

ขันติธรรมทางศาสนาในศาสนาอิสลาม

Religious Tolerance in Islam



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บทคัดย่อ

ความเคารพและความอดทนที่สังคมจะต้องแสดงต่อศาสนาของคนอื่น ๆ เป็นหนึ่งในส่วนที่สำคัญที่สุดของปัญหาสิทธิมนุษยชน ซึ่งรวมถึงปัญหาของเสรีภาพในการนับถือศาสนา ความหลากหลายของประเพณีทางศาสนาอย่างยิ่งสามารถช่วยให้ผู้คนในการเปรียบเทียบจุดแข็งความสัมพันธ์ของคำสอนของศาสนาของตนและในการปรับการปฏิบัติตาม แนวโน้มที่จะเรียกร้องความเป็นจริงของความเชื่อของตัวเองและการรักษาคนอื่น ๆ ทั้งหมดเป็นที่คุ้มค่าของการลงโทษ นำไปสู่การไม่เพียง แต่จะทุกข์ทรมานสำหรับหลายๆ คน แต่ยังส่งผลในการจินตนาการของบุคคลออกไปจากความคิดของการนับถือศาสนาอย่างจริงจัง

ต่อไปนี้เป็นภาพรวมเกี่ยวกับขันติธรรมทางศาสนาจากมุมมองของชาวมุสลิมที่มีต่อประชากรต่อการนับถือศาสนาในอินโดนีเซีย หลักการบางอย่างที่แสดงให้เห็นถึงความสำคัญของขันติธรรมทางศาสนาในศาสนาอิสลามและอธิบายถึงความเข้าใจผิดเกี่ยวกับศาสนาอิสลามหรือสิ่งที่มุสลิมได้ปฏิบัติและวิธีการที่ควรดำเนินอยู่

คำสำคัญ: ขันติธรรมทางศาสนา, ศาสนาอิสลาม

Abstract

The respect and tolerance which society must show towards the religions of other people is one of the most important aspects of human rights issue. This includes the issue of freedom of religion. Diversity of religious traditions can ideally help people in comparing the relative strengths of the teachings of their respective faiths and in adjusting the practice accordingly. The tendency to claim truthfulness of one's own faith and treating all others as worthy of condemnation leads not only to suffering for many, but also results in drawing many people away from the idea of taking religion seriously.

The following is a brief overview on religious tolerance from the Islamic perspectives with a brief demography of religion in Indonesia. Some principles that show the importance of religious tolerance in Islam are discussed. It is then followed by misconceptions about Islam/Moslem and ways to address it.

Keyword: Religious Tolerance; Islam

I. Introduction

Indonesia's official philosophical foundation, Pancasila, is the embodiment of basic principles of an independent Indonesian state. These five principles in brief, and in the order given in the constitution, are: i) belief in one supreme God, ii) humanitarianism, iii) nationalism expressed in the unity of Indonesia, iv) consultative democracy; and v) social justice. The Pancasila, while simple in form, resulted from a complex and sophisticated appreciation of the ideological needs of the nation. The Pancasila insisted on a culturally neutral identity, overarching the vast cultural differences of the heterogeneous population. The first principle of the Pancasila and the Indonesian Constitution guarantees freedom of religion. The government recognizes six official religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism.

According to Population Census 2010, 87% of the Indonesian population of 237 million are Moslems, 7% are protestants, 3% are Roman Catholics, and 1.5% are Hindus (mostly reside in Bali). Other religion worshippers (Buddhists, local traditional believers, Konfusius and other Christian groups) contribute to 1.25% of the population. Most of the Moslem populations are Sunnis. Of the 207 million Moslems, there are 1-3 million syiahs. There are also many other small groups of Moslems, including 200.000-400.000 Ahmadiyah Moslems. Christian Protestants is dominant in the provinces of Papua, West Papua, East Nusa Tenggara and North Sulawesi. Approximately 20 million people, especially in Java, Kalimantan and Papua, hold various traditional beliefs—about 400 communities spread all over the country.

There is a small group of Sikh, 10 000-15 000 in numbers, who mostly reside in Medan and Jakarta. Also there is a small community of Jews in Jakarta, Manado and Surabaya. There are thousands of Bahai communities, although the data is limited. Few thousands of the Falun Dafa (Falun Gong) members claim themselves as members of a spiritual organization rather than a religion. There is also more than 500 members of Indonesian Atheis Organisation.

II. Principles of religious tolerance in Islam

The following are principles on religious tolerance from the Islamic perspectives.

i) The Qur’anic point of view shows that the mission of the prophets and messengers of God was not to forcefully impose their teachings on the people but to guide them and ask them to accept God with their own will. “(And as for my messenger,) there is no (obligation) on him except to deliver (the message). God knows what to expose and what to conceal”. (5:99).

“But if the people turn away (then do not be sad because) we did not send you to be a guardian over them. It is for you only to deliver the message.” (42:43).

ii) Islam takes a firm position in claiming that its teachings are the true version of reality from God, while it also calls for genuine respect for all non-moslems. The various verses of Qur'an on the subject would suggest that not only is it the correct understanding, but it can be supported rationally as well.

iii) Humans were granted freedom in their religious journey. This freedom inclined them to differ and disagree in religious matters. God sent prophets who confirmed what was right and rejected what was wrong. In the presence of the prophets, people could see religious reality in its pristine form and, therefore, they had no justifiable excuse to reject it. Those who rejected it were declared Kafir, which means a person who denies the truth from God despite knowing it to be from Him.

In times when prophets are not present, neither anyone can be described a Kafir nor can he be punished in this world for not believing in a message brought by a messenger, because of the existence of the possibility that the message may not have been properly and fully delivered by the non-prophet preachers. Since Muhammad was the last prophet, the possibility of anyone getting labeled as a Kafir or punished for his disbelief after his death is eliminated forever.

iv) Believers are expected to show respect to other faiths and behave in a manner that would not tarnish the image of their own religion. In case a non-moslem is drawn away from Islam because of a moslem's poor behavior, the latter will be held responsible for his misconduct and its consequences. The Qur'an says: "Call them to the path of your Lord with wisdom and words of good advice and reason with them in the best way possible. Your Lord surely knows who stray from His path and He knows those who are guided the right way". In another passage it says: "So do not make your oaths a means for deceiving one another". Politeness, concern, respect and tolerance are, therefore, at the heart of a moslem's desired behavior towards non-moslems.

III. Misconception about Islam and Moslem and ways to address it

Islam is often viewed as an inherently violent and intolerant world religion. This misconception is fueled in part by the poor deeds of some moslems, particularly toward those of other faith beliefs. It is for the moslems to help the non- moslems to appreciate the truthfulness of the Islamic teachings.

The absence of the desired behavior on the part of some moslems has been an important reason for their failure to present Islam as a message that is worthy of being taken seriously by non-moslems. It will only be taken seriously by them if moslems are peaceful, tolerant, and respectful towards other faiths while they continue their peaceful struggle to convince non-moslems politely. The following are possible ways for addressing misconception about Islam and moslems.

i) Build a behavior of respect for the fellow human beings,irrespective of their faith, besides promote intelligent preaching. If they have to criticize other religious views, they should criticize only ideas, creatively and intelligently.

ii) Moslems are spiritually prohibited from oppressing the adherents of other faith groups. Thus, killings, mutilation, burnings, discrimination and violence against minority religious communities by moslems is wrong.

iii) Islam mandates moslems preservation of all places of divine worship. Hence the destruction, desecration or vandalism by moslems of other houses of worship here or abroad is a gross violation of Islamic legal principles. These principles derived from the Quran make clear that all of humankind share the same sanctity of life and honor.

iv) Promote Islam as a “public religion” that gives a special attention to key social phenomena and problems through working in the community. These are to be discussed and addressed together as an agenda with religious perspectives of fairness and justice for all, regardless of one’s religion, ethnicity and other socioeconomic status.

IV. Conclusion

Interfaith dialogue is very important to be carried out internationally and nationally, as in reality, difference in faith often creates suspicion, prejudice and communication barriers. The discussion at country level should be brought within an international context, as it is linked with matters related to any religion not only in Indonesia but also in any parts of the world. Such discussions should involve religious leaders from various religions.

Indonesia is a country with a large and diverse population with many different religions and faiths. There are some serious cases of religious intolerance within a religion and among religions in Indonesia, which some of them have been dealt successfully. It is then important to share such experiences among ASEAN countries and some other countries with similar challenges.



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