab (2005), when interpreting Al-Baqarah: 256, explains in advance the relationship with the previous verse, namely verse *al-Kursiy* . This verse explains about God and His reasonableness to be worshiped, and the obligation to follow His established religion. And clearly He has unstoppable power. This means that He could force all human beings to follow His religion, especially with His invincible power. This indicates that God wants everyone to feel peace. His religion is called Islam, namely peace. Peace cannot be achieved if the soul is not peaceful. Coercion causes the soul not to be peaceful. This is because there is no compulsion in adhering to Islam.

One day, a group of merchants arrived at Medina from Sham. They were merchants who used to supply merchandise to Mecca and Madinah. The merchants are Christians. While trading, they carried out missionary duties (da'wah) to residents in the Arabian Peninsula region. Abû al-Hussein's children often bought oil and other necessities from the merchants. As usual, the merchants campaigned for their religion to the merchants in Medina, including the two sons of Abû al-Hussein. Fearing not getting supplies from the merchants, the two children finally decided to convert to Christianity. They were baptized by the merchants, before they returned to Sham. Hearing his two sons convert to Christianity, Abû al-Hussein was frustrated. He also came to the Prophet and complained about the case that happened to him. Then, there is the famous verse sent to the prophet " *lâ ikrâha fî al-dîn* ... "there is no compulsion in religion. (al-Baqarah verse / 2: 256). This is Muhammad Nawâwî al-Jawî's (1997) view in *Marah Labib* . [72]

In interpreting al-Kafirun verse, Hamka (1984) states that "... your worship is not worship and your god is not god. For you is your religion. Nor should I be invited to worship the one who is not God. And for me is my religion, do not let you mix with what you call religion . "

Nawawi (2002) interprets that " surely your religion, which is a religion of shirk, only applies to you, and so my religion, the religion of monotheism, also only applies to me. Indeed, I am a Prophet sent to you to call upon truth and salvation, and if you do not accept the call, nor do you follow it, then leave me and do not invite me to follow your religion." He also says that the meaning of this verse is: " for you the punishment from my Lord, and for me the punishment of your idols. But your idols are inanimate objects, and I am not at all afraid of their punishment. "

According to Shihab (2005), the *Al-Kafirun* verse is a reciprocal acknowledgment, *your religion is yours and my religion is mine* . Therefore, each person can carry out what he considers right and good, without absolving opinions to others but at the same time without ignoring their respective beliefs. Then Quraish Shihab (2005) continues by quoting QS. Saba "[34] verses: 24-26, and states that this verse describes that the Prophet Muhammad does not express about the absolute truth of the teachings of Islam, but quite the contrary. He states that the content of the verse expresses that: *perhaps we were right, maybe also you; maybe we were wrong, maybe you too. We leave it to God to decide.*

This indicates that the imposition of religion is not allowed. Humans are given the freedom to determine and choose a religion. Coercion in religion is not justified (Ridha, 1964). As a result, religious freedom is a basic principle of Islamic teachings. Even everyone has the same right to determine his own religion. When Rayhanah bint Zaid, one of the slaves of the Prophet Muhammad was asked by the Prophet to convert to Islam, but Rayhanah refused. However, the Prophet was not angry and did not force Rayhanah to convert to Islam.

The fourth is recognition of safety in each religion. Is heaven only for certain religious people? The Qur'an explicitly explains as follows: *They (some Jews and Christians) said; "You will never go to heaven except Jews or Christians." That is just their empty wish. Say "show proof of your truth if you are the right person". Even the one who surrenders himself to God is doing good, for him the reward is in the sight of his Lord, and there is no concern for them nor do they (there) also grieve".* (Al-Baqarah verse: 111 - 112).

Wheeler (2013) explains that the Jews of Medina said that only Jews who entered heaven. There is no religion other than Jews. Christians also say that those who enter heaven are only Christians. There is no religion other than Christianity. He states that this is absolutely not true. Those who enter heaven are sincerely go to God without associating Him with others (Shirk), and doing good in all their actions. They get the reward from His Lord in heaven.

In addition, the Qur'an progressively recognizes the doctrine of salvation other religious groups in connection with a broader scope of monotheism. The Qur'an explains in al-Baqarah / 2: 62 and al-Maidah verse / 5: 69, as follows: *Surely Muslims, Jews, Christians and people of Shabiin, who only among those who truly believe in Allah, days later and do good deeds, they will receive merit from their Lord, there is no concern for them, and they do not (also) grieve* (Al-Baqarah: 62); It is reaffirmed in another verse " *Indeed, the people of Mu'min, the Jews, the Shabians, and the Christians, anyone (among them) who truly believe in Allah, the day after, and do good deeds, there is no concern against them, and not (nor) do they grieve .* "(al-Maidah / 5: 62).

If we pay close attention, it is clear that in that verse [2:62] there is no expression for Jews, Christians, and Sabians to believe in the Prophet Muhammad. By following the literal approach of the verse, the believers who remain in their faith; Jews, Christians, and Sabians but they believe in Allah and the Last Day and do good deeds - even if they do not believe in the Prophet Muhammad, then they will get a good reward from God. The statement that Jews, Christians, and the Sabians believe in the Prophet Muhammad is a statement of the exegetes or interpreters and not an expression of the Qur'an. Muhammad Rashid Rida quoted by Ghazali (2008) says that there is no requirement for Jews, Christians, and Sabians to have faith in the Prophet Muhammad.

Hamka (1984) mentions that, in interpreting the above verse, the first impression brought about by this verse is peace and peaceful coexistence among followers of all religions in this world". Hamka is anxious about religious fanatics. He disagrees with a view that *people who do not have the same religion with us are our enemies.* He also prohibits actions of *attacking, insulting and broadcasting propaganda about any religion into an area in which its inhabitant already embraced a religion.* This becomes the concern of Hamka (1984). According to Hamka, this verse clearly advocates the plurality of religions. Every religious group should always prepare the soul to seek with a cold brain, which is the essence of truth; belief in God and the Hereafter and followed by righteous deeds.

According to Siraj (1999), every religion or belief has its own path of salvation. As long as people have faith in Allah, the last day, and do good deeds, then salvation will be obtained. In connection with the two verses above, he explains that the verse provides an understanding reducing the controversy between religions in the world. He also says that the Qur'anic verse above eradicates the religious absolutism which is much reflected in theological doctrines. This verse clearly does not look at the identity of Muslims, Jews, Christians, Buddhists and other religious labels, but the emphasis is only on their belief in Him, the life of the hereafter and does good deeds.

M. Quraish Shihab (2005) gives an important note regarding this verse. He states that heaven and hell are prerogatives of God that must indeed be recognized. However, this right does not mean that all religions are equal to Him. Harmonious and peaceful life among followers of a religion is absolute and important, but the way to achieve this is not at the expense of religious teachings. The best way to do is to live peacefully and surrender to Him only to decide in the future, whose religion is blessed by Him and whose religion is wrong, then submit to Him the final determination, who is blessed with peace of heaven and who will be afraid and sad.

Conclusions

The explanation above shows that the archipelago, which has a plurality of tribes, nations, cultures and religions, has the same understanding among Qur'anic interpreters on the religious pluralism issue. In this regard, they show that the Qur'an acknowledge religious pluralism. This can be seen from the fact that God through the Qur'an recognizes the existence of other religions; giving the right to coexist with each other, rejecting any element of suspicion on other religions; prohibiting elements of coercion in religion; and the recognition of safety in each religion.

These interpreters acknowledge that there are no fundamental differences about the main principles of any religion teachings. Islam commands its people to respect other people's religions. Islam clearly rejects terrorism since it maintains peace wherever Muslims live. They shoud respect any human being as human. This is because all humans deserve to be respected and guarded by their souls. However, Islam does not rule out the possibility of different interpretations in several verses of the Qur'an. This is not because Islam is not consistent with its teachings, but indirectly teaches people how to practice tolerance to those who have different thoughts. Moreover, the diversity of forms of interpretation in the archipelago among Muslim scholars becomes an illustration of how Islam manifests itself in the life of Indonesian nation and society. This is relevant with the national slogan, namely "Unity in Diversity", different but still one.

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