EJIPS
Special Edition
TERM W-2018/2019

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by Edith Franke

[Articles]
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"Dialogue and Globalization: Challenging Islam (Indonesian Case)",
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"Repositioning the Role of Aceh Regional Institutions in Constitutional Studies in the Sharia Region of Aceh",
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TOLERANCE AND PLURALISM:

ISLAMISM AND NON MUSLIM RESPONSE IN INDONESIA

by

M. Amin Nurdin

ABSTRACT

This writing explores the views of non-Muslims on tolerance and pluralism in Indonesia which will be used as the foundation to the idea of harmony and co-existentiality. This is important, considering a variety of religiously motivated violences occurred in sporadic way in Indonesia currently. There are many factors that foster diversity perspective in terms of tolerance in the country such as when history was treated unfairly in the state–life in the so-called New Order era, and the phenomenon of the emergence of a new Islamism in the last decade. Some non-Muslim figures highlight the growing imposition of a value and symbols by means of violence perpetrated by a few hardliners in Indonesia, where the violence is actually just the opposite of the viewpoint of the nobility, the glory of the religion itself. What must be done is to foster religious communities to continue jointly in encouraging the government to take a decisive role in maintaining religious tolerance in Indonesia.

Background of Problems

Examining the views and responses of the religious minorities in Indonesia on the rise of Islamist attitudes and behavior in Indonesia is important to find the foundation of the idea of harmony and co-existentiality especially since the collapse of the authoritarian New Order regime in the last decade of the 1990s. Islamism here is understood as the idea of inevitability in the relationship between religion and the state. This attitude is characterized in a ‘negative’ way as a desire to adopt the
teachings of Islam literally and scripturally for all aspects of a Muslim’s life. In practice, the attitude of Islamists among others marked by widespread bigotry, the rejection of diversity and pluralism.

In certain levels, these Islamists culture also contributes to conflicts based on religion. In addition, at the same level, this Islamist stance has also become a ‘major part’ of the movement which demands the application of Islamic law in some districts in homeland in the mid-2000s. The basic questions posed here are, whether the attitude and behavior of these Islamists associated with these values are really embodied in the teachings of Islam itself; or whether this is just a form of sublimation of desire to assert the identity of religion after having been marginalized for so many decades in the era of the New Order regime; or else, whether this is the real face of Islam in Indonesia?

In this context, there are at least two domains in Islamism that thrive in the Indonesian Muslim community. First, Islamism in the form of an attitude which is characterized by a tendency or preference of the Indonesian Muslim community towards the redefinition of the issues concerning Islamic tenets such as the application of Islamic law in daily life. Second, at the level of action, characterized by their agendas such as rejection toward minority groups and views that give recognition to their existentiality which is developing in the discourse on tolerance and religious pluralism. At the more extreme levels, this action can shaped in the closing down of the house of worship which are thought as having no ‘building permit’ in a unilaterally way, or the destruction of public places considered contrary to Islamic values.

One way of understanding Islamism in Indonesia is through a view on how far the local factors intertwined in the history of Islam in Indonesia that gave contribution to these attitudes and behaviors. This is closely related to how Muslims in Indonesia in several levels have experienced deprivation when the authoritarian regime provided a very constrained space for Islamist movements. At this point, when the public space was widely opened for the role of the majority group to play, catharsis of the old feeling of being marginalized had become the main reason of the raising of a desire to make the values of Islam to become criteria in assessing social life and the state. On the other hand, Islamism is also a transnational culture in which tendencies to assert oneself as Muslim become the most important part in the search for a new identity. This appear as a clash of civilizations as revealed by Huntington, where a group of non-Muslim (and Western) is believed by some Muslims as always strive for hegemony over Islamic countries.
Tolerance in this study is understood as attitude and behavior to receive total or partial differences both with regard to ethnicity, race and religion. Tolerant attitude and behavior has a very important significance in a heterogeneous society like in Indonesia. The higher levels of acceptance in a group about the views, attitudes or behavior of another group, the higher the social trust is constructed. Likewise, the reverse can also happen, that is—the lower the level of acceptance of a group on the existence and values of another group, the lower social trust occurred, and the higher the likelihood of conflict and violence. Theoretically, a good tolerance is certainly influenced by many factors, such as the values of both religion and customs and the composition of the majority-minority. Several studies conducted by scholars state that the more balanced composition of inter-group, the more likely a tolerant attitude and behavior awaken. Likewise, the higher the majority-minority disparities occurs, the less tolerant attitudes and behavior.

Furthermore, this study will also demonstrate how the social construction of tolerance that developed after the fall of the so-called New Order regime (name given to the second President Suharto’s era-1967-2008) provide space for the development of Islamic attitudes and behaviors that looks less ‘tolerant’. The response of non-Muslims on the waning of this tolerant attitude and behavior will also be discussed.

Doctrinal Views on Tolerance

Historically, the concept of tolerance in Islamic tradition is closely related to the idea of relationship between Muslims with Jews and Christians, which emerged in a variety of forms in line with the pattern of socio-political relations in each given period. As a new religious entity, the Qur’an defines them as non-Muslims, and explicitly marks the demarcation boundary with a statement: ‘to you your religion and to me mine’ (109: 6). Similar verses are also found in some places such as the statement in 2:256, which says that ‘it has been obvious which is the right path (Islam) and which is the wrong path (other religions)’. Therefore, there should not be any compulsion in religion’. In this context, it is quite clear that Islam recognizes the theological differences with these religions, and implicitly not justifies coercion in the name of religion.

More than just theological, al-Qur’an does make clear the distinctions between Muslims and non-Muslims within the framework of social and political relations. In this case, the non-Muslims seen as having the potential to not only opposite, but also do not fully accept the existence of Muslims.
Sura 5:51 for example, emphasizes ‘the Muslims not to take the Jews and the Christians as (your) leaders; some of them are leaders among themselves. Whenever any of you do take them as leaders, then surely that person belonged to them’. Likewise, it is important to quote another verse in Sura 2:120 in a similar tone that says: ‘The Jews and Christians will not be happy toward you until you follow their religion; Say, ‘Surely God’s guidance are the righteous ones. And indeed, if you follow their will after you got the right knowledge, God will not be your protector and helper for you anymore’.

Some verses of the Qur’an above clearly provide the Muslims a doctrine to become intolerant toward the non-adherents of Islam, specifically the Jews and the Christians. At the very least, the verses above equip Muslims to formulate the Jews and the Christians as different religious communities, and thus also have a different view and socio-political attitudes.

Of course, the above doctrine must be understood in the historical context of early Islamic period, where the efforts to spread Islam by Muslim came face to face with the adherents of Judaism and Christianity, which already had evolved as an established religion in the Middle East. Historic experience between Muslims and non-Muslims – where opposition and conflicts becomes important parts therein – has given important contribution in creating the above said doctrine to function as the source of growth for intolerance views and attitudes amongst Muslims. In this context, as explained by Lewis (1985), both doctrine and historical experience has become the important basis underlying the Muslims for not accepting Jews and Christians to become part of their Islamic community. This has become one of the caused-triggers of a socio-religious conflicts which often occurred amongst them.

Consistent with the historiocity of the above doctrine, the Qur’an at the same time also contains a number of passages which emphasize the principles of tolerance. This of course, based on the fluctuating nature of the relationship between Muslims and the Jews and Christians. So, just as the doctrine of intolerance above, the teachings in the Qur’an about tolerance have a historical basis in relation to the non-Muslim with followers of Islam which often colored with harmonious relationships. One of the issues termed in the Qur’an which emphasizes the principles of tolerance is ‘People of the Book’ (Ahl al-Kitab). Referring particularly to the Jews and Christians, this term ‘People of the Book’ in the Qur’an are used among others, as an expression of high appreciation, while describing consistency in their monotheistic deity belief. This can be seen from the four verses in the Qur’an. Surah 3 64 reminded the ‘People of the Book’ to adhere to ‘a
sentence (decree) that there is no dispute between us (Muslims) and you (‘People of the Book’), that we worship none but Allah and not associate any partners with Him and not (anyway) some of us shall take others as lords besides Allah’.

Further, Sura 3:110 also invites them to ‘Kalima Sawa’, that is, ‘being the best people who are born for mankind, to call for ma’ruf (goodness) and prevent them from evil, and had faith in God’. Had the ‘People of the Book’ faith that would have been better for them. While in another verse, the Qur’an (3:113) also illustrates that the ‘People of the Book’ were not the same, that among them there are those who followed the right path, they read the verses of God at some time in the evening, while they also prostrated (prayed). The variety of the ‘People of the Book’ is further reinforced in another verse in Sura 3:1999, where it says ‘Surely among the ‘People of the Book’ there are people who believe in Allah and all that are revealed to you...’

Different from the verses that presents the attitudes of intolerance, the four paragraphs just quoted clearly encourages Muslims to live harmoniously side by side with the followers of other religions, specifically the Jews and the Christians. This message of the Qur’an was also reaffirmed in another verse as follows: ‘Surely the believers, the Jews, the Christians and the Shabiins, whoever among them who are truly believe in Allah, the hereafter and work righteously, shall be bestowed reward from their Lord, no fear come upon them, and not (also) for them to grieve’. (Qur’an 2:62). These verses, in addition to the four other verses cited above, indicates strongly that Islamic tenets do contain inclusive teachings, and subsequently became the basis for religious tolerance among Muslims.

Thus, the Qur’an contains teachings which emphasize both tolerance and intolerance as well. And the manifestations of both things run parallel with the historical experience of both Muslims and non-Muslims in a particular historical setting. In one particular period, the Islamic doctrine of tolerance is effective in socio-religious practices of Muslims. However, in another period, the Islamic tenets which are not tolerant can be dominantly colored the perception and the relationship of Muslims with non-Muslims. In this context, the statement of Lewis who allocates the problems around the relationship of Islam and the adherence of other religions with other faiths became important to be put into attention.

Changes and developments in the perception of Muslims against non-adherents of Islam – where one became tolerant and intolerant – clearly visible in the growing discourse around the meaning of the ‘People of the
Book’. For historical process experienced by Muslims have made the meaning of the ‘People of the Book’ become so narrow, that make it far from inclusive and universalist message as what was confirmed by the four verses in the Qur’an. Here, the ‘People of the Book’ is understood statically and definitively, closing up the possibility of extension of this meaning itself. This has become a mirror of normative-idealistic religiosity in measuring the level of religiosity of the formal aspects. The term ‘People of the Book’ function more as assessor criteria for religious relations apologetically to be used to justify that Islam has given constraints into the criteria of justification and certifier for Muslims to take a theological distance with other adherents. In other words, the phenomenon of ‘People of the Book’ has been generalized as such as something common that can be applied anywhere and anytime; and can legally applied to Muslim communities elsewhere in the world.

The narrowing of meaning as such was caused by the desire of the Muslims in the early days to confirm their identity as a new religious community. In a period of formation and transition in the constellation of political relations which is fairly complex, typifying was regarded as one of those ways that are quite safe for identity affirmation efforts which are historically insightful. This is often referred to as ‘sanctification and transcendental in earth history’, in which social and political issues in a cultural discourse and at a very limited time is being transformed into a sacred transcendental level with justification verses of the Qur’an. Therefore, it is understandable that the classical Muslim scholars do have an ‘overload’ perception about the ‘People of the Book’. This can be seen from the stereotyped claims that refer to the ‘People of the Book’ as having done astray or changes (tahrif) in a very significant way toward their scriptures, especially those related with the statement with regard to the unity of God and the messianistic view about the arrival of the new Prophet which is believed by Muslims as Muhammad SAW. In this regard, it is important to disclose what was called by Fazlur Rahman as a futile effort (exercise themselves fruitlessly) by scholars commentators of the Qur’an while understanding the true meaning contained in Sura 2:62 and Sura 4:69, which give the possibility of salvation for the religion adherents other than Muslims.

The logic behind these universal recognition for the good of other religions, provided they believe in God, believe in the Day of Judgment, and work righteousness, according to Rahman, put the Muslims sit side by side and parallel with other faiths in reaching the truth. For Rahman, the Muslims are not the only one, but only one of many who are vying to truth. Almost the same thing has been also hinted by Muhammad Asad. One-of the fundamental principles of Islam is that every religion believing in God as the focus point, although may be different in some matters of religious
doctrines, but should be respected and treated as well as possible. Muslims have a duty to ensure that every house of worship dedicated in the name of God, and that every effort which want to prevent religious communities to glorify God in the houses of worship or synagogues is something that is reprehensible according to the Qur’an’s looking glass. 9

Thus, the spirit of the Qur’an has hinted plurality in which every group is welcomed to view in reaching the truth (fastabiqū al-Khayrat). It is crystal; clear, the statement of Khayrat which is written in the plural implies that there are various forms of good in the world, including the goodness or religious truth, and to get it each group should compete in a reasonable manner and in respectable way. This is truly became the elan vital of the concept of al-Qur’an on ‘the People of the Book’ for the contemporary world.

Islamic normative perspective on tolerance must also evolve in its intellectualism treasures of Islam in Indonesia. Some prominent Muslim scholars such as Nurcholish Madjid and Abdurrahman Wahid are important exemplars presented here. For Nurcholish Madjid, Islamic tolerance is grounded in the spirit of humanity and universality of Islam itself. Islam is a religion of humanity (fitrah).10 The same thing also expressed by Abdurrahman Wahid, who saw that universalism and cosmopolitanism of Islam does give authenticity to all existing religious groups.11

The Waning of Tolerant Culture?

The idealized view of tolerance according to Islam above is certainly a very important thing for the heterogeneous society in Indonesia. This is because in fact, a tolerant ideal conditions in a particular period is influenced by many factors. One is the political conditions in the transitional period in a country as happened here. The weak legitimacy on the governmental authorities and the strong tendency of the majority people to affirm their role and their values in the life of the state has become new features that emerged since the reformation era in this country. Conflicts patterned with religious motivation as what has happened in Poso and Maluku, the strengthening of ethnic and religious sentiment, and violence against minority groups as experienced by the Ahmadiyah, are the antithesis of tolerance attitude taught by Islam itself.
Survey on data conducted by several research institutions has seen that there is an increasing tendency of intolerance in Indonesian society at large. In general, the survey results indicate that the Indonesian Muslim community shown less intolerant attitude both theologically and socially. This can be seen from the large number of respondents who agree and strongly agree on a number of the following statements: every Muslim is obliged to preach the non-Muslims or infidels (73%); Muslims are the best people than others (92.5%); family members should not marry a non-Muslim (85.7%); family members allowed to marry a non-Muslim on the basis that the non-Muslim concerned converted to Islam in advance (88%), the main criteria for the prospective wife or husband for the children are obedience in running order of Islam (94.6%); not allowed to say greetings (‘assalamualaikum’) and happy religious holidays (‘Merry Christmas’ for example) to the non-Muslims (73.5%), the non-Muslims will not be pleased with the Muslims only until the Muslims follow their religion (61.6%), and that Islam is the only true religion and therefore non-Muslims must convert to Islam (58.7%).

Of course it can be seen that the theological intolerance views above provide a justification for social relationships built by the majority of Muslims with other religious or ethnic groups. If the issue concerns the interests of socio-political and religious Muslims, the tolerance level also look likely to be small. This is evident from the low support of respondents, for instance toward the right of the non-Muslim to become president in this country. 74.9% stated refusal, only 6.5% allows non-Muslims to become president of Indonesia. Of course this is not at all surprising. It is certainly understandable, because as the majority member, the wish to sit someone as President remains a political choice that is strong enough. Among other reasons is that the presidency is seen as very strategic which determine the interests of Muslims in the socio-political, cultural and also religious life in Indonesia.

Non-Muslim Groups and Tolerance

Disparities in outlook on tolerance of Muslims in Indonesia would have a profound influence on the existence of groups of non-Islamic religions that exist. Results from interviews and literature searches, concludes that almost all the leaders and activists of non-Muslim groups are quite worried with the increasing trend in the relationship of religious intolerance in Indonesia.
Some part of the religious leaders saw the strengthening of Islamism that are reluctant to accept other religions is in a parallel position in all aspects of life, and become one of the many factors for intolerant attitudes and behavior. This is compounded by the inability of the government to provide solutions for social problems such as the houses of worship one, that has a very high potential for conflict. Benny Susetyo also seen that the attitude of the state apparatus who allow violence on religion occurred such destruction of houses of worship or expulsion of a religious group as what has happened in Lombok, become an effective ammunition for the growth of the intolerant attitudes and behavior. Similar view of the relationship of Islamism and intolerance in Indonesia is also considered by Stanley Rambitan, a Javanese Christian Church pastor who is also a lecturer at the Jakarta Theological Seminary. According to Stanley, Islamism in some ways similar to the fundamentalism phenomena in the Christian tradition and also occurs in some of the major religions that exist. Of course he thinks that there is a difference in character of these movements. Some few fundamentalisms put more emphasis on understanding and the application of the doctrine aimed at devotional life and transformed into anti-drug, anti-abortion, anti-corruption and anti-war. Other types of militants formed an armed group to defend itself and its teachings as what has happened in the case of David Koresh in Waco Texas.

Stanley also sees that Christian fundamentalism phenomenon also occurred in Indonesia. This comes as a response to a variety of factors and appeared in the forms of fanaticism and practices the teachings of radical in terms of theology/doctrine and put emphasis on puritan life and piety. What distinguishes the movement of Islamism in their homeland is that the Christian fundamentalism in Indonesia did not lead to the formation of a militant movement that permits violence. This is not an armed movement nor anti-state or a want to establish a new state with a religious hue.

For Stanley, the emergence of Islamism in Indonesia such as the Islamic Liberation Front (FPI) and Hizb ut-Tahrir (HTI) is quite alarming because these movements were generally united the religious struggles and the social and political struggles. According to him, this is quite understandable due to the teachings of Islam which does not explicitly make separation between the religious life with the social and political life. But the problem lies when the movement is imposing specific agenda/s into the Indonesian society where, according to Stanley, the society concerned is in a very pluralistic condition. This happens not only in the relationship between religions, but also in the relationship between factions within Islam itself. Coercion of ideology and struggles, especially with violence as what was demonstrated by several radical groups has caused social disruption, security and humanity. This certainly is a tragedy that is not desired in this nation that
would certainly worrying and even also frightening should it keep on continuing.

Expectation for good culture of tolerance is expressed also by Saddhaviro Bhikkhu, abbot of Ratana Graha in Jakarta. He stated that the desire to affirm the values of the group in the public discourse is indeed a natural matter in the history of humanity. It’s just that it is not to impose the will of each group and the feeling of self-righteous, because it will lead to violence which actually self-hurting, the thinking to do violence alone already would cause harmful to one. According to him, it is just the opposite of the viewpoint of nobility, the glory of the religion itself. For Bhikhu Saddhaviro, what is required for the common good is how members of the community or part of the nation-people of the world can behave good to make prosperity, peace, happiness, and this is actually the primary matter. Presumably these desires are based on the ever-strengthening of this intolerance that ultimately gives impact on a less harmonious relationship between the majority and minority. He firmly signaled his deep concern with the discourse on Islamic state.

Then, is this Islamist movement indeed rooted in the homeland? At this point, it is interesting to re-quote Stanley. He is optimistic that the movements like this will disappear by itself due to the rejection of society and the strengthening of the government role in solving the problems that exist. To that end, he hoped that the religious communities continue to encourage the government to take a decisive role in maintaining religious tolerance in the country. Furthermore, some figures like Aritonang, sees that intolerance is actually also triggered by old major issues such Christianization which has become a very controversial discourse in the relationships between Islam and Christianity in the country.

Pluralism and People Religious Dialogue

As a descriptive fact, pluralism is a natural fact as well as other kind of facts such as cultural diversity, ethnicity or different gender. Presumably within certain limits, every thinking person at least recognizes this right, and therefore we do not need to cite religious teachings to justify diversity. Due to the above, a talk about religious pluralism is not merely about a sociological fact just as disputes on gender or ethnicity. There are quite considerable differences on how cultural diversity and religious diversity respectively evaluated. Because within modern society polite but superficial consensus often appear which states that pluralism / cultural diversity as
something fundamental and enrich people’s lives. Therefore, in this context, attitude and tendency to assume one culture or one ethnicity as much ‘better’ than the other could be considered as racist, problematic and Inappropriate within such pluralistic society of today.

The discourse of religious pluralism is much more complex than the acceptance of their cultural differences as described above. Because, in reality, the religious community deliberately build a chauvinistic belief that their religion is the one which is superior or better than the other/s, and this belief is regarded as an important component of religious commitment that must always be maintained. At certain points, there are times when religious doctrine also teaches less friendly (hostility) views by stating that other religions are not only distinct (different) but also misleading (demonic) or, at least, much more inferior. Ethical problems as above, is certainly not the only face of religion, because at the same time, religion is also talk about the goodness (or Khayr) and truth (or al-Haq). Here there is a difference between goodness and truth. In the discourse of moral pluralism, the theory of goodness is identical to the conversation about happiness (such as J.S. Mills), beauty (Schumacher) and freedom (Isaiah Berlin) who all became goals of human life.

At this level, what is considered as good, happy, beautiful or free would certainly differ one from the other in the foundational pluralism as said by Judith Jarvis Thomson and G.E. Moore. For example, helping others is ‘goodness’ and ‘timely’ is also the ‘goodness’. The second form of ‘goodness’ is different from each other and therefore, merit in this theory is plural and simple. In religious language this is known as the term fastabiq al-Khayrat (competing in goodness) because basically it has a plural nature, simple and unanalyzable. It can simply be explained here, that the value of pluralism see that every good values of morality, religion and philosophy is absolute depth. What should be found in the doctrines as this one is the comprehensive modus Vivendi in the relationships of the values. How is the nature of pluralism in Indonesia?

It is interesting to discuss that normatively it is the recognition of religious pluralism can be found in the 1945 Constitution which say that the state is obliged to give guarantee for any religion to practice religious tenets according to their belief. However, in practice, of course there are times when political pluralism recognition lost its influence when the majority group continually strives to make their values as the ones to be applied in the life of the state. It will be seen in the case of the application of local regulations regarding the Islamic law (syariah) which will be discussed in the next chapter. In this regard it is important also to assert that such
hegemonic regulation is certainly not only become a threat to religious pluralism, but also in principle has ‘potential’ in threatening religious freedom.

Islamism attitude in matters of religious pluralism are seen in controversial religious leaders’ consensus (fatwa) of the Indonesian Ulama Council (MUI) on secularization, Pluralism and Liberalism. In this fatwa, MUI defines religious pluralism as an understanding that teaches that all religions are the same and therefore the truth of every religion is relative. Therefore, every religious adherent should not claim that his religion is the only true one, while other religions are wrong. Pluralism also teaches that all religions teach about entering and live side by side in heaven. Such understanding in religious pluralism was assessed by the MUI as against the teachings of Islam, and accordingly, the development of multiculturalism in Indonesia is claimed as unlawful (haram). MUI only allow plurality in so far as it concerns the diversity of society as a sociological matter and not on the basis of diversity of faith.

Is pluralism certainly something that is contrary to the teachings of Islam as revealed in the MUI fatwa (religious leaders’ consensus)? Here it needs to be stressed, that the spirit of the Qur’an on pluralism has its ups and downs in line with its historical development. It is important to see that the collective memory among the Muslims which further strengthened by bitter historical experiences related to the Western world, has made the doctrine of Islam appear as anti-pluralism. From here grows a perception that Islam is essentially intolerant and anti-pluralism, which in turn gave birth to religious conflict, as revealed by Huntington. 17

**Group of Non-Muslim Views of Pluralism**

Back in the context of Indonesia, the anti-pluralism also be part of the most important from the strengthening of Islamism, and therefore the views and responses of activists of non-Muslim groups also surfaced. Buddhist monk Saddhaviro as an example, sees that the decline of respect for religious pluralism is also inseparable from the inability of the State to play a good role among religious groups that exist. As revealed: “The state should respond wisely and must continue to sensitize its citizens pluralism and all sorts of plurality that exists in this NKRI. But yes state why not a wise and virtuous so I was concerned about what happened to our brothers Jamaah Ahmadiyah, pity them. Why not protect the country.” According to the monk Saddhaviro, the religious community must proactively to strengthen
solidarity based on the spirit of humanity to collectively slightest should begin realizing those ideas with concrete measures, for example if there is a disaster such as this, the slightest help either regardless of origin of religion whether it is Islam, Christian, Hindu or Buddhist. This he said is very important than doctrinally or conceptual debate whether or not a particular religion has views with respect to pluralism. Therefore, sesekecil cooperation between people of different religions to tackle social problems, education, economy and things are more concrete has a value that is far more important than religious symbols. As it called: “Do not let us stunted or hindered in doing good because of certain religious barriers. We do not need a discourse or another seminar, but we took concrete form in the form of movement or action regardless of the religion of the people we help. If we then take into account the religion, the religion that person, then it will only harm ourselves for opportunities to do good even hindered because of the narrow our thinking.”

Concerns about the strength of anti-pluralism is also reflected in the views expressed by Stanley. According to him, there are some things that can be done together so that respect for pluralism still growing in the country, namely the first, involving all components of the nation (or ethnic, religious, racial and inter-group that can be called by SARA in the management of the country optimally, ranging from formation of ideology, basic and state laws (and this has happened when the establishment of the Indonesian state by the Founding Fathers (in the presence of Pancasila and the Constitution of ’45), as well state regulations and local regulations. Secondly, handing out thanks to the pastries state-owned development to the Indonesian people in a fair and humane without discriminating background SARA itself.

If it can be done optimally, then according to Stanley, it would be able to generate and maintain the spirit of nationalism is strong for all Indonesian people, and with that unity is strong, a nation strong, prosperity fair and civilized achieved so that the seeds of segregation or desire to make the value of a particular group as key criteria in state life will gradually be eliminated. In this context, Stanley saw that one of the reasons why the tendency to affirm a religious symbol in a common life is over because many policies are often not based on fulfillment of joint but rather as a desire to gain legitimacy from one group of people.

**Conclusion**
Tolerance is the attitude of people who show up when he is faced with a number of differences and even contradictions both at the level of attitudes, views, beliefs and actions that grow in the community. Tolerance has an important role to see the level of public awareness of living in the middle of nature pluralistic and heterogeneous as today. Interesting to uncover that there are many factors that foster diversity perspective in terms of tolerance in the country such as the experience of history is treated unfairly in the state of life in the New Order, and the phenomenon of the emergence of a new phenomenon of Islamism in the last decade. Naturally differing opinions about the tolerance of Muslims in Indonesia would have an effect on their understanding of the existence of groups of non-Islamic religions.

From interviews and literature searches were conducted, in general it can be concluded that almost all the leaders and activists of non-Muslim groups quite concerned about the increasing trend in the relationship of religious intolerance in Indonesia. This is compounded by the inability of the government to provide solutions to the problems faced by the social community dim like a house of worship that has a very high potential for conflict.

Some non-Muslim figures highlight the growing imposition of a value and symbols by means of violence perpetrated by a few hardliners in Indonesia, where the violence is actually just the opposite of the viewpoint of the nobility, the glory of the religion itself. Therefore, that must be done is the religious communities continue to jointly encourage the government to take a decisive role in maintaining religious tolerance in Indonesia.

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