

The Post of Pluralism: Religious Pluralism in the Practical Areas of Indonesia

M. Adib Fuadi Nuriz*
Universitas Darussalam (UNIDA) Gontor
Email: adeebgontor@unida.gontor.ac.id

Jaffary Awang**
Universiti Kebangsaan Malaysia
Email: jaffary@ukm.edu.my

Abstract

The recent research of religious pluralism concludes that religious pluralism is basically originality from relativism to the equality of religions. This terminology presents to avoid the concept of the Truth Claim of religions. In the contemporary times, religious pluralism figures in Indonesia continue to develop religious pluralism from theological into practice. Due to the impact of pluralism on religiosity and social problem, it is necessary to analyze how pluralism may emphasis practical areas of Muslim community. The investigation focuses on discourses of mainstreaming religious pluralism in Islamic Higher Education Institution in Indonesia, maintaining dialogue and religious tolerance based on pluralism, building of tolerance, inclusivism, and multiculturalism. This research concludes that the two main institutions with more influences of religious pluralism are State Islamic University of Syarif Hidayatullah Jakarta (UIN Jakarta) and Sunan Kalijaga State Islamic University of Yogyakarta (UIN Yogyakarta). These two institutions assumed have succeeded on building of pluralism and the society based on some approaches; by mainstreaming of religious pluralism among Muslim scholars in every level and building of religious dialogue and tolerance based on pluralism. In order to strength the movement of religious pluralism UIN Jakarta and UIN Yogyakarta dedicated to cooperate with several institutions; cooperation with local universities and abroad universities, join program and cooperation with non-governmental organizations in the development of inter religious studies. Therefore, this research finds out post religious pluralism as the discourses of practical areas of pluralism itself.

Keywords: Religious Pluralism, Tolerance, Inclusivism, Multiculturalism, Indonesia.

*Jl. Raya Siman Km. 6, Siman, Dusun I, Demangan, Kec. Ponorogo, Kabupaten Ponorogo, Jawa Timur 63471.

**43600 UKM, Bangi Selangor, Malaysia. Tel: +603 8921 5555. Fax: +603 8921 4097.

Abstrak

Kajian terkini mengenai pluralisme agama menegaskan bahwa pluralisme agama sejatinya bermula dari paham relativisme kebenaran agama yang kemudian melahirkan paham kesetaraan agama-agama. Paham ini telah menghapus konsep klaim kebenaran (Truth Claim) agama-agama. Sampai sekarang ini, pendukung pluralisme agama dengan berbagai cara mengembangkan pluralisme agama dari wilayah teologis sampai kepada wilayah praktis. Melihat pluralisme agama ini berdampak pada masalah keagamaan dan sosial, maka penelitian pada bagaimana pluralisme agama masuk ke dalam ranah praktis komunitas Muslim sangatlah dibutuhkan. Untuk itu, peneliti ini memfokuskan pada pembahasan tentang mainstreaming pluralisme agama di Indonesia, di antara pendekatan yang dibangun oleh tokoh-tokohnya adalah dengan dialog dan toleransi agama berbasis pluralisme, serta membangun sikap toleransi, inklusivisme, dan multikulturalisme. Riset ini menyimpulkan bahwa dua poros institusi yang intens mengembangkan pluralisme agama adalah UIN Jakarta dan UIN Yogyakarta. Keduanya dianggap telah berhasil dalam membangun masyarakat berbasis pluralisme (community based on pluralism) dengan pendekatan mainstream pluralisme agama di kalangan cendekiawan Muslim di setiap lapisan, membina dialog dan toleransi agama yang berasaskan pluralisme. UIN Jakarta dan UIN Yogyakarta menjalin kerjasama antara kampus dalam dan luar negeri, dan NGO-NGO yang memiliki tujuan yang sama. Oleh sebab itu kajian ini menghasilkan wacana post pluralisme agama yaitu pluralisme agama dalam wilayah praktis.

Kata Kunci: *Pluralisme Agama, Toleransi, Inklusivisme, Multikulturalisme, Indonesia.*

Introduction

Discussing the discourses of contemporary Islamic thought, religious pluralism has become a special term to identify dialogue and religious tolerance or other similar terms. In the view of researchers, the supporters of religious pluralism in Indonesia did not have a comprehensive understanding that religious pluralism differs from the concept of Islamic tolerance. Western religious pluralism is the understanding of religious relativism and the equality of religions, whereas the religious tolerance according to Islam is no coercion in religion and provides the opportunity for different people of religion to perform worship according to his teachings.

The term of religious pluralism refers to Ernst Troeltsch (1865-1923), he was stating that there are three attitudes towards religions, that all religions are relative, all religions are essentially same, and all religions have the psychological origin as general. The word "relative" means that all the truths of by each religion are relative, limited, and imperfect. According to him, Christianity is the best

religion for Christians.¹ As John Hick (1922-2012) says that religious pluralism is the development of inclusivism, religion is a different path to the same (the Ultimate) destination.² John Hick cites the Jalaluddin Rumi's statements, "The lamps are different, but the light is the same; it comes from beyond." According to Hick, "the Real," which is "the final object of religious concern" is a universal concept or "ultimate reality"; in Sanskrit terms known as "sat"; in Islam is known as *al-ḥaq*.³

The idea of religious pluralism came into the discourse of Islamic thought through the thought of Fritjof Schuon (1907-1998), Rene Guenon (1886-1951), Seyyed Hossein Nasr, Fazlur Rahman (1919-1988) and Murod Hoffman. Their ideas have an effect on the development of Islamic thought in Indonesia, especially in the Islamic Higher Education Institution of Indonesia. The pluralist scholars are Nurcholish Madjid (2005), Azyumardi Azra, Amin Abdullah, Johan Efendi, and Abdul Moqhsith Ghazali and Media Zainul Bahri, as well as neo-traditionalists such as Abdul Mukti Ali, Abdurrahman Wahid (2010), Abdul Munir Mulkan, and Ulil Absar Abdalla. Recently, religious pluralism is no longer discussed as a discourse of thought, but has already been a movement and entered into the praxis area.

Therefore, religious pluralism in the praxis area becomes an interesting subject to be studied deeper in order to know how far the movement is successful and effective in current civilization development.

Mainstreaming Religious Pluralism in Islamic Higher Education Institution of Indonesia

At least, two major religious pluralism axes in Indonesia are an axis of State Islamic University Syarif Hidayatullah and the axis of State Islamic University Sunan Kalijaga in Yogyakarta. Both of these institutions have their own distinctive features, in fact, both supporting and promoting liberalism and religious pluralism.

In UIN Jakarta, Nurcholish Madjid's role in building religious

¹ Earns Troeltsch, *The Social Teaching of Christian Church*, (London: Westminster Jhon Knox Press, 1992), 581-625.

² John Hick, *Problem of Religious Pluralism*, (New York: St. Martin's Press, 1985), 31-38.

³ John Hick, *God Has Many Names*, (United Kingdom: Macmillan Publishing, 1980), 2-5.

pluralism in Indonesia is huge. His main point is that there are three attitudes of religious dialogue that can be taken; *first*, the exclusive attitude toward other religions (the other religion is the wrong way religion, which is misleading to its followers). *Second*, an inclusive attitude (another religion is an implicit form of our religion). *Third*, the pluralist attitude-which can be expressed in various forms, for example, "Other religions are equal paths to the same truth," "other religions speak differently, but are truth the same truthful truth," or "Every religion expresses the essential part of a truth."⁴

This view is the perennial philosophy view where discussed in the interfaith dialogue in Indonesia which every religion is actually an expression of the faith of the same God. Like wheels, the wheel is God, and the finger is the way of all religions. Perennial philosophy also divides religion into esoteric (inner) and exoteric (born) levels. One religion differs from other religions in an exoteric level, but relatively similar in its esoteric level, which Nurcholish Madjid says is "*sunnatullah*."⁵

According to Anthony H. John and Abdullah Saeed, Nurcholish Madjid uses the thematic arguments of al-Quran, but if we look deeper it turns out that he did fragmentally, out of context, even to reduction.⁶ When Nurcholish Madjid summarized his views on the unity of religions it was principled that the unity of the religions was at the highest level of posture (Islam in its generic sense). "Islam" (surrender to God) according to him, is a meeting point between religions, especially Islam, Jews and Christians. That is, based on the belief that these religions come from one source, and all the Prophets and Prophets carry the same teachings, that is Islam in the sense of surrender to God, then all the followers of each of these religions are single, single people. According to him, "Muslims" are Muslims, submissive, surrendered, with peace to the Lord as believers (believing Muslims), fully believing in God.⁷ This view takes on John Hick's view that;

⁴ Nurcholish Madjid, *Islam Agama Kemanusiaan*, (Jakarta: Yayasan Wakaf Paramadina, 1995), lxxvii.

⁵ George B Grose et al., *Tiga Agama Satu Tuhan*, (Bandung: Mizan, 1999), xix.

⁶ John, Anthony H. et al., *Nurcholish Madjid And the Interpretation of the Qur'an: Religious Pluralism and the Tolerance*, in Suha Taji Farauqi (ed.), *Modern Moslem Intellectuals and the Qur'an*, (Melbourne: Institute of Ismaili Studies, 2000), 767-796.

⁷ Nurcolish Madjid, *Pintu-pintu Menuju Tuhan*, (Jakarta: Paramadina, 2003), 42.

“... the term refers to a particular theory of the relation between these traditions, with their different and competing claims. This is the theory that the great world religions constitute variant conceptions and perceptions of, and responses to the one ultimate, mysterious divine reality.”⁸

Also he takes from the thought of Fazlur Rahman, according to Nurcholish Madjid in *“Fiqh Lintas Agama”* (Islamic Jurisprudence Across the Religion) states that Fazlur Rahman used the Qur’an of Surah al-Baqarah (2: 148) and al-Maidah (5:48) to emphasize the significance of religious differences and so that every believer is competent to do virtue is not the other, hostile, and in the hereafter God will explain the difference.⁹

In the context of the Indonesia Nurcholish Madjid also considered that pluralism in the Islamic perspective has become a must-have inevitably. Therefore, Islamic thought must be inclusive, tolerance and critical. Nurcholish uses a neo-modernist thought pattern in its entirety of Islamic ideas. Characteristics of Neo-modernism of Nurcholish Madjid is described by Fachry Aly and Bachtiar Effendi as the development of a systematic methodology capable of conducting a complete interpretation of Islam and responsive toward a contemporary needs, unacceptable attitude to the West, but also not deny it, and appreciative with critical attitude in the study of its own religious heritage and history.¹⁰

In line with Nurcholis Madjid thought, Azyumardi Azra conceptualized religious pluralism with Islamic inclusivism, democracy and liberalism. It states that progressive Islam is Islam with tolerant, inclusive, modern, in line with democracy and current developments. Not Islam with textual understanding, radical, exclusive, and past oriented. By these characteristics of Islam, the Moslem people in Indonesia will accept the diversity, tolerance and democracy.

Azyumardi Azra tries to offer his ideas by developing a good and peaceful relationship between religions in Indonesia and it is will depend largely on the ability of each religious group to explore mutual understanding of the doctrines and practices of other religious

⁸ Anis Malik Thoha Thaha, *Tren Pluralisme Agama: Tinjauan Kritis*, (Jakarta: Gema Insani Press, 2005), 15.

⁹ Nurcholish Madjid, et al., *Fiqh Lintas Agama: Membangun Masyarakat Inklusif Pluralis*, (Jakarta: Paramadina, 2004), 207.

¹⁰ Fachry Aly et al., *Merambah Jalan Baru Islam*, (Bandung: Mizan, 1992), 112.

groups as a priority. This depth concept includes the introduction of pluralism among the followers of every religion in their interpretation of various aspects of religious teaching. Thus, comprehensive understanding of other religions is expected that this behavior will be used to open, or at least reduce the perceptions of stereotyping and bias and inaccurate views. And in the end will produce a mutual respect and tolerance and a peaceful presence.

According to Azyumardi's view that pluralism is recognized by Islam in a normative and historical framework, the attempt to create a single society is a useless effort. The most appropriate attitude is to develop tolerance, inclusive, and admitted to the difference and appreciates pluralism.¹¹ In this case, Azyumardi asserted the importance of appreciating the value of diversity, and this is the main foundation of interfaith harmony. The harmonious perspective in the Islamic view deals with human and humanity. According to this framework, Islam looks at the human and humanity as an optimist and positive. Humans are descended from the descendants of the Prophet Adam and Eve although they vary in tribes, races, cultures and religions. Islam supports humans to know each other and respect each other. The difference in Islam can only be seen from the extent to which the believer believes and piety (al-Hujurat: 13). From this point, Azyumardi Azra sees the concept of the unity of humanity (universal humanity) which then became the foundation of the development of solidarity of humanity (*ukhuwah insānīyah/ukhuwah basyarīyah*).

Azyumardi Azra also considered that every human being was born in a state of nature. With his human nature, he is endowed with the ability and the tendency to seek, consider and understand the truth, which further recognizes God as the source of truth. This ability and tendency are called Hanif (al-Rum 30: 30). On the basis of this principle, Islam affirms the principle that every human being is a "homo religion." Azyumardi Azra also pointed out that Islam recognizes the right to life of other religions and allows the other converts to practice their religious teachings, and then became the basis of Islamic teachings in religious tolerance.¹² According to Azyumardi¹³ Islam also provides privileges to Judaism and

¹¹ Azyumardi Azra, *Pluralisme Islam dalam Perspektif Historis*, in sururin (ed.), *Nilai-nilai Pluralisme dalam Islam: Bingkai Gagasan yang Berserak*, (Bandung: Nuansa, 2005), 149.

¹² Azyumardi Azra, *Konteks Berteologi di Indonesia: Pengalaman Islam*, (Jakarta: Paramadina, 1999), 32.

¹³ *Ibid.*, 34.

Christianity. The honour that Islam gives to both religions is the recognition of the truth of the two religions. Furthermore, the position of these two religions is not only socio-political, cultural or civilized but rather religious; firmly occupy a distinctive position in the Islamic doctrine itself. In this case, Islam is absolutely unique, since there is no other religion other than Islam which makes the belief in other religious truths as a necessary condition for religious faith itself.

In the religious context in Indonesia, Azyumardi Azra proposes the importance of the active role of the government in building harmony among religious followers. It takes an example in the case of conflict in Ambon between Muslim and Christian groups. Azyumardi Azra gave a hard warning to the government which he said was not quick to take precautionary measures as the conflict could not be avoided.¹⁴ The role of the government in dealing with such cases requires both short-term and long-term strategies. The short-term is to use the state's strength to stabilize the situation in which the conflict takes place. The long-term strategy is to build religious tolerance and pluralism. The long-term solution pattern is the reconstruction of ethnic, religious and religious relations with open dialogue to create clear formulas that can even be sought as the official state legal section.¹⁵

In the State Islamic University of Yogyakarta, Amin Abdullah participated in supporting religious pluralism. He argues that religious pluralism is a necessity and is indispensable in religious life. People cannot avoid pluralism because God has actually created it. He also said that theology is not a religion because it is the result of human formulation, the implication of theological building is not sole but diverse. Hence the plurality is that which ultimately raises the various perspectives and even the lack of understanding the scriptures. He also stated that theology was revealed in the context of its time so that theological language used in the Middle Ages would differ from a theological language used in contemporary times. A theological language that is incompatible with the times makes it not touched upon the change of cognitive, spiritual, and cultural experience.¹⁶

¹⁴ Azyumardi Azra, *Islam Substantif*, (Bandung: Mizan, 2010), 58.

¹⁵ Azyumardi Azra, *Reposisi Hubungan Agama dan Negara: Merajut Kerukunan Antar Ummat*, (Jakarta: Kompas, 2002), 210.

¹⁶ Amin Abdullah, *Falsafah Kalam di Era Postmodernisme*, (Yogyakarta: Pustaka Pelajar, 1996), 48.

Amin Abdullah developed the concept of religious pluralism by developing the two patterns of pluralism. In an article, Amin Abdullah¹⁷ states about the study of “ontological religious metaphysics,” which takes from the logic of “Sophia perennial,” but in another article he presents much common logic used by the school of “global theology,” such as John Hick and Willfred C. Smith.¹⁸

According to the author, the concept of Amin Abdullah’s religious thought concept is a blend of two forms of pluralism thought of “sophia perennial” and “global theology” in a building of Islamic thought, especially the building of thought in the concept of “*Jaring Laba-Laba*” (Spider web) as the symbol of UIN Yogyakarta.

Religious pluralism as promoted by Amin Abdullah will bring a tendency to relativism, which in any realm cannot be an intervention and authorization. As his statement that pluralism and relativism in facing at the reality of culture and civilization are indeed the reality. According to him, in the era of scientific and cultural globalization, the truth claims that are common to followers of religions as well as to the scientists in the various disciplines that exist, and the sole exclusive paradigm, certainly will not be more popular.¹⁹

The researchers concluded that both the religious pluralism thought either UIN Jakarta schools or UIN Yogyakarta schools were equally constructing the idea of religious pluralism among academics of Islamic campuses, and at the same time have an impact on the discourse of religious pluralism is acceptable among the community.

Promoting Dialogue and Religious Tolerance Based on Pluralism

In an effort to build tolerance among religious people in Indonesia, the government promoted various interfaith dialogue activities through a “*Forum Komunikasi Antar Ummat Beragama (FKUB)*” (communication forum between religious people). In addition, Islamic institutions also teach religious tolerance and dialogue among religious people through curriculum and student activities. In addition, NGOs also support these activities, even involving religious leaders among nations. Cooperation between

¹⁷ Amin Abdullah, *Membangun Perguruan Tinggi Islam Unggul dan Terkemuka*, (Yogyakarta: UIN SUKA Press, 2011), 35.

¹⁸ Amin Abdullah, *Islamic Studies di Perguruan Tinggi Pendekatan Integratif-Interkonektif*, (Yogyakarta: Pustaka Pelajar, 2010), 131.

¹⁹ Amin Abdullah, *Falsafah Kalam...*, 111.

governments, Islamic Higher Education Institutions, and NGOs in promoting religious pluralism in Indonesia can minimize religious conflict in society.

The efforts to build religious pluralism in Indonesia according to Amin Abdullah not only by constructing the theological discourse only but also by strategic steps from philosophical to practical. Religious dialogue is a non-negligible keyword in realizing idealism of religious pluralism. Therefore, the government especially the Ministry of Religious Affairs should be the main supporter of the interfaith dialogue movement in order to build tolerance, understanding between different religions. He also advocated that in religious dialogue the government was required to involve religious teachers from various religions to be active in the dialogue process, as they had a strategic role in delivering new ideas.²⁰

Furthermore, it also states that indeed religious pluralism and dialogue between religious people is a new issue faced by Muslims. The concept of the verse "*lakum dīnukum wali al-dīn*" according to Amin Abdullah is not related to the concept of religious dialogue but rather towards the concept of religious freedom. Interfaith dialogue believes that the concept of salvation has existed in the teachings of every religion, so in the dialogue of religions, there is absolutely no desire to attack or force others to change the religion.²¹

Abdul Munir Mul Khan affirmed that heaven has many doors reserved for their respective religions. Meantime, to enter the heaven is only to enrich themselves on the sincerity of human freedom from hunger, suffering, violence and fear, regardless of religion. This is the universal way of paradise for all religions. With that statement, he hopes the possibility of cooperation and dialogue between different faiths.²²

Abdul Moqhsith Ghazali argues that al-Qur'an if be understood with more honest and intelligent, being more tolerant than the attitude of some partial-minded people. According to him, a Muslim scholar or thinker is not sufficient to argue with the theological proposition but must be supported by historical proponents, where the ideological values are manifested in space and time. The conflicts

²⁰ Amin Abdullah, *Pendidikan Agama Era Multi Kultural Multi Religius*, (Yogyakarta: Pusat Studi Agama Dan Peradaban Muhammadiyah, 2005), 132.

²¹ Amin Abdullah, *Islamic Studies...*, 175-177.

²² Abdul Munir Mul Khan, *Nalar Spiritual Pendidikan, Solusi Problem Filosofis Pendidikan Islam*, (Yogyakarta: Tiara Wacana, 2002), 44.

among people are not caused by the theological assumptions but are largely due to the unresolved social, economic, and political issues among them.²³

The concept of religious pluralism of Moqsith Ghazali begins with the emergence of an awareness that the existing religions are in a parallel position and position. Each religion has the Sharia and the path of every individual to God. Based on surah al-Maidah (44, 45, 47 and 66) it is argued that al-Qur'an gives recognition to the Jews and the Christians. Furthermore, based on surah al-Baqarah 62 and al-Maidah: 69 Moqsith Ghazali argues that explicitly, the holy Qur'an asserts that anyone who is either Jews, Christians, Shabi'in or other people who declares only believe in Allah, believe in the Last Day, and do charity, then they will not be wasted by Allah. They will even get a similar reply to faith and what has been done.²⁴

Furthermore, Moqsith Ghazali states that Islam recognizes the existence of religions and accepts several basic principles of each religion's teachings. But it does not mean that all religions are the same. Because every religion has the peculiarity and uniqueness and distinctiveness of each that distinguishes between one religion and another religion. According to him, every religion is born in its historical context and challenges.²⁵ However, according to Moqsith, all religions, especially those who are in the Abrahamic tradition of clans, lead to the same purpose, namely the benefits of the world and the hereafter. Given the similarities of these goals, the exoteric differences in existing religions, should not be taken into account. The similarity of the purpose is that according to Moqsith, Islam, in addition to the affirmation of the principles of the previous religious teachings, at the same time giving the theological recognition of the salvation of other religious followers.²⁶ The difference between Islam, Judaism, and Christianity, is not in principle, but in the Sharia. Hence, not a few of the Prophets of the Prophet Muhammad (Peace Be upon Him) is a continuation and the modification of the previous Sharia's.²⁷

Moqsith Ghazali concludes that explicitly, the two verses above do not explain the obligations of Jews, Christians, and Shabiahs to

²³ Abdul Moqsith Ghazali, *Argumen Pluralisme Agama*, (Jakarta: Kata Kita, 2009), 244.

²⁴ *Ibid.*

²⁵ *Ibid.*, 240.

²⁶ *Ibid.*, 240-241.

²⁷ *Ibid.*, 248.

believe in Prophet Muhammad, but only explain the duty to believe in Allah and the Last Day, and to do goodness. The statement of the obligation to believe in the Prophet Muhammad is the statement of the Muftis and not the Qur'an statement.

Moqsith quotes Rashid Ridha's opinion that it is not necessary to believe in Prophet Muhammad SAW for previous generations is not a debate, because God's communication with every group or diverse believers always presents a prophet and special revelation. Thus, Islam not only recognizes the teachings of religions and other religions but according to the Qur'an, non-Muslims are still to be saved by God as long as they practice their religious teachings and do good deeds as set forth in their respective every scripture.²⁸

In relation to the context of the interpretation model, in his book Moqsith Ghazali states, "In fact, it is unfortunate not many Muslim scholars and scholars have special attention to try to resolve these contradictory verses, either by renewing their interpretations or by compiling a new interpretation methodology."

The above statement can be understood that the previous scholars of *tafseer* are no longer relevant/appropriate with current developments. Means that the classical interpretation model is exclusive so it makes it irrelevant and requires being renewal and more contemporary interpretation especially on verses that enable potentially "absolute truth claim" or verses inhibiting religious pluralism.

The statement in the viewpoint of investigators is considered to have doubted the quality of classical scholarship in which their *tafseer* works have been references to Muslims for more than five centuries. In the interpretation methodology of *tafseer*, the scholars must be mastering and expertise in the field of Science of Qur'an and has the ability to interpret the Qur'an in accordance with the essence of the essence, in addition some of them are also the companions of the Prophet Muhammad and followers which of course the proximity they can be called the best people.

Building Attitude of Tolerance, Inclusivism, and Multiculturalism

In promoting of religious pluralism, UIN Jakarta and UIN Yogyakarta cooperated with the outside party of the campus. The

²⁸ *Ibid.*, 249-251.

cooperation was done with memorandums of understanding, or in the form of discussion club activities and social work. This is required by both shafts to build a sense of creativity created in launching the ideas and together with external parties to develop a common understanding of “the New Face of Islam.”

It is important to mention that Islamic High School in Indonesia was founded by Satiman and Muhammad Hatta aims to create an inclusive, academic, sociological, historical, and philosophical model of understanding of Islam. Therefore, to achieve this goal, people need to be well known introduced themselves to the global affair, including the western world. This step was subsequently followed up in the 1970s with the return of Mukti Ali (1923-2004) from McGill University. He systematically returns IAIN to the re-establishment of the foundation.²⁹

Mukti Ali reinforces the understanding of inclusive, academic, and empirical Islam. Satiman-Hatta’s vision to connect Islam with Western traditions is truly manifested by Mukti Ali. This vision became increasingly real and opens at the era of Mukti Ali became Minister of Religious Affairs (1971-1978). His ideas on new Islamic approaches can be effectively done in the broader scope. At his era, the IAIN’s traditional culture has been very solid, even in the top of regulation (Ministry of Religious Affairs), managers (rector, dean, and faculty member) including students of IAIN spread to small towns and villages. The traditional approach to Islam is firmly rooted in those of the three levels above. The success of Mukti Ali in the modernization of the Islamic approach will depend on its success through the three levels of society.

Modernization efforts of IAIN both in Jakarta and Yogyakarta so far have become more open after the transition from IAIN to UIN which is marked by the development of schools of the two major thought. Moreover, Indonesia has been entered the era of press liberalization post-President Abdurrahman Wahid and the opening of Islamic thought from conceptual to accent.

The model of theological thought of pluralism are described in the field of praxis; the concept of similarities of religions, the meaning of the people of the book, religious tolerance, religious marriage, the concept of the salvation of religions and the discourse of gender equality and LGBT will not developed as well without a

²⁹ Fuad Jabali et al., *IAIN: Modernisasi Islam di Indonesia*, (Jakarta: Logos, 2002), 17.

dual movement from institutions as lighthouses of science and the external parties that are established in the community of scientific discussions.

Actually, may be concluded of the scholar's idea is in one thought. The accentuation of the thought has been officially recognized and accepted by scholars through these institutions. While reinforcement at grassroots they are encouraged in discussion forums and seminars in various places. Teachers of UIN Jakarta who are pro-religious pluralism also have links with non-campus institutions, and their thoughts get well appreciated.

In Jakarta, some institutions appear to have closeness genealogical of thought, such as Jaringan Islam Liberal (JIL)/Liberal Islam Network, Wahid Institute, Ma'arif Institute, Paramadina, Nurcholis Madjid Society, Freedom Institute and others. These institutions support pluralism projects from outside institutions, to promote this thought from outside the campus together. So those who are not academics can take part in the Islamic mindset with the new ideology.

Actually, religious pluralism is part of the grand design of the project of liberalism in Indonesia. The founders of Liberal Islam are actually part of the liberal culture imperium incorporated in the Utan Kayu community founded by Goenawan Muhammad. They are intellectuals who are also involved at the Salihara and Freedom Institute. Both institutions are supported by Western philanthropic funds, which are also used by the Congress for Cultural Freedom (CCF) and the CIA to destroy the anti-capitalist powers in Indonesia.

Under Salihara and the Freedom Institute which is also linked to the Utan Kayu Community and the Jaringan Islam Liberal/JIL (Liberal Islam Network) is tasked with enabling Islam and providing the theological legitimacy of the reception and operation of Neo-liberalism. So the discourse of tolerance and pluralism became a project of Islamic companionship and Neo-liberalism. Behind the discourse celebrated the diversity of interpretations of Islam, Islam was to be placed as the main supporter of the global capitalist machine in Indonesia by leading the Islamic public to confirm Neoliberalism, by manipulating Islamic tolerance as a reception of the free market in Indonesia.

An enormous channel of philanthropic funds to NGOs who have significantly supported the Neoliberalism project like JIL actually

take the same pattern as the CCF has done to spread liberalism to the rest of the world. At that time CCF made organizations such as PSI, Gemsos and GPI as active agents not only to liberalize liberal culture, but also to be a tool against the socialist culture of socialism carried by Lembaga Kesenian Rakyat/Lekra (People's Cultural Institute) under the Partai Komunis Indonesia/PKI (Indonesian Communist Party) and Lembaga Kebudayaan Nasional/LKN (National Cultural Institution) under the Partai Nasionalis Indonesia/PNI (Indonesian Nationalist Party), they are currently using NGOs that carry tolerance discourses to infiltrate liberalism in Indonesia, as JIL and others.

From the various institutions above, the building of tolerance and inclusivism grew stronger. Tim tank from non-campus institutions play a strong role in addressing issues and discourses around the topic. There is no form of mutual cooperation between agencies such as the Freedom Institute, the Wahid Institute, and the JIL. Because, the actors in the institution are mostly IAIN-UIN alumni. The model of cooperation which then reinforces the discourse of tolerance and inclusivism are conferences, discussions, training, and book publishing.

Since the beginning of the 2000s, it has also marked the change from IAIN to UIN. UIN Sunan Kalijaga Yogyakarta has signed many MoUs with both domestic and foreign institutions. The cooperation was organized after realizing and reflecting on the weaknesses in carrying out the mission of *Tri Dharma Perguruan Tinggi*, namely the Field of Education and Teaching, Research and Development and Community Service. One part of UIN Sunan Kalijaga's ambition is to open up opportunities for cooperation with Catholic and Protestant affiliations, namely Universitas Kristen Sanata Dharma (Catholics) and Universitas Kristen Duta Wacana (Protestant).

In addition, IAIN/UIN Sunan Kalijaga conduct programs with various institutions. Overseas cooperation is an important part of the development of IAIN (UIN) especially in the framework of the institutional building by giving UIN teaching staff the opportunity to pursue overseas studies. There is much cooperation with overseas universities which in this case are Western universities such as Leiden University, Leipzig University German, Arizona State University, and McGill University. In addition to the university, cooperation is also conducted through agencies such as AMINEF (United States), CIDA (Canada), AUSAID (Australia), USAID and DANIDA the Royal Danish Embassy Denmark. Among these institutions, co-operation

with McGill University and CIDA is a long-standing partnership with a long history of continuing to 2006 (Amin Abdullah 2004).

Seen in the form of cooperation there are a number of goals that we want to achieve together in a variety of program activities. All forms of cooperation with other campuses, especially those affiliated with Catholics and Christians in the form of signing of MOUs are linked to the improvement of human resources in a broad sense. According to the author, the phrase "in a broad sense" can reach various cooperation both long and short term. For example, since 2009 DIAN/Interfidei Institute, UIN Sunan Kalijaga, Universitas Sanata Darma, and Universitas Kristen Duta Wacana initiate Sekolah Lintas Iman/SLI (Interfaith School).

This tolerance and inclusivism discourse is also made by establishing cooperation in a broad sense with overseas institutions, such as the Canadian International Development Agency (CIDA) whose discourse is embedded in the form of cooperation in building community and central education together. This discourse is also included in a variety of lecture materials, primarily at the Interdisciplinary Islamic Studies concentration which contains religious and gender issues.

In addition to CIDA, UIN Sunan Kalijaga Yogyakarta also addresses issues of tolerance and inclusivism through collaboration with local media, both electronically and in print, for example with the practice of preaching in several private radios and composing headline news/topics in newspapers. Including preaching of *da'wah* in *da'wah* areas under several foundations, such as Yayasan Kesejahteraan Fatayat (Woman Welfare Foundation) and Yayasan Kodama under Nahdlatul Ulama (NU), Yayasan Driya Manunggal, Rumah Singgah Diponegoro, Yayasan Indriya Yati, and BP4 Playen in Gunung Kidul Yogyakarta.

The collaboration with McGill University is undoubtedly the oldest form of cooperation since the establishment of UIN, both Yogyakarta and Jakarta. Of course, many of the cooperation have been built together with these two Islamic campuses, especially the issue of scholarship grants and the sending of lecturers to the university. In the meantime, mutual cooperation with institutions and overseas campuses such as the Ford Foundation, DENIDA the Royal Embassy Denmark, Oslo Coalition on Freedom of Religion or Believe Norway, and Arizona State University are more concrete in

the form of various academic activities, such as lectures, seminars, workshops, researches, and literacy enrichment.

Cooperation in the form of international workshops and public discussions about equality and plurality become part of the cooperation between UIN Yogyakarta and Oslo Coalition on Freedom of Religion or Believe Norwegian Center for the Human Rights University of Oslo. This Oslo Coalition cooperation is embodied in the form of The International Workshop and Public Forum on Equality and Plurality on 15-17 June 2004 represented by the Center for Religious and Social-Cultural Diversity (CRSD) UIN Sunan Kalijaga Yogyakarta. Seminar papers held in Indonesia are then published in the form of a book titled *Equality and Plurality in Context of Interreligious Religions*.

While Arizona State University holds cooperation in terms of research, training, workshops, and seminars on conflict resolution. More concrete, the International Association for The History of Religion (IAHR) entered into cooperation with UIN SUKA in the form of book publishing, increasing relations in religious studies between Germany and Indonesia. Of course, the publishing of these books corresponds to the labels of the association. Similarly, an improved model in religious studies, i.e. establishing a mutual understanding between Islam and other religions as initiated by academics in the Department of Religious Studies (SAA).

In addition to the activities and enhancement of human resources, cooperation with other institutions to enhance and develop tolerance and inclusivism is also initiated through the publication of joint books. As published in the book titled *"Meniti Kalam Harmoni: Beberapa Kata Kunci dalam Islam dan Kristen"* edited by Nur Cholis Setiawan and Jaka Soetapa. The book was published on cooperation between Dialogue Center Post Graduate Program UIN Sunan Kalijaga Yogyakarta and Center for Religious Studies (PSAA) Faculty of Theology of Universitas Kristen Duta Wacana Yogyakarta with the help of Mission 21 in Basel, Switzerland. The writing of this book aims to build the correct perception of many concepts that have so far been misunderstood by various parties, especially for other religions. The terms that are the theme of this book are selected based on academic and practical considerations that are expected to enhance understanding among different religious groups, especially among

Muslims and Christians, in order to establish the interfaith dialogue.³⁰

Furthermore, various inter-religious conflicts that occurred after the Reformation, precisely in 2000 prompted several campuses to develop interfaith understanding. One of them is the establishment of a Post Graduate School called The Center for Religious and Cross-cultural Studies under the auspices of the Gadjah Mada University of Yogyakarta. This course focuses on religious studies but is not affiliated with a particular religion. In other words, their students come from various ethnic and religious groups, such as Islam, Christianity, Hinduism, Buddhism. The focus of the study is, *first* interreligious relationships, *second* religious, cultural, and natural studies; *third* religion and public life. In the sense that religion here is not studied from the theological side, but is seen from a social phenomenon and science (scientific). Since its inception and the MoU between UIN Yogyakarta and CRCS UGM Yogyakarta, they have organized dialogue and exchange of students. More than some alumni of Religious Studies UIN Yogyakarta who continue their studies at this campus, and also a number of lecturers who remain lecturers in CRCS. This opens a great opportunity for the development of interfaith dialogue as well as building tolerance and inclusivism in UIN Yogyakarta.

Then, at the time of the rise of terrorism and Islam case as accused, the academics took part in rethinking by creating a secondary school of CRCS. Thus, at the end of 2006, precisely October three rector from three campuses in Yogyakarta, Gadjah Mada University (UGM), Sunan Kalijaga State Islamic University (UIN) and University Kristen Duta Wacana (UKDW) agreed to sign MoU at Sultan Hamengkubuwono X Palace also by presenting His Majesty. They agreed to build a consortium called the Indonesian Consortium for Religious Studies (ICRS). ICRS is part of the Postgraduate Program in Religious Studies and Cross-Cultural Studies at UGM which includes the M.A. program called the Center of Religious Studies and Cross Culture/CRCS.³¹

Ten years of experience at the Graduate School of Gadjah Mada University, CRCS has proven that the teaching and guidance of graduate students in religious studies is strongly supported by

³⁰ M. Nur Kholis Setiawan et al., *Meniti kalam kerukunan: beberapa istilah kunci dalam Islam dan Kristen*, (Yogyakarta: Dialog Centre PPs UIN SUKA dan PSAA UKDW, 2010), ix.

³¹ Media Zainul Bahri, *Wajah Studi Agama*, (Bandung: Pustaka Pelajar, 2018), 378.

close collaboration between Gadjah Mada University lecturers and other universities, especially Sunan Kalijaga State Islamic University (UIN) and Universitas Kristen of Duta Wacana (UKDW). In this context, an idea emerges to establish and build a PhD integrative and interdisciplinary single.

Programs in religious studies between Muslim, Christian, and non-religious universities are unique. The doctoral program is a consortium of three higher education institutions with ICRS name for doctoral level. ICRS is endorsed by the Rector of Gadjah Mada University (UGM), UIN Yogyakarta, and Universitas Kristen Duta Wacana (UKDW). With the creation of this consortium, of course, the Consortium Assemblies (Board of Trustees) consist of professors from the three campuses such as Siti Syamsiyatun, M.A., PhD. (current Director of ICRS-Yogyakarta); Prof. Dr. Bernard Adeney-Risakotta, (ICRS); Prof. Dr. Umar Anggara Jenie (UGM); Prof. Dr. Irwan Abdullah (UGM); Dr. Zainal Abidin Bagir (UGM); Dr. Wening Udasmoro (UGM); Prof. Dr. Hartono, DEA, DESS (UGM); Prof. Dr. Banawiratma (UKDW); Prof. Dr. E. Gerrit Singgih (UKDW); Dr. Jeanny Dhewayani (UKDW); Dr. Yahya Wijaya (UKDW); Prof. Dr. Iskandar Zulkarnain (UIN SK); Prof. Dr. M. Machasin (UIN SK); Dr. Fatimah Husein (UIN SK); Dr. Sekar Ayu Aryani (UIN SK).

Conclusion

In conclusion, the post of religious pluralism recently developed by UIN Jakarta and UIN Yogyakarta. The two Islamic Institutions have an important role in building the society based on pluralism with the mainstreaming approach of religious pluralism and building religious dialogue and tolerance based on pluralism. With this approach, the discourse of religious pluralism can be accepted by society and become an inevitable part of social and religious life. This success is also supported by the collaboration between government, IPTI, and NGOs in promoting interfaith dialogue through the Religious Interfaith Communication Forum (FKUB) and also involving religious figures amongst the peoples. The study also found the grand design of Islamic discourse and Neo-liberalism in which discourse of tolerance and pluralism became a project of Islamic companionship and Neo-liberalism. Behind the discourse to celebrate the diversity of interpretation on Islam is that Islam will be placed as the main supporter of the global capitalist machine in

Indonesia by leading the Islamic public to affirm Neoliberalism by manipulating Islamic tolerance as a reception of the free market in Indonesia.[]

References

- Abdullah, Amin. 1996. *Studi Agama Normativitas-Historisitas*. Yogyakarta: Pustaka Pelajar.
- _____. 2005. *Pendidikan Agama Era Multi Kultural Multi Religious*. Yogyakarta: Pusat Studi Agama Dan Peradaban Muhammadiyah.
- _____. 2010. *Islamic Studies di Perguruan Tinggi Pendekatan Integratif-Interkonektif*. Yogyakarta: Pustaka Pelajar.
- _____. 2011. *Membangun Perguruan Tinggi Islam Unggul dan Terkemuka*. Yogyakarta: UIN SUKA Press.
- Aly, Fachry et al. 1992. *Merambah Jalan Baru Islam*. Bandung: Mizan.
- Azra, Azyumardi. 1999. *Konteks Berteologi di Indonesia: Pengalaman Islam*. Jakarta: Paramadina
- _____. 2002. *Reposisi Hubungan Agama dan Negara: Merajut Kerukunan Antar Ummat*. Jakarta: Kompas.
- _____. 2010. *Islam Substantif*. Bandung: Mizan.
- Bahri, Media Zainul. 2018. *Wajah Studi Agama*. Bandung: Pustaka Pelajar.
- Ghazali, Abdul Moqhsith. 2009. *Argumen Pluralisme Agama*. Jakarta: KataKita.
- Grose, George B et al. 1999. *Tiga Agama Satu Tuhan*. Bandung: Mizan.
- Hick, John. 1980. *God Has Many Names*. United Kingdom: Macmillan Publishing.
- _____. 1985. *Problem of Religious Pluralism*. New York: St. Martin's Press.
- Jabali, Fuad et al. 2002. *IAIN: Modernisasi Islam di Indonesia*, Jakarta: Logos.
- John, Anthony H. et al. 2000. *Nurcholish Madjid And the Interpretation of the Qur'an: Religious Pluralism and the Tolerance*, dalam Suha Taji Farauqi (Ed.), *Modern Moslem Intellectuals and the Qur'an*. Melbourne: Institute of Ismaili Studies.

- Madjid, Nurcholish, et al. 2004. *Fiqh Lintas Agama: Membangun Masyarakat Inklusif-Pluralis*. Jakarta: Paramadina
- _____. 1995. *Islam Agama Kemanusiaan*. Jakarta: Yayasan Wakaf Paramadina.
- _____. 2003. *Pintu-pintu Menuju Tuhan*. Jakarta: Paramadina.
- Mulkhan, Abdul Munir. 2002. *Nalar Spiritual Pendidikan, Solusi Problem Filosofis Pendidikan Islam*. Yogyakarta: Tiara Wacana.
- Setiawan, M. Nur Kholis et al. 2010. *Meniti kalam kerukunan: beberapa istilah kunci dalam Islam dan Kristen*. Yogyakarta: Dialog Centre PPs UIN SUKA and PSAA UKDW.
- Thaha, Anis Malik. 2005. *Tren Pluralisme Agama: Tinjauan Kritis*. Jakarta: Gema Insani Press.
- Troeltsch, Earns. 1992. *The Social Teaching of Christian Church*. London: Westminster Jhon Knox Press.